

I. SEMINARIES AND COLLEGES

A. REPORTS OF BOARDS OF CONTROL

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Concordia Seminary, St. Louis, Mo.

In submitting this triennial report, the Board of Control acknowledges the unmerited blessings which the great Father of the Church, our Lord and Savior Jesus Christ, has graciously bestowed upon our Seminary. His protection, guidance, and blessing have been evident in all the work of our institution.

The Board of Control

The regulations governing the Board of Control which were adopted at the last convention increased the membership of the Board by the addition of one of the synodical Vice-Presidents. The Rev. W. F. Lichtsinn was appointed and has been serving on the Board. Mr. J. A. Fleischli accepted the election by Synod to succeed Mr. Wm. F. Drees as member of the Board. The Board made the adjustments necessitated by the new regulations, making the president of the school the executive officer of the Board. After the last convention the Board of Control organized with the election of the following: The Rev. A. Doerfler, chairman; the Rev. Geo. W. Wittmer, secretary; Mr. Ewald Schuettner, treasurer. Regular monthly meetings have been held with the exception of the month of August.

Students

The enrollments and graduations within the past triennium are as follows:

Year	Enrolled	Present	Absent	Post-Graduate	Mission School	Total
1947-48	494	350	144	78	13	585
1948-49	507	382	125	100	14	621
1949-50	526	460	66	75	6	607

Four commencement exercises were held, with the following number of graduates and degrees granted:

	Bachelor Arts	Graduates	Bachelor Divinity	M. S. T.	D. D. (honoris causa)
1947, June	115	102	50	5	5
1948, June	28	94	43	4	—
1949, January	15	5	2	—	—
1949, June	102	87	32	13	4

The general health condition of the students has been excellent. A group of doctors, dentists, and nurses have, without cost to the Seminary, been giving the student body a thorough physical

examination at the beginning of the school year. Early detection and remedial attention to incipient health problems have been very helpful in reducing the number of hospitalization cases. One student contracted poliomyelitis in the fall of 1949 and was hospitalized. One student was called by the Lord while in a teaching vicarage at St. Philips in Toledo, Ohio. Memorial services were held at the Seminary on November 22, 1948.

The Faculty

A number of changes have occurred in the faculty during this triennium.

A. New Professors.—At the time of the last convention calls had been extended to the Rev. O. E. Sohn to teach pastoral theology and to Prof. W. E. Buszin to teach homiletics and liturgics. Both accepted and entered upon their service in September, 1947.

The 1947 convention granted two additional professorships. The first of these was for a professor in the field of the Old Testament. The Rev. Alfred von Rohr Sauer was elected and entered upon his work in September, 1948. The second new professor was called to teach in the field of philosophy. This call was extended to Prof. Paul M. Bretscher, who transferred to these courses in September, 1949. In the spring of 1947 Prof. Richard A. Jesse, after seven years of faithful and efficient service as dean of men, accepted a call into the parish ministry. Prof. L. C. Wuerffel was called to the deanship. At the request of the Board of Control of Concordia Teachers College, Seward, Nebr., he was permitted to remain at Seward until the close of the first semester in the 1947-48 academic year. During the interim Prof. L. W. Spitz was acting dean of men. Prof. L. C. Wuerffel entered upon his office on February 1, 1948. The call for a man to replace Prof. Paul M. Bretscher in the New Testament Department has been accepted by Prof. Victor Bartling of Milwaukee, Wis.

B. Instructors.—The Rev. E. J. Mahnke completed his preparation to qualify as a director of clinical training and entered upon his work as half-time instructor in the second semester of the 1947-48 academic year. Awaiting the services of a professor in the Old Testament Department, assistance in teaching one division of elements of Hebrew was sought for the second semester, as the large class necessitated an additional division. Mr. Holland Jones, a student at the Seminary, served from February 1 to June 5, 1948. In September, 1948, the Rev. C. T. Schmidt became full-time director of the field-work program and the Rev. Paul J. Reith instructor in the Speech Department. A meeting of the electors was held June 25, 1949, to fill the vacancy created by the retirement of Dr. John H. C. Fritz. The call was for a professor to teach

the Systematic Department. No election resulted. A call for additional nominations would have caused a lengthy delay. The call for a teacher in that department, beginning with September, 1949, was so pressing that the electors and the Board for Higher Education approved the request of the Board of Control to engage an instructor who could take over the classes in symbolics in September of that year. In order to secure a capable man, it was agreed that an instructorship of two years should be offered. Prof. J. J. Kavan, Jr., of Valparaiso University, was requested to accept the instructorship and has been serving since September, 1949. The large admissions class of September, 1949, made an assistant teach two divisions (ten hours weekly) in Hebrew mandatory. Holland Jones, who had served satisfactorily in the spring semester of 1948 and graduated from the Seminary in June, 1949, was engaged for this work. In May, 1949, Prof. Wm. Arndt was granted a partial leave of absence at the request of Synod's Committee on Scholarly Research, to direct the preparation and publication of a Greek-English Dictionary. Under the agreement with the Committee on Research, Prof. Wm. Arndt is teaching one pre-graduate course (three hours) and a two-hour course in the Post-Graduate School. The Committee on Research is paying the salary of such assistants as the Board of Control engages, to aid the faculty members who have assumed the class and editorial work relinquished by Prof. Wm. Arndt. Mr. Walter Bartling, a graduate in 1948, who had continued his studies in the Post-Graduate School, has been engaged for two years. He is teaching two divisions of the New Testament Greek.

All of the above-mentioned actions of the Board of Control were taken in consultation with, and by approval of, the Board of Directors or, respectively, the Board for Higher Education, both.

C. Leaves of Absence.—At the request of the President of the Board of Control consented to the service of a number of faculty members in attending meetings in the interest of the Seminary in Europe.

Professor F. E. Mayer spent the summer of 1947 in Europe. In 1948, together with Professors Graebner and Bretscher, participated in the free conferences at Bad Boll. The representatives in the summer of 1949 were Professors Graebner, Bretscher, Mueller, and Franzmann. As the conference in 1949 was held early in the summer, Professor Graebner was excused from duty after May 10, and colleagues took care of the classes of the Seminary during the last week of the semester.

Prof. Wm. Arndt is on partial leave since September, 1949,

serving under the Committee on Research in editing a new Greek-English Dictionary. It is estimated that this project will require four years.

D. Retirements.—Prof. Theo. Laetsch retired in August, 1949. He had served the Seminary twenty years. Since his retirement he has been in the employ of Concordia Publishing House and the Literature Board of Synod and has prepared a scholarly commentary on Jeremiah and is now at work on a commentary on the Minor Prophets.

In compliance with the Board for Higher Education's directive on retirement, issued in 1949, Profs. John H. C. Fritz and Th. Graebner were transferred to modified service August 31, 1949. Professor Fritz is serving as editor in chief of *Der Lutheraner* and teaching one course in the Post-Graduate School. Professor Graebner is doing research work in German Theological Literature and teaching one course in the Post-Graduate School.

E. Deaths.—It pleased God to translate the souls of two of our venerable retired veterans into the Church Triumphant. Dr. Theodor Engelder who had served the Seminary from 1926 to his retirement on August 1, 1946, died at the age of 84 years on June 1, 1949. Dr. Martin Sommer, who had been professor from 1920 to his retirement in 1946 and had been co-editor of the *Lutheran Witness* for thirty-five years, died on December 16, 1949, at the age of 80 years.

The great Lord of the Church also summoned into the Church Triumphant the soul of Dr. Walter A. Maier. He was called to the Seminary in 1922 and taught chiefly in the Old Testament Department until June, 1944. At that time he entered upon a leave of absence, which had been granted to enable him to devote his full time and energy to the International Lutheran Hour. He died after a brief illness on January 11, 1950, at the age of 56 years.

F. Editorial Assignments.—At the death of our venerable President Emeritus Dr. L. Fuerbringer in May, 1947, Prof. Th. Hoyer was assigned to the editorship of *Der Lutheraner*, Prof. John T. Mueller, Alex. Guebert, and O. E. Sohn serving on the editorial committee. The editorial committee of the *Lutheran Witness*, with Profs. Th. Graebner and Martin Sommer as co-editors, and Profs. Polack, Schick, and Caemmerer as committee members, was continued and augmented by the addition of Prof. L. W. Spitz. Prof. Th. Graebner had been called to the Seminary in 1913 for the work of editing the periodicals. His retirement in August, 1949, raised the question whether this position in the faculty should be continued. At a meeting of the faculty and the *Praesidium* it was agreed to postpone action until the direct

Handbook 6.163 b had been clarified by Synod. In the fall of 1949 Dr. Th. Graebner asked to be excused from the editorship of the *Lutheran Witness*. His request was granted.

The faculty, together with the President and Vice-Presidents of the Seminary, added Prof. A. C. Repp to the editorial committee of the *Lutheran Witness* and appointed Prof. John H. C. Fritz to the editorship of *Der Lutheraner*, excusing Prof. Theo. Hoyer from this service to enable the latter to resume his normal number of classes.

The editorial committee of the *Concordia Theological Monthly* Prof. R. R. Caemmerer replaced Prof. Theo. Laetsch upon his retirement in 1947. Prof. Wm. Arndt retired as editor after eleven years of faithful service. At present the members of the committee is: Prof. F. E. Mayer, managing editor; Prof. Paul M. Bretscher, R. R. Caemmerer, Theo. Hoyer, and Prof. T. Sieck.

The Dean's Office

In March of 1949 the staff in the dean's office was increased by an additional helper. A secretary with the necessary professional training to assist the dean as recorder to the registrar was added. Her duties are primarily focused upon the records of the students, assisting in developing the guidance program and operating the I. B. M. machine, which scores the tests of the rapidly changing testing program and is available to all instructors to develop and evaluate objective testing tools which they use in their instruction. The recorder also acts as thesis secretary for all theses developed and completed as partial fulfillment for the theses offered at the Seminary. This assistance enables the dean to devote his attention to a greater degree upon the counseling of his students.

During the past triennium a testing program has been established at the Seminary for all incoming students which is helpful in determining the personality, academic aptitude, and special problems of the students. The students are made aware of their strengths and weaknesses and assisted to better adjustments to the quality of work required at the Seminary and the type of ministry necessary for a modern ministry.

With the field-work director, the dean gives particular attention to the work of the supply students. On-the-job reports are required of all workers in the field, together with a comprehensive report from the supervising pastors. The outcome and results from these reports and interviews are carried to the faculty, in order that the Seminary program as a whole be given thorough consideration in terms of the needs

of the field. By this method it is hoped to co-ordinate the training program with the actual instruction of the classroom to an ever increasing degree. As the individual student proceeds through the Seminary, a careful record is kept of his progress, and constant attention is given to his needs as a total personality. In connection with this program as well as the entire field-work program a word of sincere appreciation is in order for the splendid cooperation and help extended by pastors, teachers, and congregations of Synod. Without their understanding and sympathy an effective program could not be continued and improved.

The Field-Work Program

The operation of the Field-Work Department, as a part of the dean's office, is under the direction of the director of field work. The functions of the director are to counsel with the students regarding their development, to provide each student with opportunities, under guidance and supervision, to participate in various activities; such as general parish work, youth work, institutional work, etc. At the end of each phase of field work the student has a conference with the director, at which time his whole developmental profile is reviewed. The Seminary requires for graduation that each student complete four semesters of approved field work while in residence and two summers of field work, before he is assigned to his year of supply work by the dean of men.

The resident field-work program is correlated with classroom work and requires for graduation the following types of work:

- Two semesters of general parish work or mission work, under supervision
- Two semesters of institutional work under the guidance of institutional chaplains
- Two summers of field work of not less than eight weeks each under the guidance of the supervising pastor

During the past triennium the field-work program has taken place as an indispensable part of the Seminary training and proved its worth beyond any doubt. Increasingly students are commenting on the value of the work, stating that it gives them theological training direction, that it clarifies objectives, that it brings to them the realization that they are ambassadors of Christ and that it gives them an increased zeal and love to work in the Kingdom effectively and efficiently. Many comments have come from pastors encouraging the Seminary to strengthen the field-work program and deploring the fact that they did not have field-work opportunities while they were at the Seminary.

During the past triennium the summer field-work program

are firmly established, a number of congregations requesting the use of field-work students. During the summer there were 136 applications from congregations and missions during 1948; 160 during 1949. The increased enrollment at Concordia Seminary makes it imperative that more summer placements are secured in order that all the students receive their training. We bespeak the continued and increased cooperation of congregations and mission boards in this area of ministerial training.

In the resident program all second-year students are engaged in the general parish and mission program. All third-year students are engaged in the institutional program, and a number of the fourth-year men are used in specialized areas and as supervisors of younger students under the guidance of the director.

Clinical Training

In February, 1948, Concordia Seminary initiated its program of clinical training. Third-year students took one hour of theory in the classroom together with an afternoon each week in clinical situations. At the same time four city missionaries spent two hours in a clinical workshop each week.

In September, 1949, the city missionaries began serving as supervisors for the third-year men in their clinical work. The missionaries are now in their fifth semester of the two-hour clinical workshop. The one hour of theory is still presented in the classroom and is supplemented by lectures and discussion by professional people in subjects related to the problems encountered by individuals.

The training program has been set up to comply with the standards of clinical pastoral training, as established in the following requirements:

- that the program be under the direction of a clinically trained instructor;
- that the student works in a situation which provides access to people;
- that the student writes notes on his observations and procedure;
- that these notes are evaluated and analyzed by the instructor with the student;
- that lectures be given by the instructor and competent professional people dealing with the specific problems and questions of the students; and that
- the program be integrated with the Seminary curriculum.

The training centers in which students are working are Lutheran Hospital, Koch Hospital TB, State Hospital (mental), Infirmary (aged), Training School (mental deficient), Home for the Phillips (general colored).

Physical Education Director

In 1946 the students petitioned the Board of Control to engage a full-time director of physical education and offered to pay his salary by an increase of the student athletic fee to \$10.00 per annum. Mr. Eldon E. Pederson, who has his Master in Education, was engaged to succeed Mr. John Krause when the latter's three year contract terminated in August, 1949. He has developed a very good intramural program, through which 85.3 per cent of the student body is drawn into physical exercise. The value of the work is reflected in the generally excellent health condition of the students. While it is true that graduate and professional schools do not have physical education, the Board feels justified in requesting Synod to allow \$4,000 a year toward this physical exercise and health program at the Seminary. We hold that this program at the Seminary is as important in training a physically strong ministry as the program of physical education at our colleges.

Report on Pritzlaff Memorial Library

Pritzlaff Memorial Library began the year 1950 with a total of 40,936 accessioned volumes. It is staffed by the director, two women helpers, and several students, the latter part time. The library has been financed by the annual student fee of \$5.00, the synodical appropriation of \$1,000 per annum (to which the Board of Directors added \$5,000 during the past triennium for the purchase and accession of many necessary volumes), and the Pritzlaff Endowment of \$500 a year. With the introduction of the budget system in 1949 the synodical contribution is fixed by the educational budget of Synod. The allowance for 1949-50 was \$1,700.

With the growth of the student body during the past year additional demands have been placed upon our library service. The faculty is making far more use of library facilities in the teaching program, and the increased demand for materials, often duplicate and triplicate, is constantly growing.

The growth of the Post-Graduate and Correspondence School is calling for additional materials and services.

More and more demands are being placed upon us by pastors, professors, and teachers throughout Synod for the use of our materials and services in the preparation of conference papers, synodical essays, and the like. A survey shows that no less than 750 items were sent out during the last year.

Our library is expected to function both as a research and as a working library. Funds are needed for both purposes. In the first place we should be building a collection of Lutheran and general materials second to none in our country. In the second place we ought to keep abreast of the times in the acquisition of current materials for our working library. A wealth of materials now being published in Europe certainly needs to be added for both purposes.

Our material still remains unavailable in our lower stacks, and our research and current value (five to ten thousand volumes). We are faced with the fact that we lack both the financial means and the personnel to properly assemble, sort, accession, and catalog the material. We need to be rebound for use. This material has been stored over the past twenty years.

Report on the Graduate School

We have made steady progress in the development of our Graduate School. Our greatest difficulty is the shortage of man-power in the teaching staff and, next to this, the lack of adequate living facilities, suitable living quarters for graduate students, and scholarships to make it possible for able and deserving students from the ranks of recent graduates or from the ranks of the teaching profession, to pursue advanced theological studies.

Our Church who are endowed by God with scholarly gifts should be able to continue their theological studies in an advanced Lutheran Graduate School. Lutheran pastors and graduates of our theological schools are attending non-Lutheran seminaries in large numbers, and the Church should not remain indifferent to this situation. No student can be exposed to the influence of an able teacher and not be affected by his theology. If the Church does not meet this situation now, the consequences will be serious. It seems imperative that we provide and control the theological training of our future pastors and provide that our duty is to train pastors and missionaries. Our Church is no longer valid. We must do both—train pastors and missionaries and also Lutheran scholars.

The marked tendencies today among pastors and theologians to attend the graduate schools of secular universities for the Master's and Doctor's degrees. This trend has become pronounced. The Master's and Doctor's degrees as awarded by these universities certainly have their value, but at best they are supplementary to the real professional training. They do not necessarily enhance the pastoral proficiency or the theological student. But as long as there is no

theological graduate school on the level of secular graduate schools. To satisfy their thirst for knowledge, our pastors and theological students will continue to attend these secular institutions.

Our Seminary ought to aim to exert a greater influence on the theological world of today. In God's own providence the disturbed conditions of the world have helped to bring our Synod and Concordia Seminary to the attention of Lutheranism in the world. The Lutheran Hour and other factors have also contributed to make our Seminary known here in America. The time is, therefore, most propitious for us to take the initiative in bringing our influence to bear on Lutheran and Protestant theology. We have already begun to attract pastors and students from other denominations. In the last two years we have had graduates from Princeton, Louisville, Dallas, Eden, Columbus, and other seminaries. The influence that Concordia Seminary can exert through its Graduate School is beyond calculation.

Enrollment.—The enrollment has grown from year to year. We are attracting our own graduates, a great number of pastors in the St. Louis area, some driving as far as 150 miles, and pastors from other Lutheran Synods and other church bodies (a Greek Orthodox minister, three Presbyterian ministers, and two students from Germany and Australia respectively).

Degrees Conferred.—1946: M. S. T., 5; Th. D., 1; 1947: M. S. T., 5; 1948: M. S. T., 4; 1949: M. S. T., 13.

Needs for Further Development

A. The faculty of the Seminary should be increased. At present the courses offered require work equivalent to that of four full-time men. This work is being carried by faculty members in addition to the regular teaching load.

B. Provisions should be made to give faculty members an opportunity to prepare themselves for work in the Graduate School by further study.

C. Attractive scholarships should be provided to make it possible for our most promising young men to continue their studies for the doctorate.

The Missions Department

Enrollment.—The total enrollment for the past triennium was thirty-three students, twelve of whom were wives of missionaries and two of whom were single women entering the teaching service in foreign fields. Since 1941, 112 students have been enrolled, of whom thirty-five were women. These figures do not include regular graduate students of the Seminary who availed themselves of the opportunity to take some of the missionary courses in connection

with their post-graduate work. Former students of the Seminary have served or are serving the Church in India, China, Japan, the Philippine Islands, Nigeria, Cuba, and Africa.

Courses and Instructors.—Courses vary from year to year according to the needs of the mission students. The offerings in the past triennium have included: History of India, of China, of Islam, of the Philippine Islands; History of Missions in China, in Africa, in Japan, in the Philippine Islands, and among Moslems; Comparative Religion; Missionary Methods; Mission Administration; Health Courses for Missionaries; Language Courses in Chinese, Japanese, Arabic, Sanskrit, Spanish, and Hebrew; and four courses for women in Religion.

Prof. E. C. Zimmermann offered most of the courses. The courses were given by six professors, three pastors, two missionaries, and two students (Spanish and Sign Languages).

Mission Library.—Nine years ago the Mission Library was organized. We now have a total of 908 mission books catalogued as a special section in the Pritzlaff Memorial Library. Mission magazines covering most fields are now available to the students. This is a beginning, but it is far from meeting the library requirements of a standard mission school.

The Mission Department's Influence on the Campus.—There is a growing interest in missions among the Seminary students directly due to the influence of the Mission Department and the presence of foreign missionaries, both men and women, on the campus. The Students' Foreign Mission Society meets every two weeks, presenting outstanding speakers on subjects relative to world missions. The *Mission Call*, published by this society, now has a subscription list of 16,000.

Needs of the Mission Department.—The most pressing need is for mission students planning to enter foreign service to have missionaries home on furlough desiring to take courses at the Seminary. The Mission House, granted by the last convention, has not been erected. We cannot expect to attract students unless we provide a place for them to live and have classroom space to accommodate them at the school. We earnestly request Synod to make available funds for the building of the Mission House, for which the Board of Christian Education and the Mission Boards of Synod pleaded at the last convention.

The Extension Division of the Seminary

The extension division is served by Prof. A. M. Rehwinkel, M. A., LL. D., who is its director. It consists of two departments.

The Correspondence School.—The Correspondence School

was established by resolution of Synod and opened in 1924. In 1940 it was completely reorganized and brought into line with modern practice in this field of instruction. It aims to bring the regular theological courses, as offered in the six Seminary departments of study, within reach of the professional church worker, not only in the Seminary area, but also to the lonely missionary in distant lands and the pastor and teacher in distant or isolated rural parishes in the United States and Canada.

Courses are offered in the six departments of the undergraduate and graduate divisions of the Seminary. A total of thirty courses are now available. Additional courses are being added when instructors can be secured for the same. The courses are given by sixteen members of the Seminary staff and four other qualified men. Correspondence courses require a great deal of work from the instructor. An additional load of 150 correspondence students added to the regular work of Seminary professors considerably increases the teaching load of the faculty. This factor should not be overlooked in determining the number of professors required to do the work at the Seminary.

Enrollment.—The enrollment numbers 150, of whom 130 are active. These students live in thirty-two States of our own country and in Canada, South America, Australia, Germany, India, Africa, Guam, the Philippine Islands, and, until recently, in China.

B. Extension Centers.—During the past triennium two extension centers were operated—one at Concordia Teachers College, Seward, Nebr.; and the other at Concordia Academy, Portland, Oreg. Credits earned at these centers are entered upon the records of the Post-Graduate School and in the files of the registrar of the Seminary. Professors of the Seminary taught the courses offered in these Extension Centers.

Capital Investments

In the summer of 1947 two residences were purchased. The property known as 6236 Alamo Avenue was purchased for \$17,500 and is occupied by Prof. Walter E. Buszin. The residence at 6305 Alamo Avenue was purchased for \$14,000 and is occupied by Prof. John H. C. Fritz. As the prospect for erection of a chapel seemed remote, the Board of Directors allowed the sum of \$7,940.55 for the installation of a chancel in the auditorium. Gifts from the Seminary Guild and individuals enabled us to add lighting fixtures, etc.

In order to provide housing for additional professors and instructors, the Board of Directors authorized the purchase of a six-family apartment house in close proximity to the Seminary

Southwood Avenue. The purchase was made in August 1947. Price, \$45,000. The Board of Directors authorized the expenditure of \$5,000 for repairs.

At present professors live on the campus in homes owned by the Seminary, and one in a home rented by Synod. The instructor in the Mission Department lives off the campus in a home owned by the Seminary. The other instructors in the apartment house purchased by the Seminary are: Instructor Bartling in one of the homes.

The prospective enrollment for September, 1949, indicated very definitely that it would be impossible to house the students in our present dormitory facilities. In order to provide room, two apartments at 6305 and 6311 Southwood Avenue were acquired at a cost of \$15,000 each. The approximate cost of furnishing the same for student residence will be \$28,000. The Board of Directors authorized the expenditure of \$5,000 for repairs.

At the time when the Centennial Thankoffering was gathered, \$100,000 had been included for a Student Service Gymnasium. The apportioned ratio of the offering made \$160,000 available for this purpose. With the consent of the Board of Directors a hangar-type field house, 148×162 feet, was purchased and erected on the southwestern part of the campus. The location of the building accessible to the public by entrance from Concordia Lane and thus avoids traffic through the academic part of the campus. The Field House was dedicated on November 20, 1947. It is proving very serviceable and is supplying a need which has been felt for many years.

Housing students in apartments off campus must be viewed as a temporary emergency measure. It is true that if and when the Senior College is established, the Seminary will have three divisions of four classes in residence. However, enrollments at the temporary colleges forecast future resident enrollments which approximate the present and even larger Seminary enrollments. It is apparent, therefore, that in view of this and the growth of the Post-Graduate School and the Mission Department, additional permanent on-campus housing will be a necessity. Synod has agreed to provide an additional dormitory. An extension of dormitory K southward would cost approximately \$294,000. This extension would be four stories in height.

The greatest need at present is additional classroom facilities. Some classes now divided into four and five divisions and the undergraduate and Mission School classes requiring classroom accommodations, we are using music rooms on the third floor, the gymnasium, and the smaller rooms in the Stoeckhardt Hall. Adding any more classes is impossible, as we cannot, for various

reasons, such as employment of students and the field-work program, assign late afternoon and evening hours for class sessions. Synod is urgently requested to build the extension of the academic building from the auditorium to the west dormitory, in order to provide additional classrooms, offices for several professors and the business manager, a chorus room, mail room, professors' lounge, etc. The extension would close a new quadrangle, to the west of the auditorium. Continuing the present type of architecture and materials, this two-story and basement would cost approximately \$495,000. The estimates on the dormitory and academic building were furnished by a reputable construction company in January, 1950.

The Mission House allowed at the last convention has not been erected. It is requested that the appropriation for the same (\$150,00) be made available.

Radio Station KFUE

By synodical directive (*Handbook* 6.163 c) Station KFUE shall be under the control of the Board of Control of Concordia Seminary at St. Louis.

The Board of Control operates Station KFUE, which is located on the western part of the campus, through a special subcommittee. This committee is submitting to Synod a special report which the Board of Control has approved.

Concordia Historical Institute

The Board of Control is continuing to grant room space in the Administration Building of the Seminary to the Concordia Historical Institute. With the congested conditions at the Seminary the rooms are inadequate. The Institute is submitting to Synod its own report.

Requests

The Board of Control respectfully requests Synod:

I. To clarify the statement in the *Handbook* 6.163 b, which reads: "The *Lutheran Witness* and *Der Lutheraner* shall be the official organs of Synod and shall be under the responsible editorship of the faculty of Concordia Seminary at St. Louis." It has been questioned whether this statement restricts the editorship of the official organs to faculty members.

II. To allow the Seminary the sum of \$4,000 per annum toward its physical exercise and health program (see Report on Physical Education).

III. To provide the funds for the erection of the Mission Department Building, which was granted by the last convention (see Report on Missions Department — \$150,000).

To provide additional classroom facilities by extending the Administration Building westward to link up with Dormitory G, according to the original plans (see Report on Capital Investments — 1949).

To provide additional on-campus student housing, by erecting an additional dormitory (see Report on Capital Investments — 1949).

To grant two additional professorships. At present there are vacancies in the faculty. If the professorship vacated by the retirement of Dr. Th. Graebner is filled by calling a man to whom Dr. Th. Graebner had been called, namely, Dr. Th. Graebner, specifically at present the *Lutheran Witness*, it will reduce the editorial burden carried by some faculty members but will not reduce the increasing teaching load. Dr. Th. Graebner will have a teaching schedule in addition to his editorial work.

The emergency in the Systematic Department is temporarily being met through the engagement of an instructor who is carrying a full teaching load. This professorship should, if possible, be filled by the time of expiration of the instructor's term.

The large admissions class in September, 1949, necessitated additional divisions in Homiletics, Hebrew, and Greek. The Board of Higher Education approved the request of the Board of Control to engage an instructor for elements of Hebrew on a two-year basis. This large class, which entered September, 1949, advances, the problem of additional sections of the class continues. The class of September, 1950, will be larger than that of 1949 and may necessitate an additional section.

The Graduate School members of the faculty are carrying 16 hours of instruction out of the sixty-eight total a week.

The Correspondence School sixteen members of the faculty are carrying over a hundred students. Correspondence courses require a great deal of time-consuming work from the instructor. The importance to our Church of further development and expansion of both the Graduate School and the Correspondence School is recognized by Synod. If it is to be done, equitable staffing of the faculty becomes a "must."

In view of all the facts given above, the Board of Control respectfully requests Synod to grant, at least, two additional professorships to Concordia Seminary.

THE BOARD OF CONTROL OF CONCORDIA SEMINARY
LOUIS J. SIECK, Executive Officer

[102] **Concordia Seminary, Springfield, Ill.**

The Board of Control of Concordia Theological Seminary, Springfield, Ill., herewith submits its triennial report.

With sincere and humble gratitude we offer our praise and thanksgiving to God for the manifold blessings which in His grace He has bestowed upon our Seminary. In the past three years His guidance, protection, and benediction were evident in all the work of our school.

The Student Body

As may be seen from the following tabulation, the enrollment has again greatly increased. The previous peak of enrollment (294 in 1894) was passed in 1948, when 296 students were matriculated, and again in 1949, when 337 men were enrolled as students at our Seminary. The increased number of students made necessary the dividing of classes into two and three sections and has added very much to the burden of the teaching staff. In spite of the crowded conditions in the dormitories, our students enjoyed excellent health during the past triennium.

Enrollment			
1947—1948		1948—1949	
Missouri Synod Students	222	Missouri Synod Students	243
Wisconsin Synod Students	28	Wisconsin Synod Students	32
Finnish Students	11	Finnish Students	15
Slovak Students	4	Slovak Students	6
	265		296
Number of Graduates	16	Number of Graduates	22
Number of Married Students	44	Number of Married Students	63
Number of Veterans	127	Number of Veterans	132
1949—1950			
Missouri Synod Students	277		
Wisconsin Synod Students	36		
Finnish Students	18		
Slovak Students	6		
	337		
Number of Graduates	27		
Number of Married Students	80		
Number of Veterans	144		

The above tabulation indicates the increasing number of married students attending our Seminary. The year of vicarage of these married students posed a real problem for the faculty and the students involved. Few congregations are ready to employ a vicar who has a family. To separate the vicar from his family for a year is not advisable. We have endeavored to solve the problem by obtaining summer vicarages for married students in two successive summers, the first after the Junior year and the

second after the Senior year. The married summer vicars must write six additional sermons during their last two years at the Seminary to make up for the sermons which they would have written during the year of vicarage. The Board for Higher Education has approved of this arrangement.

The Faculty

Changes have again taken place in our faculty. Synod in 1947 having granted us an additional professor, the Rev. M. J. Naumann, Altamont, Ill., was called for the courses in education and was installed September 12, 1948. As successor to Prof. F. S. Wenger, who has reached the retirement age of 70, the Rev. L. M. Petersen, Peoria, Ill., was inducted into office on October 23, 1949. With the consent of the Board for Higher Education Dr. R. C. Neitzel and Professor Wenger will continue on "modified service."

In addition to Graduate E. E. Hackmann, the Rev. E. C. Pautsch and the Rev. Geo. Klein are serving as assistants. During the illness of Prof. W. A. Baepler the Rev. R. Fessler served as part-time instructor.

Four of our professors are living off campus, three in houses owned by Synod and one in a rented apartment.

The arrangement with the Finnish National Church, whereby our Finnish brethren make our Seminary the center of their ministerial educational activity, continues. The Finnish students are under the special supervision of Prof. Alexander Monto.

On November 20, 1949, we were privileged to observe the fiftieth anniversary of the ordination of Dr. Neitzel and the twenty-fifth anniversary of the ordination of Professor Naumann. On November 23, 1948, we were happy to celebrate the twenty-fifth anniversary of Professor Wenger as professor of our Seminary.

Dr. H. B. Hemmeter, president of our seminary, 1936—1945, passed away suddenly in his home at Baltimore on July 22, 1948. We shall always hold his memory in high esteem.

The Board of Control

The Board of Control has met monthly for the performance of its synodical duties and has had a number of additional meetings each year according to the needs of the Seminary, including several meetings with the Electoral College.

The chairman of the Board, the Rev. Alb. C. Bernthal, Danville, Ill., after six years of devoted service, retired from the District Presidency, and the Rev. E. F. Tonn, Pleasant Plains, Ill., succeeded him as District President and chairman of the Board of Control in August, 1948.

On January 30, 1950, the Lord of the Church in His inscrutable wisdom called to Himself Dr. Paul Schulz, Springfield, Ill. Dr. Schulz was a member of our Board of Control, 1922—1933. We shall remember with gratitude his services to our Seminary.

The honorary degree of Doctor of Divinity was conferred upon the following men: F. H. Brunn, Rockford, Ill. (1947), Andrew Daniel, Detroit, Mich. (1947), G. A. Aho, Painesville, Ohio (1947), Norman Madson, Mankato, Minn. (1949), J. H. Lucht, MacNutt, Sask. (1949), M. N. Carter, Chicago, Ill. (1949), H. H. Hohenstein, St. Louis, Mo. (1949).

The Concordia Seminary Guild continues its very worthwhile efforts in behalf of the Seminary; and the Annual Donation Day remains a boon for the Seminary commissary.

Buildings

On October 23, 1949, we were privileged to lay the cornerstone of our gymnasium. The building measures 145 by 105 feet and will provide ample space for a program of physical education. We are very grateful to Synod for this field house. The Board of Directors informed us on April 4, 1950, that funds required for the Administration-Library-Dormitory Building, granted us by the convention of 1947, had been allocated to us from the "Building for Tomorrow" collection. We were authorized to have plans drawn and to take bids, but not to sign the actual contract until after the meeting of Synod. This new building will do much toward alleviating the congested conditions on our campus, and we pray that nothing will prevent us from starting building operations this fall.

Requests

As already stated, we are at present operating with three assistant instructors. This is definitely a makeshift and is of help only as far as the lower classes are concerned. It can hardly be expected that the teaching of theological subjects be placed into the hands of assistants. The present large number of students in the department of theology requires sectionalizing of the classes, particularly in the courses in Homiletics, Systematic Theology, and Exegetics. To meet the situation adequately, provision must be made for two additional theological professors. We ask Synod to grant the calling of these two men.

BOARD OF CONTROL

B. SELCKE, D. D., *Secretary*

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Concordia Teachers College, River Forest, Ill.

The Board of Control of Concordia Teachers College herewith submits its triennial report on the institution committed to its care.

In the summer of 1948 the Lord of the Church took unto Himself our aged colleague Dr. Paul Schulze, who had faithfully served Synod as a member of the Board of Control for over forty-two years. Upon the unanimous invitation of the Board, Walter Peckat of Riverside, Ill., consented to fill the unexpired term. In monthly and special meetings the Board took up policies and business falling within its jurisdiction, according to the regulations of Synod, and through its executive officer, the President, worked in close co-operation with the faculty in the over-all operations and improvement of Synod's extensive teacher-training program at River Forest.

The Faculty

Only two changes have taken place within the membership of the called faculty during the triennium. The Rev. Siegbert Becker, M. A., of Sac City, Iowa, was called to replace Prof. Edward Koehler, D. D., whose honorable retirement was reported three years ago, and took up his duties in September, 1947. Dr. Koehler has continued to serve as professor emeritus. Mr. Carl Halter, M. Mus., teacher at Grace Church, River Forest, was called to replace Prof. Walter Buszin, M. Mus., who accepted a call to Concordia Theological Seminary, St. Louis. Professor Halter took up his duties in the fall of 1948. Prof. C. W. G. Eifrig, who had been living in retirement in Florida since 1942, entered his eternal rest in the fall of 1949. In 1947 the University of Chicago conferred the degree of Doctor of Philosophy upon Prof. Herbert Gross in the field of Geography. The additional teaching load brought about by the steady rise in student enrollment and by the increased emphasis on the senior college, was filled by the appointment of temporary instructors, with the approval of Synod's Board for Higher Education.

We are presenting our needs for more permanent professorships in Memorial G—*Additional Professorships to Replace Some of the Temporary Instructorships at River Forest*, for which we ask Synod's careful consideration and favorable action. This action becomes all the more urgent owing to the many additional duties devolving upon our regular faculty members because of the increased need of the field for trained teachers, involving the operation of an extensive Summer School each year, in addition to an Extension and Correspondence Division, a much-expanded Student Teaching and Placement Service, and the editing of *Lutheran*

Education, Synod's professional periodical for teachers. Acting upon the authority granted by Synod in 1947 and with the approval of the synodical boards, the Board of Control advanced five associate professors to the rank of professor: Theodore C. Appelt, Ph. D., chairman of the Department of German; Herman O. A. Keinath, Ph. D., chairman of the Department of the Social Sciences; Wilfred F. Kruse, M. S., Registrar and chairman of the Department of the Sciences; Theodore Kuehnert, M. S., Professor of Education, our representative to the synodical Board for Parish Education, and editor of the monthly professional magazine, *Lutheran Education*; and Alfred Schmieding, M. A., Academic Dean and chairman of the Department of Education. The fine spirit of co-operation of our officers of administration and individual faculty members with the President and the Board of Control, and their willingness to assume heavy duties and extra responsibilities is herewith gratefully acknowledged.

The Student Body

With the gradual discontinuance of Concordia Teachers College High School it has been possible to increase the college enrollment year by year to the full crowded capacity of our buildings. Though we regret the necessity of crowding, the pressing need of the Church for our college graduates makes it impossible for us to do otherwise.

Enrollment, 1947—1950

	High School			Resident * College Students			Grand Totals
	Boys	Girls	Total	Men	Women	Total	
1947—1948	61	53	114	209	142	351	465
1948—1949	34	44	78	223	178	401	479
1949—1950	13	17	30	265	226	491	521

* In addition to the college resident enrollment, an average of about 100 students served as supply teachers each year.

For many years only students who have declared their intention of becoming Lutheran teachers and whose qualifications gave good promise of attaining that goal have been admitted. Through a careful program of guidance, students whose purpose changes or whose general record makes them ineligible for teacher training are directed to other colleges or occupations at the close of the term in order to make room for teacher-training students. During the school year 1948—1949 alone twenty-two transfer students with good records entered with advanced standing (sophomore or above) from eighteen different colleges and universities, from California to Ohio, and from Florida to North Dakota. In general, these transfer students did good work and readily adjusted themselves to our environment, thus speeding up our production of graduate teachers. Not quite one half of our entering freshmen now come

from our fifteen Lutheran high schools, while the rest are products of a very large number of public secondary schools in many States. While this non-Lutheran high school training has its self-evident drawbacks, we have noted that in the course of years the varying background of our students—geographic, occupational, and educational—has contributed significantly toward a cosmopolitan spirit, a broadness of outlook, and an adaptability in our student body which will stand them in good stead as church workers wherever they may be placed. While the mental quality of our entering students is considerably above average, the product of our Lutheran high schools is definitely in the lead. We have every reason to be thankful for the type of student we have been able to recruit in recent years, and look forward to increased representation of carefully selected graduates of our municipal Lutheran high schools and the academies of our various Concordias to somewhat offset the loss of our own High School on the campus. The results of standardized sophomore tests have regularly demonstrated that the high academic level of the incoming freshmen is maintained in the scholastic achievements of their junior college years.

Student morale and conduct have kept pace with the high type of mental ability. The student counseling program, centering in the office of the Dean of Students, has had good results and is being progressively developed. The religious life of our students continues to show a most praiseworthy improvement. Daily chapel attendance is excellent. Student concern for the religious and moral welfare of their fellow students is considered self-evident, and personal counsel and admonition are given without embarrassment by roommates or members of the Student Council. The comparative scarcity of severe and unnecessary regulations, the common study of God's Word, and participation in activities in harmony with it, the daily contacts in corridor and classroom, in dining hall and chapel, in study groups and committee work, in training school tours and mission activities, have, by God's grace, led to a mutual respect between the men and women and a fellowship which is remarkable. Coeducation has done much in the twelve years of its existence at Concordia to prepare not only our women, for whom it was intended, but our men as well, for their places in Christian congregations as teachers of the boys and girls, counselors of the young men and women, and co-workers with their colleagues of both sexes and with the fathers and mothers of their school children. We are thankful that the synodical convention of 1938 saw fit to establish a coeducational environment for our teachers in training because of the wholesome attitudes it creates and the high moral tone of the coeds we have been able to recruit.

Summer School, Extension, Correspondence, and Other Educational Services

For the past eighteen years the Summer School has played a very significant part in the in-service training of our Christian day school teachers, both men and women. Especially during the war it also served well in the acceleration of our teacher-training program for regular students, in the training of pre-theological students for a year or more of teaching in the parish schools, and in the preparation of large numbers of emergency teachers of various types. During the past triennium it has continued these activities as needed and has added workshops in Arts and Crafts, Visual Aids, Elementary Education in the One-Room School, Secondary Education, Adult Education, etc. The Summer School operates under a separate Dean, but is integrated with the regular program of the college, and its courses carry the same credit. The resident enrollment of the Summer School during the triennium has been as follows:

Resident Enrollment in Summer School

	Men	Women	Total
1947	160	190	350
1948	127	176	303
1949	162	249	411

The pattern of many years of operating extension centers and giving correspondence courses was continued during the past triennium, with total annual enrollments of 233 in 1947-48, 243 in 1948-49, and 258 in 1949-50. Thus the total number of students of all kinds served by Summer School, Extension, and Correspondence offerings in the past three years has been 583, 546, and 669 respectively.

The college has been privileged to aid in the development of an Adult Education Institute, conducted by the Northern Illinois District, with an enrollment of 182 in its first session in the fall of 1949, and a similar one planned for this spring. We have also permitted the use of our buildings and facilities by various District and synodical boards and committees for workshops and other group meetings. Thus Concordia Teachers College seeks to devote its resources and teaching personnel to all possible phases of the Church's educational program.

Graduates and Supply Teachers

The past three school years saw the following number of graduations from the synodically prescribed teacher-training curricula:

	Men	Women	Total
1946-47	20	20	40
1947-48	34	29	63
1948-49	47	18	65

Nearly all the men took the four-year diploma and Bachelor's degree, and most of the women the three-year synodical teacher-training diploma, from which point many will work on toward the degree in summer sessions and correspondence courses while they are teaching in the field. While the tabulation will not be completed until the end of the summer session in August, it appears that the total number of graduates granted diplomas at the four graduation exercises of the current school year 1949-50 will be 81, including 26 for the three-year teaching diploma and 55 for the Bachelor's degree. Within two years, when the effect of the discontinuance of the High School becomes fully operative, the number of graduates will be much larger. If Synod can grant our request for additional dormitory space (Memorial C) and other facilities, the number of graduates supplied will, by God's grace, be correspondingly increased. In the meantime we are urgently requesting all pastors, teachers, and congregations of Synod, as well as our Lutheran high schools, to help us recruit well-qualified young Christians to enter freshman or advanced college classes. Though we have often been forced to keep highly qualified young women on our waiting list because of lack of space, we have never yet excluded a *male* high school graduate whose official record showed the proper physical, mental, and educational qualifications and who had the recommendation of his pastor as to his religious attitude and moral fitness for the teaching profession. We intend to continue this policy.

The ten-year summary report of our Director of Student Teaching and Placement shows that in the past triennium 99, 99, and 70 supply teachers have been sent out, without counting a total of about 100 who remained out for an additional year, for a grand total of 368 supplies, or an annual average of over 120. The same report lists a total of 1,510 teaching personnel of all kinds, including emergency teachers, who have been supplied to Synod's school system by River Forest during the ten-year period 1939-49.

New Buildings and Facilities

The new Library and the new Dormitory for Women, allowed by the 1944 synodical convention, were begun in 1947 and were put into use during the school year 1948-49, the Dormitory in December, and the Library in March. The buildings have added much to the appearance of our campus and have already rendered effective service in our program of teacher-training. Through the generosity of congregations in northern Illinois and in Michigan and many individual friends, the buildings have been adequately equipped and furnished without direct cost to Synod. We gratefully acknowledge the release of synodical funds for the most

necessary remodeling and repair of parts of our oldest dormitories and Administration Building, the installation of a complete fire-alarm system, the construction of the central offices of administration and a fireproof vault, and for the allowance for furniture and equipment of our expanded science and art classrooms and laboratories. Our requests for needed space and facilities are presented in separate memorials.

Regional Accreditation Achieved

On March 24 the North Central Association of Colleges and Secondary Schools officially accepted the application of Concordia Teachers College into the membership of the Association, thus granting unqualified recognition and putting its stamp of approval upon the expansion and progress of the past four trienniums.

Though our college has for many years enjoyed recognition by the State Department of Public Instruction and the State Examining Board for Teachers Certificates, as well as by the University of Illinois and other graduate schools, operative and pending educational legislation of various States made it imperative that regional accreditation be secured as soon as possible. During the war the North Central Association suspended its accrediting procedures, but the college worked steadily toward this goal with the co-operation of the Board for Higher Education and in harmony with the advice of Dr. John Dale Russell, now Director of the Division of Higher Education in the U. S. Office of Education, who examined our college in 1944. Many improvements were made upon his recommendation. When in 1948 the new library and dormitory allowed by Synod in 1944 were under construction, the college was again thoroughly examined by Dr. M. G. Neale, Professor of Education at the University of Minnesota and an experienced North Central evaluator, and Dr. Paul Lange, Principal of the St. Louis Lutheran High School. Over a period of two trienniums the teaching and administrative staff, the accounting system, the curriculum, library, classrooms, commissary, dormitories, and other facilities were adapted to meet the expanded needs of Synod's teacher-training program, while at the same time conforming to recognized collegiate standards. Following the formal application for accreditation, President Irwin Lubbers of Hope College, Holland, Mich., and Dean Robert White of Kent State University, Kent, Ohio, conducted the official examination and visitation in December, 1949. Their twenty-five page report was the basis of the favorable action by the North Central Association.

The examiners emphasized eight specific elements of strength at Concordia Teachers College. The first of these concerns itself with the purpose of the institution. Here the evaluators stated:

"There is no mistaking the purpose of Concordia Teachers College. The institution knows exactly what it wishes to achieve and states its purpose in unequivocal terms. . . . There is no evidence of dilution of that purpose. . . . The control, administration, faculty, and students possess a common background and objective. . . . The morale of all personnel at Concordia Teachers College is appropriate to an educational institution. . . . It is obvious in all the activities of the college that its purposes are the determining factor." Among the other elements of strength were: loyalty and devotion by all to the college; deliberate and effective study of educational policy by the faculty; a student body of above-average mentality and achievement, which at the same time is highly motivated and sincere; the demonstrated ability of the school to conduct rigid self-study and to make the necessary improvements; strong financial support from the Church; effective student personnel and placement service; and administrative officers and faculty competent to staff an institution with the purposes of Concordia Teachers College.

To overcome the three elements of weakness noted by the examiners, a re-study and clarification of the synodical control of the institution were recommended, as well as the strengthening of the authority of the local board, an increase in the number of board members with longer and overlapping terms of office to insure continuity of policy and effort; clarification and strengthening of the positions of the academic administrators; and a broadening of the general cultural offerings in the college curriculum which is necessarily somewhat narrow because of its professional teacher-training character. Recommendations on some of these points have been conveyed to the Board for Higher Education, who will present them for Synod's consideration; others are being studied, and where possible, improved by the faculty and administration of the college as a matter of continuing policy.

More than any other single event in recent years, the accreditation of Concordia Teachers College by the North Central Association will facilitate the certification of our graduates and aid in securing temporary certificates for our undergraduate students who go out to do a year of temporary supply teaching.

The Board of Control wishes publicly to thank the synodical Board for Higher Education and the Board of Directors for their willingness to co-operate in the process of attaining accreditation. Nor can we refrain from expressing our deep satisfaction and sincere gratitude for the earnest purpose and steady co-operative effort of the students, the faculty, and the administrative officers under the leadership of the President, which, under God's abundant blessings, has made this official recognition possible.

Requests and Memorials

None of our requests are really new, but they have become more urgent and, in some cases, more extensive since the synodical conventions of 1944 and 1947 because of the unprecedented enrollment of future teachers needed for Synod's program of Christian education and because of sharply risen building costs.

- I. We respectfully request that the sum of \$200,000 for a new Music Building, allowed by the synodical convention of 1947 and raised by the Board of Directors of Synod to \$275,000 because of increased building costs, as well as the \$100,000 allowed by the Board of Directors for musical instruments and equipment, be released, so that the contract can be let and the construction can begin at the earliest possible moment.
- II. Other requests are presented in the form of separate memorials:
 - A. Additional Funds for Equipment for the New Music Building.
 - B. Additional Music Classrooms.
 - C. Completion of the New Dormitory for Women by Adding the North Wing.
 - D. Repeated Request for an Auditorium.
 - E. Remodeling of the Old Music Building as an Addition to the Administration Building.
 - F. Continued Remodeling of the Older Dormitories.
 - G. Repeated Request for Additional Professorships to Replace Some of the Temporary Instructorships.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE
PAUL L. KLUENDER, *Secretary*

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Concordia Teachers College, Seward, Nebr.

In making our report of Concordia Teachers College, Seward, Nebr., for the past three years we find it very difficult to limit ourselves to a few pages. "The Lord hath done great things for us, whereof we are glad." There are very many things which God has done for and through our college and high school, and excellent opportunities which He has opened up for us about which we would like to tell Synod. But we shall limit ourselves to the essentials.

Board of Control

The Board of Control met, on the average, about ten times a year. Under God's blessing, tasks assigned to us could be carried out in a harmonious and co-operative spirit. Several joint meetings

were held with the faculty members, and other meetings with the church council of St. John's Church of Seward, with which we work together in the operation of our training school. Several changes have occurred in the membership of the board as elected by the last convention. Messrs. Walter Kupke and William Sieck for valid reasons were unable to serve. Their resignations were accepted, and their places were filled, respectively, by Mr. E. T. Miessler of Columbus, Nebr., a member of the board from 1944 to 1947, and Mr. Frank Mueller of Lincoln, Nebr. In 1948 Mr. Oscar Doerr was elected to an office by the Northern Nebraska District. Since a synodical resolution does not permit holding of two elective offices, Mr. Doerr had to make a choice. He elected the District office, and his place on our Board of Control was filled by Mr. L. C. Heine of Omaha. In December, 1948, Mr. Frank Mueller accepted a position in Joplin, Mo., and distance made it impossible for him to continue his membership. His place was filled by Mr. W. A. Leppin of Kearney, Nebr. When Pastor I. C. Heinicke met with a fatal automobile accident in June, 1949, his place on the board was taken by the new District President, Rev. A. F. Wegener of Chappell, Nebr.

Separation of High School and College

One of the longest administrative steps taken has been the separation of Concordia High School and Concordia Teachers College. Both are still on the same campus and are subject entirely to the control of our board, which has delegated the administration to the president of the college, who also serves as superintendent of the high school. Beyond that, each school has its own faculty and academic officers. The facilities are used in a manner that does not hamper the development of either school and furthers the growth of both. We believe that this has been an entirely sound and necessary procedure and are completely satisfied with its operation.

Among other changes in administrative procedure which are noteworthy are the following: 1) A careful delegation of many of the duties to other officers, thus giving him much more time for review, evaluation, and planning. The efficiency of the operation of the schools has plainly been enhanced by this arrangement and further gains are foreseeable in the near future. 2) The introduction of the faculty-ranking procedure as adopted by the last convention. The plan has been introduced and is now in operation without any apparent difficulty. 3) The introduction of the new budget procedure and accounting methods. This has entailed quite a task and has thrown a very heavy load upon the business office. But we are convinced that it was absolutely necessary and that it gives us a much stronger basis for our financial operations than we could possibly have had under the old system.

The Faculty

Changes in the called membership of the faculty include the following: Professor H. A. Koenig reached the age of retirement but has since been re-engaged annually for a partial teaching load and has continued to render his valuable services to the school. Associate Professor L. C. Wuerffel, who was serving us as librarian and dean of students, accepted the position of dean of students at Concordia Theological Seminary and moved to St. Louis, Mo., at the end of January, 1948. Associate Professors H. L. Hardt and Reuter reached retirement age in 1949. The former has been re-engaged for the teaching of a course in German, but the latter was unable to find a suitable residence in Seward and was compelled to move away. Mr. Walter Mueller, after 15 years of service to Grace Lutheran Church of Kansas City, Kans., joined our staff as instructor in English in 1947 and was called to an associate professorship in the fall of 1949.

As detailed below, the over-all enrollment showed a decided increase. This necessitated an increase of the teaching staff. The total faculty strength now is 25, which includes all administrative officers. The ratio of college to high school is about $\frac{2}{3}$ to $\frac{1}{3}$, but several members serve on both faculties. There are 22 men and three women. The number in each rank is as follows (besides the president): two professors, seven associate professors, two professors emeriti, ten instructors, and three assistants. Suggestions for achieving a better balance are made later in this report. We feel that the members of the faculties are to be commended for their fine spirit of co-operation, their high morale in general, and their excellent work as instructors. The sabbatical-leave program, adopted in 1944, has now been put into operation and will undoubtedly prove to be a source of much good to our Concordia

College Academic Matters

The college curriculum is undergoing a complete re-study with a view towards making sure of developing the best possible course of study for meeting the purposes of the school. This is particularly true also of the summer session, which has, under God's blessing continued to render excellent service to the Church in preparing teachers for its schools. Special mention should also be made of St. John's School, which serves as campus training school. We have a staff of teachers there which is truly outstanding, and a school which in many respects is ideal for teacher-training purposes.

Practically all of the matters which have been detailed thus far enter into the picture of the accreditation of Concordia Teacher College by the North Central Association of Colleges and Secondary

Schools. This accreditation has not as yet been achieved, but we are confident that one by one the difficulties standing in the way are being removed and expect to make application for such accreditation fairly soon. Because the requirements for teacher certification are being made more stringent in practically all of the States, regional accreditation is essential for Synod's teachers' colleges. Our chances for achieving this accreditation will depend in no small measure on the action taken on our requests.

High School Academic Matters

The curriculum of the high school has undergone a slight revision, making it possible for boys of the neighborhood to take their first three years of pre-ministerial training with us. The enrollment figures given below seem to indicate a static condition. The true picture, however, is entirely different. The high school annually had sufficient applications so that its enrollment could have grown in the same proportion as that of the college, but, because it was felt that in view of the teacher shortage priority should be given, wherever possible, to college applicants in order to prepare more teachers sooner, the high school enrollment was limited to an average of 30-35 pupils for each class.

Concordia High School is fully accredited with the State and with the North Central Association. Nebraska has just revised its accreditation statutes, a step which will undoubtedly make it much more difficult for new high schools to come into being. We are therefore convinced that everything possible should be done to foster the one high school we have in the State.

Enrollment

Year	REGULAR SESSION			SUMMER SESSION		
	Men	Women	Total	Men	Women	Total
1947-48	95	73	168	81	102	183
1948-49	109	76	185	82	85	167
1949-50	137	114	251	66	126	192

Year	High School			Grand Total	
	Men	Women	Total (counting each name but once)		
1947-48	62	64	126	458	
1948-49	66	63	129	482	
1949-50	70	60	130	549	

Student Life

With the appointment of a dean of students, who carries a comparatively light teaching load, considerable progress in the development of our guidance program was made possible. As the work of this office develops, we think that we shall have an answer to many of the problems which still remain in this area. It should

also be noted here that our health service has improved quantitatively and qualitatively through the relocation of our clinic and the engagement of a graduate nurse, who serves us also during the summer session.

Public Relations

The need for the development of our public relations program has steadily become more apparent. We are happy, therefore, that it has been possible to appoint one of the faculty members as director of public relations and to allow him some reduction of his teaching load for the purpose. The moneys used for the public relations program have largely been furnished by the College Association.

Service to Synod

The most important service rendered to Synod has, of course, been the furnishing of teachers for its schools and organists and choir directors for its churches. Herewith the compilation for the first and second years of the triennium.

	4-Year Grad.	3-Year Grad.	Students Regular Session	Students Summer	Total Men	Total Women	Total Teach.
1948	14	6	21	32	28	44	73
1949	17	5	25	36	22	61	83

For the current year we cannot give the exact figure as yet, but our best estimate is as follows:

4-Year Grad.	3-Year Grad.	Students Regular Session	Students Summer	Total Teach.
20	9	33	35	97

In order to render this service, the institution operates practically all year round. For quite a number of years we have operated, besides the regular session, a nine-week summer session. Because of recent changes in the Nebraska certification law we expanded the summer session to 12 weeks in 1949, and we intend to continue this 12-week program as long as it is necessary.

In addition to this service of training workers for the Church we also serve our Synod by furnishing facilities for various types of meetings and gatherings which play a prominent part in the Church's program. Two synodical Districts regularly hold their conventions on our campus. Besides, a steadily growing number of conferences, conventions, and workshops of area-, District-, or Synod-wide character is held there. Our faculty members, furthermore, to an increasing degree hold membership on synodical boards and committees or are drawn into the picture of synodical work as lecturers, essayists, and leaders. We believe that the return Synod gets on its investment at Seward are very high.

Plant and Property

During the triennium it was possible to erect our new girls' dormitory, Strieter Hall, which houses 50 students. Its cost came out of the Peace Thankoffering. The other major improvement was the installation of the new boilers in the heating plant, which replace the worn-out boilers and adequately take care of present and contemplated future needs.

We regret very much that the plans for the general overhaul and partial remodeling of our older buildings, as presented to the 1947 convention, could not be carried out. For many years the sums made available to us for the upkeep and repair of our plant have been far too low. As a result considerable deterioration has set in. In reviewing these requests we wish to point out that Synod will lose appreciably on its investment if action is delayed further.

Requests

1. *Membership of Board of Control.* — For many years, in fact, as far as we know, from the very beginning of our school, our Board of Control has had a membership of five laymen. The 1947 convention, in adopting the revised synodical *Handbook*, reduced the number to three. Since, however, our charter calls for five, it was necessary to elect five, and we were asked to have our charter changed so that hereafter the board would have only three laymen. We have repeatedly considered the matter, and it is our conviction that our board should continue with the larger number. As a matter of principle we are convinced that every one of Synod's professional schools should have a larger board. In our case, however, there is the additional reason that, because of the small size of the city in which we are located and the fact it has only one congregation of our Synod and this congregation is involved in the joint operation of our training school, we feel it to be necessary to have a number of members, including laymen, who are not local residents. At the same time we are convinced that it is necessary to have several local laymen who can serve on the executive committee of our board, to which much of the work between board meetings is delegated. Besides, it is of great advantage to the carrying on of Synod's teacher-training program to have adjacent Districts represented on our board and also to make sure that a wider range of vocations is represented than would be the case if the board were limited to three laymen. We therefore request Synod to allow us to continue to have five laymen on our Board of Control.

2. *Term of Office of Members of Board of Control.* — We are convinced that it is a poor policy and a needless risk on the part of Synod to have the terms of office of all men of its Board of

Control expire at the same time. We therefore request Synod to take action extending the term of office to six years and providing for the expiration of the term of office of approximately half of the members every three years.

3. *Additional Professorships.* — As indicated above, the present number of persons of the various faculty ranks is in our opinion rather much out of balance because of the rapid recent growth of our institution and the resultant growth of our instructional staff. Assuming that our two faculties will continue to require a total of at least 25 persons, we request that an additional number of associate professorships and professorships be allowed. At present we are allowed a total of 13 called men, including the president. We herewith request that the allowable total be raised to 18, leaving about seven positions to be filled by appointed personnel. We anticipate that, if Synod grants this request, the authorization for the calling of any new personnel will continue to come from the Board for Higher Education. We do not plan to call all of these men at once, but hope to introduce the new positions in the course of the next three years. We are convinced that for instructional and administrative efficiency and for stability it is necessary that these additional professorships be granted, and we cannot expect to meet accreditation standards without them.

4. *Rank of Assistant Professor.* — We understand that the Board for Higher Education is making a recommendation for the introduction of another rank into the system, that of assistant professor. We heartily indorse this proposition and recommend that Synod take positive action on it.

5. *Curriculum Adjustment.* — The curricular studies made by our college faculty have shown certain deficiencies in the present curriculum. One of the most striking is in the field of language where, on the one hand, German is the only language we offer in college and, on the other hand, every student must take German. We request authorization, subject to the approval of the Board for Higher Education, to make revisions in our curriculum, particularly in the area of languages, and specifically to add another language to our college curriculum.

6. *Requirements for Lutheran Teachers Diploma.* — The present requirements for the Lutheran Teachers Diploma make it possible for the majority of the students to earn this diploma in three years of college work. Beyond that we have the bachelor's degree which is awarded at the end of the standard four-year course. Almost without exception our men earn both, because of the desire for a thorough preparation and because of the certification requirements of the various States. It is our conviction that

important document for the teacher in our parish schools should always be the Lutheran Teachers Diploma, which, as far as the Church is concerned, entitles him to hold what we customarily term a "permanent" call. We therefore request that Synod make the four-year course its standard for teacher preparation and authorize the awarding of the Lutheran Teachers Diploma at the end of this course. We also request authorization to award a three-year certificate to those men and women who wish, for one reason or another, to terminate or interrupt their training at the end of this period.

7. *Unification of Budget.* — On the basis of its experience in past years, this Board of Control strongly recommends that Synod adopt for all its professional and preparatory schools the policy of having a unified financial plan to include also such things as synodical tuition, various dormitory funding arrangements, and regular repairs throughout the year. All plant operations have educational implications. We believe that the greatest chance for efficiency in operation and administration of the synodical institutions lies in a single over-all budget for each school. This annual budget is to be submitted to the Board for Higher Education according to the present *Handbook* regulations and, after submission to the Board of Directors and adoption or revision by the Fiscal Conference, is to be administered by the local Boards of Control under the supervision of the Board for Higher Education.

8. *District Overture Regarding Concordia High School.* — On another page of this BOOK OF MEMORIALS will be found the overture of the Southern Nebraska District regarding Concordia High School. We wish to state that we are in hearty accord with the District's proposal and request Synod to take positive action on the memorial, since we hold that it is an entirely sound and feasible plan for expanding the work of Concordia High School.

9. *Major Improvements and Repairs.* — Since it is customary and desirable in educational circles to consider additions and alterations to the plant under four headings, namely: land, buildings, improvements other than buildings, and major equipment, our major requests for Concordia Teachers College, Seward, Nebr., as to remodeling, major repairs, and improvements are grouped according to this classification.

a. *Grading the Athletic Field.* To the last synodical convention we reported: "as part of our campus, Synod owns a large athletic field of which two thirds are unusable because extensive grading work is needed. Our physical education program is seriously handicapped by this factor. The cost of doing the work to specifications is estimated at \$18,000 if the minimum necessary is to be done."

Since that time, with the support of our alumni and others, we have made a beginning in developing a portion of the athletic field to the point where more of the field can be used than formerly, but the bulk of the task remains. Our request to this convention is to grant us \$18,000 (which is still the minimum necessary to do a good job) to make further advances in this direction.

b. *Additional Classrooms in Weller Hall Basement.* The last convention of Synod authorized the conversion of a part of the spacious basement of Weller Hall into classrooms; but, as explained above, no money has been released to date. Our present plans call for the utilization of the entire basement, adding, besides the classrooms, a lavatory for girls, supply and service rooms, and a visual aids room. We need \$60,000 for this project.

c. *Founders' Hall* is the oldest building on our campus; in fact it was the first building erected when the school was founded. At that, it was well built and is still structurally sound. In some ways today it contains fire hazards, but with relatively slight modifications it could serve for many years. The third floor needs to be torn off and replaced with a flat roof. The second floor, with modifications, will serve well for group and individual music instruction. The stairs need replacing, and much plastering needs to be done. Also the first floor and the basement need a general overhauling. Our best estimate on this is \$16,000.

d. *Nebraska Hall* is used for music practice and contains organs and pianos. Under our system of supervised music practice every teacher-training student is assigned definite periods of practice. But at present the shortage of space threatens to weaken this part of our program. Fortunately, eight more practice rooms, acoustically treated, can be built into the ground floor, while at the same time a reed-organ practice room can be provided, and the three other floors can receive needed repairs at a total cost of \$10,500. This will provide music practice facilities for 50 additional students in the daily schedule.

e. *Becker Hall* is the former administration building, which was damaged by fire in 1938. At that time only the most necessary repairs were made. During the war years materials for finishing the project were unobtainable. It is essential now that the staircase be rebuilt, new floors be laid, and other repairs made. Our science laboratories, which are in this building, are also very inadequate. They need to be enlarged considerably, with adequate facilities for storage of equipment. These changes can be made without damage to the fundamental structure of the building. The money required for these items in Becker Hall is \$25,550.

f. *Addition to Miessler Hall.* From funds provided in the Cen-

tenial Thankoffering we were able to modernize the second oldest building on the campus, which had been in disuse for a good number of years; and by an addition we were able to provide housing for fifty-six male students. Funds in the amount of \$45,000 are urgently requested in order to complete the project by removing a present temporary section, which once served as an addition to the service kitchen, by re-doing the north part of the basement, and by adding a tier of rooms to the north side of the building to provide housing for an additional fourteen students as well as facilities for day students.

g. *Remodeling in Jesse Hall.* Jesse Hall is the newer and larger of our two men's dormitories. The large washrooms have not had major repairs since the structure was built twenty-seven years ago. The wood partitions and woodwork in each of the four washrooms need replacement almost immediately, and the sanitary arrangements are not such that they can pass the most commonly accepted standards. We request a sum of \$15,200 to remodel and modernize all four of these washrooms.

h. *Physical Education Building.* The present gymnasium on our campus was built completely with local funds at no cost to Synod. While it was adequate for its day and is still quite usable because of major changes and additions, which have also been made by funds raised locally in recent years, the present building, with its very limited facilities, does not meet the needs increasingly recognized, and even required, for physical education for both sexes. For some years past our institution has sought to bring up in the supporting neighboring synodical Districts sufficient funds for an additional physical education building. At the time of this writing the total collected for this fund is approximately \$35,000, most of which has been obtained in the Southern Nebraska District. Since we feel that any further insistence or any further effort to reach the total cost of this project locally would either result in failure for the project or would act as a detriment to the Southern Nebraska District's and other Districts' contributions to the synodical cause and the synodical budget, we urgently request Synod to extend its policy of providing physical education facilities at St. Louis and Springfield to include all the terminal schools in its system. Accordingly we urgently request Synod to grant us \$60,000 for the plant, plus \$15,000 for the necessary equipment.

i. *New Dormitory for Women.* An earlier section of this report detailed the great annual increase in enrollment which our institution has been able to register under the blessing of our God. Though the continuing acute Synod-wide shortage of teachers has been well publicized, the implications of this shortage for the needed growth of the professional schools are not so obvious to all.

Funds were granted by the last convention of Synod to add to our campus the first women's dormitory expressly built for that purpose. When finished, this building was to hold thirty-eight young women, but in order to enroll as many as possible, since it has opened for use, it has operated at more than capacity by housing fifty young women each term. In view of the immediate and long-range needs of the Church for teachers and the general situation on our campus, we respectfully urge Synod to authorize the immediate construction of another dormitory for women students and for that purpose to grant us a sum of \$132,000, for which, we believe, today's prices would allow duplication of the present new building.

j. *Auditorium-Chapel.* The Centennial Synod granted our request for a new chapel-auditorium and included it in the "Building for Tomorrow" collection. At the time of the preparation of this memorial to Synod the necessary funds have not yet been released from the proceeds of the "Building for Tomorrow" collection by the Board of Directors. Accordingly we feel it necessary to renew our request, asking also for renewed approval of it for this building. Our case can perhaps best be made by repetition of what was reported to Synod. "Our present chapel is too small to accommodate our entire student body and instructional staff. Overcrowded to the point of danger, it has serious fire hazards as the fire marshal has pointed out. The present chapel space is also needed for additional laboratory facilities. Furthermore, we have no adequate auditorium. We sorely need additional office space and last but not least, we must provide a classroom and laboratory for our art courses as well as storage and display space for our large and now scattered collection of art, music, and other audio and visual aid materials.

k. *Repair Shop and Garage.* We have an excellent staff of maintenance men who are able with the help of student labor to do most of the plumbing, electrical, mechanical, and carpentry repairs on the campus. But we have no adequate shop for this purpose, nor do we have the storage facilities for the necessary materials. The present overcrowded shop constitutes a fire hazard for the building that houses it. Our facilities for handling deliveries of freight are inadequate. We furthermore have a need for a larger garage to house the automotive vehicles which we own (panel truck, dump truck, bus, driver-training car) and the larger pieces of machinery (e.g., power mowers, garden tractor). We can meet all of these needs best by building an addition to our power plant which will serve as repair shop, unloading dock, storage room, and garage. We request the sum of \$11,480 to cover the cost.

l. *Tuckpointing.* In the course of the years some of our buildings have suffered serious exterior harm. This can be remedied

by tuckpointing now, at a cost of 30 cents a square foot. Synod can protect its investment and obviate extensive interior repairs and possible replacement by allotting the \$12,880 needed to do this tuckpointing.

m. *Curbing or Driveways.* Visitors to our campus have long remarked about its beauty, but decried the unfortunate lack in curbing, paving, and maintenance of the drives. To provide curbing for our driveways would mean to enhance the appearance of our campus more than its cost would indicate. To improve its property in this respect, we ask Synod to appropriate \$10,000.

n. *Sewer Connection.* When our refectory was built twenty-four years ago, the drains were not connected directly with the city sewer. The refectory sewer system has now deteriorated and will soon necessitate costly repairs and replacement. We recommend the better and cheaper alternative of connecting the refectory sewer with the city system immediately at an estimated cost of \$1,660.

o. *Piano Equipment.* One of the constant needs for a school which trains church musicians is adequate training instruments. Above all we need pianos and organs. Seven pianos are included in our claim on the "Building for Tomorrow" collection. If they have been obtained, we need 12 more; if not, we need 19. Most of our pianos have been in use since 1912 and cannot serve longer. Nor can the cheapest instruments bear up under almost incessant use. The average delivered cost of each piano is estimated at \$925.

p. *Pipe Organ.* Organ "A" is our oldest organ. It has served many students well but now needs rebuilding if it is not to lose all value in the near future. Specifications already available can provide a good rebuilding of this organ for Synod's use, at a real saving in comparison with replacement of the instrument, for \$10,500.

q. *Reed Organ.* At present we have no reed organs on our campus. Since many of our graduates must use this type of instrument later, they should be able to use one while learning. \$600 will supply this item, if it has not already been granted from the proceeds of the "Building for Tomorrow" collection.

r. *Electronic Organ.* A considerable and increasing number of our congregations are acquiring electronic organs. In order to provide a means whereby our institution can give instruction to future church musicians and teachers on these instruments, as well as on pianos, reed and pipe organs, we respectfully request Synod to grant \$3,000 for an electronic organ, to be bought and used for instrumental purposes.

s. *Science Equipment.* For the study of various subjects in the area of the natural sciences our institution has acquired some of the basic equipment necessary in botany and zoology and also for chemistry, but our physics laboratory is woefully under-equipped, and much of the available equipment is out of date because of the tremendous changes and developments in the field of physics. We respectfully request that Synod grant us the amount of \$7,500 to purchase equipment with which to set up an adequate physics laboratory for high school and college courses.

t. *Library.* The grant made by the previous convention to benefit our library has enabled us to make some fundamental remodeling changes. In addition, a considerable number of books were purchased. Yet there is an unfilled need for additional book holdings to bring the library up to standard and the equipment and stacks to place them and care for them. For this the customary annual library grant from synodical funds would not begin to suffice. We respectfully request Synod to grant an additional allotment in the amount of \$18,500, to be disbursed during the triennium.

u. *Domestic Arts Equipment.* Several States are beginning to add domestic arts to elementary school curricula by law and to require teachers qualified in them. We cannot now give teachers this competence. In order to make possible the addition to our curriculum of domestic arts or home economics in a beginning way, we request Synod to authorize the Board for Higher Education to study our further detailed curricular plans and within the next three years to grant the necessary funds to acquire and develop the basic domestic facilities.

10. *Residences for Retiring Professors.* — We would like to call Synod's attention to the serious problem involved in reconciling the existing policy of furnishing residences or rent to all synodical professors who hold the rank of associate professor or above, with the present policy on retirement of superannuated members of the teaching staff. We consider the latter policy to be a considerable improvement and highly desirable. We do feel that Synod should charge the Board for Higher Education with the investigation of the possibilities of removing the injustice involved occasionally in retiring an individual who has, perhaps, served the Church for many long years and has not obtained a house and then in suddenly leaving him with the necessity of acquiring a residence for himself and his family in the declining years of his life.

11. *Building Estimates and Fluctuations.* — We would also request Synod to direct the investigation of the effectiveness of the existing policy of requiring fixed estimates to be attached by

institutions to requests for new plant additions or other changes in capital assets. The economic conditions can change very rapidly. The time of getting estimates for projects is separated by at least half a year from the actual granting of such funds and perhaps by many more months from the time when building begins. Perhaps Synod might decide to require a fixed estimate at the time the report and request to the general convention is prepared, but could use the contractor's or builder's index prevailing in the area where the school is situated to allow for many major fluctuations up or down by the time the building is to begin.

THE BOARD OF CONTROL
F. WORTHMANN, *Secretary*

[105]

Concordia College, Fort Wayne, Ind.

The Board of Control of Concordia College, Fort Wayne, Ind., herewith submits its triennial report and respectfully requests Synod to consider the needs of its school. We give thanks and praise to God for the countless blessings He has bestowed upon our school.

The Board of Control

The members of the Board of Control have conscientiously tried to carry out all the phases of the work assigned to them by Synod. Much time has been given by the members individually and as a group to the care and maintenance of the physical facilities and, together with the administration and faculty, to the improvement of the total program of our school.

The Faculty

The members of the faculty have faithfully applied themselves to their work and have spent considerable time in evaluating the physical facilities and the curricular program in the light of the needs of the Church and the requirements of higher educational agencies.

After receiving the approval of Synod and the Board for Higher Education, the Rev. Walter Sohn was engaged as resident student counselor for our dormitory students. The results have fully justified the request in establishing this position at our school. Due to the illness of several faculty members, we had to call on part-time help to carry on our educational program. Those men who were temporarily incapacitated are now teaching their full schedule of classes again. Mr. Walter Kitzerow resigned his position as of the end of the first semester of the present school year. This vacancy will have to be filled by next September.

Academic Matters

The synodical curriculum forms the basis for the program of our school. Studies have been made during the past triennium contributing to various changes and improvements in instruction. Audio-visual aids are being used quite extensively. The library service has been considerably improved. The physical education and health program has been expanded and improved.

A good beginning has been made in guidance work. The curricular and co-curricular program of the school has been much more closely integrated than in the past. Convocation programs of a high caliber have helped to contribute to the cultural program of the school.

Requests

1. We would renew our request for an Administration-Library-Auditorium building. The reasons for this request have been submitted to the Board for Higher Education. If requested by the convention itself and deemed necessary, these reasons will be presented by the representatives of the Board.

2. Permission is requested to erect a suitable residence for the president.

3. The Board requests consideration of a modernization and remodeling program for our student health center (hospital). The Martha Society is currently raising \$6,000 toward this project but an additional \$16,000 is needed. The architect's plans are ready for this project. The facilities at present are very inadequate and antiquated.

4. Permission is also requested to install acoustical tile on the ceilings of some of our classrooms and in the corridors of the classroom buildings. Specific items have been proposed to the Board for Higher Education which would cost \$13,840.

5. The Board likewise requests permission to install proper and adequate drainage in our athletic field. The estimated cost of such an installation is \$6,000. There are too many days in the spring and fall when it is impossible to use our athletic field in the physical education program because it is covered with water and at least, too muddy to use.

6. Permission is also requested to convert our heating plant to oil. Up to the present time coal has been used as fuel. The fuel has become increasingly more expensive, and in addition, we have a considerable outlay in firemen's wages. For the purpose of converting to oil, we request \$12,610.

7. A request to inaugurate a teacher-training program on the college level is presented in a separate memorial.

Acknowledgments

With sincere thanks we acknowledge the gifts and donations made to our commissary department by members of our congregations and the services and gifts of the Martha Society and of individual congregations and friends. Above all, we acknowledge the blessings of God which were bestowed upon our Concordia in such a large measure during the past triennium and throughout the years.

THE BOARD OF CONTROL

PAUL L. DANNENFELDT, *Secretary*

[106]

Concordia College, Milwaukee, Wis.

Board of Control

Several changes have occurred in the personnel of the board during the past triennium. The Rev. Felix Kretzschmar was elected in 1947, and the Rev. Arthur Oswald became chairman of the Board in 1948 by virtue of his election to the presidency of the District. In addition to their regular work of supervising all functions and aspects of the school, members of the Board were kept very busy with several building projects. The first wing of a new dormitory has been completed, and plans have been prepared for a second wing of the dormitory and for a new administration building. Board and faculty continue to work in splendid harmony.

Faculty

No changes in the permanent membership of the faculty were made in the last three years. Dr. Walter Jennrich was engaged as instructor in 1947 to teach Greek and Latin. The system of ranking adopted by Synod was put into effect this year. Problems of accreditation are being studied with a view to applying for recognition by the North Central Association in the near future. Faculty members who were listed as ill at the last convention have improved and are enjoying better health. Prof. George M. Mueller, retired since 1936, died on December 9, 1949, at the age of 91. Three members of the staff will reach the age of 65 during the next triennium. A reduction of their teaching load will necessitate the engaging of an additional instructor.

Students

The average enrollment during the last three years has been 271. About 95 per cent of these have been ministerial or teacher-training students. Still suffering from the loss of a dormitory by fire some fifteen years ago, the school has had to crowd this large

enrollment into inadequate and substandard quarters. In spite of housing problems, the health and morale of the students have been good. Participation in national testing programs has revealed a consistently high grade of scholarship.

Requests

For the sake of improvement in administration, teaching, and housing, we respectfully petition Synod to grant us the following requests:

1. The second wing of the dormitory completed in March, 1950
2. A grant for the new administration building, \$300,000.
3. Additional quarters for help.
4. Reconstruction of the old laboratory.
5. A new professor's home.

1. The first wing of the new dormitory (granted by Synod in 1947) is now completed and houses 58 students. This wing solves the problems of fire hazards, unsanitary and crowded living in the Old State Dormitory, which must now be razed. Wunder Dormitory, however, remains crowded far beyond capacity and standard of decency. Six students are crowded into rooms planned specifically for only four, with serious effects upon morale, discipline and study habits.

A second wing of our new dormitory is part of the plan submitted three years ago. The proper functioning of the first wing is dependent on this addition. It will contain a lounge, which is a "must," inasmuch as the study rooms and bedrooms are very small and allow for no recreation or social activity. A second wing of our new dormitory will permit us to reduce the crowding in Wunder Dormitory and to place a proctor, or housemaster, in a room originally designed for such a supervisor.

The total dormitory capacity of the school will be 257 when the new wing has been added — only enough to take care of present needs. Present estimate of cost by the Hunzinger Construction Co. builders of the first wing, is \$375,000, including equipment.

2. In 1947 Synod recognized our need for an administrative building and voted us \$110,000. We must have this building in order to modernize our administration. Present facilities are a makeshift and leave no room for any administrative help for the president. This building will also house our music department, with individual practice rooms and an auditorium for music appreciation concerts, and visual education. The sale of an athletic field some years ago netted enough to pay for a swimming pool. This part of the building will be an adjunct to our gymnasium and is a necessary part of our intramural athletic program because

the very small campus. The Hunzinger Company, together with Mr. Stubenrauch, our architect, estimate the cost of this building at \$500,000. Of this total we can supply about \$200,000 by private solicitation. Most of these \$200,000 are now on hand.

3. During the past years our kitchen and janitorial help has been crowded into tiny rooms with practically no privacy. There is no room above the present kitchen for several rooms or suites of rooms. These enlarged quarters will keep our help content and make it much easier to retain quality personnel. Our architect estimates the cost of the addition at \$50,000.

4. Our physical science laboratory is antiquated, and much of its equipment is worn out. Plans for reconstruction include a new floor, new tables and fixtures, new cabinets, new lighting, and instructional equipment. The estimate of the cost of reconstruction is \$10,000.

5. When Professor G. W. Mueller died in December, 1949, he vacated one of the oldest homes on the campus. About 70 years old, poorly planned and constructed, with no running water on the second floor, only a ladder leading to the attic, plumbing and wiring in need of replacement, plaster crumbling and general disintegration — there seems to be but one solution in the interest of economy and proper provision for faculty personnel. We ask that this old house be torn down and that a new one for about \$25,000 be erected during the next year. It is our hope to replace five of these very old homes at the rate of one every triennium.

BOARD OF CONTROL, CONCORDIA COLLEGE
(REV.) FELIX KRETZSCHMAR, Secretary

[107]

Concordia College, St. Paul, Minn.

The Board of Control of Concordia College, St. Paul, Minn., herewith submits to the honorable Synod the following report, covering the past triennium, together with a statement of the needs and requirements of our school.

Enrollment

The enrollment for the past three school years was:

- 1947—1948: 283 boys and men, of whom 13 were preparing for teacher training;
1948—1949: 243 boys and men, of whom 18 were preparing for teacher training;
1949—1950: 236 boys and men, of whom 20 were preparing for teacher training.

The peak enrollment of 1947—1948 included a large number of veterans, many of whom were not Lutheran and not pre-ministerial students. The State University requested all Junior Colleges to joint-register such students as met entrance requirements and character requirements and who might eventually transfer to the senior division of the State University, provided such Junior Colleges had additional room, not occupied by their regular students. About 25 such veterans were enrolled during the school year 1947—1948. The enrollment for 1948—1949 included a small number of adult special students in an evening class from the Lutheran community in which the College is located. The percentage of ministerial and pre-teaching students increased during the triennium from a low of 55 per cent in 1947 to a high of 77 per cent in 1949—1950.

Staff

Besides the eleven regularly called professors the following additions in the instructional staff were employed during the triennium:

1947—1948: one instructor and one graduate assistant and one missionary.

1948—1949: one instructor and one graduate assistant and one missionary.

1949—1950: two instructors and one graduate assistant.

Curriculum

The curriculum for pre-ministerial students set by Synod was taught in both the High School and the College divisions. In a number of areas, particularly in the languages, the minimum set by Synod is exceeded by a number of units per year. In addition to the synodically prescribed curriculum, commercial courses are offered to all high school students. This requirement became mandatory when the school became accredited. The local community contributes most of the instructional costs of the commercial courses. An Officers Reserve Corps Unit has been organized for the three upper grades, and students may join this unit with the consent of their parents. About 65 students have availed themselves of this training.

Accreditation

Pursuant to a general directive of the Centennial Synod and with the concurrence of the Board for Higher Education, the Board of Control supported the faculty and the administration in their desire to seek accreditation with the North Central Association of Colleges and Secondary Schools. The High School is not

a member of the North Central Association. To meet the standards of this Association, a High School Principal was appointed at the beginning of the last school year. The Junior College is accredited by the University of Minnesota.

Plant

During the school year 1947—1948 the West Dormitory was remodeled and placed into use. In 1948 the Old Buenger Residence was remodeled and converted into a duplex for professorial residences on the campus. In 1948 an additional faculty residence was purchased off the campus at the corner of Lexington Parkway and Dayton Avenue. In 1948 one of the two boilers in the central heating plant was replaced with an oil-burning new boiler. In 1949 an additional 5½ acres was added to the campus at a cost of \$40,000. The buildings and grounds of Concordia are in excellent condition. The Board of Control urges Synod to expend the moneys necessary to keep its plant in good condition, because repairs and necessary improvements, when delayed unnecessarily, are extremely costly.

Requests

The Board of Control respectfully submits the following requests to the honorable Delegate Synod:

1. To concur in the resolution of the Minnesota District to grant expansion of Concordia College, St. Paul, Minn., into a Senior College.

2. To supply the necessary funds to erect the Buenger Memorial Library. (Approved in 1947 by General Synod; approved by Board of Directors; approved by Fiscal Conference in 1947; approved by "Building for Tomorrow" Committee.)

Available for the project from local funds: \$25,000. Total cost: \$186,000. Amount requested: \$161,000.

3. Remodel the Old Main at a cost of \$50,000. Estimated capacity when remodeled: 92 students.

4. Grant the temporary addition of a pre-education curriculum for freshmen and sophomore college women students who desire to complete their training at one of Synod's teachers' colleges.

BOARD OF CONTROL

H. WINTER, Secretary

[108]

St. Paul's College, Concordia, Mo.

The Board of Control of St. Paul's College herewith submits a report on its activities relative to its supervision of Synod's school during the 1947—1950 triennium and respectfully requests Synod's convention to give attention to the school's needs.

Under the gracious blessing and benediction of God, St. Paul's College was permitted to enjoy three years of progress and success, which, we hope, is the beginning of a new era for our school that will enlarge its program and expand its facilities and usefulness.

Enrollment

Enrollment statistics for the three years are as follows:

Year	Enrollment	Pretheological
1947—48	151	129
1948—49	147	133
1949—50	150	131

Faculty

At the opening of the last triennium the chair of History and Social Studies was vacant. After calling unsuccessfully a number of times, a call was extended to the Rev. Wilbert Rosin, then serving as instructor at our institution, on December 17, 1947. After accepting the call Instructor Rosin was installed as Associate Professor of History and Social Studies in a special academic service on February 1, 1948. Vice-President T. A. Weinhold preached the sermon. Chairman O. E. Heilman was in charge of the installation ceremony, assisted by Prof. E. C. Weis and Pastor O. G. Tiemann.

The Rev. Allen Nauss, A. B., B. D., has served as instructor at St. Paul's since 1948. The Board has asked him to serve two more years.

Student Wentzel served as housemaster in Biltz Hall, which houses the High School Department, 1947—48. Student M. W. Riedel served in that capacity during the 1948—49 school year, and the present housemaster of Biltz Hall is Student David Krampitz.

New Courses Inaugurated

In harmony with the accreditation of our school as required by the State of Missouri two new courses were added during the last triennium.

Course 1. Fine Arts—music, choral work

Course 2. Practical Arts—typing

St. Paul's College Association, a group of some 1,500 friends who have set for themselves the goal of working for the welfare

of St. Paul's College, particularly in those areas of activity for which no provision is made by Synod, provided the equipment—typewriters, tables, and chairs—needed for the course in Practical Arts. The cost was more than \$3,500. This group of loyal friends also made available \$5,000 for campus beautification. At the present time the Association is gathering funds for a pipe organ to be installed in the chapel of the new administration building.

Building Program

After the Saginaw Convention in 1944, which guaranteed the continued existence of St. Paul's College, Synod's Board of Directors, according to a directive of Synod, studied the situation at our Missouri preparatory school. In June 1945 they allocated \$325,000 for a new and much-needed administration building and central heating plant. With the increased enrollment at St. Paul's after the future of the school was assured, requiring the reconditioning of the 1884—1890 buildings for dormitory purposes, Synod's Board of Directors, in September, 1945, voted to build a dormitory at St. Paul's College. \$100,000 were allocated for that purpose.

In the course of our planning the building program, it became plain that an administration building, central heating plant, and a dormitory could not be erected for the \$425,000 Synod had set aside for that purpose. Accordingly, plans were suggested to Synod's Board of Directors to build the administration building and a central heating plant, after our building advisers had assured us that the appropriation would only cover those projects and that it would be the wise and economical thing to do.

Finally, after many planning checks and re-checks, the contracts for the two buildings (administration building and central heating plant) were let on July 14, 1949. On July 19 a private ground-breaking service was conducted by President A. J. C. Moeller.

The new Administration Building will be called Baeppler Hall. The walls of the central heating plant were up, the boilers in place, the walls of the tunneling completed, before the winter weather set in. The re-enforced-concrete structural skeleton for the administration building was also completed before winter weather halted building operations. On September 18, 1949, in connection with our Annual College Day observance, the cornerstone was laid by the Rev. O. E. Heilman, chairman of our Board, assisted by Pastor O. G. Tiemann. The prayer and benediction was spoken by President Alb. J. C. Moeller. As this report is being written, workmen are busy laying brick; others are working on the roof construction. God willing, the building is to be ready for use at the beginning of the new school year in September, 1950.

Our Western District, by synodical resolution, has agreed to gather the sum of \$50,000 for the furnishings and equipment of the new building. Of this sum \$21,754.34 have been expended for desks, office furniture, chapel seating, and classroom equipment.

Requests

For the proper housing of our students the additional dormitory granted by Synod's Board of Directors should be erected. Therefore we respectfully petition Synod to grant our school an appropriation of \$250,000 for the erection of a 66-student dormitory.

When it became evident that, due to rising prices, the three buildings (administration building, dormitory, and central heating plant) needed on the campus could not be built for \$425,000, Synod's Board of Directors advised that an administration building and a central heating plant be built for the moneys allotted. That leaves unmet the need for additional dormitory space at our school as conceded by Synod's Board of Directors in 1945. Unless additional provisions are made for the proper housing of our students, we shall have to turn applicants away.

In view of these and other reasons, we renew our request for a new dormitory. Our architects, Carroll and Dean, have made a careful study and check of building costs and assure us that a 66-student dormitory could be built for \$250,000.

Such needs of the institution as painting, general repairs, etc., have been submitted to the Committee on Colleges and will, no doubt, be taken care of in the usual manner.

Conclusion

In conclusion, we gratefully acknowledge, with sincere thanks, the splendid co-operation, sympathetic help, and guidance given us by Synod's President, Synod's Board of Directors, Synod's Committee on Colleges, and Board for Higher Education. We bespeak for our school and all other schools of learning maintained by our Church, Synod's continued prayers and participation for the strengthening and widening of their kingdom-building program!

BOARD OF CONTROL, ST. PAUL'S COLLEGE
O. G. TIEMANN, *Secretary*

[109]

Concordia Collegiate Institute, Bronxville, N. Y.

It is with a deep sense of gratitude to Almighty God, who has continued to shower His blessings upon the work of our school, that your Board herewith submits its triennial report.

Our Faculty

In November of 1947 it was our privilege to commemorate the fortieth anniversary of Prof. Louis Heinrichsmeyer as a member of our staff. This significant milestone was fittingly observed at a public ceremony in which due recognition was given to the divine mercy which has permitted our beloved professor to render such long and faithful service to our school.

On May 10, 1948, our revered Dr. Henry Stein was called to his eternal reward. He was completing his 56th consecutive year of devoted service at our school, 51 as full-time professor, the last five on a part-time basis after his retirement in 1943.

In the summer of 1948 Prof. Oswald Hoffmann accepted the call as Director of Public Relations of The Lutheran Church—Missouri Synod, causing us to lose his valued services on our staff and campus.

To fill the vacancy, Prof. Henry Proehl was appointed to the chair of Latin and Greek in the college department, having heretofore taught these subjects in our high school department. His place on our high school faculty was filled when the Rev. Carl Weidmann, our housemaster, accepted the call of the Electoral Board to the chair of Latin and Greek in the high school.

This left a vacancy in the position of housemaster, which at the present writing has not been filled despite earnest efforts. In the meantime the duties of the housemaster have been assumed by some of the assistants under supervision of Professor Weidmann, who also serves as principal of our high school.

Another serious vacancy was created when in September of 1949 President Arthur Doege accepted the call as pastor of Our Savior Lutheran Church, Mineola, N. Y., and was granted a peaceful dismissal after having served faithfully and competently as head of our school for the past eleven years.

Prof. Albert E. Meyer, now serving as acting president of our school, was called to the presidency by the Electoral Board on March 15. Up to the present writing we have not received his decision. Professor Meyer also served as acting president during the period of 1942 to 1945, when President Doege served as active chaplain with the Armed Forces.

By authority of the Board for Higher Education two members.

of our synodical faculty, Prof. Louis Heinrichsmeyer and Prof. Theodore Hausmann, were promoted to the rank of full professorship. Both of these men have been vitally identified with the work and program of our school for many years, Professors Heinrichsmeyer enjoying the distinction of the longest tenure of office on our faculty, Professor Hausmann, who continues to serve as dean of our college, having completed 31 years as member of our staff.

Before the present school year is over, we shall have the privilege of commemorating the anniversaries of ordination for three other members of our faculty: the 40th anniversary of Prof. Emil Luecke, the 25th anniversary of Prof. Herman Grunau and Prof. Henry Proehl.

The past triennium has again been characterized by a beautiful spirit of devotion and consecration on the part of all members of our faculty, who have willingly assumed numerous assignments in addition to their heavy teaching loads.

Our non-synodical staff, of necessity comparatively large because of our extensive program of general education, continues to function capably and in recent years has become increasingly stabilized by long-term contracts with instructors of demonstrated merit.

Since 1947 we have had the services of a qualified full-time director of physical education, Mr. Vincent Olsen, whose presence on our staff has fully justified our expectations for the physical well-being of our students.

Six men and four women constitute the instructors on our non-synodical faculty. With the exception of the Director of Physical Education, whose salary is subsidized by Synod to the extent of \$1,000, all non-synodical instructors are salaried by funds from tuition and from local sources of support.

For the past two years a registered nurse, who is on full-time duty during the day and on call at all times, has been regularly employed on our campus. The cost of this service is borne by the students at the rate of \$1.00 a month.

Our Student Body

The following enrollment figures are to be reported for the past triennium:

	Total	College		High School	Ministerial
		Men	Women		
1947-1948	322	98	80	144	105
1948-1949	291	86	65	140	115
1949-1950	274	72	54	148	107

We are happy to report that the number of ministerial students has remained fairly constant, and it is the consistent aim of your

Board to do whatever possible that still more qualified young men from this area will be induced to study for the ministry.

A number of young women wishing to prepare themselves for parish school teaching are enrolled at our college and plan to transfer to our River Forest Concordia for completing their training. We hope that an increasing number of young women will enter this program at Bronxville and that Synod will encourage the further development of this program at our school.

In general the health of our students as well as of our faculty and employees has been consistently good, for which we thank our gracious heavenly Father.

In this connection we wish to call attention to the fact that Bohm Hall, our dormitory for high school boys, is still without adequate fire protection. Whereas our three off-campus girls' dormitories are protected by sprinkler systems, and Sieker Hall, our dormitory for college men, is of fireproof construction, Bohm Hall, our oldest dormitory, erected in 1910, of wood and brick construction, is protected only by fire hose, hand extinguishers, and a warning system. The renewed request for a sprinkler system for Bohm Hall is included in the overtures submitted through the Board for Higher Education, and we are confident that Synod will give sympathetic consideration to a matter so vital to the safety of our students.

Property and Buildings

In 1944 we were granted \$80,000 by the Saginaw Convention for a much-needed library, which was to be one wing of a new educational building containing science classrooms and laboratories and a large auditorium. Funds for the science wing and auditorium were to be raised locally. However, despite the fact that the campaign among our constituent congregations was blessed with success, realizing approximately \$230,000, it was found that building costs had risen to such an extent that the plans had to be modified by omitting the erection of the auditorium for the present. It was also found that Synod's appropriation for the library wing was not sufficient, and, accordingly, this was increased by the 1947 convention to \$125,000.

Final building plans were approved by Synod some two years ago, and it is with sincere regret that we must report that actual building operations could not be undertaken up to the present time. Our school is located in a zone restricted by village law to one-family residences. This requires us to apply for a variance each time we wish to erect any building other than a one-family residence and, in addition, to obtain the written consent of 80 per cent of the adjacent lot owners before the building plans can be considered by the Village Board. Under authority of Synod's

Board of Directors we are now in the process of testing in the State Courts the legality of these zoning restrictions as they apply to a school such as ours. We are hopeful of a favorable settlement permitting the erection of our greatly needed educational building in the near future.

In 1948 we were offered the opportunity to acquire a large parcel of land comprising nine and a half acres directly across White Plains Road from our campus, flanked on one side by the property of Concordia Church and on the other side by our athletic field. This property was purchased at a cost of \$75,000, of which \$50,000 was made available by Synod, and the balance was assumed locally. Known as the Gorman Property, it contains a sizable mansion and a smaller building, formerly used as a garage and servant quarters, both in fairly good condition. Inasmuch as the new educational building when completed will exhaust the development possibilities of our present campus, it can readily be seen what an invaluable acquisition the Gorman Property presents for any future expansion of our school.

Outstanding among the numerous improvements and renovations accomplished during the past triennium is the redecoration and refurnishing of our dining hall. This project, which has added immeasurably to the beauty and atmosphere of the interior of our commons building, was sponsored by the Women of the Lutheran Education Society at a cost of \$12,000.

During the past triennium we also completed the conversion from AC to DC current for all electrical power used on our campus as authorized by Synod at the Chicago Convention.

Director of Public Relations

In 1948 the Lutheran Education Society provided for a separate department of Public Relations at our school by making available an annual appropriation of \$7,500 from its treasury. Mr. Herbert Thien has been engaged as Director of Public Relations, and since the beginning of 1949 he has established his headquarters in office space made available in our administration building. Under supervision of a committee consisting of representatives from the faculty, the Lutheran Education Society, and the Board of Control, the Public Relations director is concentrating his efforts particularly on student enrollment and financial support for the program of general education as offered by our school.

Concordia Church

With the dedication of its new church building on April 2 on a corner lot directly opposite the campus across White Plains Road, a hope long cherished by the members of Concordia Con-

gregation as well as by the Concordia campus family has reached fulfillment. Our Board rejoices in the completion of the first church building of this congregation, since the church plays so vital a part in the spiritual life of our students.

Junior College Degrees

In the spring of this year the Regents of New York State approved the granting of two new degrees, the A. A. (Associate in Arts) and the A. A. S. (Associate in Applied Science) by its accredited junior colleges. As one of the accredited junior colleges our Concordia hopes to award the Associate degree to its graduates as soon as the required technical arrangements have been completed.

Acknowledgments

The generous support of many congregations and individuals, and especially of the Lutheran Education Society, the Women of the Lutheran Education Society, the Ladies' Aid Society of Concordia Collegiate Institute, and the Concordia Women's Guild of Long Island, again calls for grateful acknowledgment.

In addition to the projects already mentioned, our school has been provided with modern addressograph equipment by the Ladies' Aid Society of Concordia and with new robes for the school choir by the Women's Guild of Long Island.

We are also grateful to report the receipt of two legacies during the past triennium—a bequest of \$55,000 from the Estate of Mrs. Kate B. Langenbacher, earnings of which are to be used for scholarships, and a bequest of \$15,000 from the Estate of Mrs. Anna R. Loderhose, earnings of which are to be used for educational purposes as may be determined.

Personnel of the Board

The following served as members of the Board of Control during the past triennium: Pres. Herman J. Rippe (*ex officio*), Mr. James Kemp, Mr. Charles Nehring, Prof. Louis Rabe, and the Rev. Louis S. Wagner. During the spring of 1947 Mr. Herbert Thien was appointed as member of the Board to complete the unexpired term of our sainted colleague Mr. Fred Overbeck. However, owing to the newly adopted ruling that no individual may simultaneously hold two offices in Synod, he was compelled to withdraw as candidate, since he was already up for re-election as member of the Board for European Missions. In his stead the convention elected Prof. Louis Rabe of New York University.

Your Board has held monthly meetings throughout the triennium and numerous special meetings as necessity demanded.

The personnel of the Board suffered a severe loss through the

death of Dr. Arthur Brunn in August of 1949. Though no longer a member of our Board since his election to the Vice-Presidency of Synod, Dr. Brunn attended our meetings whenever possible as personal representative of Dr. Behnken, and his helpful counsel was always deeply appreciated.

Your Board again wishes to express its grateful acknowledgment to the members of Synod's Board of Directors and of the Board for Higher Education for the understanding manner in which they gave consideration to the many problems about which we consulted them in the interest of our school.

THE BOARD OF CONTROL
LOUIS S. WAGNER, *Secretary*

[110]

St. John's College, Winfield, Kans.

The Board of Control of St. John's College, Winfield, Kans., herewith submits its report for the years 1947-1950. The enrollment statistics for these three years are as follows:

1947-48: 436, total; 253 boys, 183 girls
1948-49: 411, total; 250 boys, 161 girls
1949-50: 441, total; 245 boys, 196 girls

Pre-theological enrollments:

1947-48, 155; 1948-49, 161; 1949-50, 153

Teacher-training enrollments (girls):

1947-48, 90; 1948-49, 100; 1949-50, 110

Pre-teacher training enrollments (boys)

1947-48, 5; 1948-49, 6; 1949-50, 18

Graduates entering Concordia Seminary, St. Louis, Mo.:

1948, 26; 1949, 45; 1950, 38

Girls entering church service as teachers or parish workers:

1948, 34; 1949, 31; 1950, 33

Pre-theological graduates entering teaching service, prior to admission to Concordia Seminary, St. Louis:

1948, 10; 1949, 4; 1950, 4

(These figures are not to be counted in the line which refers to graduates entering Concordia Seminary, St. Louis. They have deferred their entrance to Concordia Seminary by one year.)

The health of our students and faculty members, with a few exceptions, has been very good. On March 20, 1950, a serious accident befell one of our students. Walter Zorn, the son of Pastor C. M. Zorn of Closter, N. J., and a most promising pre-theological

student who intended to enter Concordia Seminary, St. Louis, in September, 1950, was accidentally killed. He was struck by a baseball which glanced off his bat. Although the X ray which was taken shortly after the accident showed no skull fracture, yet Walter became violently ill at 2:30 on Tuesday morning, March 21, and passed away about 5:45 A. M. at William Newton Memorial Hospital. A special service was conducted in the Chapel by the President and Pastor C. R. Zehnder. President C. S. Mundinger also accompanied the remains to his home in Closter, N. J., where he conducted the funeral service.

The big item, now in the process of construction, is the new Girls' Dormitory. At this writing the exterior is complete. The plastering of the interior is about half completed. Money for this project was largely contributed by citizens of Winfield and by our Lutheran communicants in the State of Kansas. The building will house 126 girls. It is intended to serve particularly our teacher-training program.

The Commercial Department has continued to function in a satisfactory manner during the past triennium. The department is self-supporting financially, and it also makes an annual remittance to Synod for the use of its rooms in the Administration Building. It offers instruction in typewriting and shorthand to pre-theological students without cost.

Both the High School and the Junior College have been accredited with the educational authorities in the State of Kansas for a number of years; the High School is also a member of the North Central Association. The relationship with these agencies has been satisfactory and helpful.

The big problem of St. John's College is to get more students to take the teacher-training course. Our aim is to turn out seventy-five graduates of this course each year. In order to do this, we must have two hundred students enrolled in this course constantly.

The helpful co-operation of Synod's President, the Board of Directors, and the Board for Higher Education is gratefully acknowledged.

THE BOARD OF CONTROL
REV. W. H. MEYER, *President*
REV. LEO J. FENSKE, *Secretary*

[111] Concordia Academy, Portland, Oreg.

The triennium of 1947 to 1950 has been a period of growth and expansion, both external and internal, at our Portland Concordia. It is therefore with gratitude to God for His manifest blessings upon our school that we submit this report to Synod.

Building Program

On September 20, 1947, our new dormitory, Centennial Hall was dedicated. This building was erected through a grant of \$140,000 from the Peace Thankoffering. It is of reinforced concrete fireproof construction, with brick-veneer exterior, with two stories and full basement. The building consists of 20 suites (bedroom and study room), each of which will comfortably accommodate four students. In the basement are located the dining room and kitchen, the students' lounge, the students' store, two recreation rooms, and the laundry.

One year later, on September 26, 1948, we were privileged to dedicate the first unit of our new administration-classroom building, Luther Hall. This building has thus far cost \$105,000, all of which has been contributed by the Northwest District of Synod. Its construction is similar to that of Centennial Hall. Although the interior of the building has not been completely finished, we have used it for the past two years. The first and second stories contain classrooms, offices, laboratory, and temporary library. The basement is being used temporarily for our chapel.

The synodical convention of 1947 authorized a grant of \$110,000 for the completion of Luther Hall, including the addition of a west wing to house the permanent chapel and library. To date we have not received this allocation, and we therefore voice the earnest hope that this convention will make these funds available to us. The completion of our present building and the acquisition of permanent quarters for our chapel and library are of vital importance for the life of the students and for the development of our program.

God willing, on May 7 of this year we plan to dedicate our new gymnasium. This building, authorized by the Northwest District convention of 1949, has been built at a cost of some \$33,000 through gifts and loans from the congregations and individual members of the Northwest District. This structure harmonizes in appearance and construction, with the other new buildings of our campus. It will have a seating capacity of 800 for basketball games and a total capacity of 1,250.

In the past triennium, accordingly, our Portland Concordia has acquired a completely new set of buildings. Our remaining need

is for a new service building, to accommodate our permanent dining hall and kitchen, together with quarters for the staff, guest room, and infirmary. Our present dining hall and kitchen quarters are not ideally located and are becoming increasingly inadequate. In addition, the removal of these facilities from the dormitory basement will allow more space in the building for student activities. We shall also gain space in the dormitory by moving our infirmary and custodian's quarters to the new service building, since these at present occupy two suites of rooms in Centennial Hall, which space is needed for students' quarters. *We therefore request an appropriation of \$65,000 for the service building.*

Campus Improvements

Since the last convention the two old buildings — administration building and gymnasium — which served this institution for a great many years, have been razed. The campus has been landscaped and presents a very attractive appearance. A new baseball diamond has been installed by the Alumni Association. A group of lots along N. E. Liberty Street, the north boundary of the campus, was acquired in 1948. This property includes a house now being occupied by Instructor Stuenkel.

Accreditation

We are happy to report that since 1948 Concordia Academy has been accredited with the Northwest Association of Secondary and Higher Schools and also with the Oregon State Department of Education.

Faculty

Since 1947 the following changes have taken place on our faculty: The Rev. Omar Stuenkel of Dayton, Wash., was engaged as instructor in the summer of 1948 and has continued to serve our institution since that time. He has replaced Prof. Karl Lorenz, who retired in 1948, but who continues to teach two elective courses. Assistants who have served Concordia in this triennium are Rudolph Ressmeyer, 1947—48; Walter Rubke, 1948—49; and Paul Schulze, 1949—50. In addition, the Rev. F. H. Krinke has been engaged as part-time instructor in Religion; Mrs. Adelaide Willworth as librarian; and Mr. Martin Dobberfuhr as instructor in music.

Board of Control

Two changes have occurred on the Board of Control since the last convention: District President C. H. Bensene replaced the late President F. M. L. Nitz after the latter's death in January, 1948. Mr. Fred Wagener was appointed to replace Mr. Paul Neils, who was ineligible to serve because of the fact that he holds another elective office within Synod.

Student Body

During the past three years the enrollment at Portland has reached 78, 80, and 83, respectively. The ministerial and teacher-training students account for 60 per cent of the enrollment. Special emphasis has been placed upon the spiritual program of the school, and there has been demonstrable progress in the spiritual interest and morale of the student body. Extracurricular activities include the Missionary Society, the Craftsmen, the Academy Players, the Camera Club, the Publication Staff, and the athletic teams.

Summer Extension Courses

During the past three years a graduate school for pastors and teachers has been conducted each semester on our campus under the auspices of the Extension Department of Concordia Seminary, St. Louis.

Supporting Organizations

Concordia's program has been greatly enhanced by the loyal support of a group of supporting organizations. The Concordia Academy Guild, a District-wide women's organization, has supplied many improvements and new facilities for the campus; the Alumni Association has been especially active in promoting the athletic program; and the Lutheran Education Society has provided ten typewriters and a sound-motion picture projector. These groups also pooled their efforts in promoting the new gymnasium.

Junior College

Pursuant to the resolution of the 1947 convention, which referred Portland's request for a junior college "to the Board for Higher Education, in conjunction with the Board of Directors for close and intensive study, and with power to act," these respective Boards have given their approval to the expansion of Portland to the junior college level. The first junior college year will be introduced in the fall of 1950.

BOARD OF CONTROL

ARTHUR RAASCH, *Chairman*
CARL F. NITZ, *Secretary*

[112]

California Concordia College, Oakland, California

With gratitude to God for His blessings and guidance the Board of Control of California Concordia College is privileged to report that the Oakland institution has experienced a period of progress evidenced by its expansion of facilities, increase in enrollment, and an enlarged vision as to its future potentialities on the part of faculty, Board members, and fellow church members generally who are manifesting an ever greater zeal and fervor for our College and the cause of Christian education as a whole.

Improved Facilities

Regarded as a model of modern school architecture, designed to be both attractive and serviceable, the long-needed new administration-classroom building was dedicated in June, 1948. Erected at a cost of \$245,000, it includes modern classrooms, science laboratories, the library, the chapel-auditorium, faculty consultation rooms, and administration offices. Improvement of the surrounding grounds, including the athletic field, has added to the attractiveness of the campus. When the contemplated repair and exterior painting of the dormitory and gymnasium buildings will have been accomplished, California Concordia, insofar as its physical appearance is concerned, will be a credit to our Church and to the community in which the institution is located.

Faculty

Of greater significance, however, is the fact that California Concordia has maintained a high standard of scholastic achievement and has merited continued recognition and commendation as an institution of learning. Its faculty, numbering fourteen faithful and efficient members, including professors and instructors, has labored indefatigably to this end. Individual faculty members have cheerfully assumed further responsibilities, in addition to their full share of class instruction, such as the duties of assistant treasurer, librarian, director of choral groups, physical education activities, public relations, and the like. President Theodore Brohm last fall completed forty years of service as head of the institution, while Prof. E. F. Scaer concluded his twenty-fifth year as professor of English. Both anniversaries were appropriately observed. It is with regret that we report the illness of Prof. R. A. Eifert, currently necessitating a leave of absence.

Enrollment

Coincident with and made possible by the expansion of facilities, California Concordia has experienced a 22 per cent increase in student enrollment during the past three years. Registration records reveal that 211 students enrolled in the 1949-50 school year, as compared with 173 in 1947-48 and 195 in the year following.

Increased Interest and Support

We are deeply grateful to Synod for its part in providing the expanded facilities which have made it possible to serve the youth of our Church in larger number, including particularly those who plan to enter the ministry, the teaching profession, or other fields of church endeavor. Likewise do we appreciate the increased interest and support of friends of Christian education in the Far

West. The Bente Memorial Library, recently dedicated, and occupying a special section of the new College building, was made possible by a \$10,000 donation from a devoted friend, Mr. Wm. C. Bente of Oakland. The Lutheran Education Society recently purchased a suitable residence, remodeled and renovated it, and is about to make it available for use as a girls' dormitory, a project involving an expenditure of \$15,000. At its last convention the California and Nevada District of Synod included the sum of \$3,500 in its annual budget to add to the faculty staff an instructor in physical education and other subjects. In addition, local funds in the amount of \$9,000 are annually made available to meet the salaries, in whole or part, of four instructors. The Lutheran Women's Missionary League supplied a grand piano and a beautiful stage curtain for the new chapel-auditorium. The alumni of the institution, too, have manifested a keen interest in the welfare of their alma mater and have made contributions, individually and collectively, the latter including, as a major project costing some \$1,500, the sodding of the entire athletic field and the installation of a modern sprinkling system. Furthermore, the College commissary has received generous quantities of foodstuffs from organizations and individuals, as well as money for special purposes. It is apparent, and an encouraging fact, that our fellow Lutherans in the Far West are increasingly conscious of their opportunity and obligation to give financial and material support to California Concordia.

Requests

To further its progress and to enable it to serve our Church and its youth still more effectively, California Concordia submits two specific requests for which it urges Synod's favorable consideration. They are:

1. *Renovation of Dormitory:* The old administration building has been used exclusively as a dormitory since the new classroom building was erected. The sum of \$54,879 was allocated to Oakland Concordia in the "Building for Tomorrow" collection for the renovation of this building, for its complete conversion into dormitory space, and the expansion of dining-room facilities. The lack of this improvement is a serious handicap, and this project should be carried through to completion at the earliest possible date.

2. *Teacher-Training in Junior College:* We request approval of the recommendation of the Board for Higher Education that teacher training for men and women be added to the curriculum of the Junior College.

a. In the light of the serious need for teacher recruitment the recommendation has received favorable action by the Board

Higher Education and College Presidents in two meetings during the past year and by a special meeting on teacher recruitment in a December, 1949, meeting;

b. It has the unanimous support of the California and Nevada District (see District overture);

c. It will aid in the recruitment of young men and women who might otherwise be discouraged from going East because of the added financial burden;

d. The co-ordination of the curricula has been worked out satisfactorily with Seward. The same working agreement would apply to River Forest;

e. The plan could be carried out by the addition, for the present, of one man to the staff and the provision of a reasonable amount of facilities;

f. Since there is an immediate demand for such training, we request its introduction in the Junior College freshman year in the fall of 1950.

BOARD OF CONTROL

EDWIN MEESE, JR., *Secretary*

April 8, 1950

[113] Concordia College, Edmonton, Alberta

With heartfelt gratitude to our heavenly Father, who in His never-ending grace and mercy has again protected, guided, and blessed us, we herewith respectfully submit to the honorable members of Synod our report for the period of 1947—1950.

Board of Control

The Board met regularly to attend to the affairs of the institution. Rev. W. A. Raedeke and Mr. Henry Enders felt constrained to tender their resignations. In their places the Board appointed Rev. Philip Janz and Mr. A. C. Lechelt.

Faculty

In addition to the five regular members of our faculty, the Rev. John E. Herzer continues to serve efficiently as assistant teacher. In September, 1948, Miss Edith Lechelt was added to our staff as another assistant; she is doing commendable work in English and typing and as a co-ed counselor. In 1947 Prof. J. H. Herreillers completed twenty-five years of faithful and successful work as teacher of mathematics and science. He has also served ably for many years as college treasurer. And in 1949 Rev. Herzer was able to look back upon 45 years of blessed work in the Lord's

vineyard. For the services which these servants of the Lord have rendered our Concordia we are sincerely grateful. — All our regular professors have secured the Bachelor of Education degree at the University of Alberta and are now accredited with the Department of Education as full-fledged high school teachers.

Student Body

Since 1940 there has been a steady growth, as the following enrollment figures will indicate: 28, 41, 50, 63, 68, 76, 85, 96, 113, 123

	Total	Boys	Girls	Ministerial and Teacher Training	General
1947—1948	96	71	25	43	53
1948—1949	113	84	29	54	59
1949—1950	123	90	33	60	63

Annually we have a number of students who register for the general high school course; after they have been here several years, they change their mind and take up the work in preparation for the ministry or the teaching profession. In our present student body we have 13 who made this transfer. During the last ten years we have also enrolled a limited and carefully selected number of students who were not members of our Church, an average of about five a year. Of these, thirteen became members of our Church, including two who were baptized while here. — The health and general conduct of the students has been very satisfactory. Only in a few cases was severe disciplinary action necessary. A number of years ago a twenty-minute morning devotion was introduced for the entire college family, in which every teacher takes his turn in delivering carefully prepared and timely addresses. We believe that this daily application of the Law and Gospel from the lips of every instructor has, by the grace of God, brought very noticeable blessings to our school.

Board and Tuition

The college charges \$210 a year for board. Non-resident students pay \$40 for an annual service fee. The co-eds, who live in private homes but take their meals in the college dining room pay \$180 a school year. All students who are not preparing for service in our Synod as pastors or teachers are required to pay tuition — \$2.00 per credit, approximately \$75 a year. During the school year 1948—49 tuition fees in the amount of \$3,680 were collected and remitted in full to the Treasurer of Synod. Since 1941 every student's account has been paid in full, and Edmonton has had no debt of any kind in the student ledger during the last nine years.

Support of the Districts

The support of the two Districts in Western Canada during the past three years has again been praiseworthy. Ever since 1933 members of the Concordia College Guild gather at the college in the fall and in the spring to supply our larder with victuals. Under the guidance of the Guild, funds are being raised to replace worn-out furniture in the dormitory, and during the last few years approximately \$1,000 was contributed annually by women in practically all parishes of the Canadian West; and even in Eastern Canada a number of societies took part in this worthwhile effort. The laymen of both Districts continue to offer two scholarships on a competitive basis to new students enrolling in the ministerial department. Individual members offer prizes which are awarded annually for notable academic achievement. Walther League societies are gathering funds for the purchase of new pianos. And several times our school has been remembered by our Christians in their last will. Throughout our Districts there is a lively interest in the welfare of our Concordia, and our Christians appreciate the fact that Edmonton has supplied almost 50 per cent of the pastors in Western Canada. Some of our graduates are called from the seminary directly to American parishes, and others who have served in Canada for some years accept calls to the States; their number amounts to 29 per cent out of a total of 70. It arouses genuine joy to know that today the graduates of our school are serving no fewer than 19,000 souls in Canadian and American parishes. For this undeserved blessing we give praise to our heavenly Father; and we speak on behalf of all our Christians when we extend deep-felt gratitude to the members of our Synod for the support they have given us throughout the past 29 years and when we add a special word of thanks to Synod's Board for Higher Education and the Board of Directors for the wholehearted interest they have shown at all times in the development of our strategically important Canadian Concordia.

Expansion Program at Edmonton

Our greatest need at the present time is an expanded plant. Permit us to call your attention to the following:

1. Our *classrooms* are too small to accommodate a number of the larger classes. As a result we must divide them. This doubles their classroom periods and increases the teaching load of our instructors.

2. Only *six classrooms* are available for *seven teachers*. If all seven are to teach at the same time, one class must be taken into the chapel, where facilities for instruction are poor.

3. Our *science classroom* is too small to accommodate the classes; and we feel the lack of storage space for scientific equipment keenly. The lack of space in our science department has been criticized by the high school inspectors.

4. Another room considered inadequate by the high school inspectors is our *library*. We are using a room which measures 18×27, and this — to quote the inspector's report — "cannot accommodate the full number of students whose study periods might be spent there with profit." Furthermore, all the books owned by a school ought to be placed in the library, where they may readily be used by students and faculty members alike whenever needed. Our library is not large enough for this. A number of books are stored away in the vault, others in the roof chamber, and still others in a basement room of the dormitory. Books which can be obtained only with difficulty are practically useless.

5. At a school like ours future pastors, teachers, and lay leaders ought to have opportunities for *practice on pianos* and other musical instruments. Yet this advantage can be granted to only a small number because we have not room for such instruments. This year only six students are able to find sufficient opportunity to practice on our two college pianos for their music lessons. In a recent survey no fewer than fifty-six students indicated that they would like to take lessons if pianos for regular practice were available.

6. For some years the matter of providing suitable *living quarters for our caretaker* has been a very real problem. Several years ago we were compelled to vacate a classroom in order that this might serve as a living room for the caretaker and his wife. With a larger enrollment, this room was needed for teaching purposes. There is only one hospital room (large enough for a single bed) available now, in which our present caretaker lives as long as it is not needed for a patient. To employ a married man for this position is out of the question because there is no accommodation for him.

7. Most of the instructors have duties besides their classroom work. At present there is no suitable *space for the work of the registrar, the librarian, and especially the student counselors*.

8. In order to enhance our devotional life, the proper *worshipful atmosphere* ought to obtain in the *chapel services*. However, the students do not find much of such atmosphere in our present chapel, which is used for classroom purposes, choir rehearsal, orchestra practice, dramatic presentations, comedy, etc.

9. We are in need of *storage room* for spare tables, benches, stage equipment, trunks, traveling bags, etc. Repeatedly we have

been able to find no other space than the roof chamber. To store objects up there requires either to climb a ladder through a trap door or to hoist things up from the outside with a pulley.

10. Although our co-eds live in homes near the college, they spend the greater part of the day at the college. We are crowding 33 of them into a room 20×16.

11. Our present *dormitory* was designed to accommodate 68 boys, with four or five in each room. By overcrowding we can add one more. That is what we are doing this year. Instead of 68, 80 are living in the suites. This overcrowding causes much disturbance during work hours. In addition, a number of city students live in the study rooms during the day.

12. And last, but not least, the problem of supplying *recreational facilities* to our students becomes more difficult from year to year. A small room 25×37 (which has been criticized repeatedly by the high school inspectors) is not adequate to take care of our classes in Health and Physical Education, much less to offer recreation on the many days on which inclement weather prevents the students from going out on the campus. Although we are the northernmost college in Synod and are, because of the rigors of the climate, perhaps more in need of recreational facilities than any other college, yet we are the only preparatory school which has no gymnasium. This past winter our recreational problem was unusually trying. We had an uninterrupted cold spell lasting 46 days. The greater part of this time the mercury was between 30 and 40 below — usually too cold for skating. And week after week the students were confined to their overcrowded rooms.

These are the reasons which compel us respectfully to *petition* the venerable Synod for additions to our present administration building and dormitory and for a new gymnasium. It is our opinion that the erection of these buildings will involve a sum in the neighborhood of \$200,000.

In its Centennial Convention at Chicago, 1947, Synod adopted the following resolutions:

"Upon the recommendation of Committee 1 it was resolved:

"1. To approve an expansion program at Edmonton;

"2. To encourage the Canadian Districts to begin collecting their fair share of the cost of such a program;

"3. To authorize the Board for Higher Education to approve the plans for any proposed construction and submit them to the Board of Directors." (Proc., p. 129.)

These resolutions of Synod gave courage to our Districts, and with a great deal of enthusiasm they resolved at their conventions

in 1949 to institute District-wide collections for this building project. Throughout the past fall and winter considerable publicity work was done, including a trip of the Concordia Choristers into 36 congregations. Both Districts have set aside the period between Easter and Pentecost, 1950, for the ingathering of offerings; and we hope to submit to the convention in Milwaukee the results of this collection.

We have also complied with the directive implied in Synod's resolution: "To authorize the Board for Higher Education to approve the plans for any proposed construction." Our plans, upon the suggestion of the Board, are based upon a projection into the future involving the assumption that by 1960 we shall have a possible enrollment of 160 students (approximately 40 more than today). Careful computation of what we have and what additional space we shall require for the accommodation of some 160 students has enabled us to arrive at the cubic area required in new additions. Sketches have been drawn up by our architect. The entire expansion plans have been submitted to the Board, and its members have declared themselves to be in basic agreement with these.

Within the lifetime of one pioneer, our venerable Dr. E. Eberhardt, Western Canada has developed from a "frozen" mission outpost into two synodical Districts, numbering 28,000 souls and having within its boundaries an educational institution. The development of its vast resources found in forests, fields, and mines is attracting the interest of people over the entire North American continent. Edmonton is today the fastest growing city in Canada and within a radius of 50 miles 700 oil wells have been brought into production during the last three years. The steady growth of population guarantees, under God, a growth in the membership of our Church. In enlarging the place of our tent and stretching forth the curtains of our habitations, we shall keep in mind the words of our Lord: "The harvest truly is plenteous, but the laborers are few." We hope and pray that our Concordia will always be privileged to supply increasingly such laborers in the kingdom of our precious Savior Jesus.

THE BOARD OF CONTROL OF CONCORDIA COLLEGE
EDMONTON, ALBERTA

W. C. EIFERT, *Chairman*
T. APPELT, *Secretary*

[114]

Concordia College, Austin, Tex.

Synod's school in Austin continues to enjoy the blessings of a benevolent God. His grace has been particularly apparent during the past triennium.

The Board of Control

The members of the Board of Control attempted to administer the school in accordance with the regulations of the *Handbook* and the directives of Synod's Boards. Some recognition should be given to the members of the Board of Control (the Rev. Oliver Harms, the Rev. Albert Jesse, the Rev. F. Stelzer, Mr. R. Leschber, Mr. Paul Nerger, and Mr. Albert Schulz) for their high and intelligent devotion to the trust which Synod has placed in them.

The Faculty

During the past triennium several changes took place in the faculty. Doctor H. P. Studtmann, Concordia's first president, relinquished his duties as administrative head of the school after twenty-three years of service. He continues to render the institution modified service. The duly constituted electors chose a member of the faculty, Professor George J. Beto, to succeed Dr. Studtmann to the presidency. Professor Beto had nine years of service on Concordia's faculty prior to assuming the presidency of the school.

During the past three years various vicars and candidates served the institution as instructors and assistants. Particularly outstanding was the work of Vicar Bernard Kurzweg in the Music Department, and that of Candidate Eugene Linse as housemaster.

Physical Improvements

In 1948 Memorial Physical Education Building was dedicated to the glory of God and the memory of the young men of the Texas District who died in World War II. The \$60,000 structure was erected with the help of a \$25,000 grant from Synod's Board of Directors and a \$35,000 gift from our Texas District Lutherans. In addition to the facilities usually found in a gymnasium, the building houses a stage, a student lounge, and a piano-practice room.

In May of 1949 Hirschi Memorial Library was dedicated. This \$80,000 air-conditioned building was made possible through the generosity of Mr. and Mrs. John Hirschi of Wichita Falls, Tex. These aged Christians underwrote the cost of construction. The furnishings of the Library were donated by Mr. A. Brandt, president of the A. Brandt Company of Fort Worth. The library houses administrative offices as well as library facilities.

In 1948 several acres of campus were cleared and supplied with an underground watering system. This area now serves as a playground and athletic field.

The city of Austin desired to purchase a strip of land from the front of our campus for a right-of-way for an inter-regional highway. The strip of land, 125 feet by 1500 feet (ca. four acres) was sold to the city by the Board for \$27,500. (Since no Board of Control may sell synodical property, the city of Austin was prevailed upon to enter a friendly condemnation suit against Synod. The Board was able to acquire an equal strip of land at the rear of the campus for \$12,250. The balance of the \$27,500 was remitted to Synod.

Student Body

For the past several years our dormitory has been filled to capacity. In the 1949-50 school year 47 ministerial, 22 normal and 26 general education students were enrolled.

The morale of the student body, thanks be to God, has been high in recent years. Under God's grace this can be attributed to an improvement of the meals, the introduction of the housemaster program, and enlargement of the student activities program; the elimination of students who are unwilling to conform themselves to the Christian spirit of the school, and a systematic effort to deepen the spiritual life of the students.

Support of the Constituency

The support of the Texas and Southern District Lutherans has been heartening. Their liberal support of our commissary enabled us to raise the standards of the meals. Noteworthy has been the support of our student-employment and campus-beautification programs. Approximately \$4,000 a year has been contributed for this purpose.

Requests

The Delegate Synod of 1947 answered our petition for Junior College years with the following resolution:

The petition that Austin be raised to the status of a Junior College was referred to the Board for Higher Education, in conjunction with the Board of Directors, for close and intensive study and with power to act.

The faculty and Board of Control have given serious thought to the possible early execution of this resolution. However, it is the considered opinion that the addition of the two years of college at Austin should be delayed until the erection of the classroom building authorized by the last synodical convention.

The Texas District presents an overture to this convention petitioning Synod to grant permission for the introduction

co-education of Austin. This overture is predicated on the assumption that coeducation will be financed locally with no cost to Synod. It is imperative that we receive some kind of commitment from Synod in order that we may plan intelligently for coeducation. The overture of the Texas District simply asks for permission to introduce coeducation; it does not require synodical help for the venture.

GEORGE J. BETO, *President*

[115]

Seminario Concordia, Buenos Aires, Argentina

The Board of Control of Seminario Concordia, Buenos Aires, Argentina, herewith submits its report for the period of 1947-1950.

Thanks to God on High, the last three years of our Seminary have been years full of rich blessings from the heavenly Father in Jesus Christ. During the last months of the year 1947 the fine plant in greater Buenos Aires could be completed. The Seminary building proper and the three residences were ready for occupancy at the end of January, 1948. Special thanks we must offer God that not a single mishap or accident occurred during the time of construction. The plant meant an outlay of over a half-million pesos. Synod treated its brethren in Argentina most nobly in financing this wonderful plant. All your fellow Christians in Argentina, Uruguay, and Paraguay say to you: "God bless you richly for your unselfish help." February 8, 1949, is a red-letter day in the calendar of the Argentine Lutheran Church—Missouri Synod. On this day the fine building of Seminario Concordia was dedicated to the glory and service of our Lord and Savior Jesus Christ. The special representative of Dr. J. W. Behnken and of Synod's Board of Directors and of Synod's Board for Home Missions in North and South America, the Rev. F. C. Streufert, D.D., delivered the special dedication sermon. What a day of jubilee and thanksgiving!

The \$15,000 granted by Synod in convention in 1947 were entrusted to the building committee of Seminario Concordia in order to equip the building with the necessary furnishings. Among these furnishings we also find a motion picture machine and a loud-speaker apparatus, a reed organ for the chapel, and many other useful articles for the proper functioning of a theological seminary. The library is also well equipped and is rapidly growing in number of books.

During the triennium the student body and faculty have enjoyed fine health. No cases of serious sickness arose in the Seminary. In the past two years one class of five was out in the field doing supply work. Of the five one could not return to

the Seminary this year, 1950, in order to complete his studies. At the close of his two years of supply work he returned home a sick man, having contracted TB. There is hope that he will fully recover under the proper care.

Although food prices have risen enormously, we still were able to keep the price of the student board at a very low level thanks to the liberal support of the Christians, especially in greater Buenos Aires. In the last two years two special donation days were celebrated annually with a wonderful response. Also the members from the congregations in the interior took part in the donations. The all-out effort made it possible to charge the students only fifty per cent of the actual cost. We are hoping that in this year and the years to come our Christians will respond in the same manner.

During the year 1948 Dir. Fr. Lange was granted a furlough of six months to go to Germany, his homeland and the home of his aged parents. It was his first furlough in 18 years, having come to us as a candidate from the Zehlendorf Seminary in Berlin in the year 1931. In January, 1950, he returned with his family full of new vigor and energy.

The salaries of the professors have of course been adjusted several times and are at present again in the process of an adjustment because of the continued rapid rise in prices for all commodities of daily life.

During the year 1949 another great change in the life of our Seminary was in process. The amalgamation of our Colegio Concordia in Crespo, Entre Rios, and of our Seminary was already under discussion in the last months of the year 1948. District Synod then discussed it fully at its convention in February, 1949, and decided by majority vote that Synod's Board of Directors could act in the matter as it saw fit as far as our District was concerned. At the end of the year 1949 the amalgamation was resolved upon by Synod's Board of Directors, and the District President was instructed to proceed with the amalgamation, which meant, that the Colegio Concordia in Crespo be closed and the college department with its two remaining classes be added to the Seminario-Colegio in Villa Ballester. This has now been done. March 15, 1950, saw the first opening of the complete Colegio-Seminario in Villa Ballester. But a still more important resolution was passed by Synod's Board of Directors: Beginning with the year 1950, the Colegio Seminario Concordia in Villa Ballester is to receive annually a new class. We hope that this will increase rapidly the number of missionaries, which we so urgently need. In the year 1950 we had two seminary classes, with four students each, and two college

classes, with five and eleven students respectively. Our Church in Argentina, Uruguay, and Paraguay is in dire need of men, and we pray fervently to God that He give us more men.

The faculty has, of course, been enlarged to some extent. Upon instruction of Synod's Board of Directors two instructors were nominated for a term of two years. The two men nominated have accepted.

The Seminary Board has no special requests at this time, since Synod's Board of Directors has well taken care of all the needs.

All glory to God!

SYNOD'S BOARD OF CONTROL
OF SEMINARIO CONCORDIA, BUENOS AIRES
GUSTAVO DIRR, *Secretary*

[116]

Concordia Seminary, Porto Alegre, Brazil

We cannot but give praise and honor to our Lord for the untold blessings bestowed upon our Concordia Seminary at Porto Alegre. Peace and harmony have prevailed within and without, so that the training of pastors and teachers for this vast country of ours could go forward unmolested.

The Teaching Staff

After his return from his furlough, early in 1948, Pastor Werner K. Wadewitz, who had been called to the theological department, entered upon his teaching duties. At the close of 1948 Pastor Martin W. Strasen came with his family from Milwaukee, Wis. Soon after his arrival he entered upon his duties in the department of exegesis. In 1949 Mr. Gastao Thome, who had been serving as assistant professor, instructing in the department of history, and who had been teaching the Portuguese language, was advanced to a regular professorship. The annual enrollment of new students necessarily increased the number of classes, which, in turn, called for additional professorships. In 1949, Student of Theology Mr. R. Seide was appointed assistant professor. In 1950, Candidates Martin C. Warth and Arnaldo Schueler were engaged as instructors.

The Faculty

Our present faculty includes the following: Director O. A. Goerl, since 1940; Dean Paul W. Schelp, D. D., since 1920; L. C. Rehfeldt, D. D., since 1918; Dr. K. A. Rupp, since 1925; Dr. O. Schueler, since 1942; G. Thome, since 1946; M. W. Strasen, since 1948; Instructors: A. Schueler and M. C. Warth; Athletic Director: H. Fruestoeckl; Mrs. E. Wadewitz, music.

PROCEEDINGS
LUTHERAN
CHURCH-
MISSOURI
SYNOD

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CONCORDIA
HISTORICAL INSTITUTE

JAN 1936

801 DE MUN AVENUE
ST. LOUIS 8, MISSOURI

For Reference

NOT TO BE TAKEN FROM THIS ROOM

CAT. NO. 1935

LIBRARY BUREAU

Dr. P. Schelp spent several months on furlough in 1949. During the past two years he was consultant for a committee preparing a revision of the Portuguese Bible. On December 17, 1949, Professor Emeritus F. F. Carchia was called to his eternal rest.

The Student Body

There has been a steady increase in our enrollment. Since 1947, students have been admitted annually. In 1947, 31 new students were admitted; in 1948—36; in 1949—29; in 1950—26.

In 1947, nine students served as vicars; in 1948—three. In 1949, nine students served as pastors and four as teachers.

In 1947 we graduated five candidates for the ministry and four for the teaching profession. In 1948 there was no graduating class. In 1949 we graduated eleven candidates for the office of the holy ministry.

The total enrollment in 1950 is 116 students. God willing, ten candidates will be graduated at the end of the present school year.

Course of Study

Since our petition to add a seventh year to our preparatory department was granted, the full course for theological students has been extended to ten years. Of these, four years are spent in the "Ginasio," three years at the "Colegio," and three years in the seminary department. In addition, a year of vicarage is required before graduation. This year affords the student opportunity for valuable practical experience.

Although our school is not officially accredited by the State authorities, we nevertheless enjoy favorable recognition. Upon presentation of a diploma by our faculty, our students are readily accepted for examination preparatory to entrance in state universities.

There is a tremendous shortage of manpower in our midst not only of pastors, but also of teachers. To meet the need for teachers, "a rapid course of instruction for teachers" has been inaugurated. This emergency course extends over a term of four years, after which the "graduate" is required to spend three years in actual teaching experience. At the conclusion of these three years a teaching diploma is granted to all who are found qualified.

Buildings and Improvements

A comfortable duplex dwelling has been erected for the family of Prof. W. K. Wadewitz and Prof. O. Schueler. Extensive repairs have been made in the homes occupied by Professors L. C. Reinfeldt, M. Strasen, and Director O. A. Goerl.

The building known as "the old building" is being remodel-

and renovated. When completed, it will offer housing facilities for two professors. The housing situation in Porto Alegre has become acute, particularly during the last few years.

In the main building the stairways have been reconstructed, reinforced, and fireproofed. In the new building we have a library and a well-organized laboratory for our science students. The library ought gradually to be enlarged. It is still rather incomplete.

The street in front of our seminary is being paved, and new sidewalks are being laid. This improvement contributes immeasurably to the fine appearance of our property.

The supply of water for the seminary and for the homes of our professors is inadequate, especially during the summer season. The city authorities advise the placement of a larger reserve reservoir on our grounds in order to take care of our needs adequately.

Our Request

In order to carry on our work efficiently, particularly in view of our increased enrollment and the increased number of classes, we plead that two instructors and one assistant professor be added to our teaching staff for 1951. With the expected increase in the enrollment of students, it will be necessary for us to provide additional housing facilities. As a temporary measure, we request permission to make the necessary provisions for these students in attic space, which is now available. If need be, we can later add another permanent story to our dormitory to take care of the additional enrollment.

THE BOARD OF CONTROL

By C. H. WARTH

B. MEMORIALS PERTAINING TO SEMINARIES, TEACHERS' AND PREPARATORY COLLEGES

[117]

The Seminaries

Since it is important that the Church have a considerable number of theological scholars for its work; and

Since, on the other hand, a surprising number of notable preachers of the Gospel (as well as statesmen, inventors, and the like) have had only meager school training, indicating that formal classes are not the only means of effective education; therefore be it resolved that Synod lay down the following principles to guide the Board of Higher Education:

1. That the Seminary in St. Louis aim at high scholarship, but

arrange its courses in such a manner that graduates from other standard colleges having the necessary spiritual qualifications, may enter with the least possible handicap; and

2. That the Seminary at Springfield widen its entrance requirements as much as safely possible, so that all persons qualified to pursue theological studies to advantage be given an opportunity to prepare for the ministry.

MARTIN P. SIMON

[118]

Emphasize Pastors' Duties

It is suggested that the following proposal be discussed and voted upon at the 1950 convention of our Synod:

Emphasize at the seminary that a pastor's duty is to preach the pure Word of God, instruct, baptize, confirm, marry, give Christian counsel, look up the unchurched, and the like, but not to run the business, building, finance, and similar affairs of the congregation. (That is the duty of the voting members.)

ALFRED OPITZ, Pratt, Kans.

[119]

Shorten Training for Pastors

It is suggested that the following proposal be discussed and voted upon at the 1950 convention of our Synod:

That the training period of our pastors be shortened. (This would cut down on expense, and it seems absolutely unnecessary to spend so many of the best years in training. It appears that those who would be good pastors would be as efficient with a year or two of the less essentials cut off. For the others no amount of training would ever classify them as the kind of pastors we need and want.)

ALFRED OPITZ, Pratt, Kans.

[120]

Reduce Enrollment Age at Springfield

WHEREAS, Synod has always recognized that our Savior's commission to "preach the Gospel to every creature" must be the primary consideration in the arrangement of its program of work; and

WHEREAS, Our Church is again experiencing a definite shortage of pastors and missionaries; and

WHEREAS, We have found that the necessity of spending an

year or two at one of our preparatory schools to "make up" certain courses, together with the expense involved, discourages some able and interested high school graduates from entering the ministry; and

WHEREAS, The minimum age for enrollment in our Springfield Seminary is now fixed as 20 years, while high school graduation usually occurs at the age of 17 or 18; and

WHEREAS, It is recognized that our Springfield Seminary has provided Synod a well-trained, able group of pastors and missionaries through the years past; therefore be it

Resolved, That we petition Synod to define the minimum requirement for enrollment in our Springfield Seminary as graduation from a four-year high school course, without a minimum age limitation; and be it further

Resolved, That the congregation request that this overture be printed in the BOOK OF MEMORIALS for the 1950 convention.

TRINITY LUTHERAN CHURCH
OAK PARK, ILL.

E. L. KREFT, Secretary

[121]

Reduce Age of Enrollment at Springfield to Eighteen Years

WHEREAS, The missionary command of our Lord "Preach the Gospel to every creature" must ever be uppermost in the work and program of our Synod; and

WHEREAS, There is a great shortage of pastors and missionaries in our Church; now therefore be it

Resolved, That we petition Synod to reduce the entrance age limit at our Springfield Seminary to eighteen years.

* * *

WHEREAS, Synod in 1947 declined to change the entrance age at Springfield Seminary because the present age limits were fixed only three years previous (*Proceedings*, 1947, p. 65); and

WHEREAS, "The harvest truly is plentiful, but the laborers are few," Matt. 9:37; now therefore be it

Resolved, That the age limit at Springfield Theological Seminary be reduced to eighteen years, so that high school graduates may immediately matriculate at that institution.

* * *

Resolved, That we petition Synod to build up the facilities of Springfield Seminary as adequately and rapidly as possible, lower the entrance requirements to eighteen years, so that more high school students may immediately enter that institution and prepare themselves for the Gospel ministry.

IMMANUEL EV. LUTH. CONGREGATION
Town Rich, Matteson, Ill.

E. HIEBER, *Pastor*

MARTIN BRUDER RAYMOND VOLLMEYER
EDWIN MARQUARDT

March 26, 1950

[122]

Enrollment of Students at Springfield after Graduation from High School

It is the rule of Synod for a student to be 20 years old before he can enroll at our Seminary in Springfield, Ill. We, the St. John's Congregation, Shawano, Wis., R. 3, respectively request Synod to reconsider this ruling and to allow students to enroll after they have graduated from high school.

We consider the present ruling inadvisable because

1. Some gifted young men are evidently lost to us, since they will establish themselves between the time of their graduation from high school and the age of 20.

2. We implore the Lord for laborers in His vineyard, so sorely needed because of our shortage of pastors, but by the present ruling we are limiting the answer to our prayer.

ST. JOHN'S LUTHERAN CHURCH
ERNEST F. GOERSS, *Secretary*
K. H. HEIN, *Pastor*

Shawano, Wis, R. 3
March 26, 1950

[123]

Changing Entrance Requirements for Springfield Seminary

WHEREAS, Synod in 1947 declined to change the entrance age at the Springfield Seminary because the present age limits were fixed only three years previous (*Proceedings*, 1947, p. 65); and

WHEREAS, "The harvest truly is plenteous, but the laborers are few," Matt. 9:37; now therefore be it

Resolved, That the entrance requirement for matriculation with respect to age — which now stands at a minimum of twenty

years — be changed to admit students upon graduation from high school at Springfield Theological Seminary.

TRINITY EV. LUTHERAN CHURCH OF CRETE, ILL.

A. T. KRETZMANN, *Pastor*

W. J. BRASE, *Chairman*

R. E. PIEPENBRINK, *Secretary*

The same memorial was submitted by

(Signed) (Dr.) P. E. KRETZMANN, Cuba, Mo.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, *Pastor*

Signatures attested by (Rev.) H. D. MENSING

Tinley Park, Ill., April 5, 1950

[124]

A. Additional Funds for Equipment for the New Music Building at River Forest

The planning of the new Music Building is at the point where construction can begin as soon as Synod permits the letting of the contract. Indications are that the structure can be completed within about a year. The matter of providing equipment for the new Music Building requires the attention of the synodical convention of 1950 because the needs have increased substantially in the past years as the curriculum in music has become more complete and the student enrollment in the College Department has sharply risen. Approximately 60% of the students now entering college at River Forest have had no keyboard experience in music. Upon graduation, approximately 85% of the male candidates are expected to serve as church organists. Approximately 50% of the men and women who fill supply teaching positions after two years in college are expected to serve as church organists during their temporary term of service. Facilities adequate to provide at least one hour a day for practice should be available to each student as a minimum in acquiring the motor skill necessary to perform the music for a church service satisfactorily.

Besides daily practice periods, those students who are taking courses in school music, vocal technique, keyboard harmony, and sight singing and ear training require additional instrumental practice time on either piano or organ for the preparation of their academic assignments in these courses from day to day.

The composite need, expressed in terms of the requirements listed above, can be provided only if one instrument, either piano

or organ, can be made available to each group of ten students in the student body.

During the past triennium there has been a 20% rise in the cost of musical instruments. Carefully drawn specifications and accurate estimates indicate that the sum of \$125,000 will be necessary to fill this need. The Music Building which is being built will accommodate the practice and teaching rooms for the instruments mentioned in this request.

Request: In view of the above facts, we respectfully petition Synod to grant the sum of \$25,000 in addition to the \$100,000 already allocated, for the purpose of providing the new Music Building with musical instruments adequate for our professional needs.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE

PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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B. Additional Music Classrooms at River Forest

A concomitant of the increase in enrollment at Concordia Teachers College is the need for additional suitable classroom space for academic music courses. Since the student body is now entirely in the College Department and the curriculum on the senior college level demands a broader selection of courses, a greater number of classrooms are necessary to carry on the academic educational program.

The courses offered in music, such as sight singing and ear training, vocal technique, keyboard harmony, hymnology and liturgics, school music, orchestration, and choral technique and conducting require either singing, the playing of instruments, or the playing of recorded music for demonstration and analysis. As these courses have been added to the curriculum, the music classes tend more and more to disturb the other academic work carried on in the Administration Building.

Since there is a definite need for more classroom space, and since the academic offerings in music have become more complete in order better to provide for the needs of the field, the practical solution is to build the classroom wing planned for the new Music Building. This arrangement will facilitate the work of the music program and also relieve the pressure on the present classroom space. The proposed wing is planned also to provide for the growing record library and to include listening rooms for the

study of recorded music literature. Carefully drawn architectural estimates indicate that the cost of this academic wing to the Music Building will be \$75,000.

Request: We respectfully request that the sum of \$75,000 be granted for the classroom wing planned for our new Music Building. We further request that the sum of \$3,500 be granted for the equipment for this academic wing.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE

PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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C. Completion of the New Dormitory for Women at River Forest by Adding the North Wing

In 1944 Concordia Teachers College, River Forest, Ill., requested of the synodical convention a Dormitory for Women with a capacity of 150 students at an estimated cost of \$150,000. This was granted.

By the time the funds could be made available by the synodical Board of Directors and the plans and specifications could be prepared, our country was in the midst of wartime building priorities and restrictions, scarcity of materials and labor, and sharply rising costs of construction. When the contract was finally let in the spring of 1947, building costs had advanced almost 100% above the original estimates. The Board of Directors, recognizing our need, eventually raised the amount available to nearly \$200,000 (an increase of 30%). However, the part of the building which was constructed and put into use late in 1948 can house only 80 students in addition to their supervisors.

Meanwhile the need for teachers, both men and women, has continued to rise and, by all indications, will remain high. Numerous studies and estimates of the need have been made. In the light of the most conservative of these, our Church's elementary school system will need fully trained men and women to the crowded capacity of its two teacher-training institutions. We therefore propose to move all the women to the new building and to devote the four old dormitory wings exclusively to the housing of men. With moderate crowding these can take care of 340 men. With the help of God and the co-operation of all synodical agencies, we hope to recruit men up to our full housing capacity and crowd in a few more if we can get them. Mean-

while the new Dormitory for Women, including the proposed addition, would take care of 240 women, slightly over our present number enrolled. In case we cannot recruit men to the capacity of the old dormitories, we propose in the meantime to devote the unfilled units to the housing of additional women to the full capacity of all facilities as long as the need exists.

The construction of the proposed dormitory wing for 160 students would be comparatively economical per student, owing to the facilities already built into the present unit. The present building has the central stairway of the complete plan besides a south stair well. The proposed wing would need only a north stair well. In the present unit there are the following facilities: a two-room and-bath apartment for the supervisor of women, office, reception room, lounge, two rooms with half-bath for assistant supervisors and central boiler room. The new wing could be devoted to student rooms only. A three-story and basement unit for 160 students, according to present estimates, can be constructed of brick and re-enforced concrete, similar to that of the original unit, for \$325,000 exclusive of furnishings.

Request: We respectfully request the sum of \$325,000 for the construction of the north wing of the Dormitory for Women, housing approximately 160 students.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE
PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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D. Repeated Request for an Auditorium at River Forest

In 1947 Synod granted our request for a Music Building and Auditorium. Although the need was recognized, the necessary funds for the complete plan could not be made available. We feel constrained to repeat our request for an Auditorium for the following reasons.

Under the present arrangement we are obliged to use the Gymnasium in a double capacity. It is in use continuously during all school days to carry out our program in physical education. At the same time it must serve as an auditorium for the presentation of all of our programs in the fine arts (music and drama). This double use of the Gymnasium does not provide sufficient time in both areas. We cannot encroach on our program of physical

education, since two years of physical education classes are required for teacher certification. When the two-year program of physical education has been scheduled for all students who must gain credit in these courses, all remaining time should be scheduled for intramural sports, physical training for the remainder of the student body, and general recreational purposes.

The Gymnasium, designed and built some twenty years ago for a student body of 300 men who at that time had no physical education classes, must now serve a program of *required* physical education classes for a student body of 525 men and women. As the program for physical education demands an ever greater use of the Gymnasium for its primary and secondary functions, the facilities become less and less available for other vital purposes, such as music and drama. The result is a series of annoyances and eventual compromises which harm the total program. We regret this very much.

In his work in the parish the well-trained teacher is expected to serve all of the young people of the congregation with their wide variety of needs and desires. In this area of his duties he must prepare plays, pageants, and concerts. Training in preparation for this service can be carried on successfully only if his interest and ability are stimulated and developed through observation of, and personal participation in, these activities. This area of training should not be curtailed. Opportunity to gain experience in it should, on the contrary, become more general in the student body. The need of an Auditorium for the continuance and expansion of this phase of our work in the broader training of our future teachers is for this reason brought before you again.

Such an Auditorium would also help us to serve our Lutheran constituency more adequately than we are able to do under present crowded conditions, thus promoting their good will towards, and support of, Synod's system of professional training.

We are not at this time reiterating our request for a Chapel, since we hope to adapt the new Auditorium for this purpose until a churchly Chapel can be provided. Our present Chapel is even more inadequate for our needs than it was in 1947, when we made the request.

Request: We respectfully request the sum of \$350,000 for the building of an Auditorium in connection with our Music Building.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE
PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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E. Remodeling of the Old Music Building at River Forest as an Addition to the Administration Building

The old Music Building at River Forest, completed in 1913 and long since inadequate for the purpose for which it was built, will be available for academic and administrative use when the new Music Building, allowed by the synodical convention of 1947, is completed. We propose that this building be rehabilitated and in part remodeled as a sorely needed addition to our present Administration and Classroom Building.

The *rehabilitation* will include replastering or otherwise resurfacing all of the ceilings and nearly all walls of the building with the exception of the auditorium-chapel and the science laboratories, which have already been taken care of. All interior woodwork, including floors, will need repair and refinishing, and all wiring and lighting will have to be replaced or modernized as a safety measure. With these improvements the building should be very serviceable for many years to come.

The *remodeling* needed will be comparatively little, consisting largely of the removal of a number of partitions to convert the old organ practice rooms into larger units for classroom use. All available space, according to our plans, will be devoted to a variety of urgent purposes. The building is conveniently situated for classroom and administrative functions. Its central corridor is already the chief passage between the present Administration Building, the new Library, the Chapel, and the science laboratories.

Request: We respectfully request that up to \$25,000 be allowed for the remodeling and the rehabilitation of the old Music Building as a much-needed addition to the Administration Building.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE
PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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F. Continued Remodeling of the Older Dormitories at River Forest

With the funds allowed by Synod and released by the synodical Board of Directors over the past triennium, we have been able to do much to improve the safety and convenience of the two old south dormitory wings. By order of the State F

Marshal we have added a complete fire alarm system, emergency fire exits and fire doors, stair-well exits for the basements, exit lights, and so forth, all of which has been overlooked in the original construction of 1912. We have replaced falling lath and plaster in some of the study rooms and bedrooms and closets. Eventually all plaster except that on the outside brick walls will have to be replaced. The buildings will have to be completely rewired. At the same time partitions should be drawn through the large bedrooms to provide two small bedrooms, to serve four students each, instead of one large one for eight students. (Under crowded conditions the large rooms now house ten.)

Since these dormitories are in use the year around except for a few weeks in August, when they are being prepared for the next school year, we cannot spare them for a complete overhauling at one time, but will have to carry on the process piecemeal, as we have done during the past decade.

Request: We respectfully request that for the triennium 1950 to 1953 the sum of \$50,000 be allowed for the rehabilitation of the two old south dormitory wings.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE

PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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G. Repeated Request for Additional Professorships to Replace Some of the Temporary Instructorships at River Forest

Three years ago Concordia Teachers College, River Forest, memorialized the synodical convention of 1947 (*Proceedings*, page 73) to allow additional professorships. This request was discussed in Committee One, and upon their recommendation, Synod took the following action (*Proceedings*, 1947, page 78):

"Resolved that this request for professorships be referred to the Board for Higher Education for study in the light of Synod's action in the matter of 'Ranking of Professors' with power to act."

In the meantime we have carried on our program with the same number of professorships as before. The reasons advanced in 1947 for additional called professorships have become more and more compelling. Our over-all enrollment has increased by over 60 students. We have progressively decreased our High

School by dropping a class each year so that the final group will be graduated in a few months. Though the number of teachers has increased, the faculty-student ratio has become more unfavorable from year to year as more and more of our students moved into the College, where the faculty-student ratio is expected to be higher than in High School. The new faculty members added have all been on the instructor level. As a result, in some of our fields, instructors are teaching much too great a proportion of the courses offered. In English, for instance, 3/7 of the work is being taught by instructors, in Social Science over 2/3, in Mathematics and Sciences over 2/5, and even in Doctrine the major part of the teaching is done by two emeriti.

After careful consideration of Synod's teacher-training program at our college, we have resolved to come to Synod again with our urgent request for more members of permanent rank on our teaching staff. We therefore request:

1. Five Additional Associate Professorships

In 1947 we asked Synod for seven additional associate professorships. In view of the new rank of assistant professor, now proposed by the Board for Higher Education, we have reduced our request to five associate professorships, to be distributed throughout all of our fields with emphasis on those where a very high percentage of the teaching is being done by instructors. Especially in Religion, we feel that an additional associate professorship is very urgent.

At the same time we propose that five of our associate professorships be converted into full professorships, thus leaving fifteen associate professorships and ten professorships, a total of twenty-five called men.

2. Five New Assistant Professorships

We assume that Synod will create the new rank of assistant professor as proposed by the Board for Higher Education. We feel that this rank will be more satisfactory for our college than the instructorships have been. As a four-year college we cannot always use very fine men whose academic qualifications might permit them to serve in a synodical high school or junior college. In our school such teachers must have a Master's degree or equivalent in each field in which they are to teach. We prefer to call in men from the field. Ordinarily such men have families and it has been difficult, if not altogether impossible, to secure them with the salary and tenure arrangements of an instructorship. We therefore respectfully request permission to call in five such assistant professors, or advance present instructors to that rank.

3. Additional Instructorships as Needed

Since the instructorship offers a two-year tenure and will ordinarily be filled by men recently graduated from our synodical schools, we feel that we can use several men on this level and thus balance our teaching load and meet new or changed needs as they arise. According to our present estimates, if we keep the faculty-student ratio the same next year as we have it this year, and we certainly dare not reduce it, we shall need from two to five of these instructors, depending on our enrollment.

Note on Over-All Manpower

Since men of all ranks carry the same standard teaching load, the over-all number of teachers needed will be the same whether the above proposals are granted or not. The over-all cost will be somewhat higher, depending upon the number of cases of advancement and the salary differential between the various ranks. We feel that this cannot be avoided if we are to train on the college level, especially with the heavy emphasis on the senior college and the professional education and music program.

THE BOARD OF CONTROL
OF CONCORDIA TEACHERS COLLEGE

PAUL L. KLUENDER, *Secretary*

THE FACULTY OF CONCORDIA TEACHERS COLLEGE
ARTHUR KLINCK, *President*

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Establish the Third and the Fourth College Year of Pre-Ministerial Training at River Forest

The Lutheran Church — Missouri Synod resolved in 1947 "that Synod establish a Senior College (on the level of the junior and senior years of the American college system) as an additional unit in its program of the professional training of ministerial students" (*Proceedings*, p. 205). A careful study of all suggestions made toward establishing this program leads the faculty of Concordia Seminary, St. Louis, Mo., to the conviction that the educational and spiritual objectives of ministerial training can best be achieved if provisions for the third and the fourth college year are made at River Forest as part of that institution's program without changing its character or impairing its present teacher-training objectives.

The following favorable factors warrant this conclusion:

1. The River Forest institution is an accredited senior college approved by the North Central Association. The recommendation

to locate the Senior College at River Forest assures Synod that the last two years of the pre-ministerial training program will also be accredited within a reasonably short period of time.

2. The establishment of the Senior College for ministerial training will call for a large investment on the part of Synod, both in buildings and staff. Using in part existing facilities and drawing partially upon the present staff at River Forest will enable Synod to introduce the third and fourth college year at a considerable saving.

3. Under this arrangement the present Junior College system will not be touched and would not be in danger of being changed in the future.

4. The non-Seminary courses given at present at the Seminary will be absorbed by the addition of the third and fourth years at River Forest.

5. Desirable adjustments and expansion of the curriculum to achieve the objectives of ministerial training can be effected.

6. River Forest is centrally located, easily accessible, and provides a good cultural and strong Lutheran environment.

7. The unified yet partially diversified program suggested by this recommendation will be favorable to achieve a desired spiritual conditioning. The educational environment will be normal and natural and will approximate those circumstances under which the future pastors will be engaged in Gospel preaching and the cultivation of souls.

FACULTY OF CONCORDIA SEMINARY, ST. LOUIS, MO.

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Expansion of Concordia High School, Seward, Nebraska

In its 1949 convention the Southern Nebraska District adopted a resolution which states in its opening paragraph: "The Southern Nebraska District affirms its support of a program of Christian secondary education, instructs its Board for Parish Education to promote this cause, and recommends to its congregations to give support by placing the item into their budget annually."

In taking this action the District was moved by the following considerations:

1. The great need for secondary Christian education is generally acknowledged in our circles.
2. Christian education on the secondary level is in keeping with our Church's important work of keeping our youth with Christ and with the Church.
3. Such Christian education helps to develop the talents

character of high school students for valuable services in the Kingdom of God.

4. An expansion of Concordia High School at Seward to include a broader curriculum than now offered for the training of teachers would therefore be a great service to the Church.
5. A larger enrollment at Concordia High School would furthermore, through a good vocational guidance program, serve as a feeder for our teachers' colleges.

The District then adopted a plan or principles of operation in the area of secondary education. The parts of this plan which would apply to Concordia High School at Seward are the following:

1. Moneys allocated to Concordia High School are to be placed under the jurisdiction of the Board of Control, to be expended on the non-synodical program of Concordia High School.
2. The expenditures for this program shall be limited to the moneys available.
3. The Board of Control shall allocate the moneys thus received to the accounts for resident instruction and plant and equipment at Concordia High School.
4. The District shall authorize its Board for Parish Education to meet as an advisory committee with the Board of Control at least once annually.
5. The legal representatives of the District shall be authorized to represent the District's interest in the ownership and use of plant and equipment.
6. The Board of Control shall report regularly, at least annually, to the Board for Parish Education of the District, showing conclusively by audit that all of the moneys allocated to Concordia High School have been expended solely for the non-synodical program of Concordia High School.
7. The Board of Control in its regular reports to the Board for Higher Education shall show conclusively that all of the moneys furnished from the synodical budget have been expended solely for the synodical program of pre-professional training.
8. The installation of the proper system of accounting is to make possible the execution of this project as outlined, to the best advantages of Synod and the District.

The members of the District and the administration of Concordia High School are convinced that this plan, providing, as

it does, for unit administration by the synodical Board of Control for careful financial accounting and strict separation of the accounts of the synodical and the District programs, will safeguard the interests of all concerned and will be very desirable from the standpoint of the students, the congregations of the District, the school, and Synod.

Inasmuch as the District, through its resolution, also authorized its Lutheran High School Committee and its president to draw up a memorial which should be sent to the Delegate Synod, the undersigned committee, in the name of the Southern Nebraska District, requests the honorable convention (1) to approve the plan submitted for the expansion of Concordia High School at Seward and the joint operation of the high school by Synod and the District; and (2) to authorize the introduction and administration of this plan by the Board for Higher Education through the Seward Board of Control in co-operation with the designated boards of the District.

EDWARD BECKLER ECKHART SCHEER HENRY LANG
A. F. WEGENER, District President

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Adequate Supply of Teachers

In 1947 Synod, in session at Chicago, resolved to do something toward providing an adequate supply of synodically trained teachers for our Christian day schools. The relevant resolution is found on page 312, *Proceedings*, 1947. Resolution 4 reads:

"WHEREAS, An expanding system of parochial schools will obviously require a greater number of teachers; and

"WHEREAS, The present serious emergency has been met by measures that are far from satisfactory; be it

"Resolved,

"1. That we encourage the teachers' colleges to continue to give special attention to enrolling more male students;

"2. That all Districts and all congregations in each District be urged to assist in providing an adequate and geographically well distributed supply of male students for our teachers' colleges;

"3. That a committee with representation from the Board for Parish Education, the Board for Higher Education, the teachers' colleges, and the Superintendents' Conference be appointed by the *Praesidium*, the purpose of this committee to be

"a. To study trends in school enrollments;

"b. To propose adequate facilities for the proper training of our future teachers;

"c. To propose plans for the judicious recruiting of students for our teachers' colleges."

Pursuant to Synod's resolution, President Behnken appointed the undersigned to serve on this committee.

Under the chairmanship of the Rev. F. A. Schwertfeger the committee met five times. It has conscientiously tried to carry out the duties assigned to it. The committee herewith makes its report on its findings and recommendations.

Basically, the committee sought to find valid answers to the following questions:

1. Is there good reason to believe that enrollments in our Christian day schools are on an upward trend and that these upward trends will continue in the future?
2. Admitting that there has been a serious teacher shortage in our school system, is there reason to believe that this shortage is of a permanent nature? Is there danger of an overproduction of teachers?
3. Assuming that there is at this time an urgent shortage of synodically trained teachers, particularly men, how can Synod most economically and most flexibly meet the present and probable future needs? To what extent and in what manner should additional facilities be provided in order to meet the need for more synodically trained teachers?
4. What steps should be taken to recruit more students, especially young men, for the teaching profession in our Church?

The committee studied national birth rate trends, public school enrollment trends, infant Baptism trends in our Church, and enrollment trends in our church schools. The committee believes it has valid reasons for concluding that enrollment trends in Lutheran elementary and high schools will continue on their upward trend.

On the basis of statistics the committee studied the teacher production, the teacher demand, and the teacher shortage over a long period of time in our Church. The shortage of men teachers and the gradual feminization of our teaching force received special attention. The fact that only 10% of our growing numbers of women teachers are synodically trained was noted. The committee concluded that our teacher shortage has existed for many years; that it is acute at the present time; and that it will continue, or grow worse, in the future.

The problem of increasing the number of synodically trained teachers, particularly men teachers, in the most economical and flexible manner, received considerable attention. Alternative plans, one involving a \$2,000,000 building program at our two teacher-

taining institutions, were under consideration. The fears of overproduction were analyzed. The plans which are recommended below are believed by the committee to be economical, flexible, and adequate to meet the present urgent need for more synodically trained teachers. Specifically this committee therefore recommends:

1. That River Forest be continued as a senior college. However, that it be reserved for men students. With a potential enrollment of 500 men students, this source would probably provide an annual graduating class of 100 men teachers.

2. That Seward be continued as a coeducational teacher-training institution. With a potential enrollment of 350 students, this source should provide an additional 25 graduate men teachers.

3. That a larger supply of synodically trained teachers (women) should be provided by Seward and other synodical institutions, Winfield, and possibly Oakland, Bronxville, Fort Wayne, and St. Paul. These institutions may be expected to provide an annual supply of 250 synodically trained women teachers, particularly the plans recommended by the Board for Higher Education and adopted at this Synod. Valparaiso University has consented to serve as a supplementary source of Christian day school teachers if, after exploring all synodical sources, the needs are still not fully met.

4. The recruitment of young men for our teacher-training institutions will require persistent co-operative effort if the current trend toward feminization of our teaching force is to be halted. And this committee believes that it should be halted before we lose what we had, a system of elementary schools in which men teachers predominated. Past efforts to recruit young men have been systematic but still disappointing. The committee believes that the recommended steps in the recruitment of more men students will make a substantial contribution toward supplying an adequate supply of synodically trained teachers.

On the basis of our studies and findings we herewith make the following additional recommendations:

1. That provision be made for not less than 125 men graduates per year. This is considered a reasonable and attainable goal and represents an increase of approximately 88 men graduates per year, 125 in place of 37. The centers and facilities of the required teacher training program have been indicated.

2. That provision be made, in the manner indicated, for the training of up to 250 women graduates annually. This will come near to providing 100% of synodically trained women teachers instead of the present 10%.

3. That existing facilities can serve this stepped-up teacher-training program without major capital expenditures, provided the recommended procedures are followed.

4. That the recruitment program for future teachers be intensified through pre-teacher-training courses at our preparatory schools.

5. That in the interest of having a supply of synodically trained teachers that is adjusted to the changing needs of the Church, the responsibility for maintaining an effective balance between supply and demand of professional personnel (pastors and teachers) be fixed in Synod's Board for Higher Education and that the Board for Higher Education be directed to appoint the staff personnel needed to discharge this responsibility.

6. That steps be taken toward the clarification of the teacher status in our Church.

7. That the President be asked to issue a call, in our periodicals, for students to prepare for the teaching profession in Lutheran schools.

8. That pastors and teachers be asked to be on the lookout for promising students and to direct them to River Forest or Seward, or, if they are of high school age, to the nearest preparatory college of our Church or to the nearest Lutheran high school.

9. That the names of all such students be sent at once to either River Forest or Seward, thus following through on a procedure similar to the one followed by "Future Teachers of America" (a plan to enroll early and to encourage prospective public school teachers).

10. That each District Board for Parish Education be asked to appoint a student recruiting officer for their District.

C. TH. SPITZ

W. D. KRAEFT

S. J. ROTH

L. G. BICKEL

E. C. SIEVING

F. A. SCHWERTFEGER, *Chairman*

A. C. STELLHORN

H. J. BOETTCHER, *Secretary*

[134]

Inaugurate Teacher Training at Fort Wayne

WHEREAS, Studies made by various committees and boards of Synod have shown the great need in the immediate future for additional teacher candidates; and

WHEREAS, Fort Wayne is located in an area of high Lutheran concentration; and

WHEREAS, There are many parochial schools with a high enrollment from which students might be recruited; and

WHEREAS, Fort Wayne has adequate classroom facilities to accommodate girls on its campus by remodeling some of the large faculty homes without too much additional expense; and

WHEREAS, The Board of Control is willing to use a recent gift of \$5,000 to help equip such a girls' residence center; therefore

We respectfully petition Synod to give the Board of Control at Concordia College, Fort Wayne, Ind., authority to inaugurate a non-terminal teacher training program on the junior college level under the supervision of the Board for Higher Education and in co-operation with Concordia Teachers College at River Forest, Ill. The details of this plan have been presented to the Board for Higher Education.

THE FACULTY OF CONCORDIA COLLEGE
HERBERT G. BREDEMEIER, *President*
ERNEST C. LEWERENZ, *Secretary*

THE BOARD OF CONTROL
REV. WALTER KLAUSING, *Chairman*
DR. PAUL F. DANNENFELDT, *Secretary*

[135]
**Administration-Library-Auditorium Building
at Concordia College, Fort Wayne, Ind.**

Concordia College at Fort Wayne, Ind., as Synod's oldest theological preparatory school, naturally has some buildings which have been in use for many decades. The old Administration Building was erected in 1856, almost a century ago, and in the course of time has been used as a dormitory and classroom building and at one time partly as a faculty residence. At present it houses some of the offices, the bookstore, and some of the music facilities. The building is old, inadequate, inconvenient, and not fireproof. The Registrar's offices are in cramped quarters and must be located on the second floor, to which access can be gained only by means of a long, narrow stairway. The business offices have inadequate space. The President's offices must be located in another building. The centralization of administrative offices and facilities is impossible under the present conditions. Other educational facilities desirable for modern educational administration and guidance are impossible unless a new building is provided. As one of the two top consistent producers of ministerial students, we are lagging behind other synodical schools in physical facilities.

When Schick Hall was erected in 1905 and the library was located in a room on the second floor of this building, the importance of the library as a functional aspect of modern education was not fully realized. At present the facilities are inadequate as to space and equipment.

The educational life of the school should center around the library, the facilities of which should help accomplish the educational objectives of the school. The library should likewise be readily and easily accessible as well as attractively equipped. A separate reading and study room is required, in addition to other items as outlined by the North Central Association of Secondary Schools, and demanded for accreditation. All this is in the interest of greater efficiency.

An auditorium, likewise, is part of any modern school plant. It is needed for many school assemblies, student programs and meetings which cannot be held in the chapel and for which the gymnasium is not suitable, convenient, or adequate. Again, this item is in the interest of modernization and efficiency.

In view of the above needs, the Central District of The Lutheran Church—Missouri Synod, by resolution adopted at the District convention in June, 1949, respectfully petitions Synod to grant Concordia College at Fort Wayne, Ind., a new Administration-Library-Auditorium Building.

W. F. DOCTER, *Secretary of the Central District*

[136]
**Expand Concordia College, St. Paul, Minn.,
to a Senior College**

WHEREAS, Synod has resolved to expand her ministerial preparatory course to include the senior college years; and

WHEREAS, For this purpose one or more of our existing preparatory institutions will, no doubt, be expanded; and

WHEREAS, Our Concordia College in St. Paul, Minn., has the plant capacity for a senior college; and

WHEREAS, It is centrally located; and

WHEREAS, The condition of the plant is such as to require very few costly changes; and

WHEREAS, It is located in close proximity to one of the outstanding universities of our country, with which it has excellent relations; and

WHEREAS, Shifting to a senior college would be less difficult than elsewhere by reason of the fact that this institution is not overcrowded; therefore be it

Resolved, That we request The Lutheran Church — Missouri Synod to expand Concordia College in St. Paul, Minn., to a senior college.

THE MINNESOTA DISTRICT
OF THE LUTHERAN CHURCH — MISSOURI SYNOD

ARNOLD E. WENGER, *Secretary*

In convention assembled in August, 1949, at St. Paul, Minn.

[137]

Co-Education at Austin

The Texas District, assembled in convention at Giddings, Tex., June 6—10, 1949, submits the following petition to the Board of Directors of The Lutheran Church — Missouri Synod:

WHEREAS, The Centennial Convention in 1947 empowered the Board of Directors and the Board for Higher Education to expand Concordia in Austin into a junior college; and

WHEREAS, The reason for such expansion, as presented by the Texas District (pages 132—133, *Proceedings of the Centennial Convention*) are still valid and cogent; and

WHEREAS, The statistical studies of the Board for Higher Education show that "at this time 45 regular men teachers and 20 women teachers are required annually to replace losses from the number of teachers now serving in our parochial schools"; and

WHEREAS, These same studies indicate that between 1951 and 1955 "an average of 125 men teachers will be required annually and, in addition, 350 women teachers annually in the following 25 years, and only a small increase in the demand for men teachers should be anticipated, while the demand for women teachers will nearly double"; and

WHEREAS, The training of women teachers and parish workers in Concordia at Austin would contribute materially to the satisfaction of this demand; therefore be it

Resolved, That this convention respectfully petition the synodical Board of Directors and Board for Higher Education to take necessary steps immediately for the creation of the curriculum for junior college years at Austin; and be it further

Resolved, That we respectfully petition the synodical Board of Directors and the Board for Higher Education that the junior college be made co-educational (see memorial to the synodical convention) and that the curriculum include the courses necessary for the training of women teachers and parish workers.

The following is the memorial to the synodical convention
That the Texas District, assembled in convention at Giddings

Tex., June 6—10, 1949, respectfully petition Synod to grant to the Board of Control of Lutheran Concordia College at Austin, Tex., the authority to inaugurate co-education on the junior college level and that the curriculum include the courses necessary for the training of women teachers and parish workers.

THE TEXAS DISTRICT
PAUL C. EIFERT, *Secretary*

[138]

Synodical Educational Institution in Southeast of U. S.

1. The Lutheran Church — Missouri Synod has in the United States two theological seminaries, two normal schools, and nine preparatory schools of higher education, and not one of these is located in the southeastern section of our country.

2. In square miles of productive land the southeastern section of our country embraces approximately one fourth of the whole, with population in about the same proportion, while that territory during the last 50 years has made progress in business, educational and social development comparable to that of any other section of the country.

3. Even though the population contains only a small portion of the members of The Lutheran Church — Missouri Synod, still the Church has many congregations, most of which are mission congregations, in that territory. These member congregations comprise two Districts in their entirety, and two others in part.

4. The policy of our Church has been and still is to carry on its mission work in every land through the establishment of educational institutions for the purpose of training the young men and women of those mission fields to become trained workers for the Lord's vineyard. Examples in addition to our own country: South America, India, China, Africa.

5. The Roman Catholic Church, doing mission work in any particular field and hoping to capture that field for its organization, will invariably back up its work with a strong educational institution. Their policy seems to be: "Educate or perish."

6. In order to obtain a reasonable number of the sons of the congregations located in the southeastern section of our country as future workers for the Church — pastors, teachers, laymen — it stands to reason that we as a Church shall have to provide the facilities, even though the policy may not be a paying one at the first.

7. The congregations of that territory have furnished many able workers for the Church, both ministers and laymen, but these

were produced in an age when a school was maintained in the midst. We greatly fear that another generation will tell a different tale.

8. When a nucleus of weak congregations in the southeast knocked at the door of our Synod in the year 1892, they came bringing with them an educational institution, even though small. As fruits of that institution we still have many able pastors and many more consecrated laymen at work in the Church.

9. When in 1935 an effort was made to reduce the financial burden of Synod by the elimination of four educational institutions, the elimination of the lone weakest one, viz., Conover, N. C., did not make even a noticeable change in the synodical budget. We are making no complaint about the retention of Springfield, Concordia, and Portland, but the history of our Church in the southeast territory during the past 15 years convinces us that the abandonment of Conover was a mistake, a mistake not too late as yet to rectify.

10. In response to the calls of the church at large the congregations and individuals of the southeast territory have been making generous contributions both in finances and personal service, but unless an equitable distribution is made of the working units of the Church, it is only natural to suppose that this ardor will cool in the course of time.

11. The time when our Church is inaugurating a "Building for Tomorrow" program seems to be an appropriate time for Synod to give serious consideration to the advisability of re-establishing and maintaining a synodical educational institution in this southeastern section of our country. In order to supply the future needs of the Church for men, there will have to be a marked increase in production. An addition of one new school will naturally help to solve this problem.

12. We, therefore, members of the Conover Concordia Alumni-ae Association, do petition The Lutheran Church—Missouri Synod, in 1950 convention assembled in Milwaukee, Wis., to give serious and prayerful consideration to the re-establishment of such an institution in said territory.

CONOVER CONCORDIA ALUMNI-AE ASSOCIATION
REV. J. FRANKLIN YOUNT, *President*
MRS. LOIS KREINHEDER-BORNHANN, *Secretary*

* * *

WHEREAS, The Lutheran Church—Missouri Synod has in the United States of America two (2) theological seminaries, two (2) normal schools, and nine (9) preparatory schools of higher edu-

tion, and not one of these is located in the southeastern quarter section of our country; and

WHEREAS, In square miles this southeastern section of our country embraces approximately one fourth ($\frac{1}{4}$) of the whole, with population in about the same proportion, and this territory during the past 50 years has made progress in business, educational, and social development comparable with that of any other section of our country; and

WHEREAS, Comparable progress has shown itself in the Lutheran Church in our Southeastern District regarding membership, finances, and a renewed interest in Christian higher education; therefore

The Southeastern District does hereby petition The Lutheran Church—Missouri Synod, in 1950 convention assembled, to give serious consideration to the advisability of re-establishing and maintaining a synodical educational institution in the Southeast section of our country.

THE SOUTHEASTERN DISTRICT

EDGAR C. RAKOW, *Secretary*

[139]

The Senior College

Since it is advisable that there be many well-trained church workers besides those in the ministry or teaching professions; and

Since future pastors ought not to be trained in monastical fashion, nor as a special class, but as a portion of the universal priesthood; and

Since transfer from other institutions to ours ought to be made as easy as possible to facilitate the gaining of students and to guard against the dangers of inbreeding; and

Since many members of Synod believe the pre-seminary training ought to be not specialized, but of a general and varied nature fitting all Christians for intensive work in the Kingdom;

Therefore, Synod is hereby petitioned to adopt the following resolutions to guide the Board of Higher Education:

1. That the senior college be coeducational.
2. That it be located near a State university for sake of added facilities and courses.
3. That all students be required to major or at least minor in Christianity, to the extent possible under a system of accreditation.
4. That our system of religious courses be most thoroughly revised and expanded, so that religion becomes truly the first con-

cern of the curriculum, of the extracurricular training, and of personal lives.

4. That the courses in religion be thoroughly revised and greatly strengthened, so that an inviting variety of courses may be offered to the student.

5. That much opportunity for practical church work be provided.

MARTIN P. SIMON

[140]

The Present Pre-Seminary Colleges

Since the home is the most important educational institution; and

Since our high school youth needs no education so much as needs the Christian home; and

Since our educational system ought to be fitted into our present needs; and

Since the new senior college will need very much synodical money; and

Since the increasing length and cost of education to the parent ought also to be considered; therefore be it

Resolved, That the Board of Higher Education be given the following principles of guidance:

1. That the high school years should be eliminated from Synod's system of education as soon as possible and local areas encouraged to promote Lutheran high schools instead.

2. That our present pre-seminary colleges be gradually merged into two-year junior colleges.

3. That the feasibility of adding to the junior college the training now commonly given in full-time Bible institutes be investigated for those not contemplating becoming ministers or teachers.

5. That practical experience in church work and soul winning be required in connection with the religious curriculum, so that theory and practice may join.

6. That for this purpose the college be located near a large population.

7. That the pattern of Bible Institutes be drawn upon for the best in training for practical church work.

8. That the Walther League be encouraged to make systematic efforts at recruiting our young people for such education and full-time church work.

9. That no attempt be made to limit "production" of church workers for fear of "oversupply," lest we may be limiting

blessings of God; that rather an amount of self-support work be encouraged at the college and seminaries to ease the economic burden for the students; that such work be sought for the students along lines of independent professions (e. g., a student works odd hours for a tailor and learns tailoring; barbering; cabinet making; etc.); that the end purpose be to produce church workers capable of self-support who, in times of depression, can work for God while earning their own living, imitating the training, practice, and example of the Apostle Paul, Acts 20:34 f.

MARTIN P. SIMON

[141]

Continue High School Department at Our Preparatory Schools

In view of the tremendous importance of our synodical colleges for the production of pastors, missionaries, and teachers, and the far-reaching effects of any major changes in our system, the faculty of Concordia College, Milwaukee, Wis., respectfully submits the following considerations and recommendations:

1. The growing desire in our Synod for the addition of two years to our pre-theological training has crystallized in a number of plans whose relative merits we do not propose to debate at this time. Some of the advocates of change, however, propose the elimination, or at least the curtailment, of our present high school departments. We are strongly opposed to this departure from our century-old tradition, for reasons stated in the following paragraphs.

2. Our present pre-theological schools (high school through junior college) have kept abreast of the best in modern American pre-professional education and have long ceased to be copies of 19th-century European *Gymnasias*.

3. The ministry which our schools have produced in the past has acquitted itself creditably and measured up to the needs of the hour, the outgoing generation of bilingual pulpit men, for instance, having been the admiration and envy of many in their several communities. Graduates of our colleges have done distinguished work at secular universities; some received recognition reflecting high honor upon the synodical schools in which they had been trained.

4. The high schools which Synod maintains, with six subjects to every four of the public high schools, are an indispensable integral part of Synod's system of education and offer the student a broad, well-integrated, intensified preparation for work in the college department.

5. The dropping of the high school would mean, in most areas of Synod, a lull of four years in Christian education between confirmation and college entrance. Yet during these very years character will be molded, molded according to textbook and nondescript convictions of the high school teacher — without the all-important influence of religion.

6. After such a lull in religious training, the diversity of outlook and attitude in such a college student body, made up of high school graduates from all parts of the land and from all types of schools, in the sophisticated age, and without a thorough religious education and training, would present new and grave problems.

7. Synod, in recent years, has found much reason to rejoice because growing numbers of our Christian people are seeing the dangers which threaten their children's faith during the high school years and are making great sacrifices to establish Christian high schools wherever feasible. It would be a cause of offense to those very people if Synod dropped its high schools for ministerial training, schools which have existed 30, 50, 70, a hundred years.

8. We can understand that parents would like to keep the boys at home and under parental care during the years of adolescence. However, this influence is limited. For this is the "gang age," and boys are now strongly influenced by their associates. The influence of evil associates during this period is often greater than that of the home. What, then, could be more desirable than to have boys from Christian homes come to our colleges as high school freshmen and thus enjoy during these critical years invaluable Christian companionship and the guidance of Christian teachers alert to their duty? Furthermore, circumstances today are such that many of our students make frequent trips home and thus remain under parental influence.

9. A. We fear greatly that if our pre-ministerial students were to have to be recruited largely from the graduates of public high schools, the number available will not be adequate to meet the increasing need of our Church. The decision to study for the ministry is often made at the time of confirmation, and this is the ideal time to begin pre-ministerial work. The desire is easily lost in a non-spiritual environment.

B. The situation would be different if we had three or four Lutheran high schools in every major city. However, we cannot for at least many years, hope to approximate the extensive Roman Catholic system of high schools. Yet without such an extensive system the curtailment or dropping of the high school department at our colleges would, in our opinion, seriously reduce the number of workers in the Church. And even if we did have an extensive

high school system for general education, it would be necessary to introduce in these schools a course definitely preparatory for pre-ministerial work.

C. Obviously boys who after confirmation attend a public high school will be influenced by the secular goals of their schoolmates ("I'm going to be a lawyer" — "I'm going to be a doctor"), and the ministry or teaching profession in the Church will receive scant, if any, consideration. None of the teachers and counselors in public high schools will, as is done in our synodical high school department, hold up as a goal to their boys the profession of a minister or Christian day school teacher. Furthermore, boys at a public high school will in many cases want to continue their studies with classmates at secular colleges and universities. Thus many workers will be lost to the Church.

D. Another highly important consideration involved, if we must recruit our pre-ministerial students largely from public high school graduates, is the matter of *preparation*. Our recruits will come from all types of schools — good and bad, will have varied and motley backgrounds, and will often have gaps — particularly in language and history. Thus we shall be under the necessity of doing in college much of what we now do in the high school.

In view of the foregoing considerations we have adopted the following resolutions:

Resolved, That we plead with Synod to weigh the price to be paid if it should feel inclined to drop, *in whole or in part*, the high school from the present high school-junior college system of pre-theological education, and thus weaken the foundation of our present educational structure; be it further

Resolved, To urge Synod to strengthen the schools it already has in administration and teaching force and material equipment, and to stir both ministry and laity to more Synod-wide interest in Synod's every school; for instance, to take Synod-wide interest whenever a faculty vacancy occurs, and to nominate from all parts of Synod men of the highest caliber in character, consecration, and academic ability. Our schools are not isolated units, but integral members of one system, serving the same Church and the same Master.

THE FACULTY OF CONCORDIA COLLEGE, MILWAUKEE, WIS.
PAUL F. KOEHNEKE, *Secretary of the Faculty*

[142]

Change Entrance Requirements for Our College Departments

WHEREAS, The present standards for entrance into the college departments of Synod's preparatory schools make it impossible for graduates of our Lutheran high schools and public high schools to enter; and

WHEREAS, Many parents desire to keep their children under the influence of the home during the formative years of high school; and

WHEREAS, Such parents as want to send their sons to college preparatory schools are penalized together with their sons who are required to take as much as a couple of years of preparatory work before they are admitted to the college departments of preparatory schools; and

WHEREAS, Such penalties tend to discourage many parents and children; and

WHEREAS, The present standards produce an alarmingly high rate of "casualties" among the students (e. g., out of some eight students who entered our Milwaukee Concordia in the freshman high school year as the class of 1950, less than 20 are there at the beginning of their final school year); and

WHEREAS, Our present practice is largely responsible for our crowded dormitories at our preparatory schools; and

WHEREAS, Such practice tends to increase the financial burden of Synod and Synod has closed the doors of the Springfield seminary to all who have not reached the age of twenty years, which in effect prevents most high school graduates from entering college after their graduation; therefore be it

Resolved, That the entrance requirements for the college departments of our preparatory schools be brought in line with those of other colleges and universities, even if this involves the eventual discontinuation of the high school departments.

THE PASTORAL CONFERENCE OF CIRCUIT
SOUTH WISCONSIN DISTRICT
OF THE LUTHERAN CHURCH — MISSOURI SYNOD
REV. B. C. GUMZ, Visitor

[143]

Professors' Conferences

The faculty of Concordia College of St. Paul, Minn., respectfully petitions the convention to retain and enforce the provisions of the synodical *Handbook* concerning professors' conferences. quote section 6.11:

"Meetings with the Faculties"

"The Board for Higher Education shall call a meeting of the faculties of Synod's educational institutions during the year preceding the triennial convention of Synod for the purpose of studying, co-ordinating, and improving the educational policies, standards, procedures, and curricula of Synod's educational institutions. No member of any faculty shall be excused except for valid reasons. The cost of such meeting, including expenses for travel, room, and board incurred by each person attending in an official capacity, shall be paid by Synod."

It will be noted that the calling of a professors' conference is mandatory and that it is not left to the judgment or discretion of any official or board to decide whether or not such conference is to be held. In direct violation of such provision, the conference scheduled for the summer of 1949 was canceled on account of the financial situation of our Synod, which was described as somewhat precarious.

We respectfully inform the convention that the decision to cancel the conference was made very early in 1949, when the fiscal year had run less than two months, when no one could possibly predict what the financial situation would be in the summer of 1949, when Synod had a cash balance amounting to \$893,496.88 in the Postwar Reserve Fund and when the professors' conference called for an expenditure of less than 1% of Synod's budgetary commitments for educational purposes. We further call attention to the fact that the financial situation in our Synod did not cause the cancellation of certain other conventions, such as that of the workers among the deaf. Neither were the professors given the opportunity to meet and pay a part or all of their expenses. Not many years ago a professors' conference was held under such conditions.

These conferences constitute the only opportunity the professors have to discuss their common problems and to make their wishes known. The cancellation of a conference which the synodical *Handbook* makes mandatory is a step toward bureaucracy and away from democracy, especially since these professors' conferences are a time-honored institution of our Synod which has received the praise of accrediting agencies.

We therefore urge the convention to leave Section 6.11 intact and to encourage the Board for Higher Education to give it effect.

FACULTY OF CONCORDIA COLLEGE, ST. PAUL, MINN.

W. A. POEHLER, President

ARTHUR C. STREUFERT, Secretary

[144]

Rescind Resolution re Retirement Age of Professors

We, the faculty of Concordia College in St. Paul, Minn., respectfully petition Synod to *rescind* the resolution of the 1944 convention regarding the retirement of professors at the age of seventy. (Proc., 1944, p. 112.)

We hold that this resolution violates the doctrine of the call.

Since the organization of our Synod it has been Synod's position, based upon the doctrine of the call, that a pastor can be removed from office only because of 1) adherence to false doctrine, 2) conduct unbecoming a Christian, 3) willful neglect of duty, 4) incompetency. "If God therefore has called a man, such a man is in the service of God, and neither a congregation nor anyone else has the right to dismiss him, unless it be evident that God Himself would do so, as when a minister preaches false doctrine or leads a scandalous life, or willfully neglects, or is no longer able to perform, his official duties, Jer. 15:19; Hos. 4:6; 1 Tim. 3:7; 1 Cor. 4:2. In such a case the congregation does not actually dismiss a minister, but only acts for God in so doing. If a congregation assumes to tell a minister who has been given to it by the Lord how long he is to remain with them, it puts itself above the Lord, its Master, and interferes with His government. Matt. 23:8; 2 Tim. 4:2-3." (Fritz, *Past. Theol.*, p. 40.)

During all these years it has likewise been Synod's position that a professor duly called by Synod by virtue of the power delegated to it by the congregations has a divine call in all respects as binding upon him and upon Synod as the call of a pastor. In a sermon delivered at the installation of two professors, Dr. Walther states Synod's position relative to a professor's call, a position which has remained unchallenged from the organization of Synod up to the time of the 1944 resolution. "Es ist daher nie eine menschliche Ordnung, dass es Maenner in der Kirche gibt, die die gottselige Knaben erziehen und unterrichten, damit sie ein Amt, das die Versoehnung predigt, zu fuehren vermoegen. Das Amt ist ein heiliges, goettliches Amt, ein Zweig des Amtes, das Christus einst mit Ueberreichung der Schluessel des Himmelreichs auf Erden stiftete und aufrichtete." (Walther, *Brosamen*, p. 350.)

Since therefore the call of a professor is a divine call on a par with that of a pastor, we maintain that the compulsory retirement of a professor at a fixed age, if none of the above-mentioned reasons can be shown, is a violation of the doctrine of the call.

We therefore respectfully request that Synod reverse its decision of 1944 and return to its former Biblical practice in regard to this matter.

ARTHUR C. STREUFERT, *Secretary*

[145]

Rescind Resolution of Synod re Compulsory Retirement of Professors at the Age of Seventy

We, the Faculty of Concordia College at Fort Wayne, Ind., herewith come before Synod with a sincere and earnest request to rescind the resolution of Synod regarding compulsory retirement of professors at the age of 70.

We believe that the action of Synod as reported in the synodical *Proceedings* of 1944, p. 112, is

1. Ill-advised. For many men, to this day, have done efficient work in their professions after attaining the age of 70, even at our own seminaries and colleges;

2. Illogical. According to present regulations of Synod a local board is entrusted with the duty to pass on the inability of a professor in a given instance when he is perhaps only 40 years old. Why can't a board pass on the inability of a professor after he has reached the age of 70 or more? Why must an arbitrary human ruling be invoked to declare a man inefficient at the age of 70?

3. Robbing the Church of gifts which God has given her. The representatives of a visible church body have, we believe, no moral right to take away from the Church the gifts which God has given her and which, through years of experience, have been especially trained to serve her in a certain capacity. What injustice would have been done to the Church if, e.g., Drs. Walther and Pieper had been retired at 70?

4. Against the law of love and respect which God demands for His servants, 1 Tim. 5:17-18, *et al.* No visible church body or board, we believe, has the moral right to cut short the service of a servant of God by arbitrary human ruling and to encroach upon His divine prerogative. For professors at our seminaries and colleges are not only servants of the Church but also servants of Christ, the Lord and Master of His Church, who has called them into their office.

5. An impairment of the validity of the calls, through which the majority of our professors have, until now, been divinely called as teachers to our seminaries and colleges. According to the terms of their calls, these men were called to service for life or until such a time when a situation arises in which they can no longer serve efficiently and to retain them as teachers would be detrimental to the Kingdom.

The call of a professor until now was always on a par with that of a pastor. In the past the argument was frequently used — in order to influence a congregation to release its pastor — that a professorship was even of greater importance in the Kingdom

than the office of a pastor, because a professor was to help train future pastors and teachers for the Church.

The present ruling of Synod may have the tendency gradually to undermine the proper regard for the sacred character of a professor's call and may tend to change his own attitude toward his work, so that he will no longer look upon his service as consecrated to the Lord in the same degree as that of a pastor of a congregation. It cannot be denied that the present retirement ruling will break down the respect for the divine call of a professor.

Moreover, an age limit cannot be retroactively placed into interpretation of the terms of a divine call. It is unethical. By stretch of the imagination could one consider such an action ethical and pleasing to the Lord and Master of the Church, whose servants the professors are by virtue of their calls.

Unless otherwise stipulated specifically in the call, the recipient of a divine call can be asked to resign only when conditions arise which are displeasing to God. ("In such cases the congregation does not actually dismiss its minister, but only acts for God in doing." Fritz, *Past. Theol.*, p. 40.) And if an arbitrary age limit is written into a call, it would no longer be a divine call, but a mere contract.

Such conditions which are displeasing to God occur:

1. When a pastor preaches false doctrine, Hos. 4:6;
2. When he leads a scandalous life, 2 Tim. 3:7; 1 Tim. 3:2-4;
3. When he willfully neglects his official duties, 1 Cor. 4:2;
4. When he no longer is able physically or mentally to perform his official duties efficiently, 1 Tim. 3:3.

These were the principles followed by our fathers in the past for removing also a professor from office, because in their view his call was divine in the same sense as that of a pastor.

But the conditions listed above do not automatically come about at the age of 70 or at any other age set in advance.

1. Nowhere in Scripture is any specific age limit, such as 65 or 70, declared to be displeasing to God per se or to disqualify a man for further service in his divine calling.

2. Scripture records instances in which men at an advanced age have served the cause of the Kingdom admirably.

3. We have pastors serving congregations at the present time who have passed the age limit established by Synod for professors. Yet Synod frowns on congregations who would arbitrarily remove their pastors at the age of 65 or 70. But if Synod can terminate a professor's divine call at the age of 70, a congregation can

equal right terminate the call of its pastor at the age of 70 and be justified in citing Synod's example as a precedent.

4. Members of at least one synodical board have passed the age limit set for Synod's professors, although that very board repeatedly has dealings with Synod's professors. This is right and proper in the light of Scripture. But why apply a man-made ruling only to professors?

From what has been said above it follows that no man in possession of a permanent divine call can have his call terminated and be engaged on a temporary, year-to-year basis to please our Lord and Savior merely because he has attained a certain age.

Therefore it is our urgent request that Synod, in convention assembled, reconsider its regulation regarding the retirement of professors and re-study the whole matter in the light of Scripture.

THE FACULTY OF CONCORDIA COLLEGE
Fort, Wayne, Ind.

ERNEST C. LEWERENZ, *Secretary*

[146]

Repeal Ranking of Professors

The 1947 convention of our Synod adopted certain resolutions for the ranking of teachers at our Synod's institutions of higher learning, setting up four ranks in the teaching staff: assistant, instructor, associate professor, and professor. The faculty of Concordia College of St. Paul, Minn., hereby respectfully petitions Synod at its 1950 convention to *rescind* and *repeal* all its 1947 resolutions pertaining to the distinction between professor and associate professor in our junior colleges and high schools. We submit the following reasons for our petition.

I. The proposal of the Board for Higher Education which resulted in the adoption of the rules pertaining to the ranking of the teaching staff makes the following admission:

"Practically all church and secular institutions of higher learning apply the principle of ranking to their teaching staffs. The policy does not extend generally to the high school level, nor do junior college faculties usually distinguish four ranks as do the universities and senior colleges." (*Proceedings of the Fortieth Regular Convention of the Ev. Lutheran Synod of Missouri, Ohio and Other States*, p. 213.)

II. The American Association of Teachers Colleges made a survey of this entire matter in 1946 and found that out of 111 colleges reporting, fully 32 do not rank their teaching staff (Bosley, Howard Elmer, Ph. D., *The Administration of Faculty Personnel in State Teachers Colleges*, p. 21). We submit that 32 out of 111 con-

stitute a very respectable minority. The plan adopted in 1947 admittedly does not agree with established American practice. We know of no junior college and of no high school that ranks its teachers.

III. Many objections against ranking of professors are enumerated in the study made by the American Association of Teachers Colleges. We mention the following: (1) Presidents of 10 large schools and 16 small schools saw the system of academic ranking as an unnecessary cause of jealousy, friction, and dissension. (2) Three expressed the belief that ranking is discouraging to good teachers when for any reason the upper ranks are closed to them. (3) It is not at all essential for good functioning of the college. (4) A constant source of rivalry and jealousy and a headache for administrators. (Bosley, Howard Elmer, Ph. D., *The Administration of Faculty Personnel in State Teachers Colleges*, p. 20.)

IV. Even those in favor of ranking state:

"A well-planned program of promotions based upon carefully established criteria which are made known to faculty members provides effective guidance to individuals for the direction of their professional efforts. A carefully designed promotion plan will not leave faculty members in the dark concerning teaching performance, research efforts, professional growth, professional and community services, etc., upon which recognition and promotion will be based." (Bosley, Howard Elmer, Ph. D., *The Administration of Faculty Personnel in State Teachers Colleges*, p. 16.)

While the 1947 resolutions enumerate the criteria for ranking they are so vague that their application must be largely subjective.

V. While the system of ranking has the purpose to give an incentive for greater efficiency in teaching, subsequent resolution of the Board for Higher Education entirely take away such incentive. The faculty of St. Paul Concordia College has been limited to two professorships. After those appointments are made the other teachers have no prospect for advancement in rank. Their loyalty to God and the Church will always be an incentive for faithful work, but the impossibility of gaining recognition is bound to have a bad influence on their morale.

VI. The local board of our school has appointed no one to full professorship. In some of our schools where the plan has been put into effect, the result has been distinctly unfavorable. The objections against the plan are very similar to those contained in the survey of the teachers' colleges and quoted above in Section III.

VII. Our faculty feels that this system has a tendency to secularize our school and minimize the spiritual motivation for our professors to put forth their best efforts in the service of God.

VIII. Some professors object to the plan for the reason that they have been called as full professors and that it is improper to demote them to associate professors without just cause.

IX. Accrediting agencies do not require ranking of professors for the accreditation of junior colleges and high schools.

For all these reasons we earnestly petition Synod to return to our old system of classifying all our permanently called teachers in our junior colleges and high schools as professors and to eliminate the distinction between associate professor and professor.

FACULTY OF CONCORDIA COLLEGE, ST. PAUL, MINN.

W. A. POEHLER, *President*

ARTHUR C. STREUFERT, *Secretary*

[147]

Assistance for Graduate Study

WHEREAS, The growing complexities of pastoral and educational work of today makes increasing demands on the professional training of pastors and teachers; and

WHEREAS, Educational and professional standards in America are constantly being raised; and

WHEREAS, A gradual improvement and advancement in the professional background of our pastors and teachers seems highly desirable in view of the conditions set forth above; and, finally,

WHEREAS, No official procedures exist in Synod at the present time for permitting men to undertake graduate study by qualified pastors and teachers in specialized fields of work; therefore be it

Resolved, That the Committee on Allocating Research Funds be authorized to prepare for the *Praesidium* plans for inaugurating a program of encouraging and financially assisting qualified individuals of the pastoral and teaching professions of our Synod to pursue specialized study on the graduate level at recognized institutions of learning; and be it further

Resolved, That, after approval by the *Praesidium* of an over-all program of encouragement and financial assistance, the Committee on Allocating Research Funds be authorized to receive applications and to make financial allocations as may be required by the approval of qualified applicants.

LUTHERAN ACADEMY FOR SCHOLARSHIP

MARTIN H. SCHARLEMANN, *President*

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C. REPORT OF THE BOARD FOR HIGHER EDUCATION

In its administration of the numerous directives on higher education issued by the last convention, your Board for Higher Education has attempted to give practical expression to the fact that the primary objective which Synod seeks to achieve through its system of ministerial and teacher training is the creation of the deepest possible spiritual convictions and of ingrained attitudes of consecration and service. In this connection the Board is extremely grateful for the excellent leadership furnished by our college and seminary presidents and for the encouragement, co-operation, and help which it has received from other synodical boards, officers, and, particularly, from the special Advisory Committee * appointed by President Behnken at the request of the Fiscal Conference.

In the early part of the triennium the Board gave primary attention to the task of carrying out the synodical directives on accreditation, enrollment policies, testing, accounting, ranking of faculties, institutional budgets, resident student counselors, physical education, and music. While these administrative techniques and new areas of synodical responsibility contribute significantly to the outcomes of our ministerial training program, the present report will make it clear that new and major problems have now combined to demand Synod's attention and, consequently, have pre-empted major attention in the Board's report to this convention.

It can be said, without exaggeration, that these new problems and the financial implications involved constitute a real crisis for our Church. Accordingly we are compelled to devote the major portion of the Board's 1950 report to calling Synod's attention to the problems raised by the pressing demand for an increased volume of production of ministers and teachers.

The following extensive and detailed presentations on the senior college, on the reorganization of the existing system, on curricular problems, on integration of the Lutheran high schools, on changing the program pattern at some preparatory institutions, and on finances are all essential aspects of the one central problem of producing an adequate number of properly trained professional

* Mr. Henry Buck, Kansas City, Mo.; Rev. H. Hartner, Denver, Colo.; Vice-President F. A. Hertwig, Detroit, Mich.; Dr. P. W. Lange, St. Louis, Mo.; President W. Nitschke, Howard, S. Dak.; Dr. M. Piehler, Chicago, Ill.; Rev. H. Romoser, Oak Park, Ill.; Rev. O. A. Sauer, Richmond, Va.; Dr. M. H. Scharlemann, Carlisle Barracks, Pa.; Rev. G. Smukal, Los Angeles, Calif.; Rev. C. Stephan, Bloomington, Ind.; Mr. E. Strieter, Rock Island, Ill.; Rev. R. Wiederaenders, San Antonio, Tex.

servants so that the work and growth of Synod may, at a minimum, continue the pattern of the past quarter century.

The Board's report is divided into the following major sections:

- A. Reorganization Proposals
- B. The Senior College
- C. Recommendations on the Current Requests from Institutions and on the Building for Tomorrow Program
- D. A Proposed Schedule for Reorganization, Fund-Raising, and the Establishment of a Senior College
- E. Integration of the Lutheran High Schools
- F. Recommendations on Administrative Relations

Section A. Reorganization Proposals

I. THE PROBLEMS

As long as Synod continues to operate an educational program for the training of its professional workers, three basic problems will require continuous attention and study:

1. The establishment and maintenance of workable ratios between the supply of, and demand for, professional workers.
2. The search for means to apply progressively higher standards, improved methods, and more effective integration to the program of ministerial and teacher training.
3. The solution of problems 1 and 2 within the range of the financial capacity of the supporting constituency and the measure of God's blessing upon the stewardship activity of Synod's clergy and administration.

Previous Recommendations to Synod

In its report to the Centennial Convention, the Board for Higher Education focused its major recommendations on policies which are basic to progress in the solution of the mentioned problems.

First of all, the Board placed before the convention and before all of the clergy of Synod a clearly defined statement of *The Objectives of Ministerial Training*.

In the second place, by rewriting the section on higher education in the official *Handbook*, the Board provided an extensive recasting of the entire plan of administration of Synod's educational program and institutions. This procedure involved setting up new approaches to the relationship between Synod and the various administrative agencies involved in the field of higher education.

Finally, in its recommendations the Board proposed an upgrading of the educational standards by calling for the addition of a senior college as an integral part of the synodical program of ministerial training.

Synod's Response

In its Centennial Convention, Synod approved and adopted the Board's statement on "The Objectives of Ministerial Training"; it authorized all of the proposed administrative adjustments and ordered them printed in its official *Handbook*; it passed the following resolution on the senior college:

- A. That Synod establish a senior college as an additional unit in the professional training of ministerial students. (The term "senior college" is understood to designate the academic level of the junior and senior years of the standard American college.)
 1. That the present junior college system be retained.
 2. That the curriculum of the present junior college and the proposed senior college be completely articulated and integrated and that the same degree of co-ordination be established between the entire college program and the program at the seminary.
 3. That the changes necessary in the present junior college program to achieve complete articulation and integration of the junior and senior divisions be authorized.
 4. That efforts toward securing regional accreditation of the ministerial academies and junior colleges be accelerated during the next triennium.
- B. That the Board for Higher Education be directed to continue its study to determine a satisfactory location for the senior college as well as its organization, curriculum, and plant requirements.
 1. That upon completion of these studies the Board be directed to formulate plans for the location, organization, curriculum, and physical plant of the senior college and to submit these preliminary plans together with its recommendations to the synodical convention of 1955.
 2. That any costs occasioned by the preparation and presentation of such preliminary plans be approved for payment as items separate from the regular budget of the Board for Higher Education.

The Board now places before this convention detailed recommendations on a reorganization plan and on the senior college proposal. In addition, the Board is now furnishing extensive growth studies which must be basic to any analysis of future supply and demand estimates and which must, necessarily, condition planning in this field. In a startling fashion these growth studies indicate needs from which there is no escape if Synod continues

its present rate of growth and which can be met only if we begin *now* to adjust our existing schools so that they will eventually fit into a senior college pattern and so that they will soon supply more ministerial and teacher training graduates regardless of whether the senior college is introduced at this time or not. Such a plan necessarily involves considerable internal organizational adjustment at the colleges and seminaries. It should also involve making use of the available Lutheran high schools in the Middle West, and it should recognize the need for some type of co-ordinator to carry forward a continuing study and a measure of control over the various and complex supply and demand problems which are becoming progressively more acute in direct ratio to the growth of Synod.

Changing Factors

As the Board progressed in its studies, it found that revision of several previously held viewpoints became mandatory. At one time there was a strong opinion that considerable savings in operational costs plus greater operational efficiency could be achieved if the number of educational institutions were reduced. The present study showed, however, that under existing circumstances it would be both uneconomical and unwise for Synod to attempt such a reduction.

This change in viewpoint results from the fact that former studies of the supply and demand problem concentrated upon a minute scrutiny of Synod's past experience; however, the projection into the future, which is a part of the present analysis, indicates that the methods used in previous studies led to an inadequate recognition of the significant implications involved in the tremendous growth which has been experienced during the past 25 years and which may reasonably be expected to continue in the Missouri Synod.

It should be borne in mind, also, that the Lord builds His Church. The result has been that during the past five years many new doors have been opened to our Synod in places where the Church did not plan to enter. The very extensive developments of our mission fields since the conclusion of the Second World War and the opportunities for expansion and growth were, and had to be, totally unforeseen a few years ago.

The Board's study of such a proposal made it clear that in order to establish a smaller number of institutions which could accommodate the required enrollments, it would be necessary to double the capacity of eight existing institutions, to adjust two others, and to abandon four entirely. The cost of the expansion required, plus the large investments which would have to be

written off entirely, make such actions indefensible for economic reasons. There are other vital considerations which make such a procedure inadvisable. These are detailed in another section of this report.

Basic Principles

Some of the fundamental principles which became very clear during the past few years of study should be listed here. It is perfectly apparent that an approach which hopes for a solution of Synod's educational problems for the next century is unrealistic. However, the fact that it takes at least ten years to train a minister makes it impossible for our Synod to escape the necessity for advance planning. Very little progress could be made until the Board adopted a point of view which limited the program of study to a specific future period. As long as the Church is expanding and alive, it will not be able to forget about its problems in professional education for any longer period of time without suffering disastrous consequences.

A second basic principle to which the Board adhered involved the examination of every proposal in the light of the question whether it might be mistaking mere change for progress and might thus be liquidating some of the advantages which are inherent in the present system. In this connection the Board adhered to the principle that every proposal for adjustment must contribute toward a more efficient use of our existing facilities in a manner which would give the Synod greater volume, higher quality, or an opportunity to evaluate outcomes of experimental procedures.

A third principle which the Board attempted to apply was the measurement of any proposal to determine whether it would fit into the American plan of education as closely as this might be accomplished without reducing in any way the prospect of reaching the distinctive objectives of Synod's system of professional training.

The Board recognized, also, that there is an inherent conflict between the established need for a large number of ministerial graduates and the impossibility, at graduate and professional levels, of achieving the desired results through the large-scale production methods which are now so popular in the general liberal arts colleges and universities of our country. In this connection it was noted that a tremendously complex administrative problem would be involved if the Church attempted to establish a single seminary which would be required to produce the required number of graduates and which would also provide for minor specialties which are needed by the clergy, while, at the same time, making provision for a graduate school and a school of missions. On the other

hand, it does not appear to be in the interest of our Church to establish more seminaries than we now have. We believe that the plan recommended in this report will meet the needs of the Church without creating the undesirable characteristics of extremely large-scale training methods and without the cost of operating additional seminaries.

Finally, it was felt that eventually the principle of planning our enrollments quite carefully must be accepted as a basic factor in the successful application of a reorganization proposal. Unless devices can be found to achieve such a delegation of authority, the possibility of proper co-ordination and of achieving desirable outcomes where so many schools are involved will be seriously and adversely affected. At the same time it was felt that no mechanical and rigid quota arrangements could be proposed, but Synod, inevitably, must use its Board to exercise its right to determine the amount, the kind, and the quality of service which is to be rendered by each of its institutions and its educational system.

The alternatives to an acceptance of planned enrollments would certainly be that no orderly progress toward achieving the desired production of professional candidates should be expected. Such control should apply to quantity as well as quality of production of professional workers for the Church.

The principle of planned enrollments also involves, automatically, the abandonment of the thought that all of the institutions must necessarily have identical programs. If there is to be created an opportunity to examine and evaluate various procedures at the educational institutions, then inevitably, we must adopt a principle which will permit variations in the programs of the individual institutions.

The Aims of Reorganization

As far as the adjustments which are proposed for existing synodical institutions are concerned, it should be borne in mind that the purpose is to eventually create a system of higher education which will reflect better stewardship of Synod's expenditures for education by creating an opportunity for scientific observation of the effects which a four-year junior college and a two-year junior college would have upon the training and upon the recruitment problems involved in our work.

The adjustments also involve using the preparatory institutions for teacher training and thus pre-empting much of the space which is now devoted to general education. A rapidly increasing need for synodically trained women teachers is in evidence. According

to Dr. A. C. Stellhorn's estimates, only about 10 per cent of women teachers in our parochial schools today have received two years or more of formal training in Synod's teachers' colleges. This is a shocking situation which could eventually lead to a complete fading out of the real objectives of our parochial schools.

The Board believes that we must prepare now to increase the production of professional workers. Our available data make perfectly clear that the Missouri Synod will continue to grow unless either of two things happens: a) it disintegrates through internal strife, b) it declines to do the work which lies before it to do. Only a defeatist could assume that either of these possibilities could become a reality. The only defensible assumption is that the organization will hold together and that it will do its work.

Over the past 20 years, Synod's communicant membership has been increasing fairly uniformly at the rate of 2.42 per cent per year. There is, of course, no absolute proof that this rate of increase will continue in the future, but the only proper assumption is that under the blessing of God a continued rate of increase not greatly different from the rate of the last decades must be assumed as a basis for our human planning.

Even without the well-established need for a higher level of education for our ministry, this growth factor alone would make it necessary to choose between an extensive expansion of the present seminary facilities; the establishment of a third seminary or the alleviation of excessive crowding at St. Louis by establishment of a senior college. The removal of the Graduate School and the School of Missions from the physical plant of the present campus would also have to be considered, since this last device plus the establishment of a senior college would increase the capacity of the St. Louis Seminary to turn out regular graduates by 33 1/3 per cent.

Benefits to the Church

The proposed reorganization and the establishment of the senior college should eventually bring many additional advantages which are not immediately apparent:

1. There will be a new opportunity for greater emphasis on the primary requirement of greater spiritual maturity as a concomitant of the mental and physical growth which should result from the program.
2. At the high school level our future professional workers will have an opportunity to secure broader general education than they have under existing conditions, which requires that extremely large portions of their high school work be devoted to the study of professional languages.

3. There will be an opportunity to align our Church's training more closely, quantitatively, with the college training now required by other major Protestant denominations and by the standard professional programs required in secular institutions and in the criteria established by both the armed services and the accreditation associations for high schools, for colleges, and for seminaries.
4. When completed, the reorganization will clarify the present theological seminary program by eliminating the unique four-year plan. (The vicarage year is to remain in force.) The liberal arts work which is now combined (in a professional school) with our professional courses in theology creates a combination which is not readily understood by others because it is unique in the field. Transfer of this work to the senior college and the admission prerequisite of a B. A. degree will clear the way for conferring the B. D. degree to regular graduates of the seminary.
5. The adjustments at the theological seminary will make it possible to give more serious attention to the further development of our graduate school of theology. This is one of our Church's most serious needs at this time.
6. At least one of the adjustments proposed will enable the Church to experiment with the recruitment of ministerial students at the freshman college level.
7. The curricular adjustments at Fort Wayne will make it possible for students to transfer from other institutions to this school without the deterrent of excessive academic penalties. (This is in accord with the synodical directive that the Board consider making greater use of the existing Lutheran high schools in the Middle West and thus focus synodical attention more directly on the college level.)
8. The reorganization plan recognizes the urgency for an increase in the supply of candidates for the teaching profession by using all preparatory high schools for this work, by adding teacher training courses to the program of three junior colleges, by adding terminal teacher training at another preparatory institution, and by proposing an additional source of women teachers (Valparaiso University).
9. This plan should offer an opportunity to regulate more accurately the flow of ministerial candidates in order to insure, as far as possible, a gradually increasing supply in accordance with the indicated future needs of our Church.
10. The enrollment of more mature students should give our

educational institutions an opportunity to more accurately estimate the professional capacities of those who apply for training, and would lend increased validity to any professional or vocational aptitude predictability tests which may be used (and are now being used).

When all or any of these outcomes are achieved, we believe that we shall have materially improved our Church's capacity to teach the full counsel of God effectively in the period which lies immediately ahead. That is the real and the ultimate motivation for every phase of the proposed reorganization. It should be the basic criterion in any appraisal of the entire plan and of the individual proposals.

The Primary Question

The comprehensive study which follows reflects your Board's response to Synod's resolution to "establish a senior college as an additional unit in the professional training of ministerial students" and to the directive that the Board "continue its study to determine a satisfactory location for the senior college as well as its organization, curriculum, and plant requirements" and submit these preliminary plans together with its recommendations to the synodical convention of 1950.

Having accepted this mandate to raise the standards of ministerial training, the Board's extensive and prayerful exploration of the problem led to the firm conviction that Synod is faced at this time with an equally compelling problem in the production of ministers and teachers if she is to do no more than to continue her work under the same measure of blessing which has rested upon it during the past 25 years. Note well, that the Board does not even take into account the possibility of *greater* blessings, but speaks only of a continuation of the rate of growth which has been Synod's actual experience during the past 25 years.

In addition to the mandate which calls for higher quality standards through the establishment of a senior college, your Board is forced to recognize also that a primary consideration in every reorganization recommendation must be the realization that Synod will urgently require a sharp increase in the production of ministerial and teacher training candidates if she is to be able to carry forward her work between 1960 and 1980.

Basic to this conviction are the synodical growth and future need studies which follow in Sections II and III of this report. If the fundamental conclusion (not the actual numerical outcomes) illustrated by these statistics is rejected, then it is not necessary to consider the internal reorganization proposed. In that case we

can simply add a senior college and leave the present system undisturbed. However, if the continued growth indicated by the projections is accepted in principle, then Synod has no choice but to act now or to accept the alternative of declining to prepare for a situation of which it has clear advance indications.

Since Synod is agreed that a full college education should become a part of our ministerial training program, the primary remaining question is: *Do we accept the implications of the projected growth studies?*

II. ESTIMATES OF PARISH MINISTERS REQUIRED FROM 1950 TO 1980

One of the most striking and inspiring facts about the Missouri Synod is the phenomenal growth of its membership during the past quarter of a century. So wonderfully has God blessed our work and our workers that *today the communicant membership in North America alone is nearly twice as large as it was just twenty-five years ago. God not only increased our membership from a little over a half million to more than a million communicants in twenty-five years, but He also administered this remarkable blessing with astonishing regularity in all of those years.* Unaffected by a serious and prolonged depression and undisturbed by a terrible war, God enabled us to grow at an almost constant rate of nearly two and one-half per cent *each year.* God has, indeed, made us a dynamic, growing, developing, expanding society of Christian men and women!

This prolonged and impressive experience with the generosity of God must provoke in all of us a deep and humble gratitude for which there can be no other expression so fittingly demonstrative as *unremitting continuation* in the work which God has given us to do.

But against the bright background of our stirring growth in numbers there must now be projected a sober appraisal of our capacity and our willingness to continue, in the future, to do the work which God wills us to do in His vast vineyard of souls.

Clearly, if our Synod is to continue this growth in the future, the following series of conditions certainly must be satisfied:

1. The Word must be preached to more and more people;
2. There must be more and more persons who can preach the Word and do the work of the ministry;
3. More and more men must be graduated from our seminaries;
4. More and more students must be accommodated in our educational system;

5. Our educational system must have the capacity to accommodate these students;
6. Our members and our congregations must be willing to supply the students and to furnish the means to train them under adequate standards of educational effectiveness.

If we do not wish to commit ourselves to the achievement of these conditions, we cannot, on the other hand, escape the necessity of choosing one of two totally untenable alternatives — *either to decide not to do the will of God, or to doubt the promises of God that His Word does bear fruit and that He will be with us in the future as He has been in the past.*

As we look to the future, we dare not assume any unwillingness to extend the preaching of the Gospel, not only in foreign lands, but also with unabated zeal in our own land and continent. Who shall say that the fearful social struggles in which the world is gripped today are not also a challenge from God to His Church Militant?

Quite obviously, the first practical problem to which our attention must now be turned is the problem of estimating the number of seminary graduates we shall require over, let us say, the next decades from 1950 to 1980, to furnish us with enough pastors to do the work which needs to be done.

To be sure, the work which needs to be done in our own country alone is almost unlimited. All of it cannot be done by the Missouri Synod. But God has made it abundantly clear to us that we can do an increasingly substantial part of the work. We need, therefore, to estimate as carefully as human limitations permit, how much of His work we can and must do in the next thirty years. Since the chief measurable effect of doing God's work is increased membership, we can arrive at an index of what we need to do by estimating our possible growth in communicant membership, at least in North America, over the period from 1950 to 1980. From such an estimate we may then form a tentative estimate of all of the other essential factors — the number of pastors who should be in service, the number of seminary graduates needed, the number of students who should be enrolled in our colleges and seminaries, and finally the institutional capacity which may be required.

A Thirty-Year Forecast

Your Board undertook the somewhat formidable task of forecasting the probable growth of our Synod from 1950 to 1980, and on the basis of this forecast undertook also to estimate the number of ministerial graduates which may be needed during the three decades from 1950 to 1980.

An attempt at forecasting is never, of course, an attempt to foresee. It is only an effort to estimate the effect of a cause operating under certain known or assumed conditions. If the cause can be correctly identified, and if the conditions under which the cause will operate can be correctly appraised, the effect can be predicted with a degree of accuracy limited only by the forecaster's experience with the three elements of cause, condition, and effect.

Your Board prepared, actually, a series of three forecasts — the first in June, 1948; the second in November, 1949; and the third in February, 1950. Each of the three forecasts is included in this report. Because the three forecasts differ markedly in their outcomes, and because, therefore, they may easily lead to confusion in the minds of those who read them, the following explanations are provided in the hope that they will serve to avoid confusion.

1. In the first and in the second forecasts the same basic steps are involved, namely,
 - a. An analysis of past growth of communicant membership in the Missouri Synod, in the United States and Canada only.
 - b. A forecast of probable growth in communicant membership in North America from 1950 to 1980.
 - c. An estimate of the number of pastors who should be in active service in the years from 1950 to 1980, so that the estimated increase in communicant membership can be achieved.
 - d. An estimate of the number of students who should be graduated from our theological seminaries, so that the estimated needs for pastors in service can be supplied.
2. The third forecast is a more or less arbitrary compromise between the first and the second. The first forecast suggests that the number of seminary graduates should be increased from about 150 in 1950 to about 220 in 1980. The second forecast, on the other hand, indicates that the number of seminary graduates needs to be increased from about 180 in 1950 to about 370 in 1980. Obviously, the forecasts are in sharp disagreement. In the third forecast, this disagreement is reconciled.
3. The disagreement between the first and the second forecasts results chiefly from differences in the assumptions which underlie the two forecasts. The following list of basic assumptions indicates where the two agree and where they differ.

a. Assumptions which are the same in the first and in the second forecasts:

- 1) That the Holy Ghost is the one and the only cause of communicant membership, that there is no other contributing cause whatever, and that He works through the Word and the Sacraments.
- 2) That the Word will be preached in the Missouri Synod in North America with about the same vigor and zeal from 1950 to 1980 as it was during the past three decades.
- 3) That the population in the United States will continue to increase, but at a declining rate of increase.
- 4) That the congregations and Districts in North America will in the future be both willing and able to absorb the number of pastors necessary to achieve some desirable ratio of communicants per pastor.

b. Assumptions which are not the same in both forecasts:

First Forecast

- 1) That there will not be enough persons in the United States from 1950 to 1980 to enable our Synod to maintain the rate of growth which it enjoyed in the past two to three decades.
- 2) That the rate of growth in the Missouri Synod will decline from 1950 to 1980, but not as rapidly as the decline in the rate of growth of population.
- 3) That an average ratio of 250 communicants per pastor is ultimately desirable.
- 4) That the Holy Ghost will operate under significantly different conditions from 1950 to 1980.

Second Forecast

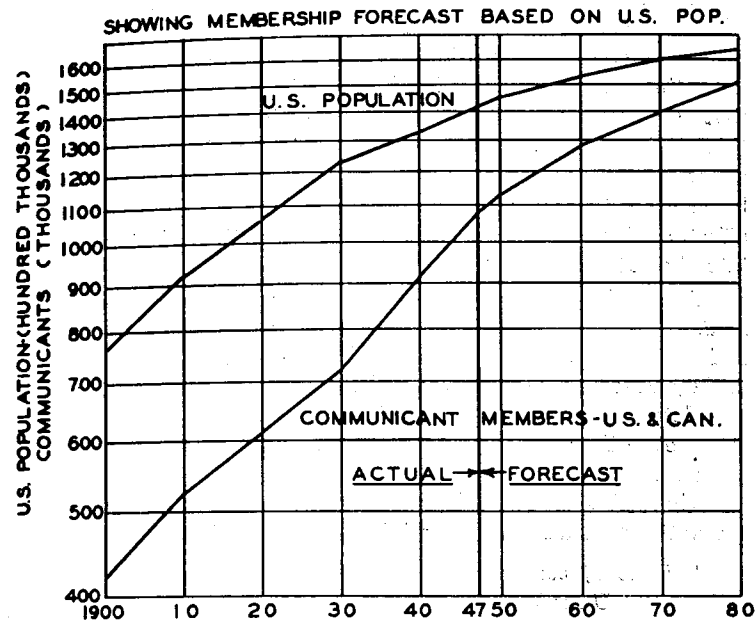
- 1) That there will be enough persons in the United States from 1950 to 1980 to enable our Synod to maintain the rate of growth which it enjoyed in the past two to three decades.
- 2) That the rate of growth of the Missouri Synod need not at all decline from 1950 to 1980; but that it can and should remain the same as it was in the past two to three decades.
- 3) That an average ratio of 315 communicants per pastor (the approximate current ratio) should be maintained.
- 4) That the Holy Ghost will operate under substantially the same conditions from 1950 to 1980.

It is these differing assumptions which largely explain the differing outcomes of the two forecasts.

The First Forecast of Synod's Growth and of Its Need for Ministerial Graduates, 1950 to 1980

While the net outcome of the following growth studies may seem startling, the fact is that the census figures which are basic to this study have already been shown to be too conservative. A recent release of the United States Bureau of the Census makes the statement that a total population of 150,000,000 had already

CHART NO. 1



been achieved by the United States on November 1, 1949. This is far earlier than the time anticipated (about 1955) by the official releases and estimates which have been used as a basis for the following growth study of the Missouri Synod.

It should be borne in mind also that this forecast has reference only to parish ministers in the United States and Canada and that it does not attempt to recognize additional needs which will exist in the various special services (faculties, foreign missions, full-time executives, etc.) which are performed in our Synod.

No attempt is made, in this study, to specify the exact number of ministers needed in a given year; instead, the estimates are for average annual needs by decades.

It is assumed that more accurate estimates could not be

achieved if much shorter periods of time were used. Even in the decade by decade projection it should be remembered that recurring cycles of overproduction and underproduction are likely to occur, but these are expected to average out, at the figures shown over the decades indicated.

Finally, we need to remind ourselves once more that any planning done in 1950 cannot affect our outcomes much before 1960. This fact makes it all the more urgent to act without delay.

The supply of candidates for the ministry of The Lutheran Church—Missouri Synod should be planned adequately for future needs, but with due regard for the danger of preparing more candidates than can be absorbed by the Church. It is therefore necessary that some predictions of future requirements be attempted. Obviously it is impossible to foresee *all* factors that may materially affect an estimate of supply and demand. This deficiency does not, however, vitiate the results obtained from a study of factors affecting demand in the past and a projection of these factors into the future.

Although they are not complete for the entire period, the statistics of the past one hundred years present some interesting and useful facts. An examination of the data for the entire century readily reveals that the period from 1900 to 1947 presents more complete and accurate figures. Since, apparently, no changes would result even if the earlier figures were ignored, we have studied the statistics from 1900 to 1947 most intently.

Three factors are of prime importance in a calculation of the anticipated demand for ministerial candidates:

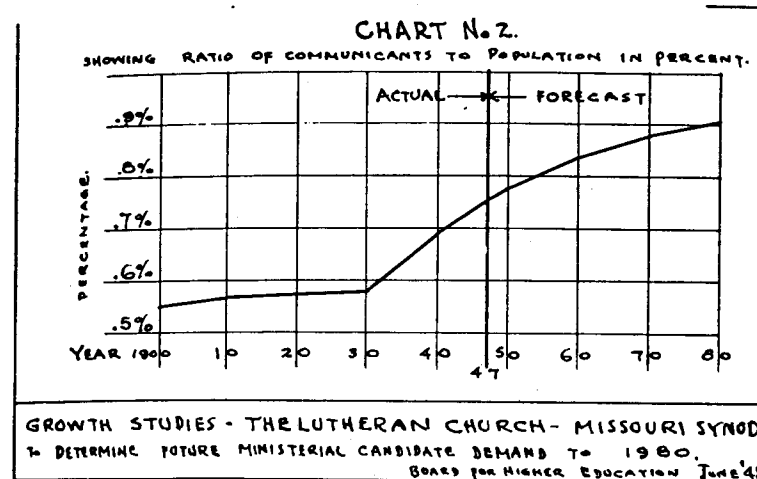
1. *Ratio of communicant members to total population in the United States.*

In our Church this ratio remained fairly constant to 1930. It was approximately 1 to 175. The rate of growth in our Church was only slighter higher up to about 1930 than the rate of population growth in the United States. By 1947 the ratio of communicants to total population had increased to 1 to 130.

No doubt many factors contributed to our rapid growth. We must assume that our Synod will not and cannot be satisfied to remain in a constant or static relation to the total United States population. It must continue its growth if it remains alert to its objectives. However, it would be hazardous to assume that the current rapid rate of growth will continue. If the impetus which created the current accelerated growth lasts for another ten to fifteen years,

a decreasing rate of growth may be anticipated after that, until the ratio of communicants to total population is equal to the ratio which obtained at the turn of the century. Accordingly, a ratio of 1 to 108 by 1980 was assumed.

The population forecasts used in this study are those published by the United States Bureau of Census dated June 9, 1947. They are most conservative. Maximum, medium, and minimum forecasts are contained in the Census Bureau report. The medium fertility and medium mortality forecasts, without increase due to immigration, were chosen



as the population data for this study. The census report itself recommends that the medium figures plus immigration be used.

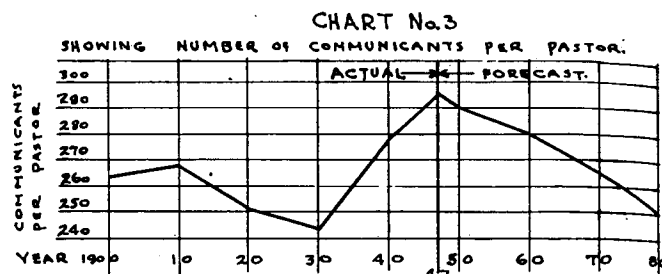
Another indication of the ultraconservative estimates used in the study is the fact that the rapidly growing Canadian population was not included.

2. *Number of communicants per pastor.*

It is interesting to note that the number of communicants per pastor decreased from 1900 to 1930, but that a rapid rise took place between 1930 and 1947. In 1900, the ratio was: 1 to 263; in 1930: 1 to 243; but in 1947 it was 1 to 295. (Chart No. 3.)

The indicated trend may be interpreted by some as a favorable one; it appears, however, that the ever-increasing demands on a pastor's time (particularly for direct

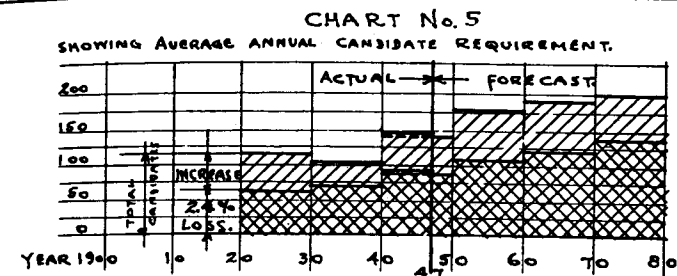
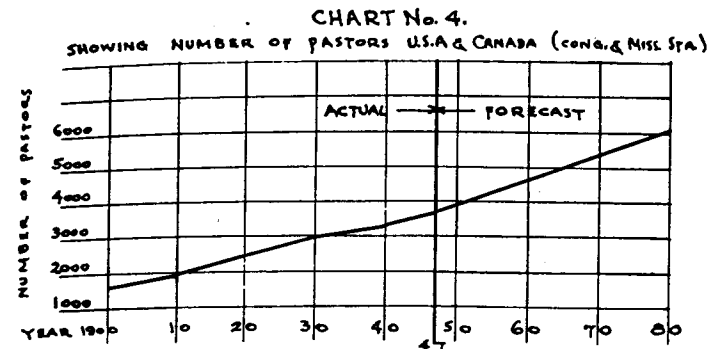
mission activity) would force the conclusion that the trend is an unfavorable one. If we continue our efforts to maintain the current rate of growth, pastors in congregations will automatically be required to supervise lay activity in mission efforts and will need much more time for adult education, pastoral counseling, etc., than was incumbent upon pastors of a generation ago when, as the figures show, a slower rate of growth existed. The study assumes, therefore, that the trend in communicants per pastor will gradually be reversed and that by 1980 a ratio of 1 to 250 (same ratio as 1920) will be reached. (Chart No. 3.)



3. Ratio of pastors leaving the service annually to total pastors in service.

A factual study of the number of pastors in service shows that there was a net increase of at least 1,300 in the number of pastors in parish service in our Synod from 1917 to 1947. The projection of this same rate of growth over the next 30 years would give us 6,000 in such service by 1980. (Chart No. 4.)

The number of candidates annually required to supply the needs created by vacancies due to retirement, death, or calls into other fields (foreign missions, professors, welfare posts, etc.) is assumed to be in direct proportion to the total number of pastors serving congregations or stations. Statistics of this group were more difficult to obtain, but figures for the last 27 years indicate an average (mean) annual loss of 2.4 per cent of the total pastors in parish service. It will be apparent, in the light of the increasing effectiveness of our retirement program and of the ever-increasing demands for theologically trained personnel in our educational, administrative, and welfare activities that this figure is most conservative. (Chart No. 5.)



GROWTH STUDIES THE LUTHERAN CHURCH-MISSOURI SYNOD.
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Interpretation

A projection of these three factors into the future suggests the possibility of a normal annual demand of 210 ministerial candidates by the decade, 1970 to 1980. *Shortages and excessive supply are deviations that can be expected in recurring cycles; however, an educational system ready to supply this demand by 1980 is indicated.*

The capacity of our existing preparatory schools is adequate, but the capacity of the seminaries is not adequate to supply such demands. (For summary of figures cf. Tabulation No. 1)

The Second Forecast of Synod's Growth and of Its Need for Ministerial Graduates, 1950-1980

The assumptions which underlie this second forecast greatly simplify the problem of estimating the future growth of Synod and its need for pastors. All that is necessary is to discover the law of Synod's growth in the proximate past, and then to apply this same law to the future. Such a procedure is permissible, to be sure, only in terms of the assumptions upon which this forecast is based.

TABULATION No. 1
SHOWING AVERAGE ANNUAL MINISTERIAL CANDIDATE REQUIREMENTS BASED ON
THREE FACTORS: 1) PERCENT COMMUNICANTS OF U.S.A. POPULATION.
2) NUMBER OF COMMUNICANTS PER PASTOR
3) PERCENT LOSS OF PASTORS.

Year	U. S. A. Population (thousands)	PERCENT COMMUNICANTS of U.S. Pop.	COMMUNICANT MEMBERS U.S.A. & Can.	COMMUN PER PASTOR	NUMBER PASTORS	PASTOR AVERAGE (10 years)	PERCENT LOSS (Pastors)	AVERAGE ANNUAL LOSS	Ave. Ann. Net Increase	Ave. Ann. Candidate Reqd. (3)
1900	76000	.554	420000	263	1580	1768			37.5	
1910	92000	.57	524300	268	1955	2193			47.5	
1920	106000	.575	612000	251	2430	2685	2.44	65.7	51.0	116.7
1930	123000	.58	714000	243	2940	3115	2.23	69.3	35.0	104.3
1940	132000	.692	915000	278	3290	3470	2.72 ⁽¹⁾	94.7 ⁽¹⁾	51.5 ⁽¹⁾	146.2 ⁽¹⁾
1947	141500	.755	1075000	295	3650	3570	2.4 ⁽²⁾	85.7 ⁽²⁾	56.0 ⁽²⁾	141.7 ⁽²⁾
1950	145000	.78	1125000	290	3850	4265	2.4	105.0	73.0	178.0
1960	153000	.84	1280000	280	4580	4990	2.4	120.0	72.0	192.0
1970	160000	.88	1400000	265	5300	5675	2.4	135.0	75.0	210.0
1980	164000	.91	1510000	250	6050					

ACTUAL — * FORECAST.

GROWTH STUDIES - THE LUTHERAN CHURCH - MISSOURI
TO DETERMINE FUTURE MINISTERIAL CANDIDATE DEMAND TO 1980
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By means of standard statistical methods, the mathematical laws of growth were determined as accurately as possible for the following three phenomena:

- The growth of communicant membership of the Missouri Synod in the United States and Canada over the 21 years from 1927 to 1947. The law of this growth has been established and checked by an exponential equation * accurate to within only about one quarter of one per cent of error. The formula discloses that the normal rate of annual growth in communicant membership from 1927 to 1947 was 2.42 per cent per year.
- The growth of the number of pastors and missionaries in service in the United States and Canada over the 17 year period from 1931 to 1947. The law of this growth is expressed also by an exponential equation * which shows that the supply of pastors and missionaries in service has been increasing at a normal annual rate of only .99 of one per cent per year.
- The change in the ratio of communicant members per pastor over the 21 years from 1927 to 1947. It was not necessary to develop a formula for this phenomenon, because the normal values could easily be determined from the two formulas already developed.

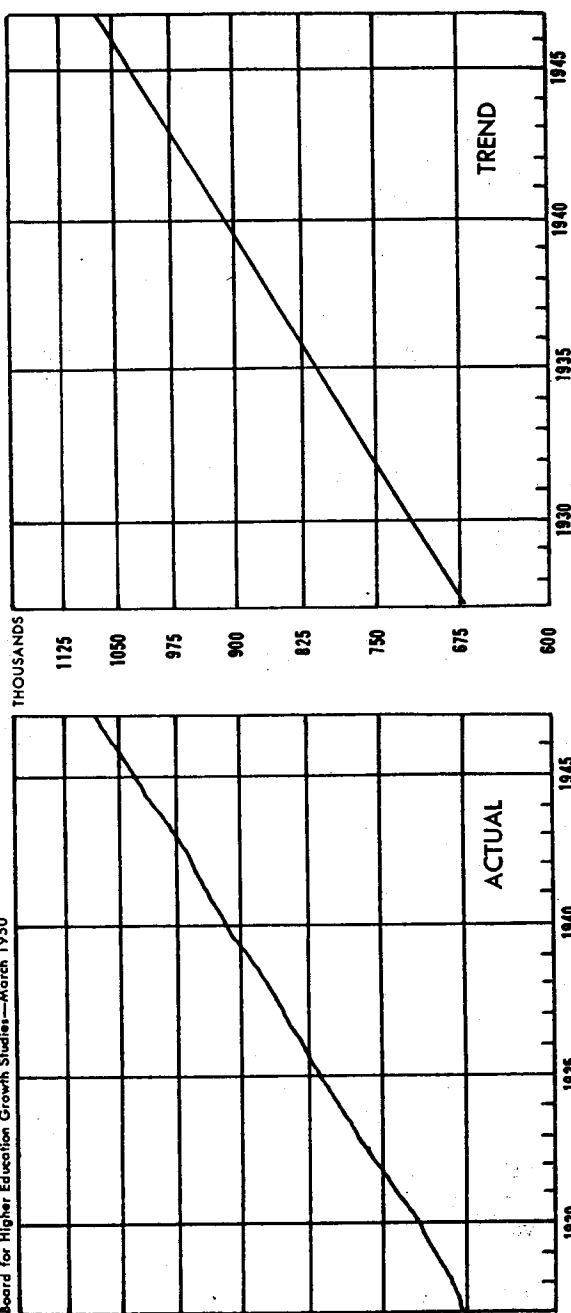
The meaning of the foregoing laws is plainly described in graphic form in Charts A, B, and C.

Chart A shows, at the left, the actual growth of communicant membership from 1927 to 1947; and, at the right, the trend of this growth as determined by the mathematical law stated above. It is obvious that the trend line scarcely differs from the actual growth line.

Chart B shows, at the left, the actual growth of the number of pastors in service from 1927 to 1947; and, at the right, the trend of this growth. Clearly, the trend line agrees closely with the actual line. What is highly significant, however, is the relationship of the trend in Chart A to the trend in Chart B. Our communicant membership has been growing at a much higher rate than our supply of pastors (2.42 and .99 per cent respectively). We have been adding communicants almost two and one-half times as rapidly as we have been adding pastors, and we have been doing this steadily for two decades!

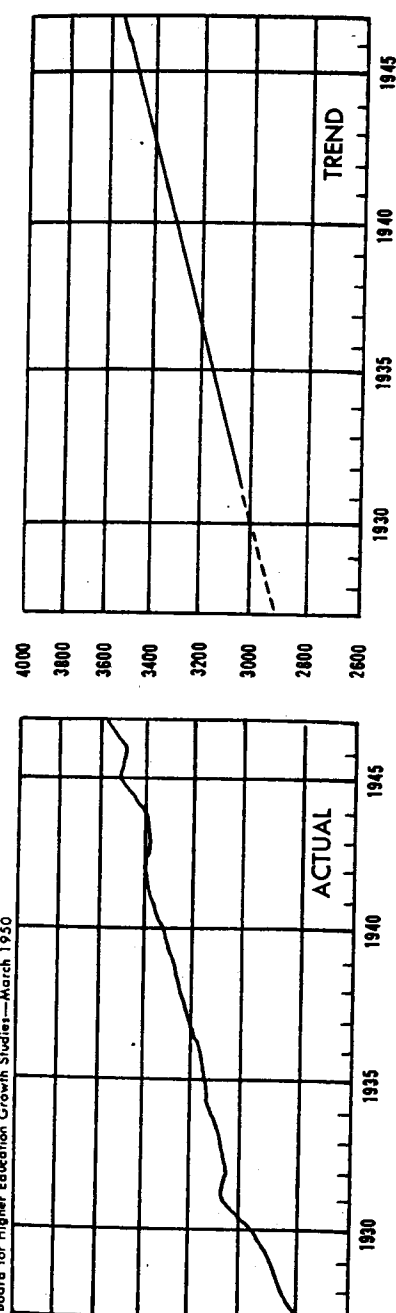
* Available upon request

The Lutheran Church—Missouri Synod
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A— COMMUNICANT MEMBERS—NORTH AMERICA—1927-1947

The Lutheran Church—Missouri Synod
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B— PASTORS IN SERVICE—NORTH AMERICA—1927-1947

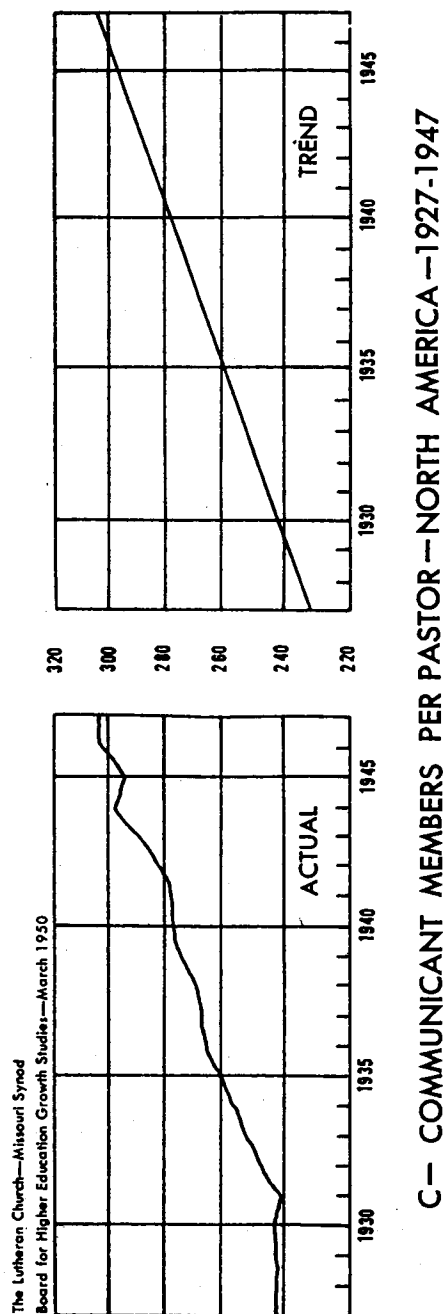


Chart C shows, at the left, the actual growth in the number of communicants per pastor; and, at the right, the trend of this change.

Having determined the laws in terms of which communicant members, pastors and missionaries in service, and the ratio of communicants to pastors have changed in the proximate past, it becomes an easy matter to project these laws into the proximate future. It should be emphasized again that such a projection is permissible only in terms of the specific assumptions which have been stated.

The results of the projection of these laws of growth into the 31 year period, 1950 to 1980, are shown graphically in Charts D, E, and F. The same data are shown in the following tables, but at five year intervals.

Table 1

Year	(1) Estimated number of communicant members *	(2) Estimated number of pastors and missionaries in service †	(3) Estimated number of communicants per pastor ‡
1950	1,153,300	3,647	316
1955	1,297,200	3,831	339
1960	1,459,100	4,024	363
1965	1,641,200	4,227	388
1970	1,846,000	4,440	416
1975	2,076,300	4,664	445
1980	2,335,400	4,899	477

* Based upon the formula of membership growth.

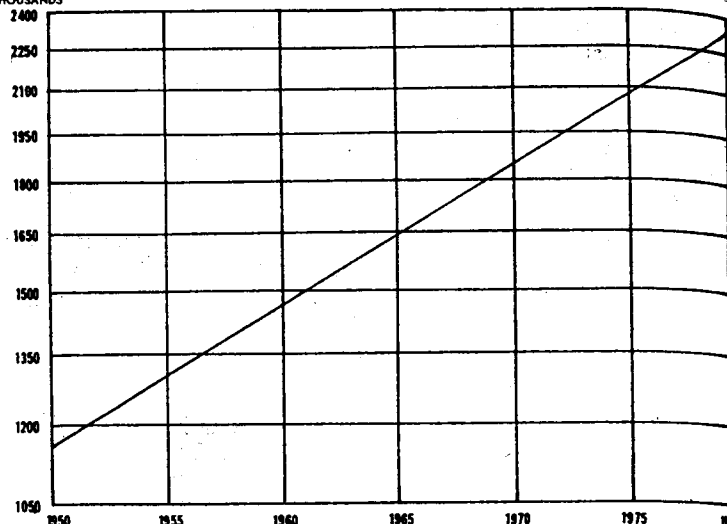
† Based upon the formula of growth in number of pastors in service.

‡ Determined by dividing column (1) by column (2).

While there may be a question about the ideal ratio of communicants to pastors, there can be no serious question about the undesirability of the trend indicated in column (3). Indeed, it is perhaps improbable that this trend could proceed much beyond its present level (315 to 1) without reacting depressively upon the growth of communicant membership.

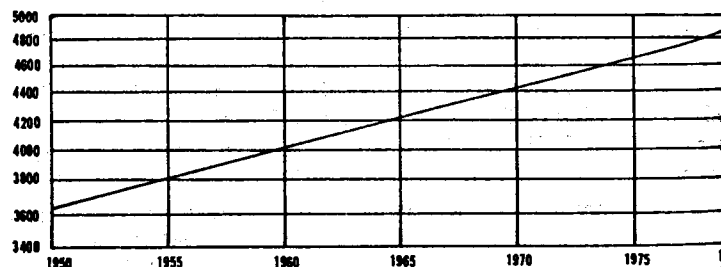
Having forecast the movement of the three factors as shown in Charts D, E, and F and in Table 1 (bearing in mind always the assumptions upon which this second forecast is based), it is possible now to determine how many pastors in service would be needed to maintain a ratio of 315 communicants per pastor. The effect of this calculation and a comparison of the numbers so derived with the numbers in column (2) of Table 1 are shown in the following tabulation.

The Lutheran Church—Missouri Synod
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THOUSANDS



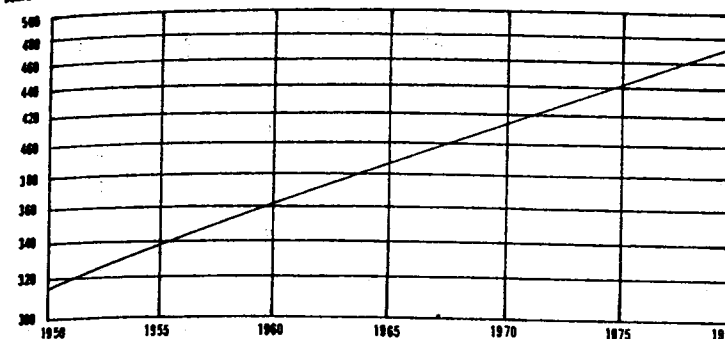
D— COMMUNICANTS WHICH SYNOD WILL HAVE BETWEEN 1950-1980, IF THE TRENDS FROM 1927-1947 CONTINUE UNCHANGED

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E— PASTORS WHICH SYNOD WILL HAVE BETWEEN 1950-1980, IF THE TRENDS FROM 1927-1947 CONTINUE UNCHANGED

The Lutheran Church—Missouri Synod
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F— COMMUNICANTS PER PASTOR WHICH SYNOD WILL HAVE BETWEEN 1950-1980, IF THE TRENDS FROM 1927-1947 CONTINUE UNCHANGED

Table 2

Year	(2) Estimated number of pastors who will be in service if past trends continue	(4) Estimated number of pastors needed to provide one pastor for every 315 communicants *
1950	3,647	3,661
1955	3,831	4,118
1960	4,024	4,632
1965	4,227	5,210
1970	4,440	5,860
1975	4,664	6,591
1980	4,899	7,097

* If the trend in communicant membership growth continues into the future.

The significant divergence of the two sets of figures is immediately apparent.

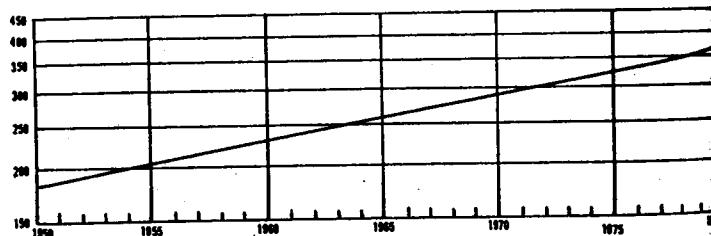
The next step is to determine how many pastors must enter the service in North America in the period of 1950 to 1980, so that the total requirements as shown in column (4) may be met. This calculation must include (a) the necessary annual net increase in the total number of pastors and (b) the necessary annual replacement of pastors who leave the service for any reason. For the latter purpose a replacement rate of 2.7 per cent per year was used, because this is the modal rate established by the experience of the past 23 years. The results are the following.

Table 3

Year	(5) Necessary net increase in the total number of pastors over the previous single year	(6) Necessary replacements at 2.7 per cent per year	(7) Total necessary entrants into service
1950	85	99	184
1955	96	111	207
1960	108	125	233
1965	121	141	262
1970	136	158	294
1975	153	178	331
1980	171	200	371

The data in column (7) are shown graphically in Chart G; and these data constitute the forecast of the number of pastors who should enter the service in the years indicated if the assumptions which underlie this second forecast are accepted. Since the numbers in column (7) are the total numbers of entrants into service of all kinds, including the re-entry of pastors who had left the service, the figures in column (7) do not show the numbers of candidates who should be graduated from the seminaries. That number theoretically will be somewhat less in each year than the number shown. But the difference may safely be disregarded. It should be remembered that the figures in column (7) make no provision whatever for any pastors or missionaries outside the United States and Canada, or for any professors, or for any other specialized pursuits requiring theological preparation. If the latter categories are considered, the forecast in column (7) might be increased by perhaps ten per cent to arrive at the desired number of seminary graduates.

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G — NUMBER OF PASTORS REQUIRED FOR ENTRANCE INTO SERVICE, 1950-1980 TO MAINTAIN RATIO OF 315 COMMUNICANTS PER PASTOR, IF THE 1927-1947 TREND OF GROWTH IN COMMUNICANT MEMBERSHIP CONTINUES AS IN GRAPH D

An Interpretation of the First and Second Forecasts

Even a cursory examination of the first and the second forecasts will at once disclose the wide divergence of their respective outcomes. The second forecast estimates the needs of Synod for pastors and missionaries, from 1950 to 1980, at a much higher level than does the first forecast. The first forecast estimates that by 1980 Synod would need about 210 graduates from its theological seminaries; the second forecast estimates that Synod would need at least 370 such graduates by 1980 — nearly twice as many.

The difference between the two estimates is to be explained entirely by the difference between the assumptions which underlie the two forecasts. By far the most important of these differing assumptions are the following. The first forecast assumes that the declining rate of growth in total population will be accompanied by a declining rate of growth in the communicant membership of the Missouri Synod. The second forecast, on the other hand, assumes that the declining rate of growth in population will have no effect, at least by 1980, upon the rate of growth of our Synod. The conflict between these two assumptions cannot be settled by statistical method. It can be resolved only by the wise judgment of calm and experienced men invoking the guidance of God.

But it is equally important to observe that both forecasts also have certain assumptions in common. One of these is extremely significant. It is the assumption, adopted in both forecasts, that the congregations and Districts of Synod will be willing and able actually to absorb the number of entrants into the pastorate which either of the two forecasts indicates to be desirable. Now, no one can either prove or disprove this assumption. Moreover, it is not particularly important to decide whether the assumption is valid and reasonable or not.

Policy Is Decisive

There is something else connected with this assumption which is, however, extremely important. And that is the kind of policy which Synod adopts with respect to the absorption of additional pastors. If Synod consciously makes it a matter of formal policy that its congregations and Districts *should* absorb the number of pastors which calm judgment indicates to be desirable for the good of the Kingdom, that is one thing. If Synod, on the other hand, declares no policy about this matter, but by implication of silence adopts the policy of leaving the willingness and ability to absorb pastors entirely to the congregations and Districts, that is quite another thing.

The conflict between the outcomes of the two forecasts can thus be resolved in the following manner. If Synod adopts the

first course of policy named above, the second forecast probably is the one which should be accepted. If, on the other hand, Synod adopts the second course of policy, then the first forecast appears to be the more appropriate. Only Synod can make the choice.

If Synod adopts the second policy, it should be thoroughly aware that its action commits it to a declining rate of growth in the future and to the necessity of adjusting all of its activities accordingly. If it adopts the first policy, however, it thereby commits itself to a stable rate of growth and also to the necessity of developing the whole range of its activities and their instrumentalities, so that a constant rate of growth can be sustained. The implications of the latter course upon its educational system are by no means obscure.

The Third Forecast of Synod's Growth and of Its Needs for Ministerial Graduates, 1950 to 1980

While it is true that the first forecast is entirely acceptable if one kind of synodical policy is adopted, and that the second forecast is equally acceptable if another kind of policy is pursued, *your Board could not confidently formulate sound recommendations to Synod unless it accepted one, single, reasonable forecast of the future.*

Intelligent *planning* is utterly impossible without a fairly definite forecast of future needs. At the same time your Board knows full well that no forecast can accurately and dependably estimate the future by as much as thirty years in advance. Yet, such a forecast must nevertheless be made. If it is made with care and prudence, and if it is regarded and used as a *tentative* device for indicating the *probable direction* of future trends, it can be a highly useful, thoroughly safe, and indeed indispensable basis for planning. But it must not now be used as a foundation for plans which extend over the entire thirty-year period. It must be used only to make *relatively* short-term plans which then have the benefit of some known relationship to a reasonably conceived long-term point of view—however tentative the long-term estimate may be. Short-term planning simply must be done; but short-term planning will also be short-sighted planning if it is not done in relation to a long-term point of view.

The foregoing principles, which scarcely anyone will question, indicated to your Board how the dilemma of the two competing forecasts should be solved. The solution consists of a third, empirical forecast of the number of ministerial graduates needed from 1950 to 1980. This third forecast is demonstrated in the following chart.

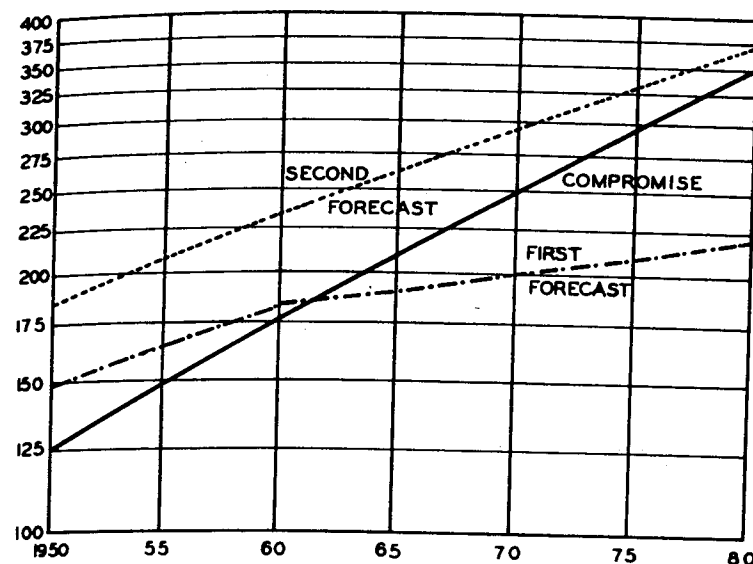


CHART H
COMPARISON OF THREE FORECASTS OF MINISTERIAL
GRADUATES REQUIRED - 1950-1980

Chart H was prepared by the process of simply drawing a line between two points, one at 1950 and the other at 1980. This line begins, in 1950, at a number of ministerial graduates lower than either of the first two forecasts indicate, but at the approximate number of graduates actually expected in 1950. The line ends, in 1980, at a number of ministerial graduates somewhat lower than is indicated by the second forecast, but considerably higher than the first forecast recommends.

A numerical comparison of the three forecasts is provided by the following table.

Table 4
Estimated Number of Ministerial Graduates Needed at Five-Year
Intervals, from 1950 to 1980

Year	First Forecast	Second Forecast	Third Forecast
1950	148	184	125
1955	164	207	148
1960	183	233	175
1965	190	262	208
1970	199	294	246
1975	208	331	292
1980	220	371	350

The significant features of the third forecast are the following:

1. It begins with the number of ministerial graduates (125) which is actually in prospect for 1950.
2. It terminates, in 1980, with a number of graduates (350) which is the approximate minimum number which, in the carefully considered opinion of your Board, is absolutely necessary if Synod maintains its current rate of growth. Your Board believes unqualifiedly that Synod must strive to keep up its present rate of growth.
3. It does not disturb the highly conservative estimates of the first forecast. It merely acts to advance the terminal estimate of the first forecast from 1980 to about 1967. The first forecast estimated that Synod will need an average of 210 ministerial graduates in the decade 1970 to 1980. This would mean about 220 graduates at the end of the decade. The third forecast indicates that about 220 graduates may be needed some thirteen years earlier, i. e., by 1967.

Conclusions

The Board for Higher Education proposes that the number of ministerial graduates indicated by the third forecast be accepted *tentatively* as the *probable* number of graduates which Synod is likely to need over the next thirty years.

At the same time the following implications of the foregoing proposal should be noted with particular care.

1. It is neither necessary nor desirable, at this early date, to plan in *any conclusive manner* the capacity and the policy requirements of our educational system for the entire span of thirty years.
2. All that is immediately necessary, so far as plant capacity and operating policy are concerned, is to make sure that our system of schools will be *able to accommodate* enough students so that 200 ministerial graduates can be produced by 1964. Thus, by planning now to be able to produce 200 graduates by 1964, we shall at one and the same time be pursuing a thoroughly conservative and cautious course of action, and shall also be preparing ourselves sufficiently to be able, after 1964, to produce a larger number of graduates if this should then prove to be necessary. By preparing *now* for 200 graduates by 1964, we shall do no more than we shall have to do in any event a few years after 1964.

Preparation for such a *capacity* involves absolutely no foreseeable hazard. There can be no question about it that even under the most unfavorable conditions we shall need 200

ministerial graduates no later than 1975. By making preparations to accommodate this number by 1964, we are at worst only anticipating our most conservative predictions by eleven years. If, on the other hand, the higher and more optimistic predictions of synodical growth and ministerial needs should prove in time to have been correct, we shall have made at least the minimum preparations for them before it is too late.

3. The achievement of an institutional capacity to produce 200 graduates by 1964 absolutely requires:
 - a. The establishment and operation of a senior college no later than 1957;
 - b. The immediate implementation of substantially the policies which the Board for Higher Education is recommending to Synod in 1950.
4. Synod must insist that the Board for Higher Education during the next ten years, from 1950 to 1960, closely and regularly observe the actual growth of Synod and its needs for ministerial graduates, and that the Board *regularly check the developing experiences of Synod against the tentatively accepted forecast of 1950*. This regular comparison of actual events with predicted events will gradually disclose the measure of the accuracy of the 1950 forecast (third forecast). Thus it will be possible, intelligently and confidently, as time moves on, to advance the more precise planning farther and farther into the future.

The 1950 forecast should furnish a *tentative* course for the next thirty years, to which we can prudently and safely commit ourselves up to 1964, but which we shall have to adjust from time to time during the next ten years so that we may then confidently plan beyond 1964.

By proceeding in this manner, we shall know our immediate course, and we shall also have some indication of a long-range course, from which we shall expect, however, to deviate as time unfolds events and their meaning.

5. Finally, we should remind ourselves once more that every phase of our work depends, under God, on an adequate supply of trained workers. The proposals made here are based *solely on experience and future needs in the North American parish ministry*. The glorious expansion of our missions as it is now developing in other parts of the world, all special services, and any faster *rate* of growth in our local work would require manpower beyond that indicated in this report.

III. A STATISTICAL STUDY OF THE PARISH SCHOOL TEACHERS REQUIRED 1950—1980

The studies which are presented in this section attempt to establish a reliable estimate of the teachers which will be needed in Synod's schools. It is recognized that extremely large numbers of women teachers and emergency teachers have not been trained in synodical institutions in the past. Nor will it be possible to make available sufficient facilities to train all the teachers which these studies indicate will be needed during the next 30 years. Far less than half of the indicated numbers can be trained in Synod's schools even if all the adjustments which are proposed in the reorganization plan work out satisfactorily.

It will be conceded that the future effectiveness of our parochial schools will depend, under God, upon the ability of the Church to staff these schools with well-trained Lutheran teachers. An approach which assumes that the Lutheran schools need not be staffed by synodically trained teachers must recognize the fact that the real objectives of Lutheran schools cannot be reached unless a very large proportion of the staff members are fully cognizant of, and sympathetic to, the real objectives of these schools. It may be possible to achieve the desired results through other systems of training, but such a possibility does not alter the fundamental fact that the future of these parochial schools depends upon the attitudes and the convictions of these teachers and that a way must be found to increase the proportion of synodically trained teachers in the schools if they are not to suffer a major decline in religious effectiveness.

As is the case with all forecasts, certain assumptions must be accepted as basic to the procedure. The Board recognizes the fact that there may be valid differences of opinion with regard to the propriety of these assumptions.

Assumption No. 1

Full achievement of the objectives of Lutheran parochial elementary education may properly be expected only when Lutheran schools are staffed by teachers who have adequate training in religion and an understanding of the objectives to be achieved as well as subject-matter competence and technical training for teaching.

Assumption No. 2

Synod will continue to accept the obligation to prepare and to make available the number of teachers required to operate and maintain the parochial schools which local congregations sponsor. This reflects the historical practice of Synod.

Assumption No. 3

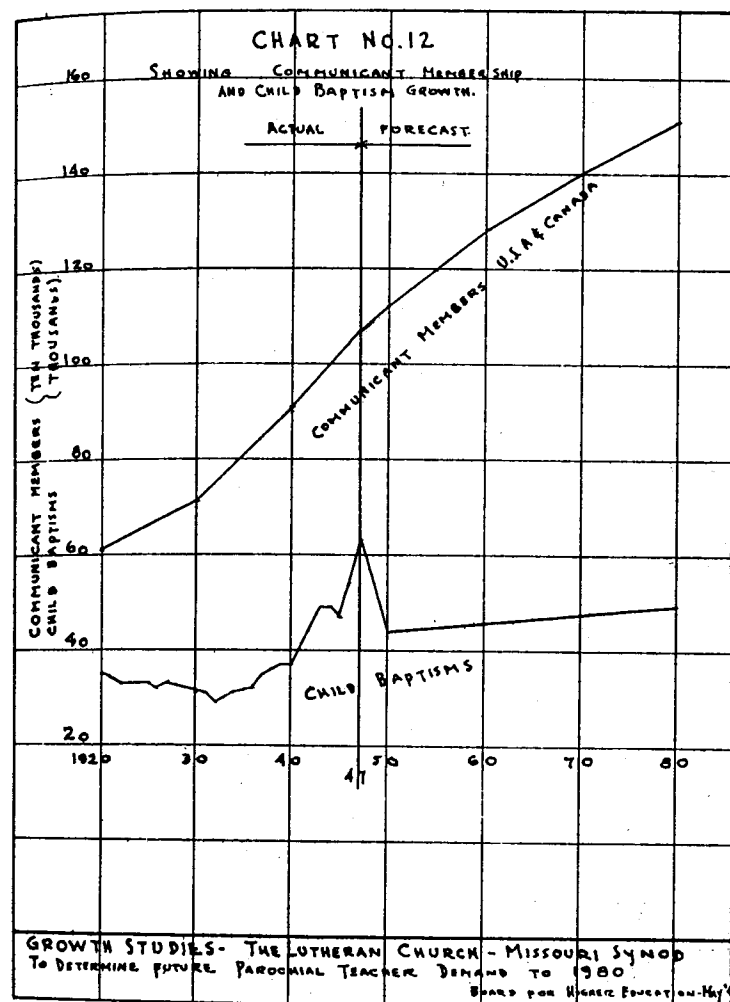
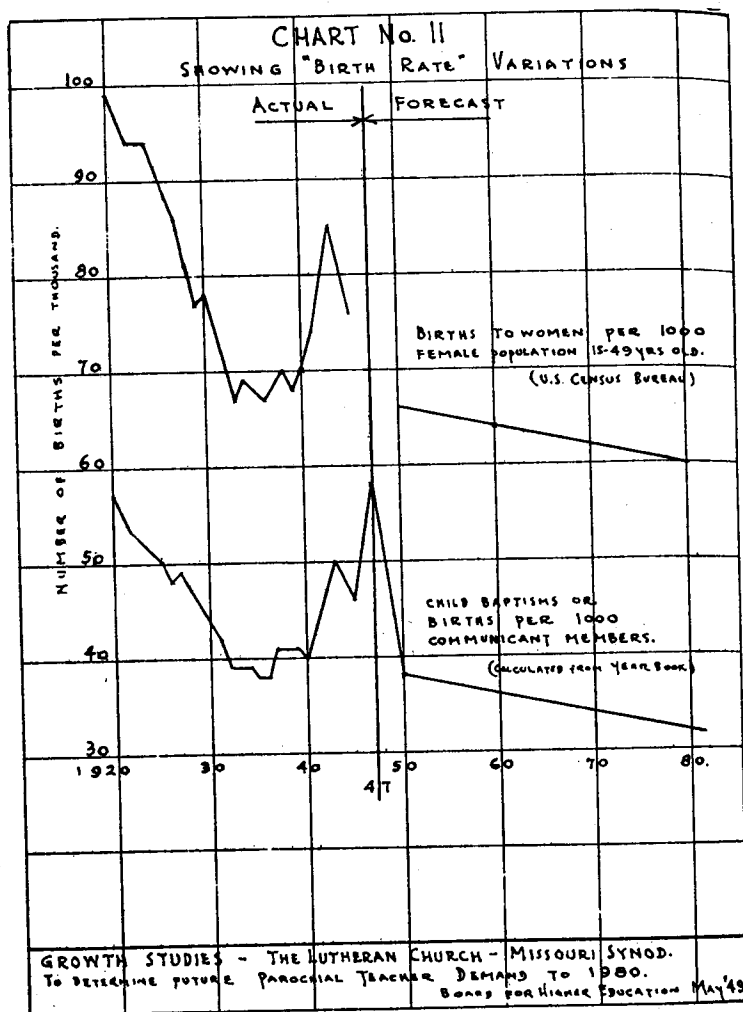
The numerical growth of Synod, the recent increase in the birth rate, the general acceptance of women teachers, the synodically approved expansion efforts, and diminishing tenure ratios are significant factors materially affecting the demand placed upon Synod's teacher training program.

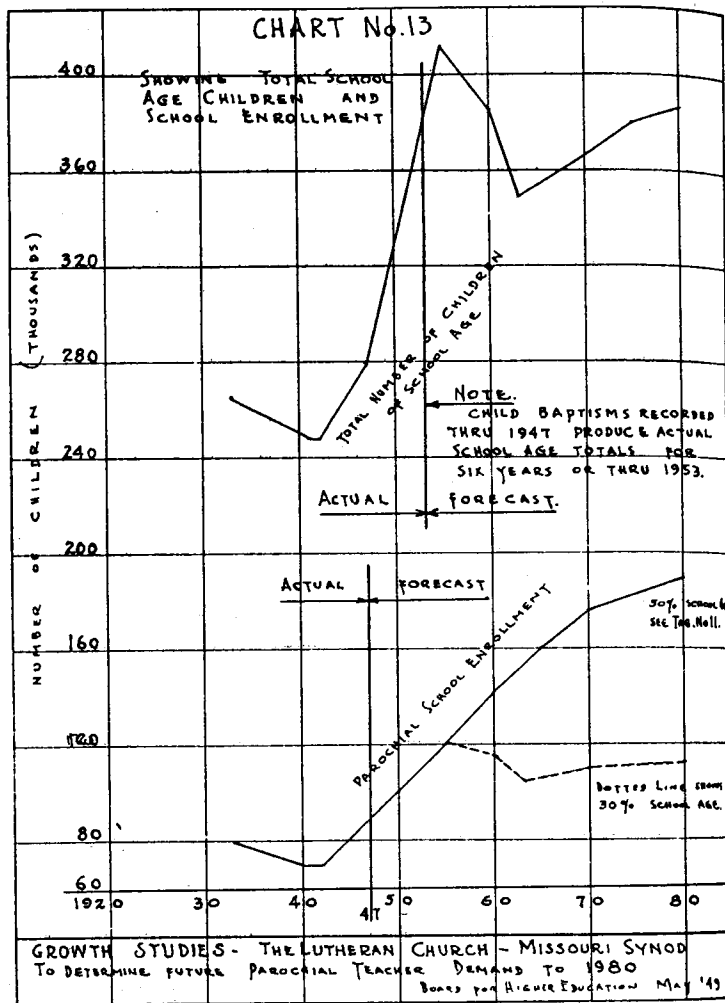
A study of these and several related factors * seems to indicate that the "emergency" which created the teacher shortage is not an emergency at all, but rather a chronic condition which may require drastic changes in our approach to the solution of the problem of providing adequate teacher training and supply.

The six major factors indicated below are basic to this study of future teacher demand and are reflected in the accompanying graphs and tabulations:

1. *Growth of communicant membership in Synod.* The communicant membership estimates proposed in June, 1948, for future ministerial candidate demand studies were used. (See Chart No. 12.)
2. *Birth rate in Synod.* Forecasts of the population of the United States, 1945—1975, by the Bureau of Census, shows the past birth rate per 1,000 females between the ages 19 and 49, and forecasts the future birth rate. A study of the "birth rate" in Synod, based on a ratio of Baptisms to communicant membership, indicates variations similar to the national birth rate. The forecasts made in these studies are proportional to the national forecasts. By applying these forecasts to the communicant membership forecasts, it was possible to estimate the number of child Baptisms for each year. (See Charts No. 11 and 12.)
3. *Children of school age.* The total number of children of school age was estimated by totaling 8 years of child Baptisms. For any given year this total would include figures for all Baptisms of children who had attained the ages of 6 through 13 years; kindergarten and 9th grade, not included. (See Chart No. 13.)
4. *Parochial school enrollment.* Calculations of enrollments in the past fifteen years indicated that approximately 30 per cent of the children of school age attended our parochial schools. In the 1947 convention, Synod resolved that "as an attainable objective for the next twenty-five years, Synod

* See additional factors listed in Plan C, "The Teachers Colleges," page 162.





TABULATION No. 11						
YEAR	TOTAL CHILD SCHOOL AGE (THOUSANDS)	PERCENT OF SCHOOL AGE ENROLLED	SCHOOL ENROLLMENT (THOUSANDS)	PUPILS PER TEACHER	TOTAL NO. TEACHERS	ANNUAL AVE. TOTAL NO. TEACHERS
1947	270	31.6	88	31.3	2800	
1950	327	30	98	30.	3260	3100
1953	413	30.2	124.3	30	4130	3780
1960	386	36.8	142	30	4740	4500
1965	355	45	159	30	5320	5080
1970	366	48.3	177	30	5900	5620
1975	372	50	186	30	6200	6140
1980	377	50	188	30	6260	6240

TABULATION No. 12								
	MEN TEACHERS.			WOMEN TEACHERS.				
YEAR	ANNUAL AVE. TOTAL MEN	ANNUAL LOSS 20%	ANN. NET INCREASE	TOTAL ANNUAL REQUIRED	ANNUAL AVE. TOTAL WOMEN	ANNUAL LOSS 20%	ANN. NET INCREASE	TOTAL ANNUAL REQUIRED
1947	1400				1400			
1948-50	1550	46	50	96	1550	310	50	360
1951-55	1690	57	68	125	1690	378	68	446
1956-60	2230	68	72	140	2230	430	72	322
1961-65	2340	76	58	134	2340	508	58	364
1966-70	2810	84	54	138	2810	562	54	616
1971-75	3070	92	52	144	3070	614	52	666
1976-80	3120	94	17	111	3120	624	17	641
NOTE. COLUMNS "ANNUAL AVE. TOTAL MEN" AND "ANNUAL AVE. TOTAL WOMEN" EACH ARE EQUAL TO ONE HALF OF "ANNUAL AVE. TOTAL NO. TEACHERS" TABULATION No. 11.								

GROWTH STUDIES - THE LUTHERAN CHURCH - MISSOURI SYNOD TO DETERMINE FUTURE PAROCHIAL TEACHER DEMAND TO 1980 Board for Higher Education May '49	
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adopt a goal of having 50 per cent of our school-age children in our schools." *Proceedings*, 1947, page 312, Resolution 3. (See Chart No. 13 and Tabulation No. 11.)

5. *Number of pupils per teacher.* Since 1920 the number of pupils per teacher has decreased from 36 to 31 in 1947. For purposes of future estimates a ratio of 30 pupils per teacher was used. (See Tabulation No. 11.)
6. *Annual loss of teachers.* No accurate data are available to indicate the annual loss of teachers; however, conservative estimates would indicate that the tenure of regular men teachers would not average over 33 years, or a 3-per-cent annual loss; while women teachers would not average over 5 years' service, or a 20-per-cent loss. The percentage of women teachers has increased in recent years, so that now about half of the teachers are regular men teachers and half are women teachers or other temporary supply. For the purposes of estimating future teacher demands the ratio of half male teachers and half female teachers was used. (See Tabulation No. 12.)

Two of the major factors discussed above present specific variables that were arbitrarily fixed at a conservative figure:

1. The first is that "school age" estimates did not include kindergarten or 9th grade. The extension of our "school age" by two years would automatically add 25 per cent to the estimates.
2. The second factor is the ratio of regular men to women teachers. Since the annual percentage loss of women teachers is about seven times as great as for men teachers, a change in the ratio of men to women would materially alter the estimated annual demand.

Forecasts of the number of professional workers needed in Synod will always raise serious doubts as to their validity. Past experiences with "oversupply" and shortages seem to indicate that forecasts are colored by the economic cycle during which they are made. This may be true; however, the present acute shortage of professional workers would indicate that the "oversupply" in the early thirties was, in fact, an "undersupply" of funds necessary to meet the real needs. Recurrent economic cycles sharply affect our ability to finance the needed personnel, but do not directly affect the need itself.

Synod, in 1947, resolved to strive to increase the percentage of enrollment of school-age children from 30 per cent to 50 per cent. The work of our Board for Parish Education and the fact

that many Districts have full-time Superintendents of Education will certainly create an awareness in our congregations of their responsibility to provide expanded facilities for Christian elementary education.

Conclusions

These studies indicate that in the five years from 1951 to 1955 an average of 125 regular men teachers will be required annually and, in addition, 350 women teachers annually. In the following 25 years only a small increase in demand for men teachers should be anticipated, while the demand of women teachers will nearly double. (See Tabulation No. 12.)

These astounding estimates can be more readily accepted if we realize that at this time 45 regular men teachers and 280 women teachers are required annually merely to replace losses from the number of teachers now serving in our parochial schools.

If the effectiveness of our parochial schools is to be maintained, and even improved, then our teacher training program must have sufficient capacity to furnish not only better equipped teachers, but also an increased supply.

IV. RECOMMENDATIONS ON REORGANIZATION

Two basic requirements which Synod must meet successfully, if its God-given, world-wide opportunities and responsibilities are to be effectively recognized during the coming decades, are inevitably related to and, under God, dependent upon proper adjustments in the field of higher education. This conclusion is based upon a careful appraisal of our Church's century of experience and a projection of the extensive statistical data made available to the Board for Higher Education. We must plan now to provide:

1. An increasing production of professional workers.
2. Facilities for full college training in our Synod's pre-ministerial education program.

A major portion of the past five years has been devoted to intensive study of the problems related to planning specifications for the addition of a senior college and, simultaneously, for an increasing volume of adequately trained professional workers. (For a complete analysis of current college and seminary enrollments see Exhibit 15.) We are convinced that it will not do to depend upon expedient improvisations on past practices. God has obviously given our Synod a broader task, and we must perform it. We have a new day, and we must master it. We have new conditions, and we must recognize them.

In the course of its detailed studies of many and various proposals to meet these educational needs, every known phase of

the spiritual, educational, and financial implications for our work as a Synod has been examined and re-examined. As a result your Board finally concluded that there are only three basically different approaches to our problem; accordingly, it undertook to prepare detailed specifications for each of these. All of the proposals were subjected to microscopic analysis and appraisal by competent individuals and groups in synodical circles and in the field of secular education. The Board's present recommendations are based on the conviction that our Synod's purposes will be served best if it takes favorable action on the last of the three possibilities presented.

Plan A

A study of the feasibility of using this occasion as an opportunity to create for Synod an ideal system of colleges and seminaries by arranging for a smaller number of larger and more efficient schools adequate for the production of the indicated number of required workers and the establishment of a senior college.

Plan B

A study of the feasibility of undertaking a practical rearrangement of the existing system so that a senior college plus an adequate volume of professional personnel could be achieved through remodeling and addition, but without closing schools or supplying a new campus and constructing an additional physical plant.

Plan C

A study of the feasibility of achieving the desired objectives eventually by undertaking an experimental approach at this time.

Exhibit 15

Missouri Synod College Enrollment

1949-1950

College	Total Enrollment	New Enrollment	Total Min. and Teacher Training Enrollment	Total Non-Ministerial and Teacher Training Enrollment	Total Enrollment '48-'49	Total Min. and Teacher Training Enrollment '48-'49
Austin, Tex.	95	41	69	26	77	56
Bronxville, N. Y.	274	120	109	165	292	115
Concordia, Mo.	149	45	129	20	146	130
Edmonton, Alta.	124	45	59	65	111	55
Fort Wayne, Ind.	240	70	240	—	236	236
Milwaukee, Wis.	267	77	257	10	258	244
Oakland, Calif.	210	82	80	130	199	67
Portland, Oreg.	80	26	48	32	80	46
St. Paul, Minn.	231	89	176	55	235	177
Winfield, Kans.	410	187	270	140	377	237
Total, 1949-50 ..	2,080	782	1,437*	643	2,011	1,363
Total, 1948-49 ..						

* Of these, 245 are teacher training students.

Teachers College Enrollments

	Total Enrollment	Total Teacher Training Enrollment	Ministers in High School Department	Total Enrollment '48-'49	Total Enrollment '48-'49
River Forest, Ill.	523	523		481	483
Seward, Nebr.	347	316	5	312	301
Total, 1949-50 ..	870	839	5		
Total, 1948-49 ..				793	782

Theological Seminary Enrollments

	Total Enrollment	Graduates Expected	Total Enrollment '48-'49
St. Louis, Mo.	465	98	384
Springfield, Ill.	319	27	280
Total, 1949-50 ..	784	125	
Total, 1948-49 ..			664

Plan A

A Theoretically Ideal Arrangement

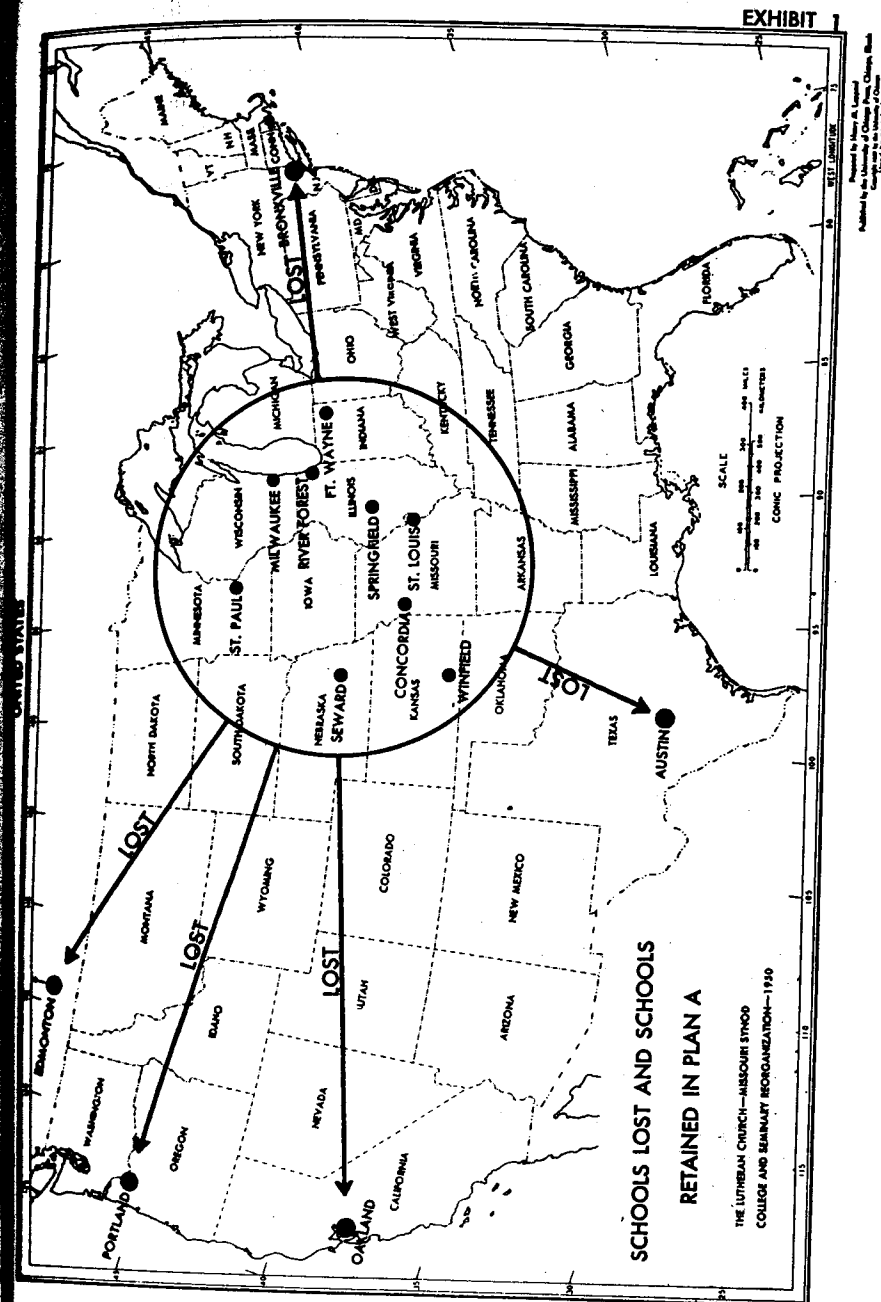
In recognition of the widespread, frequently voiced opinion that Synod has too many colleges and seminaries, your Board undertook, first of all, a thorough exploration of the possibility of achieving Synod's objectives in higher education through a smaller number of institutions. To get an objective estimate of the possibilities, your Board posed the question: "Disregarding entirely the fact that we already have a system of colleges and seminaries, how many educational institutions of ideal size would be required to prepare an adequate number of professional workers for our Synod?"

After a careful survey of all the data which the Board had available, it reached the conclusion that this work of Synod could, under ideal conditions, be carried forward in ten schools. Such a system would include two seminaries with enrollments approximating 375 each; one senior college with an enrollment of 450; two teachers colleges and five combinations known as four-year junior colleges, each of these with an enrollment of 500 students. Some of the junior colleges would have a part of their capacity assigned to pre-professional training of parochial school teachers. A total of 4,700 students.

The practicability of applying such a plan by consolidating the existing system into ten such schools was then thoroughly explored.

Three major negative factors and four minor ones support the conclusion that Synod would be ill-advised if it were to attempt a solution along these lines:

1. Although the Church has a tremendous investment (about 12 million dollars) in its 14 existing colleges and seminaries, the physical plants are almost all so extremely small that to meet these requirements, eight plants would have to be expanded to almost double their present capacity. Actual estimates convinced your Board that the capital investment involved in such an operation is so large that it would take approximately 20 years of the resultant operational-cost savings to return the expense of the conversion. In addition, five of the existing campuses and plants would have to be abandoned as synodical educational operations if the Senior College were to have a central location. This would have the effect of contracting all of Synod's educational activity into the Midwest area. The strategic value of our East Coast, West Coast, Southwestern, and Canadian schools would be lost. (See Exhibit 1, page 153.)
 2. A realistic appraisal of existing emotional factors certainly indicates an overwhelming sentiment for the preservation of what our Synod has developed during the past century. When this traditional factor is coupled with the fact that this plan would necessarily involve transfer, relocation, and re-assignment of at least 75% of the present administrative and teaching personnel, the overwhelming practical difficulty as well as the inadvisability of such a procedure will be apparent.
 3. It is a fact that most unusual opportunities for service and for expansion of our Synod's work are characteristic of the outlook for the immediate future. Certainly this is true of the area of foreign missions as these are represented in the eight new fields which have been opened in the last decade alone. Serious thought must be given also to the American population increases, which are as tremendous as they are unexpected. (150 million on November 1, 1949.) These actual numerical expansions, coupled with the great population shifts within our national boundaries, carry the most profound implications for our work in home missions and for the expansion of our parochial schools.
- In this connection we note that this plan would normally involve a shrinkage of our educational facilities in exactly those areas where the greatest future national and synodical expansion is indicated and where, by the grace of God, we already have flourishing educational units.



In addition to the three major considerations listed, the Board examined, once more, the objections previously mentioned:

1. The need for having institutions in various geographic areas (and particularly there where the Synod is in the process of strengthening and expanding its work) so that the ministry and teaching profession will get a broad cross section and adequate variety of individual types and backgrounds.
2. Recruitment problems.
3. The inherent difficulty of conducting really effective ministerial training when student bodies are excessively large.
4. Transportation problems for students.

Can We Afford the Loss?

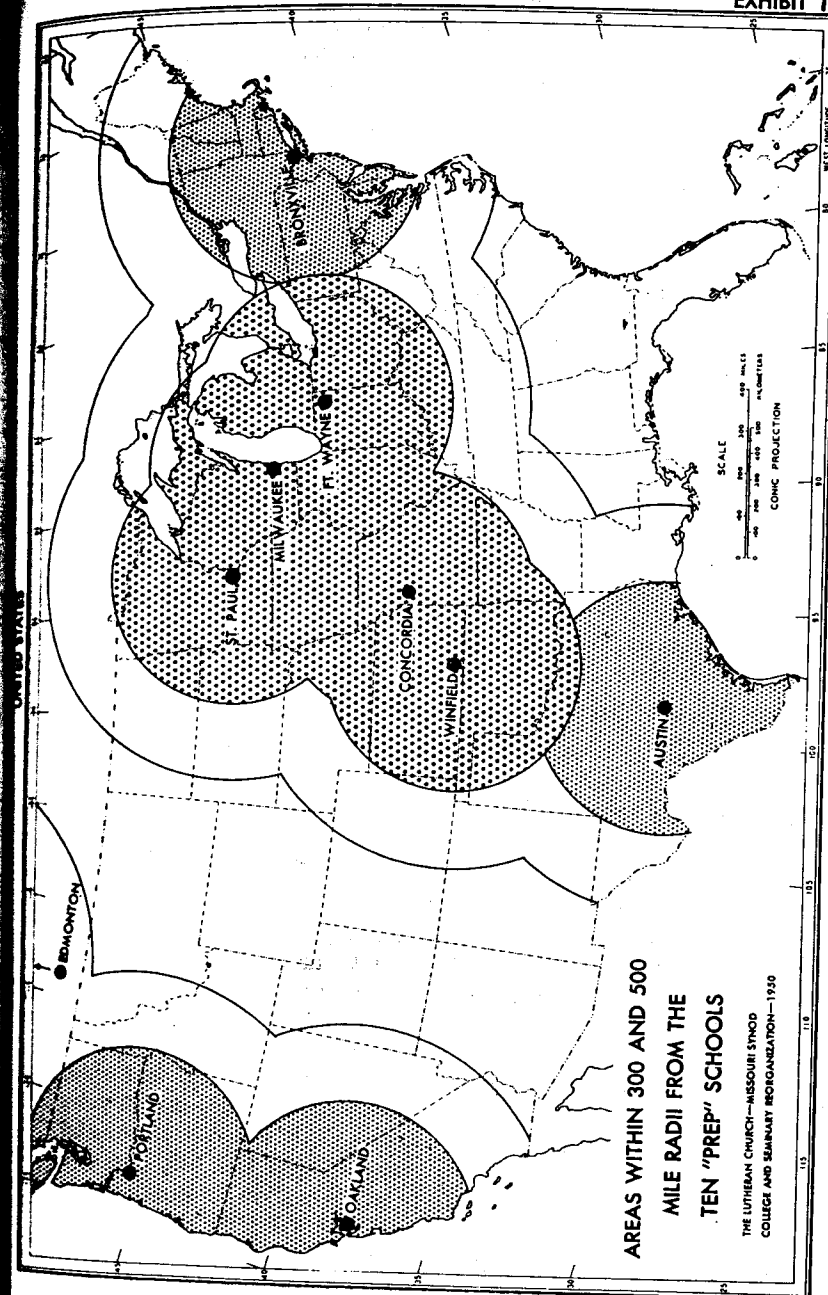
In this connection, Paragraph 3 of the major negative factors seems to be of most critical importance. The Board pondered the fact that, by the grace of God, Synod now has five schools which are located strategically so that they are in a position to render special services to our Church: Austin, Portland, Oakland, Bronxville, and Edmonton. Texas, Oregon, and California classify as the fastest growing areas of population and industrial development in our country. A similar classification applies to the Canadian location.

Elimination of Bronxville would involve the loss of our only educational holding in the entire East. Every elimination means that an area within a 300 to 500-mile radius of the institution involved is without ministerial and teacher training service. Even more important is the loss of the recruiting and synodical interest stimulation in such sections of our Church. The severe limitation of area coverage, the 300 to 500-mile radius served by an institution which would result, is indicated on the map. (Exhibit 1 A, page 155.)

The sections mentioned are, unquestionably, important growth areas of the nation; but, more important is the strategic significance of the five synodical colleges which happen to be located in them. Sensing the critical role which these institutions can plan in the future work of Synod and the immense, but unnecessary, penalties involved in delayed action, your Board is glad to be able to report campus expansion at Austin, Portland, Edmonton, and Bronxville during the past triennium. In addition, construction has already been completed or is being actively planned on every one of these campuses.

The tremendous population thrusts into four of these areas, the strategic importance of the entire East Coast, the evidence of immense commercial and industrial development in each of these

EXHIBIT 1A



sections, and the outstanding growth of the synodical Districts involved (1948 rank among North American Districts: California and Nevada 2, Southern California 3, Alberta and British Columbia 4, Northwest 5, Texas 13) make it unthinkable to recommend any proposal to relinquish the tremendous advantages which belong to Synod by virtue of its holdings which were acquired from 23 to 70 years ago when the present tremendous developments could be only dimly foreseen. The U. S. Census Bureau recently reported that Oregon is now the fastest growing State in the Union. In nine years the State's population has increased 59.3% (to an estimated 1,736,000). California has gained 3,758,000 residents since 1940. It is now the second largest State in the Union. Texas is the most rapidly expanding industrialization in the United States. In the light of these facts your Board simply cannot recommend either contraction or elimination of Synod's education projects in these areas. This appears, on the contrary, to be the time to strengthen the Church's holdings in educational property and programs particularly in the areas mentioned, since in a special way these colleges are in a position to function as:

1. Focal points of Church leadership.
2. Prominent physical symbols of the Church in a growing area.
3. Agencies for creating and sustaining group support consciousness.
4. Centers of Christian education.

It is true that the same functions are performed, to a degree by all the synodical schools. The emphasis here is on the proposition that such functions are a particularly important factor in these five schools. For these reasons, particularly, the school should do something special for the region, and the region should do something special for the school.

On the basis of these fundamentally negative indications it appears that it would be both wrong to advise and unrealistic to attempt any reorganization which proposes to solve this problem through the creation of a consolidation which would give Synod its needed capacity in a smaller number of larger schools (and the resultant economy of operation of the individual units), but which is so expensive to convert from the current situation that 20 years of operational savings would be required to recover the capital investments demanded by the conversion and which would involve the loss of five schools now strategically located in some of the most promising and rapidly developing regions of our Church and nation. For cost estimates on Plan A, see Exhibit 16, page 157.

Exhibit 16

Costs for Plan A

Value of Abandoned Campuses:

Austin	\$ 300,000
Bronxville	1,000,000
Edmonton	200,000
Oakland	475,000
Portland	400,000

Campus Value Lost (1948 Statistical Yearbook) \$2,375,000

Expand Seven Existing Campuses to Double Present Capacity, Minimum 3,500,000

Senior College and Campus 2,750,000

\$8,625,000

Recover from Sales 1,500,000

Net Cost \$7,125,000

Plan B

A Study of the Feasibility of Undertaking a Practical Rearrangement of the Existing System so that a Senior College plus an Adequate Volume of Professional Personnel Could be Achieved Through Remodeling and Addition, but Without Closing Schools or Supplying a New Campus and Constructing an Additional Physical Plant

Although the Board was of the opinion that many great advantages, such as the opportunity for freedom of choice in location, arrangement, program, tradition, and development of a senior college would be irretrievably lost to the present generation by any course other than building an entirely new college, it still undertook to examine and to work out the specific and complex detail of a program which would enable the Church to provide a senior college plus adequate * production of professional personnel in the foreseeable future without adding another unit to the existing system.

In studying this possibility of finding a practical solution which would meet the most urgent of Synod's capacity and quality requirements without creating prohibitive costs, it became clear to the Board that progress was virtually impossible as long as this effort was based on the assumption that the objective was to find a plan which would answer Synod's needs in education for an indefinite future period—perhaps the next century. In fact, it soon became clear that the educational needs of the Church are never static and that the present dilemma is in no small measure the consequence of a failure to undertake such reviews and subsequent adjustments at more frequent intervals in the past.

* This plan recognized, of course, that it would not be possible, under any circumstances, to provide for direct, full-term synodical training of all the parochial school teachers which the available statistics indicate will be required during the next 30 years.

In its thorough exploration of the possibility of reorganization within the existing system, the Board prepared an extensive and detailed 65-page report, supplemented by numerous statistical studies and supporting graphs. These materials were then presented in successive meetings to the large advisory committee which had been appointed by President Behnken (at the request of the 1949 Fiscal Conference) and to the Plenary Council, consisting of all the college presidents of our Synod and some special consultants. Only the essential features of this plan can be listed here. (For complete detail, see Exhibit 2, next page.) It was proposed to separate the specialty services from the main seminary at St. Louis in order to allow room for an undergraduate student body of 500 students on that campus. The Springfield seminary would become a school for 250 students and would be held to produce 40 graduates annually when the plan would be in full effect. A senior college for 450 students would be established on the present St. Paul, Minn., campus. This would involve the loss of high school and junior college services for that entire region and would also mean that the entire current faculty, administration, and student body (except seniors) would withdraw in order to leave all facilities available to the senior college and to create an opportunity for free choice of staff. The school would have an enrollment of 380, with 175 graduates moving to St. Louis annually. A library (included in "Building for Tomorrow" collection) would have to be built; a physical education plant (promised by the District) would be needed; and a building would have to be remodeled. The geographic location to existing synodical colleges is indicated on Exhibit 3, page 160.

In order to secure sufficient space to train the required number of ministers and teachers in the existing system (without the St. Paul institution), it was proposed to reduce all of the nine remaining preparatory institutions to four-year junior colleges (junior and senior year of high school plus freshman and sophomore year of college).

Still further adjustments were proposed to supply increased teacher production. The River Forest enrollment would be restricted to male students with a total enrollment of 500 and a consequent production of 125 male graduates annually. The Seward institution would be left relatively undisturbed; however, the possibility of elimination of the high school would be explored further.

In this plan a terminal teacher-training course would be introduced at both the Fort Wayne college and the college at Winfield, Kans. Each of these institutions would be held to train approximately 150 women teacher training students and to produce about 75 graduates annually. This would involve the addition of facilities

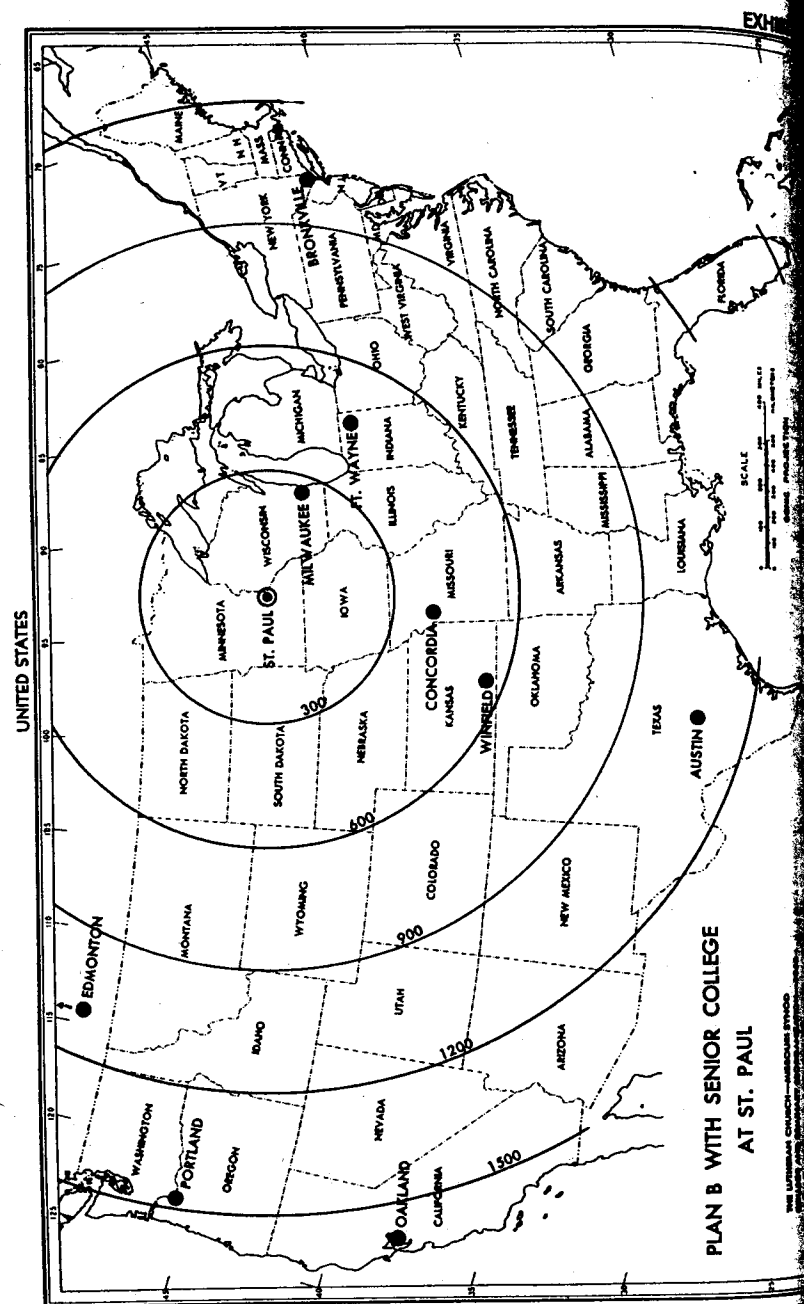
PLAN - B

Institution	CLAIMS										MINISTERIAL TRAINING										TEACHER TRAINING														
	Maximum					Professional Capacity					Junior					Senior					Seminary					Men					Women				
	Dom Cap		Enroll		Capacity	Enroll		Enroll		Enroll		Enroll		Enroll		Enroll		Enroll		Enroll		Enroll		Enroll		Enroll		Enroll							
	M	W	T	M		W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T	M	W	T				
Austin	75	75	100	100	100	40	16	5	4	16																									
Bethlehem	210	70	120	130	40	170	70	20	8	25																									
Concordia	168	168	170	170	170	70	29	13	8	24																									
Edmonton	83	83	110	110	110	50	15	6	4	16																									
Fort Wayne	270	270	140	130	270	40	16	12	6	25																									
Milwaukee	213	213	250	250	250	90	37	25	12	51																									
Oakland	80	80	100	100	100	40	16	5	4	16																									
Portland	100	100	100	100	100	40	16	5	4	16																									
Winfield	210	41	351	120	160	280	50	20	7	50																									
TOTAL PRE-PROFESSIONAL	1405	211	1620	1200	370	890	470	185	90	520	220	90																							
ST PAUL Senior College	350	350	380	380	380																														
St. Louis Seminary	400	400	500	500	500																														
St. Louis Graduate School	75	75	75	75	75																														
Springfield Practical	90	90	240	240	240																														
TOTAL SENIOR COLLEGES & SEMINARIES																																			
RIVER FOREST Tennessee Coll.	260	260	420	500	500																														
SEWARD Tennessee Coll.	171	171	200	200	200																														
VANDERBILT University																																			
TOTAL TEACHER TRAINING																																			
H.S. GRADS - RIVER FOREST SEM.																																			
ADDITIONAL H.S. GRADS NEEDED																																			

AGGREGATIONS - (LEFT TO RIGHT)									
M	W	T	E	G	AG	N	AG	N	
Men	Women	Total	Enrollment	Graduates	Agg. Appx. H.S. Grads. Recd.	N - Number Grads. Recd. per Sr. Coll.			
220	155	375	185	90					
40	25	65	100	25					
280	155	435	185	90					
220	155	375	185	90					

A. SEPARATIONS - (List to Right)

M - Men
W - Women
T - Total
E - Enrollment
G - Graduates
AG - Annual H.S. Grads. Recd.
N - Number Grads. recd. per yr. Coll.



for coeducation at Fort Wayne and the necessary training school and music instruction arrangements. The Winfield institution has been conducting similar work for some time and would require relatively minor adjustments. In addition, it was proposed to train 40 women teachers (16 graduates from each) at both the Oakland and the Bronxville institutions. Appropriate instructional and housing facilities plus staff would be required at each school. The current emphasis on recruiting teacher training students for all the high school departments of the colleges would continue.

The execution of this plan would involve the loss of the high school and junior college training program for the entire Minnesota region. All of Synod's pre-ministerial students would be required to travel to St. Paul, Minn., for two years of training. The Milwaukee college would have to be enlarged (inadequate campus) to accommodate students who would normally attend St. Paul. The traditional objectives of quite a number of institutions (River Forest, Fort Wayne, Oakland, Bronxville, St. Paul, Winfield) would have to be materially altered. This plan would involve the change to a four-year junior college program and curriculum at all of Synod's educational institutions, because only in that way could sufficient space be created to absorb the loss at St. Paul and simultaneously to provide for a greater volume of ministerial and teacher candidates. Students would be recruited from Lutheran high schools and encouraged to enroll through a scholarship subsidy plan. The arrangement would also require a full co-ordinator of recruitment and of placement. Finally, rather extensive staff changes would also be required at those institutions which would introduce teacher training into their programs, and at St. Paul, Minn., of course, serious staff dislocations would be indicated.

This plan was made available to the two groups previously mentioned for most detailed study, analysis, and appraisal. The Board is grateful to the participants in such meetings and agrees with the findings of a majority that such a proposal would involve implications of sufficiently grave import to justify abandonment or significant modification of a proposal of this type.

The consultants in the Racine meetings agreed with the established premises that there is a genuine need for more professional workers and that the introduction of a senior college into the system is an imperative necessity. It was agreed also that the proposal itself could produce the graduates required; however, the following serious objections were made and recognized to be valid:

1. There is insufficient evidence to show that the four year junior college is an acceptable arrangement in the American system of education and certainly no evidence to show that

it would or would not be satisfactory in Synod's system of ministerial training. Under these circumstances a wholesale conversion to such units might eventually prove to be serious disservice to the cause of synodical higher education.

2. The adoption of such a plan would create another unique arrangement in place of the unique system which we now have and is therefore out of harmony with the major objective of attempting to create an arrangement which fits more readily into the American pattern of higher education than our present arrangements.

Plan C

A Study of the Feasibility of Achieving the Desired Objectives Through an Experimental Approach

Synod's many existing colleges and seminaries and the successful introduction of the Lutheran high schools in the Middle West create a situation which makes it possible to take advantage of the priceless opportunity for experimentation prior to making final commitments or changes in Synod's entire system of higher education.

The great blessings which have come from synodical training at the high school level will be apparent to all. Where no parallel services exist, it would seem desirable to continue synodical training at this level. It should be recognized also that some type of synodical participation should continue even where Lutheran high schools are available; but it would be difficult to justify duplication of available facilities. Accordingly, the experimental programs proposed in this report reflect the Board's desire to determine whether Synod should direct its attention, as far as possible, toward an eventual program of ministerial training which would provide four years of preparatory college training, three years of professional seminary training; one year of practical experience under guidance, and an opportunity for graduate study in theology under the direct auspices of Synod.

The plan proposed in this section attempts to give recognition to the possible eventual goals and calls for immediate action because of the fact that almost an entire decade must elapse before adjustment, once made, can noticeably affect the outcomes of our Church's educational program. The recommendations should not be understood to involve an immediate or a complete abandonment of existing programs. No such action is recommended at this time; but it appears necessary to initiate a trend and to accept the basic principles indicated.

The reorganization section of Plan C is designed to achieve the following objectives:

1. An increased production of both ministerial and teacher

candidates commensurate with the statistically indicated future needs of the Church and the possibility of more effective control over the volume of candidates produced by the system.

2. An opportunity to evaluate the results of any necessary adjustments and to appraise evidence of desirable or undesirable outcomes within our own system of education without risking irretrievable loss of essential features of our present program.
3. The creation of conditions favorable to the introduction of a senior college.
4. The development of a program which is sufficiently flexible to be applied in whole or in part without extensive disruption or loss of existing educational services.
5. A more efficient use of existing facilities for all types of professional training (including teacher training and graduate levels of instruction) through recognition of the principle that there need not necessarily be uniformity of program and services offered in every synodical institution of similar classification.

Theological Seminaries

The growth studies which have been prepared by the Board show that Synod will need approximately 200 seminary graduates annually after the next decade. Graduations expected from the two seminaries in June, 1950, total 125. (For an analysis of seminary enrollments and graduates expected, see Exhibit 5, next page.) It is true that the graduating classes (mainly because of a sharply increased supply from the Springfield seminary) of 1951, 1952, 1953, and 1954 will be considerably larger (average of 157 annually for the period mentioned). If these graduations materialize, it will give Synod an opportunity to close the present gap between supply and demand (213 vacancies at the end of 1947; 267 vacancies at the end of 1948). There will also be some alleviation for the temporary shortage which will automatically be created by the introduction of the senior college into the system. It must be remembered that the establishment of a senior college will automatically mean that no new applicants will be available for admission to St. Louis for a period of two years unless Synod adopts a device which would enable some students to by-pass the senior college and to enroll in the St. Louis seminary during those years.*

* The introduction of a senior college in 1954 or 1955 would reduce candidate production over the period 1951-1956 to an annual average of approximately 130.

While no time table can be set up at this time, it is already apparent that even with the smoothest of operations a senior college could not begin its work until the fall of 1952. If such a schedule were followed, then the St. Louis seminary would have no entering class in 1952 and 1953. Fortunately, however, the fact that the St. Louis seminary now has four years in its program would create a situation in which there would be only one year without graduates from the seminary. This time would come in either 1955 or 1956, depending upon the date for opening the senior college.

In order to achieve the annual production of 200 trained seminary graduates after the period of adjustment has been completed, the Board gave extensive consideration to several possibilities.

It would, of course, be possible to expand the St. Louis facilities so that the necessary number of students might be accommodated.

Such an expansion would have to envision facilities to accommodate between 550 and 575 undergraduate students in residence. This would mean, if we assume a normal development for the School of Missions and the Graduate School on the St. Louis campus, that the entire operation there would have to be designed to accommodate approximately 700 students within the next two decades.

Exhibit 5 Analysis of Theological Seminary Enrollments

St. Louis			Springfield			
On Campus Enrollment	Vicars	Total	Year	Total	Vicars	On Campus Enrollment
425	76	501	1929-30	188	39	149
449	61	510	1930-31	172	39	133
370	165	535	1931-32	169	26	143
386	202	588	1932-33	149	23	126
429	192	621	1933-34	126	14	112
411	166	577	1934-35	123	26	97
380	181	561	1935-36	131	21	110
413	167	580	1936-37	115	16	99
364	152	516	1937-38	116	16	100
401	58	459	1939-40	131	24	107
357	90	447	1940-41	125	17	108
365	104	469	1941-42	139	12	127
322	143	465	1942-43	155	25	130
368	110	478	1943-44	158	26	132
372	123	495	1944-45	276	46	230
333	134	467	1945-46	137	29	108
334	139	473	1946-47	229	19	210
350	144	494	1947-48	265	23	242
382	125	507	1948-49	296	15	281
463	64	527	1949-50	336	20	316

G. I. Enrollments

St. Louis			Springfield			
New G. I.'s	Total G. I.'s	Per Cent	Year	Per Cent	Total G. I.'s	New G. I.'s
8	17	4 %	1946-47	41%	93	87
14	29	6 %	1947-48	49%	129	50
7	31	6 %	1948-49	46%	136	21
10	24	4.5%	1949-50	42%	141	19

Graduates Expected

Year	St. Louis	Springfield	Total *
1950	97	27	124
1951	60	46	106
1952	103	70	173
1953	106	61	167
1954	162	53	215

* Average for next five years: 157.

To expand the St. Louis seminary physical plant by construction which would match the superb quality of the existing buildings would be very expensive at current construction costs. Besides, it is the considered opinion of the Board that the operation of a seminary of that size would make virtually impossible the personal and individual contacts which we believe to be essential to sound ministerial training.

While it is quite true that various administrative devices may be applied to break up the large mass into smaller groupings, most educators will agree that the best results are achieved in small groups and that an elaborate system of professional counseling is only a substitute device to offset the disadvantages of mass education. In an effective system of ministerial training, we believe that the inspiring impact of intimate association with devout Christian scholars and leaders is essential and that direct, personal contact with great teachers is of highest value.

Consideration was given, also, to the possibility of establishing two seminaries of the St. Louis type. The cost factor would, of course, be a major deterrent. In addition, the establishment of a second seminary of the St. Louis type to accommodate the excess enrollment from the first seminary would automatically require furnishing financial support for three theological seminaries or changing the program of the seminary at Springfield. In considering this possibility the Board was also aware of the fact that, historically, such duplicate seminaries tend to develop their separate programs in isolation and to emphasize their independence rather than the parallelism which would be intended. A final negative

consideration was the fact that it is proving extremely difficult for our Synod to supply adequate staff and library for two seminaries. It was felt that the creation of a third seminary, plus a senior college, would create an impossible supply-and-demand situation if Synod undertook, as it must, to supply all staff members from its own ranks.

As a final alternative, the Board thoroughly explored the possibility of having both types of courses on the Springfield campus.

One of the major objections to such a procedure is the fact that there would be much unnecessary duplication of facilities, cost, and effort. Another major deterrent is the problem of setting up regulations which would control the enrollments. It is quite evident that students would have to be arbitrarily directed to the one seminary or to the other. Such a situation would create severe dissatisfaction among students and additional problems for administrators involved. It was felt also that one of the inevitable outcomes of such an arrangement would be that one or the other type of course would eventually predominate at the Springfield institution and would create either a serious lack of enthusiasm on the part of students and faculty in the one department or else a disastrous rivalry between the divisions of the seminary. Finally, the difficulties of administration were considered to be so formidable as to make this proposal undesirable.

Accordingly the Board proposes to reach the desired quota of approximately 200 seminary graduates annually by 1965 through the following plan:

1. *St. Louis, Mo.*

The Board for Higher Education recommends that this seminary be equipped to accommodate 500 to 525 professional students (in a three-year undergraduate program) by concentrating all the regular professional training in existing facilities on the main campus. If off-campus housing is found unacceptable, such a program will require the addition of at least one dormitory to the existing complex of buildings since the seminary estimates that present campus facilities can house only a maximum of 425 students.

The large required enrollment in the regular program makes it necessary to recommend a partial separation of the Missions Department and the Graduate School from the present physical plant. Every effort should be made to keep the wholesome influence which results from undergraduate contacts with these divisions of the school. The joint use of facilities for library, dining halls, physical education, and central administration will contribute, it is hoped, toward this objective.

It will apparently be necessary, however, to transfer housing and some teaching facilities of these two departments to existing off-campus quarters or to new construction somewhat removed from the physical plant now operating on this campus. Any required additional plant (built, purchased, or leased) would not necessarily conform to the high standards of architecture and construction which characterize the present seminary buildings. This plan assumes that Synod need not necessarily provide dormitory housing for graduate students.

In recommending that the Graduate School of Theology and the School of Missions be separated physically from the undergraduate department, the Board believes that a better opportunity for the full development of the Graduate School and the School of Missions will be created; at the same time, the vacated space in the present complex of buildings will enable the institution to accommodate the indicated enrollment without extensive additional construction.

The proposed arrangement would provide for an average annual production of 160 regular (B.D.) graduates during the decades 1960—1980.

It should be understood that the change-over to a three-year program could not be undertaken until the senior college is in operation and that this particular adjustment would not be required until sometime during the next triennium. The arrangements for shifting the Graduate School and the School of Missions should begin at the earliest possible date.

2. *Springfield, Ill.*

The Springfield seminary would be scheduled to produce 40 graduates annually by 1965. In order to achieve this, proper and necessary additional facilities should be provided at an early date. The total enrollment (in five classes) to accommodate this number of graduations would approximate 250 students. It should be understood that the maximum-permitted enrollment will be set near the figure indicated and that plans for alteration of the physical plant of the institution should definitely be geared to the predetermined size.

Under this plan the current age restrictions would continue to apply to registrants for the program at Springfield. Apparently the current large enrollment (319) at this seminary is a temporary condition since approximately one half of the students are ex-G. I.'s.

The Teachers' Colleges

Apparently no part of the entire problem is more complex than the attempt to establish the demand which the next three decades will make on our teacher training facilities. In considering this

problem, the Board gave consideration to many immediate and long-range factors which would vitally affect any solution offered. Among the long-range factors the following seem to be relevant:

1. The principle that the Missouri Synod intends to train its ministers and teachers in its own institutions (Article 3 of Synod's Constitution).
2. The expanding system of Lutheran schools.
3. An increasing demand for women teachers and a relatively stable demand for male teachers (cf. the graph on our past ten years' experience).— (See Exhibit 8, page 182.)
4. Rising certification standards.
5. The effects which will be created by a full use of all of Synod's available facilities (including ministerial preparatory institutions).
6. The effect of a continuing high national birth rate.
7. The degree of success which may be expected in an effort to achieve enrollment of 50% of our children (as resolved in the Centennial Convention).
8. The duration of the current economic prosperity.

A study of Section III of this report, "The Demand for Parochial School Teachers to 1980" will indicate that the Board has recognized the difficulty of basing mathematical computations on the variable long-range factors listed. It was necessary therefore to confine the projections to available experience and statistics. Extensive compilations and studies were made available by the School Office of Synod's Board for Parish Education, the teachers' colleges, and the synodical Committee on Trends. While the statistical evidence developed by the mentioned groups left some points of disagreement because of the uncertain factors involved, the Board was nevertheless compelled to attempt some reasonable estimate of the number of teachers which would be required in the immediate future. This study appears in Section III.

The present problem is to find means of alleviating the obvious current shortage, but to arrange any additional teacher training facilities in such a way that they will remain flexible enough to allow for rapid increase or decrease of production as the circumstances may require. It is obvious that such an ideal solution will be difficult to achieve.

The data made available to the Board demonstrate that at this time there is still a serious shortage of male teachers. Much stronger emphasis will therefore need to be placed on the recruitment of properly qualified boys to prepare for the teaching profession. At the same time the need for women teachers is also mounting. While Synod may not be able to train all of the women

teachers required, the welfare of our parochial school demands that a considerably increased supply of such teachers be made available to our constituency.

The studies made by the Board reveal that the facilities of River Forest and Seward alone are inadequate to supply present and future needs, nor could they be expanded sufficiently without too great a cost to Synod. In a later part of this section the Board therefore proposes that certain adjustments be made at some of the preparatory schools for the addition of a pre-teacher training program or to provide a terminal course for women teachers. The use of our preparatory colleges for this purpose is especially necessary also in view of the fact that the high school department has been eliminated from River Forest. The board is concerned, therefore, about making available a considerable amount of space and facilities elsewhere for high school boys preparing for the teaching profession. The proposals made in this direction appear under the plans outlined for the preparatory schools.

1. River Forest, Ill.

If the programs of the preparatory institutions are successful, there will be an appreciable increase in the number of college juniors who will enroll in River Forest. For this reason it is recommended that the River Forest institution be equipped to enroll 600 students.

The Board feels that a specified optimum size is necessary to properly plan the development of any college. In the case of River Forest a total of 600 students is considered to be sufficient for economical operation and at the same time not too large to achieve the objectives which the Church has established.

To accommodate the additional enrollment, it would be necessary to provide additional staff and considerably enlarged training school facilities. These are required because there will be a larger concentration of students at the junior level where the teacher training program is offered. As already indicated, there would also be a need for at least one additional women's dormitory. A music building to accommodate a student body of 600 is already planned. Most of the cost has been included in the "Building for Tomorrow" collection. The library, completed in 1949, is adequate for a student body of the size mentioned. Other plant facilities can apparently be adapted to the larger enrollment.

In addition to the plant and staff adjustments indicated, the Board recommends strongly that River Forest increase and intensify its present emphasis on the recruitment of male students. The present policy of accepting all male students who meet the entrance requirements ought to be continued, even if such procedure

involves some adjustment in the present dormitory assignments and arrangements. This policy may eventually make it possible to graduate upwards of 100 male candidates annually with no more dormitory space required than what was originally designed for male students. The number of women graduates will vary according to the amount of space which can be made available for girl students under this policy.

While it is true that the institution has experienced no difficulty in keeping its four college classes at full capacity enrollment owing to the availability of women students, recognition must be given to the fact that some recruitment and public relations appropriations have already been made and that the successful operation of the total program, without a high school, requires a continuation of this type of investment especially for the recruitment of male students. It will be necessary to develop adequate relations between River Forest and the high school departments of the various preparatory institutions and also with the Lutheran high schools in the Middle West territory if the college classes are to be kept supplied with the needed number of men.

Since this institution is now fully accredited with the North Central Association, the Church will need carefully to husband and extend the values which can accrue from this preferred status.

As soon as feasible a graduate school should be developed so that the M. A. degree will be available (with majors in such specialties as administration, youth and adult education, music, etc.).

2. Seward, Nebr.

For the present it is recommended that this institution remain a full four-year college with four-year high school attached as it is now organized. The institution is operating at capacity.

If it should become necessary to expand production, then the separation of the high school should be undertaken. This would be a desirable arrangement in any event if the establishment of such a high school with joint District and synodical support becomes possible. As soon as an arrangement of this type can be made, the capacity of the institution will be considerably increased, but the full use of this additional capacity could not be secured without an extensive recruitment program and without some type of corresponding adjustments of other synodical services in the area.

Conclusion

The extension of teacher training work to the preparatory institutions and the recruitment of students from many sources requires the most careful co-ordination, if previously existing values are not to be lost to the Church.

It is well recognized by the teacher training colleges that the entire proposal to utilize existing preparatory institutions and Lutheran high schools is so complex and that it needs integration at so many points that the direction of a synodical board is required if the objectives are to be reached. In addition, the development of new programs ought to be undertaken by experienced people from our existing teachers' colleges or from other sources of training. At the very least, such developments should be under the general direction of especially trained personnel.

Since it is obvious that detail involved in such a program cannot be specified in every instance in advance, if flexibility is desired, it would appear that the only feasible course of action would be for Synod to authorize the Board for Higher Education to specify the actions which are to be taken and the experiments which are to be conducted in the development of non-terminal pre-teacher training programs in our junior colleges. A similar type of direction would be required for successful adjustment of the regular teacher training institutions. Finally, authorization to supply the physical and instructional facilities would have to be included in such permissive legislation.

Proposed Adjustments at Existing Preparatory Institutions

1. Fort Wayne, Ind.

The Board for Higher Education proposes the establishment of a two-year junior college as a substitute for the present six-year program on this campus. An enrollment of about 150 to 175 junior college ministerial students would be considered ideal for the present. When fully effective (1956), the arrangement could supply about 50 additional ministerial graduates annually for the senior college (to make a total of approximately 80). The first group would graduate from the seminary about 1961 or 1962 if the senior college is established according to the time schedule which appears in a later section of this report.

The present teaching staff at the Fort Wayne junior college would be reduced as the 44 high school courses now offered are progressively eliminated. This process would cover a period of four years and would have to be administered with due regard for the welfare of the brethren involved.

Space in one of the existing synodical dormitories would be made available for male boarding students attending the Fort Wayne Lutheran high school. Use of this dormitory would be restricted to professional students from areas in which Lutheran high schools are not readily accessible.

Appropriate adjustments in the synodical college curriculum are to be made so that the high school graduates, especially those of

the Midwest Lutheran high schools, will be attracted to this institution. The details on these adjustments are included in the Board's recommendations on "Integration of Lutheran High Schools" in Section VI of the current report.

An adequate recruitment program is to be developed during the next five years, becoming fully effective in 1956, when the synodical high school will no longer supply college freshmen. Recruitment efforts are to be concentrated on the seven Lutheran high schools which are now located within a four hundred mile radius of Fort Wayne.

A student scholarship plan (detailed in Section VI of this report) is to be part of the recruitment program. If necessary, a religion teacher could be furnished to the Fort Wayne Lutheran high school by Synod.

In addition, the Board recommends the establishment of a two-year pre-teacher training course at Fort Wayne. For the present the total enrollment in this department is to be limited to 60 students in order to enable the River Forest college to absorb the graduates produced and also to assure Synod that the ministerial program can be carried forward without significant additional capital investments. If experience shows that the demand for additional teachers warrants the expense, then the Board for Higher Education stands ready to adjust the experimental quota to a production rate dictated by the possibility of providing the required physical and teaching facilities at River Forest and at Fort Wayne. As an alternative the possibility of transferring Fort Wayne graduates to Seward would be explored. Integration of the River Forest program and the courses proposed at Fort Wayne has already been satisfactorily worked out by the two institutions involved.

For the present, women students who receive a two-year college training at Fort Wayne would be required to complete a minimum of one summer session, with practice teaching, in residence at River Forest or at Seward, in order to qualify for a temporary appointment in a Lutheran parochial school; however, the Board for Higher Education strongly recommends that it be authorized and directed to explore, in consultation with the staffs of the two institutions involved, the possibility of developing a plan which would make use of the excellent and numerous Fort Wayne Lutheran schools in the program of practice teaching. The Board for Higher Education further recommends, that it be authorized to inaugurate such a program if and when a satisfactory procedure is developed.

To receive a three-year diploma, of course, would require a full year of residence at one of the teachers' colleges. Male stu-

dents would be required also to complete a minimum of one summer for temporary assignment to a Lutheran parochial school and would require two years in residence at one of the teachers' colleges in order to qualify for the Bachelor of Science in Education degree.

THE FORT WAYNE JUNIOR COLLEGE

While it is true that the term "junior college" does not always denote a pre-professional unit in American educational terminology or concept, it will be apparent that the concept of a two-year unit is thoroughly established in the American pattern. This is evident from the fact that the junior college movement is becoming increasingly popular in our country. In 1919 only 52 junior colleges were listed in the report of the United States Office of Education. The enrollment of these institutions totaled only 1,102 students. By 1945-46 there were 600 junior colleges with an attendance of 300,000. That year California alone had 74, with 120,685 students enrolled. The most recent report of the American Association of Junior Colleges shows that the number of these institutions continues to increase, for the report indicates that there are today 652 junior colleges with a total enrollment of 446,734. The report of the President's Commission contemplates a vast expansion in the decades ahead of two-year post-high school institutions, to be called community colleges. President Truman's budget message of 1950 called for \$320,000,000 in aid to education, including the beginning of "a program of such community colleges."

It appears, then, that in the long-term outlook, circumstances which are already evident are combining to make the two-year pattern a popular and accepted concept to which Synod would be adapting its own specific requirements if it saw fit to convert from its traditional six-year pattern at some locations. For one thing, there is a new element in Lutheran education since the Lutheran high school has made its appearance. It is only the part of wisdom to carefully investigate the possibility of using this new regional development and to avoid duplication in the field.

In some areas of our Church's educational work the conditions which originally made it mandatory for Synod to maintain the high school level of education no longer exist, although it is agreed that the synodical high school brings real advantages to the Church because it provides opportunity for early professional choice on the part of our ministerial students and also because of the profound influences exerted through the policy of bringing the student into direct contact with professional objectives at such an early and impressionable age.

In addition, the apparently increasing need for concentration of synodical effort on the college level adds to the need for care-

ful investigation of the pre-ministerial education possibilities inherent in the Lutheran high school.

Finally, the economic pressures which demand every possible economy in the training of ministers and teachers require thorough exploration of any possible use of this new educational tool.

WHY FORT WAYNE?

At no other place in Synod do we find such a nearly ideal combination offering favorable opportunity for experimentation. If Synod were to set out to create the conditions which exist ready-made at Fort Wayne, it would cost hundreds of thousands of dollars to prepare them.

Here we have a campus on which both a Lutheran high school and a synodical high school are in operation. Just at this time the Lutheran high school is ready to begin construction (over \$300,000) of its own building on a section of the synodical campus. The faculty of this school is experienced and has proved its competence. Many of the major facilities which Synod has built on the college campus are now being rented and used by the Lutheran High School Association.

Under the plan here proposed it would still be possible for the pre-ministerial students from the general area to attend a Lutheran high school because Synod would supply (at cost) a dormitory for their use and boarding facilities on the Fort Wayne campus. Synod has a vital stake in the high school training of its future ministers and would be justified in making this contribution. The arrangement would make it possible for many of the young men who are preparing for the ministry to be on the very campus where they would later enter college, and they could absorb much of the atmosphere which is now received. Instead of taking their classwork in the college buildings, these students would follow the same program (with fewer language courses) in the high school building. Many of them would continue to live in the college dormitory and would also use other college facilities (campus, gymnasium, library, chapel).

The situation also creates a unique opportunity to work in close harmony in the area of administration, since the college Board of Control must necessarily have final authority over all the synodical properties. The Board and the Association have already had several years of experience in this type of co-operation.

OTHER LUTHERAN HIGH SCHOOLS

At no other place in Synod do we find a college located in such favorable relationship to Lutheran high schools in the region. Seven of them are located within a 400 mile radius: Cleveland, Detroit, Fort Wayne, Milwaukee, Racine, Chicago, St. Louis. (See

Exhibit 6, page 176). The combination of having a central location for this high school, the fact that the Fort Wayne Lutheran high school is already on the very campus of the Concordia College, and the fact that the college can make a dormitory and dining room available for boarding students who would otherwise be unable to get their high school training in a Lutheran high school simply offers an ideal combination which can be duplicated nowhere else in the Missouri Synod and which could not be created elsewhere at anything but prohibitive cost.

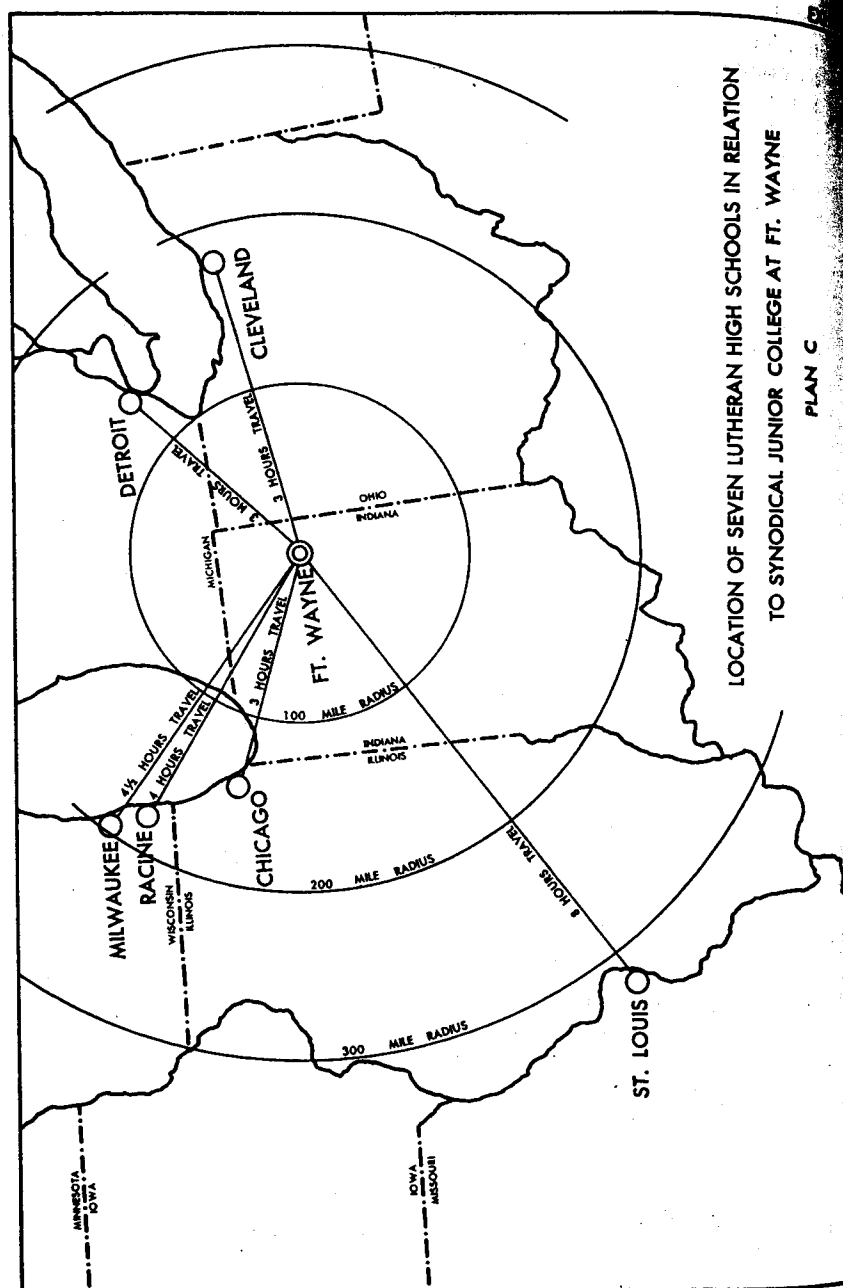
INCREASED PRODUCTION

It should be noted also that the possibility of securing 50 additional ministerial graduates from one two-year college is a procedure which merits the most careful evaluation. If we were to attempt to get this increase of production through a six-year program, it would require a minimum of 350 additional students to fill the six-year arrangement and to ultimately produce the 50 additional graduates annually. At best, this process would involve an operating cost of at least \$100,000 per year. The difference appears dramatically when the problem is analyzed on the basis of current costs:

If the cost of producing a graduate from the preparatory institutions is computed at \$300 per student per year (actually the average cost was higher last year), this would mean that the graduates of the junior college would cost \$600 per student instead of \$1,800 per student as at present. Under present circumstances the average operating cost to Synod of the Fort Wayne institution approximates \$75,000 per year, 250 students being figured at \$300 each. It will readily be seen that in six years this cost would total \$450,000 to produce approximately 210 graduates. Under a junior college plan, if we could assume 200 students at a cost of \$300 per student, the annual operating cost would equal \$60,000 and a total for the six years would equal only \$360,000 but would produce about 500 graduates. If the product can be satisfactory, this arrangement would produce approximately 140% more graduates for approximately 20% lower cost. This is a gross saving. The net would be less by the amount involved in the scholarships paid for Lutheran high school students and costs of any necessary recruitment program.

ADJUSTMENT WILL TAKE TIME

It should be remembered that it will take a minimum of five years to complete the necessary adjustments. Even if the full program could begin in 1951 with the elimination of the freshman high school class, it would be 1955 before the junior college were set up without any high school classes, and it would be 1956 be-



fore the first graduates would be ready. It should be noted also that it will probably not be possible to begin immediately to produce 50 additional graduates, nor is it desirable. The total increase will be required, according to our statistical studies, during the decade 1960-1970, and by that time it appears feasible to set up a junior college at Fort Wayne with 175 students coming into the institution from the various Lutheran high schools which surround it.

In the reduction process it will, of course, be necessary to have due regard for the welfare of staff members who will no longer be required at this institution. Some of the present staff members may not have the necessary academic requirements for junior college teaching or for teacher training work and may prefer to serve in the parish ministry rather than to begin the long process of acquiring the necessary qualifications for accreditation. Such staff members should certainly be continued under the synodical protection until such time when they have made satisfactory transfers to other institutions or to parish work.

COLLEGE CURRICULUM MUST BE CHANGED

As a final adjustment it should be mentioned that the curriculum of the Lutheran high schools should not be expected to furnish students who have the heavy language requirements currently demanded by synodical colleges. It is suggested, therefore, that for the present the Fort Wayne junior college curriculum be the only one that is adjusted so that students from regular high schools may enter without academic penalties. This would mean that the students who enter the college freshman year at Fort Wayne would be required to furnish among their prerequisites two years of Latin and two years of German or their equivalents. The study of Greek would begin in the freshman college year and would concentrate, as soon as possible, on New Testament Greek. An intensive course of Greek instruction would be set up. Additional German would also be required during the junior college work. It is understood that the Fort Wayne faculty, and any necessary consultants, would work out a curriculum under the direction of the Board for Higher Education and that this Board would authorize the introduction of a curriculum which it believes would satisfy the requirements of the experiment.

It should be relatively simple to examine the outcomes of instruction under this curriculum on the basis of actual results achieved by the students who enter St. Louis after this type of training. It is recommended that the Board for Higher Education arrange for such comparative studies of the scholastic records made on the seminary level.

To attempt to apply this scheme wholesale to all our institu-

tions would admittedly be a hazardous proposition. The Board for Higher Education is convinced, however, that an experiment in junior college operation should be undertaken under these controlled circumstances and that the Fort Wayne situation is almost ideally constituted for this very purpose.

2. Portland, Oreg.

The Board for Higher Education recommends that the Portland, Oreg., institution serve as one of the pilot schools for observation of a four-year junior college program (junior and senior high school years; freshman and sophomore college years). Actual introduction of the program to be subject to the prior consent and the request of the local administration. This school would, then, constitute a West Coast experiment in the expansion of an existing academy to a four-year junior college and offer opportunity to observe the effects of gearing an institution to increasingly popular sequences of elementary and secondary education: 6-4-4 and 6-3-3. (For a detailed analysis of this trend, see Exhibit 7, page 180.)

This is a type of arrangement which ought to receive attention and ought to be carefully examined, but not be applied to all of our institutions without careful testing. It may well be that serious recruitment problems would result from such a change, since the freshman year cuts into the middle of a standard type of program. Nevertheless, a rather considerable interest in this type of combination has been evident in American education. There are already 64 four-year junior colleges listed in the standard yearbook of the American Association of Junior Colleges.

For our own purposes this arrangement offers an opportunity to eliminate a high school (operated in Portland for 45 years) and to set up a junior college without operating more than a four-year program.

While the long-term outlook does not indicate that Synod should continue the operation of separate high schools, there is insufficient evidence at this time to justify the reduction of all schools to four-year units, but the opportunity to experiment with this type of unit in selected instances should be grasped. The experiment proposed here would give Portland the stability which comes from the junior college years and would also give Synod an opportunity to see whether or not it can afford to apply such arrangements generally without completely losing the advantages which it now has.

Of course, it would be necessary to develop an appropriate recruitment program to actually determine whether the loss of the freshman and sophomore high school years must necessarily affect the total enrollment at such an institution.

It is recommended further that this college be authorized to enroll male students in pre-teacher training courses. They would, of course, require two years in residence at one of the teacher training colleges in order to qualify for the Bachelor of Science in Education degree. Necessary integration of courses for this arrangement has already been worked out with the Seward Concordia.

It is apparent that increasing numbers of ministerial and male teacher training candidates should be recruited from these rapidly growing areas in the Church if we are to have the manpower which fully understands the background and the environments in which the Lord's work is to be done. After half a century of high school operation, it would seem appropriate to gradually raise the level of educational offerings in a growing area like the Northwest.

Some staff adjustments will be required, but these are not formidable in cost (estimated at \$5,000). If a junior college experiment can be set up for an investment of that size, it certainly seems that the experiment should be undertaken. Assuming the co-operation of the local administration can be secured, only good may be expected from an attempt to observe this educational experiment as it works out in practice over a period of years.

3. Austin, Tex.

The Board for Higher Education proposes to duplicate the Portland arrangements at Austin, Tex. Actual introduction of the program to be subject to the prior consent and request of the local administration. The industrial, educational, and synodical developments in the Southwest are very similar in many respects to developments in the Northwest. In addition, the factor of possible use of the Houston Lutheran high school should be recognized. At present this school actually teaches only the freshman and sophomore high school years, and since a considerable part of the Austin college student body normally comes from the Houston area, it would seem entirely natural that Synod abandon the freshman and sophomore high school years at this institution and concentrate its efforts on the upper level. Many Texas cities are well advanced, also, in the development of the 6-3-3 pattern of elementary and secondary education. This factor should contribute to successful operation of a four-year junior college.

The Austin institution needs an administration building (has none at present), but funds for this purpose have already been allocated under the "Building for Tomorrow" collection. The school must have adequate teaching facilities, in any event, if it is to operate a proper program of ministerial training at any level.

Growth of Various Types of High Schools

Public four-year high schools are gradually being replaced by three-year senior high schools, according to a recent nationwide survey by the United States Office of Education. This fact has important implications for Synod's work on the high school level. As we observe this trend, we must consider the advisability of having synodical schools offer three years or even two years of training on the high school level.

The number of regular four-year high schools decreased by 1,093 from 1938 to 1946. The three-year senior high schools, which are a part of school systems with junior high school facilities, increased by 37.5% according to the survey:

EXHIBIT 7

Type	1938		1946	
	Number	Per Cent of Total	Number	Per Cent of Total
Junior High Schools (Grades 7, 8, 9)	2,372	9.4	2,656	11.0
Senior High Schools (Grades 10, 11, 12)	959	3.8	1,319	5.5
Junior-Senior High Schools (Grades 7 through 12)	6,203	24.5	6,362	26.2
		37.7		42.7
Regular High Schools (Grades 9 through 12)	15,740	62.3	13,844	57.3
TOTAL	25,274	100.0	24,181	100.0

4. Bronxville, N. Y.

The Board for Higher Education also recommends that permission be conveyed to conduct an East Coast experiment in the four-year junior college type of school at Bronxville. Actual initiation of the program would be subject to the request of the local institution and the consent of the Board for Higher Education.

While the Austin and Portland proposals offer an opportunity to study the effects of *expanding an academy* into a four-year junior college, the Bronxville proposal would give an opportunity to study the effects of *contraction of the six-year program* and the effectiveness of a four-year combination in an area where general education is a dominant feature at the junior college level.

5. St. Paul, Minn.

The Board for Higher Education recommends the establishment of a two-year pre-teacher training program as part of the

curriculum at St. Paul. The offerings of this institution would be available to men and women. Women students who receive a two-year college training at St. Paul would be required to complete a minimum of one summer session, with practice teaching, in residence at Seward or at River Forest in order to qualify for a temporary appointment in a Lutheran parochial school; however, the Board for Higher Education strongly recommends that it be authorized and directed to explore, in consultation with the staffs of the two schools involved, the possibility of developing a plan which would make use of the excellent and numerous St. Paul and Minneapolis Lutheran schools in the program of practice teaching, and the Board for Higher Education recommends further that it be authorized to inaugurate such a program if and when a satisfactory procedure is developed. To receive a three-year diploma, of course, would require a full year in residence at one of the teachers' colleges. Male students would require two years in residence at one of the teachers' colleges in order to qualify for the Bachelor of Science in Education degree.

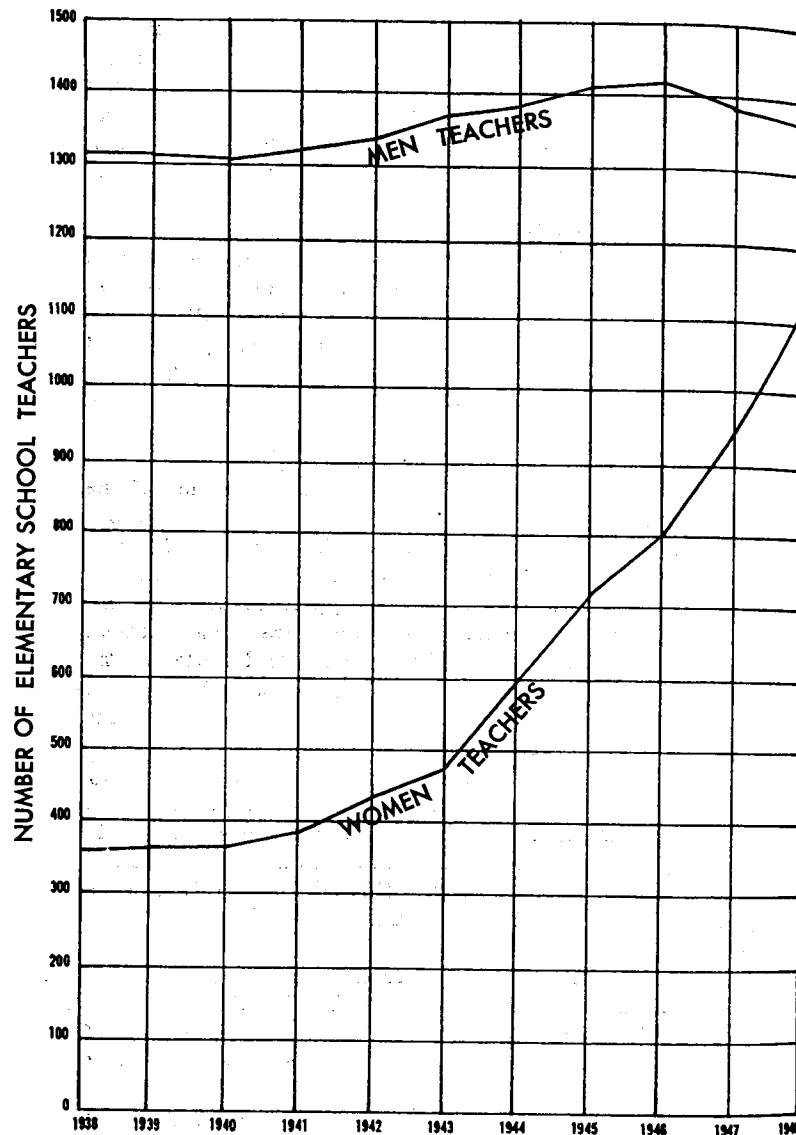
The St. Paul program is proposed in order to secure an appreciably increased volume of, primarily, women pre-teacher training "graduates" at an early date. (For startling evidence of the tremendous growth of the use of women teachers in Synod between 1938 and 1948, see Exhibit 8, page 182.) Since the St. Paul institution is the only synodical institution in which vacant space is now available, the arrangement would appear to be ideal. An entire building, for which remodeling plans were already drawn some years ago, could be converted to a women's dormitory. The very large demand of the Minnesota area for parochial school teachers also makes St. Paul a natural recruiting station for this type of professional student.

Although the school has had some experience with emergency teacher training programs (two summers), it would be planned to establish the new program with the help of the River Forest college. This might mean that a staff member would be transferred to St. Paul in order to serve on the St. Paul college faculty as, possibly, dean of the school of education.

The fact that the St. Paul institution is scheduled to receive a library from the "Building for Tomorrow" collection and a physical education building from the District (memorial building) is another favorable factor. Relationships with the University of Minnesota are also well established. Minor staff and equipment additions would be necessary.

Under these circumstances it appears that the school could absorb an additional 60 to 70 students, could set up the program and operate it with a minimum of disruption of the present six-year program for ministerial students.

NUMBER OF MEN AND WOMEN TEACHERS



THE LUTHERAN CHURCH—MISSOURI SYNOD
COLLEGE AND SEMINARY REORGANIZATION—1950

6. Oakland, Calif.

In order to recognize the need for teacher training on the West Coast as well as on the East Coast and to supply at least a part of the rather extensive demand in this rapidly developing area of church work, the Board for Higher Education recommends the establishment of a two-year pre-teacher training program as part of the curriculum at Oakland. These offerings would be made available to men and women and would be undertaken under the general direction of the Seward institution. Women students who receive a two-year college training at Oakland would be required to complete a minimum of one summer, with practice teaching, in residence at Seward or at River Forest in order to qualify for a temporary appointment in a Lutheran parochial school and would need, of course, an additional year in residence to qualify for the three-year diploma. Men students would be required to complete two years in residence at one of the teachers' colleges for the Bachelor of Science degree.

The need to produce men and women graduates who will be inclined to return to the West Coast is evident. At the same time the distance to existing synodical teacher training colleges is a real barrier to recruitment in the far West. The Board feels that the establishment of these teacher training outposts on the East Coast and on the West Coast is strongly indicated by current developments in our Church and that it would involve a serious oversight and loss of opportunity if arrangements were not made at this time to initiate such programs in our available facilities in New York and California. While neither one of these programs would produce a large volume of teachers immediately, the gradual increase in the number of candidates would fit perfectly into the developments in the areas which are being served.

A small appropriation for a recruitment program would, of course, be necessary, music equipment would be required, and some staff additions would be indicated. The co-ordination of the curricula has already been worked out and appears entirely feasible.

7. Winfield, Kans.

At this institution the Board for Higher Education recommends the continuation of the present terminal teacher training courses for women only. The school is at present (beginning in 1951—supplied 37 in 1950) in a position to supply approximately 50 graduates annually. If the need for additional volume of women teacher training graduates continues, it is recommended that production be stepped up to 75 graduates annually.

These women teachers are equipped to enter the work on

the basis of a two-year teacher training program plus practice teaching. The State of Kansas issues certificates on this basis and has approved St. John's College for such a program. The school has more than 30 years' experience in this work.

In the event that it should become desirable to reduce the volume of teacher candidates, it is suggested that the Winfield college be returned to a pre-teacher training status and that the graduates be required to complete (at Seward or River Forest) the work indicated under the recommendations for Oakland, for St. Paul, and for Bronxville. We recommend that Synod's Board for Higher Education be authorized to undertake such adjustments if conditions warrant the action.

All placement policies, of course, for the terminal program at Winfield, Kans., would conform to the existing or revised regulations which Synod has for the placement of teacher candidates.

St. John's at Winfield would then be the only other synodical institution (besides River Forest and Seward) which would offer a terminal program in teacher training.

8. Milwaukee, Wis.

9. Concordia, Mo.

With regard to the institutions at Milwaukee, Wis., and at Concordia, Mo., the Board for Higher Education recommends that no adjustments be undertaken at this time, but that they continue their six-year program and curriculum substantially as they are now being conducted. The experimentation on the various campuses may indicate that the institutions should make later adjustments, but for the present it is felt that they should be continued without change.

At these institutions, and at all others, the high school departments will continue their present emphasis on recruitment and training of prospective teacher candidates.

10. Edmonton, Alberta

This is Synod's only Canadian school. Its development requires full recognition of the fact that it represents special objectives and that it should not automatically be assumed to require identical arrangements as these are applied to other colleges. At present this school operates a five-year program and is fully accredited to the Provincial University located in Edmonton. All staff members have the required permanent teaching certificates.

By the grace of God the school is extremely well located in the center of one of Canada's most active expansions. Enrollment is at overcapacity, an energetic and well-planned campaign for expansion funds is in progress at this writing, and Synod and the

Board for Higher Education have approved the expansion plans. The Board for Higher Education recommends that the local funds gathered for construction be supplemented by Synod so that the indicated construction may be undertaken according to plan. An additional recommendation relating to the possible need to consider placing seminary facilities at this location is detailed in the section entitled "Recommended for Further Study and Future Action."

Recommended for Further Study and Future Action

1. Valparaiso University

The Board for Higher Education recommends that Synod explore the possibility of making satisfactory arrangements to secure any additional women teacher candidates required through agreements with Valparaiso University. This would involve establishment of fixed criteria for qualified teachers, participation in the selection and appointment of teaching personnel, and fixed placement policies.

2. "Teaching Order"

The Board for Higher Education recommends that consideration be given to the possibility of encouraging the establishment of a teaching order similar to the Lutheran Deaconess movement within the Church.

This recommendation is made because your Board is experiencing grave concern over the future of the parochial school, and we are deeply conscious of the social pressures which continue to exert increasingly strong influence toward making higher living standards necessary and toward expanding the economic requirements of all of Synod's professional workers. Such pressure comes not only from the world, but also from our own congregations as groups and from the individual members.

Under these circumstances there is indicated a very gradual but firm pressure to reduce the costs usually connected with the operation of a parochial school. Much consideration was given, therefore, to the possibility of setting up some type of teaching order for women and to training persons for service of that type. As the Board envisions it, such an order would not be sponsored directly by Synod, but could result from consecrated individual leadership similar to that which originated and is now leading the deaconess movement in our Church. It may even be possible to develop such an arrangement to a point where community living would become possible through the construction and operation of a central home for such trained teachers in our larger Lutheran communities. If properly set up, such a plan could lead to significant efficiency gains and financial savings particularly in larger

centers such as St. Louis, Cleveland, Chicago, Milwaukee, St. Paul, Fort Wayne, and in other areas which have numerous schools and could thus make a major contribution to the preservation of this important adjunct of the Church's work. Since the professional teachers would agree to devote themselves exclusively to this work and would serve on both the elementary and secondary levels, supplying a very considerable portion of the staffs of our schools in large, urban areas, they would certainly be making a great contribution toward the future welfare of our Church.

It may well be that our present deaconess program could be expanded to include such service and that a series of chapter houses for community living could be developed.

The Board realizes that this proposal may not be ready for adoption, but cannot let this opportunity pass to point out the inherent possibilities and advantages of such a plan and to indicate at this time that eventually the entire proposal may become inevitable if the parochial school is to be preserved in our complex and expensive society.

3. Chicago, Ill.

The Board for Higher Education recommends that Synod explore the possibility of establishing a graduate school of theology or an extension center or a summer school in the Chicago area. It is recognized that the establishment of a successful graduate school involves grave difficulties and that an experienced faculty and an adequate library are absolute requirements. Under these circumstances it is felt that authority should be conveyed to the Board for Higher Education to study the possibility of using either synodical or other educational facilities in the Chicago area and of using seminary personnel for the teaching tasks. It may well be that no more than an extension center could be established, but the urgent necessity of seminary facilities in the area indicates the desirability of beginning early studies of the problem.

4. Edmonton, Alberta

We recommend also that consideration be given to the possibility of establishing, and the need for, a small seminary on the Edmonton campus at some future date. This proposal would be designed to meet the specialized needs of the rapidly expanding western Canadian Districts and would tend to minimize losses to the United States. At present 30% of the Canadian boys who graduate from Edmonton end up in United States parishes. The program offerings might well be similar to those now offered at Springfield.

The conditions obtaining in the western Canadian areas would make it appear to be desirable to give early attention to this prob-

lem and to make use, if possible, of the excellent recruitment and physical plant possibilities which are available on Synod's Edmonton campus.

For chart showing all detail of distribution proposed in Plan C, see Exhibit 9, page 188.

Cost of Reorganization

Since the reorganization plans are designed to give some immediate relief from the teacher shortage and to permit the inauguration of experiments to determine whether the indicated adjustments could prove valuable by producing a larger future volume of ministerial candidates, it will be plain that the proposals will lose their value to Synod if action on them is delayed for several years. Accordingly, the Board is recommending (in a later section of this report) that funds to cover this section be appropriated from Synod's current reserves and refunded when collected offerings become available.

Some of these reorganization costs are not immediately urgent. The construction involved has been requested by the respective institution involved. These sums are listed, with others, in the chart showing requests under *Handbook* Paragraph 6.147 (Section C of this report). The remaining costs, covering adjustments which should be undertaken immediately, amount to approximately \$270,000. These are detailed in the column headed "Reorganization Costs" in the chart covering requests under *Handbook* Section 6.147 (Section C of this report).

Institutions involved in these urgent reorganization costs are St. Louis, Fort Wayne, Oakland, and St. Paul.

Enabling Resolution

The Board for Higher Education *recommends*:

1. That Synod convey to its Board for Higher Education whatever authority is required to execute the reorganization recommendations or any sections of them which are adopted by the convention.
2. That the Fiscal Conference be instructed to recognize the items of administration, staff, operation, equipment, and miscellaneous requirements involved in the plan as legitimate classifications in Synod's budget for higher education.
3. That matters involving major construction of buildings or the purchase or lease of land be undertaken only with the consent of the Board of Directors.
4. That the Board of Directors be instructed to make available the funds required by projects which classify under paragraph C.

THE LUTHERAN CHURCH — MISSOURI SYNOD
COLLEGE & SEMINARY REORGANIZATION
PLAN "C"

BOARD FOR HIGHER EDUCATION
FEB., 1930

LOCATION OF INSTITUTION	NUMBER OF YEARS	TYPE OF STUDENT		MINISTERIAL TRAINING							TEACHER TRAINING					NOTES..		
				HIGH SCHOOL		COLLEGE SEMINARY			JUNIOR COLLEGE		SENIOR COLLEGE							
		M	F	FR. SOPH.	JR. SOPH.	FR. SOPH.	JR. SOPH.	POST GRAD.	HIGH SCHOOL	JUNIOR COLLEGE	2 YEAR COLLEGE	SENIOR COLLEGE	GRAD SCHOOL					
AUSTIN	4	✓		✓	✓	✓	✓	✓	✓	✓				(A)				(A) FOUR YEAR JUNIOR COLLEGES TO BE ESTABLISHED WITH CONSENT OF LOCAL ADMINISTRATION AND THE CONSTITUENT DISTRICTS.
BRONXVILLE	4	✓	✓	✓	✓	✓	✓		✓									(B) AVAILABLE THROUGH LUTHERAN HIGH SCHOOLS LOCATED AT— DETROIT, FT. WAYNE, CLEVELAND, CHICAGO, MILWAUKEE, RACINE AND ST. LOUIS.
CONCORDIA	6	✓		✓	✓	✓	✓		✓									(C) SUPPLEMENTARY SOURCE OF SUPPLY.
EDMONTON	5	✓	✓	3 YRS.	✓	✓	✓	FUL	✓									(D) CONSIDER FOR SUMMER SCHOOL IN SEMINARY AND GRADUATE WORK.
FT. WAYNE	2	✓		(B)	✓	✓	✓		✓									FUL; FUTURE DEVELOPMENT.
MILWAUKEE	6	✓	✓	✓	✓	✓	✓		✓									
OAKLAND	6	✓	✓	✓	✓	✓	✓		✓									
PORTLAND	4	✓		✓	✓	✓	(A)		✓					(A)				
ST. PAUL	6	✓	✓	✓	✓	✓	✓		✓					✓				
WINFIELD	6	✓	✓	✓	✓	✓	✓		✓					✓				
SENIOR COLLEGE	2	✓						✓										
ST. LOUIS	3	✓						✓										
SPRINGFIELD	5	✓					✓		✓									
RIVER FOREST	4	✓	✓											✓				
SEWARD	8	✓	✓											✓				
VALPARAISO	(C) 2	✓	✓											✓				
CHICAGO									(D)									

EXHIBIT 9

Section B. The Senior College

Much consideration has been given to the question of whether there is an absolute need for a senior college program in the process of training Lutheran ministers. After studying many factors over a period of the past five years the Board is still convinced that Synod was entirely correct when the Centennial Convention resolved to progress toward giving its ministers full college training.

During the past 50 years there has been a decided change in the educational climate of our Church. This must be assumed on the basis of the fact that a change of tremendous importance has occurred in the environment in which our Church is located and performs its main work: the U. S. A. In our country the increase in the number of men and women attending colleges and universities has been so rapid that those who have lived through the period have scarcely understood its meaning. A mere recital of the figures is impressive enough, but that does not really indicate the significance of the revolutionary change which is involved or the tremendous effect which widespread higher education will have on our Synod.

A quick look at the figures indicates that in 1900 the total college population of the nation was 238,000. Already, however, it had begun to grow more rapidly than the census. By 1920 more than twice as many youth were seeking higher education, a total of 598,000. In 1930 this number had grown to 1,100,000, an almost 100% increase in a single decade. This was followed by the great depression, but the colleges and universities continued to grow, with the result that there was a college population of 1,494,000 in 1940. Today the full impact of the war plans which were laid to take care of the youth who had gone to war instead of going to school is being felt; we now have a total of 2,400,000 in the colleges and universities of our land.

Thus the college population increased almost 1,000% between 1900 and 1948, while the census showed an increase of only about 100%. In other words, whereas the percentage of American youth aged 18 to 21 enrolled in college in 1900 was 4.01, it was nearing 20% by 1948. According to the most conservative estimates, 3,000,000 of our youth will be attending colleges and universities by 1960.

The full meaning of these figures for our Church and for our work in training ministers for our congregations is difficult to define, but it seems certain that a continuation of the accelerating rate at which our Synod is concentrating its missionary efforts on the general American public will automatically involve the enrollment of steadily increasing numbers of college-trained men and women in the membership lists of our congregations. Effec-

tive leadership in these congregations will require a high degree of college training.

The evidence contained in the files of the Rev. R. W. Hahn, executive secretary of the Student Service Commission of our Church, makes it entirely clear that the educational progress of our present membership parallels that of the general American public. Note the following comparative figures for the last five years alone and see clearly that the number of our own Lutheran students in public universities has increased almost 200% in the last five years:

1944-45	6,029	1947-48	15,138
1945-46	8,008	1948-49	16,065
1946-47	14,016		

It is only natural to conclude that the longer our Church works in the American scene, the more necessary it becomes for us to approach the national educational patterns which influence the American public so that our workers will be well equipped to understand the environment in which they do their work and that they will be qualified to lead the majority of the parishioners who are in their charge. This requires that we make progress toward shifting our professional education from the high school to the college level and that we provide for full offerings on the college level. It is not possible to establish a full senior college immediately, but it is possible and necessary to conclude the necessary preliminary adjustments now so that the stage is set for progress toward the objective. Policies established today will achieve no significant outcomes for a period of ten years.

Having, therefore, a clear sense of the direction in which we must go, a conviction that our need is real, and the mathematical evidence that immediate action is required to achieve desirable results a decade hence, there remains the need for a decision on initiating a program which will eventually lead us to the desired goals.

Definition and Curricular Aims of the Senior College

In its Centennial Convention, Synod instructed the Board for Higher Education to proceed with studies and plans for the introduction of the senior college. The convention resolved: "That Synod establish a senior college as an additional unit in the professional training of ministerial students. (The term senior college is understood to designate the academic level of the junior and senior years of the standard American college.)" In addition, the convention decided that the present system of colleges should be retained, but that the changes necessary in the present junior college program to achieve complete articulation and integration of the two divisions are authorized.

With regard to the integration involved, the resolution states further: "That the curriculum of the present junior college and the proposed senior college be completely articulated and integrated and that the same degree of co-ordination be established between the entire college program and the program at the seminary."

Finally, it was specifically decided that upon completion of these studies the Board is directed to formulate plans for the location, organization, curriculum, and physical plant of the senior college and to submit these preliminary plans, together with its recommendations, to the synodical convention of 1950.

Since it is necessary to know the nature and the aim of a project before one can have an intelligent concept of its desirability or worth, we present, first, a preliminary outline of the aims and the principal areas of subject matter in terms of which a senior college curriculum might be constructed.

Some more or less concrete, though tentative, conception of the aims and content of such a curriculum is indispensable, also, for an estimate of the physical and the administrative organization which a senior college might require. The content of the curriculum must, of course, be controlled chiefly by its aims or objectives. The curriculum which is finally adopted must, therefore, emerge from a juncture of a number of points of view and must be the product, not of one, but of a group of minds.

A clear definition of the sense in which the terms "senior college" and "curriculum" are used in this outline appears to be desirable. The term "senior college" is here used to mean simply the third and fourth years of a four-year college program, without any reference whatever to any plan of organization involving either the separation or the consolidation of the first two and the last two years of the four-year sequence. The term "curriculum" is used to mean a group of educational functions, identified and classified by more or less accurate titles of instructional subject matter, and organized (i. e., selected and related) to form a co-ordinated means for the achievement of certain educational aims or objectives.

Basic Assumptions

A statement of the aims and, consequently, of the content of a senior college curriculum is conditioned, unavoidably, by the assumptions which underlie such a statement. The present outline is based upon the following assumptions:

1. That the introduction of a senior college arrangement will be accompanied by the withdrawal of one year from the present four-year seminary course and that the displaced

seminary curriculum content will largely be transferred to the senior college program.

2. That the contracted seminary curriculum will be almost wholly professional in purpose and content and that it will incorporate no concession to any occupational aim other than the ministry.
3. That it will be demanded of all students who wish to enter the seminary that they adequately possess the spiritual and personality development as well as the technical and intellectual apparatus which are necessary for a high level of professional training toward the single occupational aim of serving God in the ministry.
4. That all of the objectives of the four years of a senior college curriculum, whatever these objectives may be, must converge exclusively upon a single aim, which is to equip young men, as indicated above, for the seminary course; and that the senior college curriculum shall not be diluted or qualified or elaborated by the introduction of any subject matter whose purpose is extraneous to the central purpose of the program.
5. That, consequently, the senior college will not at all be regarded as the upper division of a liberal arts program, and that the senior college, however it may be organized, will never be confused with the concept of a university; that, in other words, it will be and remain wholly an instrumentality of preparation only for admission to the seminary and through the latter for entrance into the work of the holy ministry.
6. That, in view of the foregoing, the senior college curriculum must be a single curriculum consisting chiefly of prescribed courses and offering only a limited opportunity for election, principally in minor fields.
7. That students will not be permitted to select their minor fields for the purpose of merely satisfying their personal interests, but that they will be expected, under guidance, to regard their interests and capacities as indices of possible specialized usefulness in the Church after an adequate period of ministerial experience.
8. That, while it must be acknowledged that a small though significant percentage of seminary students will ultimately be drawn into special forms of church service, this possibility will not materially influence any student's course of study either in the college or in the seminary; and that, to the extent that additional special training proves subse-

quently to be necessary for, or desired by, the student, it will be secured chiefly in either the Lutheran University or in secular institutions.

9. That the curriculum will be regarded as only one of the essential instrumentalities of education in the senior college and that adequate non- or extra-curriculum means for education will be provided and that these will, in practice, be accorded their necessary position of importance as conditioning influences.

Suggested Aims

It should be emphasized that the aims which are suggested below are not the objectives of a senior college, but only the objectives of that part of a senior college which is its curriculum.

1. Since the training of a minister is the training of a man whose chief instrument of work will be the Word, and since the dominant purpose of a seminary training must be to generate aptness in the use of the Word, a principal aim of a senior college undoubtedly must be to expand the student's knowledge of the Word and to intensify and deepen his personal acceptance of Revelation as the efficient principle of first importance in his own life.
2. Since the work of a minister is always a work upon human beings, he must thoroughly understand man. While the Scriptures disclose certain fundamental characteristics of man which are universal and which are not conditioned by time and by place, they do not disclose all of man's characteristics, and they do not fully reveal the characteristics of current man. To gain this latter understanding of men, it becomes necessary to observe him, not alone as a product of heredity, but also and importantly as the product of a dynamic social environment. It follows, therefore, that the senior college curriculum must give the student a rather comprehensive training in the sciences of society and some training in the science of psychology.
3. Since the minister will necessarily work within the organization of the Church, he must understand his Church, not only in terms of its current structure and functioning, but also in terms of its own historical development and in terms of its relation to the history of Christendom. Since, moreover, the present seminary curriculum devotes a very large amount of time to the field of church history, it appears to be desirable to incorporate some attention to this area in the senior college curriculum.
4. Since language skills are exceedingly important both for the

learning and for the transmission of the Word, it is indispensable that the senior college curriculum yield a high degree of competence in the use of the English language and a working competence in certain ancient and classical languages and in modern German.

5. Since religion, whether as something to be learned or as something to be taught, is a system of ideas, and since it is a system of ideas which must exist, not in a vacuum, but in relation to other ideas, and since its ideas and its relationships to other ideas can be comprehended, not by the peripheral organs of sense, but only by the thought processes of the mind, it appears necessary that the senior college curriculum provide at least a reasonable foundation in philosophy.
6. Since the minister is, of course, a teacher, and since he may have a responsibility for other teachers, it is proper that the curriculum provide a basic appreciation of education, at least from the historical point of view.
7. Since the individual differences of students are natural, in the sense of being created, and since these differences place the individual differently in the social organism in view of which they were created, it is necessary not only to recognize differences in aptitudes and interests, but also to encourage some development along different paths of competence. Since all of these paths must, however, lie within the general area of the ministry, it does not appear to be desirable in the senior college to place more than incidental emphasis upon the pursuit of studies calculated to develop differentiating competences or to provide more than a limited range of opportunity for curriculum differentiation. Furthermore, economic as well as educational considerations virtually compel Synod to confine the elective possibilities of senior college curriculum to an extension of only a few of those fields of subject matter which in some measure are already included in the curriculum as required fields.

If Synod finds it possible to approve these basic assumptions and aims, then the Board will be prepared to construct a senior college curriculum on the basis of such approval.

Spiritual Growth: a Major Function of the Senior College

Since the senior college has been authorized by Synod as an additional unit in its ministerial training program, it must be assumed that the senior college will not at all be regarded as the

upper division of a liberal arts program and that the senior college, however it may be organized, is not to be confused with the concept of a university. In other words, the synodical senior college will be and remain wholly and exclusively an instrumentality of preparation for admission to the theological seminary and, through the latter, for entrance into the work of the holy ministry in The Lutheran Church—Missouri Synod.

It will be perfectly clear that several additional years of training in subject matter can do little to improve the quality of our ministerial training, for such additional schooling can only impart information and skills while expanding the student's mental capacity and maturity. The primary and lasting advantage, then, which the Church may properly hope to gain from the additional expense of operating the college and from the added time which the student spends in training lies in the area of more highly developed spiritual strength and sensitivity.

It is conceivable that a consecrated man may serve his Lord in the Church without a high degree of specialized intellectual and technical accomplishment, but it is not true that satisfactory service can be rendered without the requisite spiritual development. Our theological seminaries should certainly demand, therefore, of all students who wish to enter these schools that they possess, first of all, an adequate spiritual and a satisfactory personality development. We are assuming, of course, the technical and intellectual apparatus which is necessary for a high level of professional production as an *a-priori* prerequisite for matriculation at the seminaries.

The attainment of such spiritual objectives in the senior college will require a specific program which focuses particularly on the extracurricular and co-curricular areas of activity. In a Lutheran college there is only one effective approach through which such a program may conceivably be expected to yield the desired results: the regular and effective use of the means of grace.

It is perfectly true that an educational institution differs from a local parish in that it is not a congregation in the Scriptural sense of the word. The means of grace, however, are the distinctive Lutheran approach to the problem of the individual human soul and its spiritual development, and for that reason they should constitute the center of attention in the designing of any program for the development of our ministerial students' spiritual life. In the use of the means of grace, of course, the Word is paramount and should be central in any program which is finally proposed and adopted.

It should be observed also, that to be distinctively Lutheran,

it will be necessary to observe in all the areas of life at the school the important and valid distinction between the Law and the Gospel. This distinction is particularly valuable in the special areas of guidance counseling and in discipline.

Spiritual Maturity Is Essential

It is the clear testimony of the Scriptures that God wants those whom He calls to the work of the holy ministry to be singularly qualified for their supremely important task of teaching and preaching the divine will. He expects them thoroughly to know and sincerely to believe His revealed truths; to be able to accurately distinguish divine truth from human error; and plainly to manifest their Christian faith in an exemplary and highly spiritual life. If we are to have the depth of personal conviction based upon absolute faith, and if we are to achieve exceptional consecration to the divine will as well as spiritual vigor, vision, and maturity, then it is only reasonable that we apply the God-given means to these ends throughout the training of those who will serve as ambassadors of the Lord.

It must be acknowledged, of course, that God has blessed our Church with a host of consecrated ministers, but it must be admitted that marked spiritual growth has come to many only after they have been repeatedly confronted with the evidence of the power of the Word in the practical work of the ministry. All will agree that much of our present effort to develop the students spiritually leaves much to be desired in the effect achieved. In order to attempt some improvement of these measures and results, it is proposed that at the senior college level this almost complete absence of a carefully prepared program for consciously and methodically striving to achieve spiritual growth shall be supplied.

In conclusion, it should be said again that the successful completion of such a program will depend, of course, entirely upon the blessing which God places upon the laborers involved and the tasks performed. One need hardly add in this connection that strenuous efforts must be made, throughout the program, to guard against pietism and pharisaism, so that the real Lutheran emphasis on faith, justification, and sanctification as pure gifts of God may not be violated.

We are aware also of the absolute need for the most careful selection of administration and staff members for such an institution. In fact, it may well become necessary to set up brief special training programs for staff members under the auspices of the Board for Higher Education, and it may be necessary, further, to inaugurate the entire senior college project under the direct supervision of the Board so that the basic spiritual objectives of the

college may not be obscured. Certain it is that no real results may be expected unless every professor and every member of the administrative staff is in thorough and complete sympathy with the view that the spiritual growth of the students is the primary objective of the college. Technical educational competence of staff members must, of course, be taken for granted, and for that reason such qualities are not discussed here.

If the senior college can make a significant contribution toward creating in our students an awareness of the complete relevance of the divine will to all aspects of the student's life, a positive attitude of cheerful obedience to the will of God as a normal and necessary expression of Christian faith, and a feeling of need for daily spiritual meditation and reflection as personal communication with his God, then all the labor and expense which the senior college will entail will result, under the blessing of God, in incalculable benefits for the Kingdom of God on earth.

Accreditation

Our investigations show that an institution of this type would not be handicapped in the matter of seeking accreditation merely because it has only the two years of an accepted senior college. Nor would the fact that this senior college might accept the majority of its students from unaccredited junior colleges in itself be a significant factor in the question of accreditation.

On the other hand, the fact that the institution would be very largely professional might place it outside of the jurisdiction of the North Central Association of Colleges and Secondary Schools (the accrediting agency in the Middle West).

In March, 1949, the North Central Association resolved not to accredit strictly professional schools, and, while it is not entirely clear on its own ruling, it has interpreted this to mean that it should examine all colleges and universities which are offering a program which includes courses in all or most of the general education fields, even though the institution itself might have a highly specialized purpose.

We quote the following from a letter of Manning M. Pattillo, Jr., assistant secretary of the Commission on Colleges and Universities of the North Central Association of Colleges and Secondary Schools:

"The North Central Association does not have regulations governing the acceptance of credits for admission or by transfer from secondary or higher institutions. This means that a member institution or an institution seeking membership in the Association is not required to accept students only from accredited institutions. The important consideration is that the admissions policy of a college be consistent with its purposes and the kind of curriculum offered. The acceptance by a senior college of large numbers of

students from unaccredited junior colleges would not reflect unfavorably upon the senior college, so far as this Association is concerned, provided the admissions policy supplied the senior college with students whose preparation was appropriate to the program upon which they were embarking in the senior institution.

"The present policy with respect to the eligibility for accreditation of institutions having highly specialized purposes is not clear-cut, and I cannot predict with certainty how this policy would affect a senior college of the type you are considering. As matters stand at the present time, however, I believe the Board of Review would be willing to accept the application of such a college, if that college were offering a program that included courses in all or most of the following fields: the fine arts, the biological sciences, social sciences, languages and literature, philosophy and related subjects, and the physical sciences. I believe the Board would take the position that general education was a 'major function' of such a college and that the college would be eligible to apply for accreditation, even though the two-year unit were preparing men primarily for theological seminaries. . . . The mere fact of a two-year senior college with a limited number of majors would not affect eligibility, nor would it create insuperable difficulties in arranging a fair examination for the institution."

The Board for Higher Education is aware of many factors which make it desirable (and, in the case of the teachers' colleges, mandatory) to seek regional accreditation for our colleges. We are aware, also, of the immense values inherent in the broad educational experience which the regional accrediting agencies can make available for our use. However, the Board is prepared to keep clearly in view that the direct, primary, and unalterable objective of our educational institutions must be the training of professional workers to satisfy the needs of the Church. The Board certainly intends to continue its earnest efforts toward accreditation of all synodical colleges and seminaries, but in supervising the organization and establishment of the senior college it cannot see its way clear to defer to the demands of secular accrediting agencies in any matter which might militate against achievement of the objectives defined by the Church for this pre-professional school.

The Senior College Curriculum

The construction of a suitable curriculum for the senior college involves a technical project which cannot be undertaken hastily. The dominant consideration by which the construction of such a curriculum must be guided and from which its construction cannot be permitted to deviate is, of course, the needs of students who are being prepared only for the theological seminary with service in the parish ministry as the exclusive immediate goal after the completion of the seminary training.

Although it is not difficult to identify certain broad areas of

study which must be included in the curriculum, it should frankly be acknowledged that a detailed determination of the precise courses which the curriculum should embrace and a judgment about the degree of flexibility which it should exhibit are matters which cannot be settled by means of any fixed rules. These are problems which invite a wide variety of personal opinion which should be solicited and carefully weighed in order to arrive at a workable and acceptable outline of studies.

At present it is impossible to go beyond the highly preliminary step of indicating that the student in the senior college will need instruction which will enable him to achieve additional competence in the following three principal directions:

1. A wider and a better understanding of the Word of God and a deeper consecration to its Gospel, and by it to its Law, for the sake of Christ, the Savior.
2. A wider and deeper understanding of man in society, for whom the Word is intended.
3. The cultivation of knowledge, skills, and attitudes which will facilitate his competence in bringing together the Word and man.

Beyond this the senior college curriculum must not go. But toward these purposes the curriculum might well make provision for such fields of study as the following:

Religion	Hebrew	Philosophy
Church History	German	Education
Latin	Social Sciences	Psychology
Greek	English and Literature	

Somewhat later in this report, the Board for Higher Education presents a specific recommendation covering the method of developing the senior college curriculum.

Basic Principles of Organization and Control

It is recommended that the establishment of the senior college be undertaken with the expectation that its own internal organization as well as its relationships to the various control agencies of Synod will conform substantially to the general pattern of organization and control which characterizes the other educational institutions of Synod and, of course, to the laws and regulations of Synod.

While it is to be anticipated that the internal organization of the senior college must, to some extent, unfold with its developing needs and experiences, the principal features of organization should nevertheless be defined in a carefully prepared plan. This plan should make explicit provision for the performance of those

functions which are necessary for the achievement of the particular objectives which determine the distinctive meaning and purpose of this institution.

It is recommended, therefore, that the following basic plan of organization be approved as the one which should be established as rapidly as circumstances permit:

Administrative Organization

1. The President

It is proposed that the administrative functions of the President conform with those enumerated in Section 6.91 of the *Handbook*. It is further recommended:

- A. That at least during the early years of the senior college he be clothed with the authority of, and be charged with the responsibility commonly attached to, a Dean of the Faculty. As such, it should be understood that he, with the advice and counsel of those members of his faculty who have professorial rank, possesses final authority for the assignment of all faculty members to their teaching and extracurricular duties, within the broad provisions of their respective calls or appointments.
- B. That he be designated explicitly as the administrative head of all functions of the senior college, to whom all members of the faculty and the administrative staff and of all non-instructional functions are ultimately responsible in a terminal sense.
- C. That the President of this new institution be expected to possess the administrative comprehension, skill, and experience, the educational competence, and the sympathetic understanding of the synodically defined objectives of the senior college which will enable him with reasonable success to guide the initiation of this institution to a rapid achievement of its intended place in the educational system of Synod. He shall, of course, be called to his office.

2. The Dean of Students

It is recommended that he be charged with the duties usually associated with this office and that, in addition and under the direction of the President, he consider it to be a primary responsibility of his office to foster by suitable means and methods, first, the spiritual development of all students, but also their social and intellectual growth. His teaching activity should not be in excess of one quarter of the classroom hours normally expected of a full-time faculty member, preferably in the field of religion. Moreover, his institutional work should not be permitted to suffer from

the invasion of any significant amount of synodical or congregational or other claims upon his time and energy. He shall be responsible directly to the President in all matters and shall be a called member of the staff.

3. The Registrar

Since the senior college will not at any time assume the characteristics of a university, and since its curricular organization will be relatively prescriptive, it is not anticipated that the work of the Registrar will demand more than one half of the time of any reasonably competent person. It is recommended, therefore, that this office be filled by an elected or appointed faculty member who will divide his time between teaching and registration. He shall be responsible directly to the President in all matters.

4. The Business Manager

It is recommended that the incumbent of this office be charged with the responsibility of supervising the maintenance of the institutional plant, the operation of kitchens, dining halls, and all other service functions; the purchase of supplies and equipment for all instructional, laboratory, library, administrative, and plant functions; the collection of all fees for transmission to the Treasurer; the maintenance of adequate records of account as prescribed by the Board for Higher Education and subject to the audit of the Auditor of Synod; and for any related duties which may be assigned to him by the President. He shall be responsible directly to the President in all matters, except those which are explicitly in the province of the Treasurer. He shall be an appointed member of the staff.

5. The Librarian

Because it would be particularly important that the library of the senior college be initiated in a thoroughly competent and orderly manner, it is recommended that the office of Librarian be established, at least at the outset, as a full-time office, to be filled by a trained Lutheran librarian able to appreciate and intelligently to serve the bibliographical needs of the institution. The Librarian may be appointed or called as circumstances suggest. He shall be expected to consult with, and to receive recommendations from, the faculty, but shall be responsible directly to the President in all matters.

The Instructional Staff

This critically important sector of the organization of the senior college cannot possibly be planned in a completely definitive manner until the details of the senior college curriculum have been fully developed. Nevertheless it is feasible to anticipate the

approximate size of the faculty and to indicate certain major classification of the teaching staff.

It is expected that the senior college, when it attains its full enrollment of about 380 students, will require a faculty of not less than twenty full-time men, in addition to the administrative officials already proposed. It is considered probable that a teaching faculty of at least eight full-time men will be required in the first year of operation and a total of at least fifteen in the second year of operation. Not all of these need be called; some may be appointed to instructorships. Since the exact faculty needs of the senior college cannot now be stated, either as to quantity or as to kind, it appears to be inescapable that those who will be charged with the responsibility of assembling the faculty, be given reasonable latitude in the exercise of their powers for a moderate period of time. Consequently it is recommended that Synod approve the following plan:

1. The calling, by the subsequently designated agency and under the conditions recited later in this section, of not more than five men to the faculty of the senior college and the appointment of not more than five full-time men for the first year of operation; and the appointment, if necessary, of not more than three assistants in addition to the full-time called and appointed men.
2. The addition to the teaching staff, for the second year of operation, of a number of faculty members not in excess of the numbers specified for the first year of operation, but only to the extent that the needs of the senior college economically justify the additions.
3. The further addition, if necessary, of not more than three called men for the third year of operation, if the synodical convention does not occur in the same year as the one in which the official closing date of the second year of operation occurs.
4. The calling of all men who are called for service in the first and second years of operation, to the initial rank of Associate Professor, and the deferment of any advances in rank and of any calls to a full professorship until after the second year of operation.

Service Staff

It is impossible to indicate at this time what numbers and kinds of service personnel may be needed for maintenance, food preparation, and other duties. It can be estimated, however, that two full-time clerical assistants will be required by the administrative staff during the first two years of operation, and authority for the engagement of these, as needed, is suggested.

Control Arrangements and Procedures

As rapidly as possible the control of the senior college should be brought into conformity with the theory and the practice of control which is characteristically applied to all of Synod's educational institutions. It must be acknowledged, however, that for practical reasons these conventional control arrangements must in this particular case be applied gradually and that they can be brought into conformity with the general pattern only after a brief interim period during which a modified control procedure must be observed.

The senior college is to be a new ingredient in Synod's educational system; and it is to be one which must be inserted, not at the beginning of the educational process, but at its upper levels. Moreover, the introduction and successful initiation of a senior college and the effective integration of its functions with the existing educational levels which precede and follow it, constitute a venture with which Synod has had no experience and which demands an unusual amount of technical competence.

Finally, and most important, the whole value of the senior college will depend upon the extent to which its operation and administration will give practical expression to the particular educational objectives and principles which have led our Synod to the decision to establish such a college.

At the outset, therefore, and for a few years after the first opening of its doors, it will be necessary to guide the development of the new senior college with a degree of direct synodical help and supervision, which will no longer be necessary after it has become functionally well established. During the critical years of its initiation into our educational system it is vitally important that this new institution be given the benefit of a good start in the precise direction which Synod intends it to follow towards the objective which Synod has formulated for it. In view of these rather evident requirements the following recommendations are presented to Synod:

1. That the primary, though not the exclusive responsibility for the establishment of the senior college be placed in the Board for Higher Education, and that this Board be charged with primary responsibility in the following specific areas and in the manner indicated below:
 - A. The selection of the site, with the concurrence of the Board of Directors; the contractual aspects of the actual purchase to be, however, the sole responsibility of the Board of Directors.
 - B. The approval of any and all building places, whether for the erection of new buildings or for the alteration of

existing buildings, as well as of the selection of the architect; it being understood that the ultimate responsibility for all contractual aspects of either new construction or the alteration of existing plant is solely that of the Board of Directors. The Board of Directors shall be expected, however, to employ the local Board of Control (explained below) as its agency in any construction or alteration project, but neither the Board of Directors nor the local Board of Control may execute or modify any construction plans without the expressed approval of the Board for Higher Education.

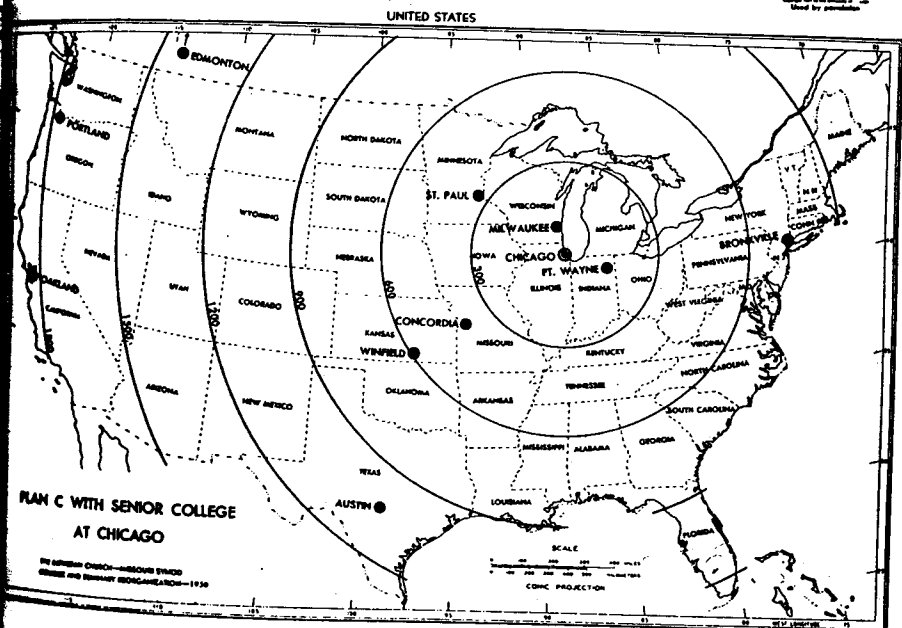
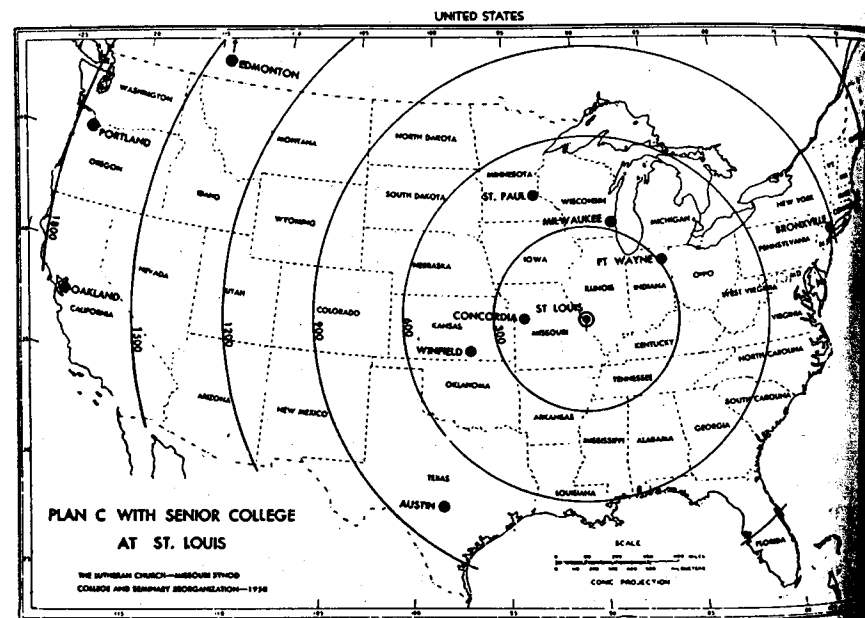
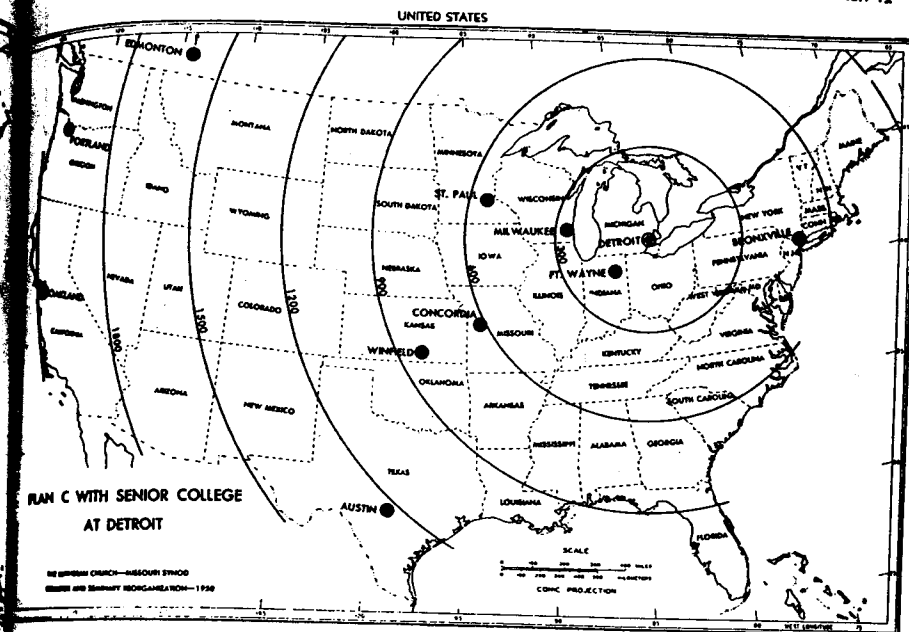
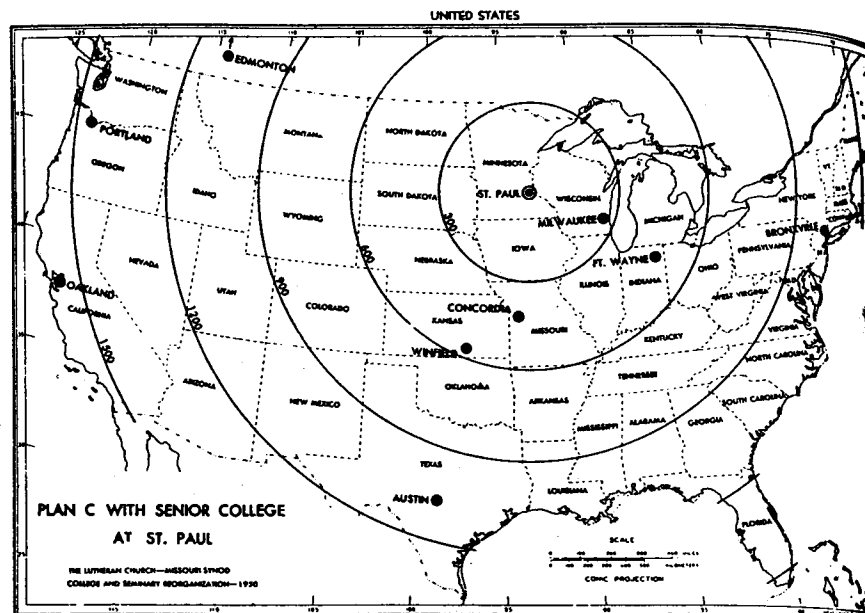
- C. The appointment of an interim local Board of Control with the concurrence of the Board of Directors and the President and Vice-Presidents of Synod and the President of the District in which the senior college is to be located. It is to be understood that this local Board of Control is to serve by appointment until the second synodical convention after its appointment, when it, with other candidates, is to submit to the process of election. It is further recommended that this interim Board of Control be constituted and function in the manner prescribed by the By-Laws of Synod for Boards of Control generally, except that this interim Board shall include also one Vice-President of Synod appointed by the President of Synod, and except that it, for the interim period, shall with the President of the senior college be directly responsible to the Board for Higher Education in all matters other than those which are expressly stated herein to be within the province of the Board of Directors.
- D. The construction of the curriculum with the aid of a special technical committee (including, of course, representation from the St. Louis seminary) appointed by the Board for Higher Education. It is proposed that the Board for Higher Education be empowered to develop the initial curriculum of the senior college and to introduce the curriculum, but that it be required to submit the curriculum for approval to the next synodical convention following the official opening of the senior college.
- E. The major administrative and operational plans and the major organizational arrangements within the institution. It is proposed that for the period during which the interim-appointed local Board of Control is in office all significant plans and contemplated organizational arrangements be submitted by the President to the Board for Higher Education for approval before such plans or

arrangements are initiated or in any way implemented. The detail to which this provision should be carried out should be left to the discretion of the Board for Higher Education.

2. That the relative positions and functions of the Board for Higher Education, the Board of Directors, and the local Board of Control as outlined in the immediately preceding Section (1) be considered to be in effect immediately upon the approval of these recommendations by the convention of 1950 and that they be continued in effect until the second convention following the year in which the senior college enrolls its first entering class. At that time the Board for Higher Education shall be expected to recommend subsequent control arrangements.
3. That the following *temporary* policies be approved:
 - A. *Elections.*— It is recommended that the election and calling of the President, of the Dean of Men, and of all called members of the faculty be performed in the manner prescribed by the By-Laws of Synod, except that for the period extending from the approval of this recommendation by the convention of 1950 through the first three years of actual operation of the senior college, the Electors shall be augmented by one additional member of the Board for Higher Education with one vote; and with the further exception that the Vice-President of Synod who is a member of the temporary Board of Control of the senior college shall also have one vote.
 - B. *Appointments.*— It is proposed that for the period of time designated in the immediately preceding Section (A), all plans for appointments to administrative or teaching positions be approved by the Board for Higher Education as well as the actual appointments.
 - C. *Salaries.*— It is recommended that the provisions of *Handbook Section 6.57* be applied in the procedure of determining all salaries at the senior college.

Budgets

It is expected that the senior college should conform as quickly as feasible to the budgetary procedures which are required of all other institutions. Nevertheless it must be anticipated that during the preparatory stages immediately following the convention of 1950 and during the first two years of operation it may prove to be impossible to submit complete and detailed budgets to the Fiscal Conference. It is recommended therefore that, for the period of time just designated, the Board for Higher Education be charged



with primary responsibility for the preparation of the budgets of the senior college, acting in conference with the President and the local Board of Control, and transmitting these budgets to the Board of Directors for submission to the Fiscal Conference. It is further recommended that during this period and in view of the difficulties of forecasting expenditures and incomes of the senior college, the Board for Higher Education be permitted, if necessary, to incorporate in the senior college budgets relatively large requests for unassigned appropriations, separate from and above the usual contingency provisions. It is to be understood, however, that no commitments may be made against such unassigned appropriations except by the expressed approval of both the Board for Higher Education and the Board of Directors.

Location

During its protracted studies of the problems related to the establishment of a senior college, the Board gave detailed and repeated attention to the question of location. It is apparent that at any proposed location four aspects of the problem deserve critical study: 1. educational, 2. synodical, 3. geographical, 4. financial.

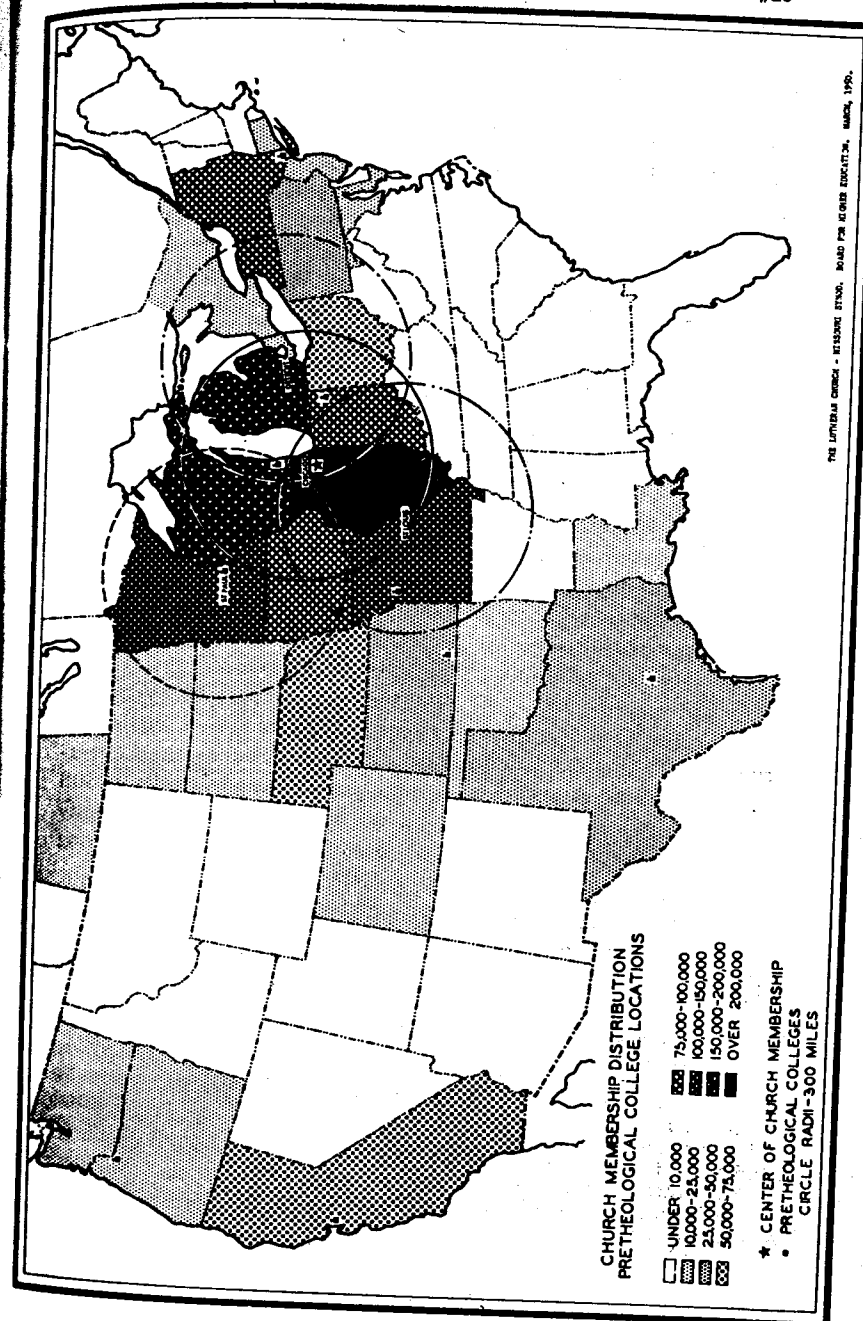
In addition to making its own explorations, the Board also submitted tentative recommendations for appraisal and discussion to its Advisory Council and to the Special Committee which President Behnken appointed at the request of the Fiscal Conference.

Major attention has been focused upon four possible locations: Chicago, Detroit, St. Louis, and St. Paul. The geographical relationship which these locations have to the total area of the United States and to the location of Synod's present colleges and seminaries is illustrated in Exhibit 12 (pages 206-207).

But a more important consideration is the relationship which any proposed senior college location has to the major concentration of the Missouri Synod's population. A map which exhibits this vital relationship has been prepared at the Board's request by Dr. H. H. Gross of our River Forest Concordia. This map (See Exhibit 10, page 209) indicates that the exact center of Missouri Synod Lutheran population is midway between Aurora and Joliet, Ill. (about 40 miles southwest of Chicago). The Missouri Synod Lutheran concentration for the entire country and, of course, for the areas surrounding the four proposed locations mentioned is indicated in the exhibit. This factor certainly deserves the very careful attention of all who are interested in the problem of location.

The choice is further complicated by the fact that a continuation of the present rate of growth of our Synod would make it necessary to establish a second senior college in the foreseeable future. If that eventuality materializes, then the location choice for the first school should be conditioned by that fact.

Exhibit #10



Since it has not proved possible thus far to specify an ideal location which has evoked a unanimous and enthusiastic response, and since there are apparently some real advantages to be gained by leaving the location question open for the present, the Board for Higher Education *recommends*:

1. That the final decision on the location of the senior college be made by the Praesidium of Synod, the District Presidents, the Board of Directors, and the Board for Higher Education. It is understood that the individuals comprising the membership of the group listed shall each be entitled to a vote and that the decision shall be based upon a majority vote.
2. That announcement of the final decision on location shall be made at some time prior to the general solicitation of funds for the establishment of the college.
3. That the Board for Higher Education be directed and authorized:
 - a. To receive and examine all data and suggestions which individuals or groups may wish to bring to Synod's attention in this connection.
 - b. To prepare recommendations and relevant data for the consideration of the group named in paragraph 1 of these recommendations.

Costs

Your Board is not aware of any conditions which would materially affect the construction cost data submitted to the Centennial Convention. A recheck of the estimates made available still indicates that a complete complex of buildings, including faculty residences and adequate equipment, will approximate the following (cost of land would be additional):

Administration building for housing all administrative offices and consultation	\$ 150,000
Administration building for classrooms and laboratories	400,000
Chapel	150,000
Library	200,000
Dormitories, each having a total capacity of 125 students, but divided into separate units and containing space for a resident Counselor's apartment. All dormitories to be designed to include lounging, reading, and social-recreational rooms	900,000
Refectory and dining rooms	300,000
Student center for both seminary and college, including physical education facilities and recreational facilities, so that students can pursue hobbies: woodcraft, photography, etc.	350,000
Athletic field connected with the student center	50,000
Faculty houses	250,000
	\$2,750,000

If some units are not considered necessary for immediate use, the total cost would be modified accordingly. It may well be also that Synod would not wish to follow the tradition of constructing faculty housing.

In addition to the capital investments indicated, the annual operating cost of the fully developed senior college will approximate \$200,000.

Enabling Resolution

Because the previous sections amply illustrate the interdependence of the large number of necessarily complex adjustments involved in these recommendations, and because these sections also illustrate the impracticability of providing Synod at this time with a detailed specific listing of the sequence, extent, and cost of every required action, the Board for Higher Education *recommends*:

- a. That Synod convey to its Board for Higher Education whatever authority is required to execute the senior college plan, or any sections of it, which are approved by the convention.
- b. That Synod convey to its Board for Higher Education authority to complete the adjustments which are required to integrate and articulate the preparatory system of colleges and the theological seminaries into the extended system of ministerial training which is automatically authorized in section (a) of this resolution.
- c. That Synod's Board of Directors and the Fiscal Conference be directed and authorized to make available the funds required to execute these resolutions.
- d. That in any and all actions which the Board for Higher Education undertakes in carrying out these resolutions, the legal status of the Board of Directors, as defined in Section 2.75 of the *Handbook*, shall in no way be abridged.

Section C. Recommendations on Current Requests from Institutions and on the "Building for Tomorrow" Program

In Section 6.147 of the official *Handbook*, Synod makes the following requirements:

"The Board of Control, in the month of January preceding each triennial convention of Synod, shall submit to the Board for Higher Education recommendations for major repairs, capital improvements, and expansion of the physical plant and equipment and the requirements and program for improvement and expansion of its educational facilities for the succeeding triennium. After due consideration thereof, the Board for Higher Education, after consultation with the Board of Directors, shall submit the same, with

its recommendations, to the President of Synod for action at the triennial convention."

In accordance with this directive the Board for Higher Education is making available its recommendations on the requests which it has received from the institutions.

Upon examination of these requests it was found that some of the items would properly classify as repairs. It was found further that some of the indicated needs are so urgent that they should receive immediate attention if they are to effect the savings which become possible by adopting them. Accordingly the Board for Higher Education has broken down these requests into the columns indicated below.

A word of explanation with regard to the column headed "Reorganization Costs" will clarify the Board's intention with regard to this column. We have listed here the specific costs which will be caused if Synod adopts the reorganization plans which are detailed in Section A of our report. The introduction of the pre-teacher training courses and the requirements for additional space at St. Louis and at River Forest will, we believe, involve the costs indicated in this particular column. In order to keep all of these financial recommendations in one section, the column has been added to the requests under Section 6.147.

"BUILDING FOR TOMORROW" COLLECTION

As is well known, the "Building for Tomorrow" collection approximated \$1,300,000. This sum was insufficient to meet the needs which were urgent already in 1947, when Synod approved a series of requests selected from a total of more than \$5,000,000 which the institutions had originally requested. This situation leaves some of our colleges and seminaries without facilities which are absolutely necessary and which have been needed for a period of years. The constituencies of these particular institutions have participated in the "Building for Tomorrow" collection and should be entitled to some allocation from the total fund which has been accumulated.

However, the absolute needs of the seminaries and the teacher training colleges have completely absorbed the part of the collection which has been received to date. In order to carry out the resolutions of the 1947 convention, and in order to prevent a very extensive backlog of real needs from overwhelming Synod at some later date, the Board for Higher Education urgently recommends that the remaining "Building for Tomorrow" needs be met and that the necessary funds be included in the one large collection which is recommended in Section D of the Board's current report.

We estimate that a total of \$500,000 will completely cover the remaining grants which were made by the 1947 convention. If

	Approved Building and Grounds	Approved Equipment	Deferred	Declined	Repairs	Minor Items Immediately Urgent	Reorgan- ization Costs
Austin							
Service Building	\$ 150,000	\$			\$		\$
Bronxville							
Equip Library		15,000					
Sprinkler				9,425			
Extend Road				7,500			
Fence	7,500			8,000			
Drainage							
Alter Classrooms	3,000						
Faculty Garages	7,000						
Convert to Oil				12,000			
Rewire Building						10,500	
Duplex				12,000			
Gym					1,200		
Lights, Faculty Row					400		
Repair Gym Floor							
Repair Sidewalk	2,000				2,500		
Decorate Administration Building					1,200		
Celotex Arcades					7,500		
Decorate Bohm Hall					2,500		
Doors, Bohm Hall					2,000		
Celotex and Tile					4,080		
Decorate Slicker					3,400		
Floors, Slicker					2,000		
Corridors, Slicker					3,800		
Faculty Housing					2,400		
Roofs					4,400		
Walls and Coping					1,500		

	Approved Building and Grounds	Approved Equipment	Deferred	Declined	Repairs	Minor Items Immediately Urgent	Reorganization Costs
Concordia							
Dormitory	275,000						
Edmonton							
Expansion Program (Ad. Dorn. Gym Expan.)	175,000 ⁴						
Fort Wayne							
Administration and Library	250,000		100,000				
Auditorium						3,000	
Pres. House (Assist)	16,000				13,840		
Hospital							
Acoustic	6,000					12,610	
Drainage							10,000
Convert to Oil							
Music Equipment and Practice							
Milwaukee							
Dormitory	375,000						
Administration	100,000						
Music and Auditorium			200,000				
Quarters for Help	50,000				10,000	82,230	
Reconstruct Old Laboratory							
New Boilers							
Oakland							
Repair and Improvement					2,625		
Emergency Repair						3622	50,000
Music Equipment and Girls' Dorn.							

	Approved Building and Grounds	Approved Equipment	Deferred	Declined	Repairs	Minor Items Immediately Urgent	Reorganization Costs
Portland							
Service Building	65,000						
River Forest							
Equip. Music Bldg. (Addl. Funds)		25,000					
Music Classrooms	75,000						
Equipment for Above		3,500					
Women's Dormitory	325,000		350,000				
Auditorium							
Remodel Old Music Bldg.	25,000				50,000		
Remodel Dormitories							
St. Louis							
Dormitory							
Administration Building	294,000			495,000			
Mission House			200,000				
Convert to Oil						26,000	200,000
Grad. School and Dept. of Missions							
St. Paul							
Remodel Old Main	50,000						10,000
Music Equipment and Practice							
Seward							
Grade Athletic Field	18,000						
Weller Hall, Classrooms	60,000						
Founders' Hall	14,000						
Nebraska Hall, Practice Rooms	10,500						
Becker Hall	25,550						

	Approved Building and Grounds	Approved Equipment	Deferred	Declined	Repairs	Minor Items Immediately Urgent	Reorganization Costs
Messler Hall Addition	45,000						
Jesse Hall	15,200						
Physical Education (Women)			75,000				
Women's Dormitory			132,000				
Repair Shop and Garage	11,480			7,500	2,500		
Curbs and Drives							
Pianos		10,000	7,000 ³				
Science Equipment		7,500					
Library Equipment		18,500					
Tuckpointing					12,800		
Sewer Connections					1,600		
Electronic Organs		3,000					
Winfield							
Remodel Baden Hall			145,000				
Dormitory (Women)	90,000						
Totals	\$2,540,230	\$82,500	\$1,209,000	\$551,425	\$133,745	\$134,702	\$270,000

¹ The Bronxville request included an item of \$20,000 for a faculty residence. Since Synod has been following a policy of amortizing the cost of such housing, the item does not classify under these requests for cash appropriations. We recommend reference to the Board of Directors for appropriate action.

² We are informed that the item of \$362 requested by Oakland for emergency repairs has been processed by the Board of Directors.

³ Of the \$17,000 originally requested by Seward for pianos, \$7,000 is included in the "Building for Tomorrow" collection and is allocated to them.

⁴ This is an estimate. The actual amount required will depend on the outcome of local collections which are in progress at this writing.

⁵ This institution also renews requests for projects which were approved by the 1947 convention and which were later included in the "Building for Tomorrow" collection, but which could not be approved at this time because the funds obtained were insufficient for the purposes.

however, the institutions were to wait until these funds can be collected, then the needs already recognized and the grants made by the 1947 convention could not be applied for still another four years. On the basis of a careful resurvey of the entire situation, the Board for Higher Education is convinced of both the moral obligation and of the educational necessity involved, and it *recommends*, therefore,

That a sum up to \$500,000 be made available for immediate allocation for these purposes; and the Board *recommends* further,

That this sum be advanced from the current reserve of Synod; and we *recommend* further,

That the first receipts of any educational collection during the next triennium be assigned for repayment of any sums advanced; and we *recommend finally*,

That any educational projects involved shall be authorized by the Board of Directors only upon the expressed approval of the Board for Higher Education.

Section D. A Proposed Schedule for Reorganization, Fund-Raising, and the Establishment of a Senior College

The Board for Higher Education is profoundly convinced that our Church is face to face with a genuine crisis in its program of ministerial and teacher training.

During the past two decades we have permitted a mounting accumulation of unmet needs. We are faced today, therefore, with a combination of this accumulated financial backlog, with the immediate expansion program to meet our current shortages and our future volume requirements for trained workers, and with the synodical resolution calling for the achievement of higher standards of ministerial training through the addition of a senior college.

Your Board for Higher Education sees no alternative to an immediate and determined effort to solve this combination of crucial problems, since our failure to do so will inevitably, as far as human beings can see, have a tragic effect on every existing and future undertaking of our Synod.

The Board's report presents a detailed analysis of our present situation and proposes an adequate solution. The following pertinent factors which summarize the extremely complex and inter-related considerations developed in the Board's extensive report deserve careful appraisal:

1. Every phase of our work as individual congregations and as a Synod depends, under God, on an adequate supply of properly trained workers.

2. We have already passed the 250 mark in ministerial vacancies in our regular North American parishes. The work of our parochial schools is handicapped by a similar shortage.
3. To meet today's demand for teachers and the ministerial needs indicated for 1958 to 1964, we must initiate some adjustments of our training system *now*.
4. The exhaustive statistical studies of the Board's current report indicate that if our Synod maintains the *same rate* of growth which it has enjoyed since 1930, our present educational facilities are hopelessly inadequate for our requirements *after 1964*.
5. We can no longer delay the *planning* of expanded educational facilities, because the practical effects of a program which will achieve increased volume become available to us *ten years after* the fund-raising and the adjustments involved have been completed.
6. The only adjustments which can be undertaken without further synodical authorization have already been completed:
 - a. The entire high school department at River Forest has been eliminated in order to double the *college* capacity of the institution.
 - b. The high school departments of all preparatory institutions have been opened to teacher training students.
 - c. The preparatory school at Winfield, Kans., has been authorized to operate a teacher training department for women.
7. The current report proposes additional reorganization within the existing system by providing for:
 - a. Some expansion of the capacity at River Forest (from 500 to 600).
 - b. Opening four additional preparatory institutions for pre-teacher training work (Fort Wayne, St. Paul, Oakland, Portland).
 - c. Providing additional capacity at St. Louis through the removal of one year from the current program and through the establishment of some additional, off-campus facilities for the Department of Missions and the Graduate School.
 - d. Eliminating the high school and establishing a two-year junior college (Fort Wayne) to produce additional ministerial candidates and to test the possibility of using the Lutheran high schools as a substitute for synodical high schools.

- e. Experimenting with a four-year junior college at, possibly, several locations to see whether that plan can be made to contribute a larger volume of ministerial candidates without requiring Synod to expand the preparatory system.
 8. The current report contains the specific detail and the recommendations which Synod ordered prepared on the senior college and which the Centennial Convention resolved to establish.
 9. To carry out this program successfully will inevitably make it necessary for Synod to meet the often-postponed problem of putting our currently declining educational properties into sound condition, to take action on the backlog of genuine needs which has accumulated from a series of unmet requests in the past, and to provide for the expansion required by the addition of a senior college. The financial implications of our situation are correctly reflected in the following:

a. Required to complete the education section of the "Building for Tomorrow" collection (the projects approved by the Centennial Convention), approximately	\$ 500,000
b. Required to meet the college and seminary requests now pending before the 1950 convention (excluding the column headed "Minor Items, Immediately Urgent" in Section C), approximately	2,750,000
c. Required to cover the costs of the reorganization recommended in the Board's current proposals (column headed "Reorganization Costs," Section C), approximately	270,000
d. Required to cover the costs of building the senior college, approximately	2,500,000
	\$5,020,000
 10. According to synodical resolution no educational construction (except faculty housing) may be undertaken unless all funds required are available in cash.
- Because the Board for Higher Education believes that the facts analyzed in its current report demonstrate the imperative necessity for immediate and decisive synodical action in the field of ministerial and teacher training, and
- Because the Board for Higher Education is convinced that a problem of this magnitude cannot be solved by a program involving a *series* of fund-raising efforts to cover the individual

items involved, therefore the Board for Higher Education recommends

1. That the major emphasis in the 1950—1953 triennium be placed on providing the means to secure increased production of professional workers and higher standards of ministerial training.
2. That the total program of financing and meeting the accumulated needs of Synod's educational institutions, of reorganizing the system to produce greater volume, and of raising the standards by establishing a senior college be undertaken and completed, God willing, in two sections extending over the next six years.
 - a. Fund-raising and reorganization to be completed during the 1950—1953 triennium.
 - b. The organization, construction, and staffing of the senior college to be completed during the 1953—1956 triennium.
3. That preliminaries for the adjustments at Fort Wayne and at St. Louis be initiated by the Board for Higher Education as soon as feasible after this convention, so that the first phases of the new program may become effective in September, 1951. The remaining sections of reorganization are to be initiated in the sequence dictated by the practical circumstances involved and at the discretion of the Board for Higher Education.
4. That as soon as possible after this convention the Board of Directors and the Fiscal Conference arrange to organize and lead a *ministerial training appeal* for \$6,000,000 and to prepare the necessary detailed and elaborate program to alert our Synod and to enlist every available support for a tremendous effort to meet the challenge presented; that this group be instructed to proceed with preliminary activities at a date sufficiently early to make possible the presentation of all details of the final plans at every District convention in 1952; and that the group be instructed, finally, to arrange to gather offerings in response to this appeal at such a time that the final announcement of the outcomes can be made no later than the meeting of the synodical convention of 1953.
5. That the enormity and the urgency of this entire undertaking be recognized by postponing any and all other Synod-wide, extra-budgetary fund-raising efforts or projects to a subsequent triennium in order that such synodical activities or the ministerial training appeal or both be not handicapped by the resultant competition for synodical interest.

6. That an advance fund, up to \$750,000, be made available to the Board for Higher Education and that the Board be authorized and directed to allocate the funds required to make the early stages of the reorganization program effective by September, 1951, and to complete the projects already approved by the 1947 convention (included in the "Building for Tomorrow" collection, but not built because the collection did not achieve the goal set).
7. That the Board for Higher Education be authorized and directed to proceed with the organization and the establishing of a senior college according to the following schedule:
 - a. The selection and, if possible, the acquisition of a site for the senior college shall be completed before the close of the calendar year 1953, if it is necessary to erect a new plant on acquired land. It is understood, of course, that the Board of Directors participates in procedures involving land and construction, in accordance with the provisions of *Handbook* Section 2.79.
 - b. The same schedule of action shall be attempted if the Board finds it possible to acquire, through purchase or other means, a complete educational plant which may require more or less of repairs, alterations, or additions. It is understood, of course, that the Board of Directors participates in such a procedure in accordance with the provisions of *Handbook* Section 2.79.
 - c. Immediately after the selection of a site and when its acquisition is at least assured, a local Board of Control shall be appointed.
 - d. If an existing educational plant is to be adapted to senior college use, every effort shall be made to have it in readiness for occupancy and use by August 1, 1954. If, on the other hand, a new plant is to be constructed, its erection shall be planned for completion and use by August 1, 1955.
 - e. The election or appointment of administrative officers and the faculty should be timed in relation to the availability of the plant. In any event the procedure for election and appointment shall be initiated immediately after the appointment of the local Board of Control. It is understood that the beginning of the active duty of the administrative officers should be adjusted to circumstances and the needs of the institution.
 - f. That Synod expect all students who would otherwise

enter the seminary in St. Louis at the time when the senior college is prepared to begin its operations, to enter the senior college instead of the seminary.

- g. That Synod recognize that the introduction of the senior college will materially affect the operation of the seminary in St. Louis with the removal from it of one year of instruction. This change will raise problems of curriculum, faculty, and budget adjustments within the seminary. In large measure these problems can be anticipated only in their broadest features. It is recommended therefore that the Board for Higher Education be authorized and directed, in conjunction with the seminary, to work out the necessary adjustments in a manner which will minimize confusion and inconvenience to the institution and to individuals. It is understood, of course, that the security of the call will not be qualified.
8. That the Board of Directors, upon the recommendation of the Board for Higher Education, be authorized and directed to release the necessary funds to projects which were originally listed in the "Building for Tomorrow" collection, to reorganization projects, and to projects approved by this convention as a result of requests made under the provisions of *Handbook* Section 6.147. Such projects are to be undertaken only if, as, and when the necessary funds are available.

Section E. Integration of Lutheran High Schools

In its Centennial Convention, Synod adopted the following directive:

"That the Board for Higher Education be directed to study the possibility of developing a subsidy arrangement with the Lutheran high school for the production of acceptable candidates for matriculation at freshman college levels of our colleges at River Forest and Seward and to report its conclusions to the next convention of Synod." (Memorial 127—Resolution 7, *Official Proceedings*, 1947.)

Since their founding our Lutheran high schools have been a recruitment source for students for our seminaries and teachers colleges. In connection with the suggested elimination of the high school departments of our teachers colleges, the Centennial Convention gave attention to the problem of recruiting more Lutheran high school students for professional service in the Church. It was felt that some kind of subsidy arrangement would be helpful in implementing this proposal. In recognition of the proposal to experiment with the elimination of the high school division at Fort Wayne, the Board's recommendation expands the application of

such a plan to include students for the ministerial preparatory college at that location.

While a direct subsidy to Lutheran high schools in ratio to the number of professional students enrolled would be a simple plan, the committee asked to study this directive also considered several other possibilities. These include:

1. A subsidy which would refund to the student the tuition he has paid to a Lutheran high school;
2. A refund to the student on the basis of his actual service to the Church;
3. Subsidizing a student while he is attending a Lutheran high school.

After careful consideration of these several plans the following procedure is recommended:

1. Any program of subsidy by Synod for the recruitment of acceptable students from Lutheran high schools for matriculation at the freshman college level in our synodically controlled institutions shall apply equally to ministerial and teacher candidates.
2. It is apparent that our preparatory schools are moving in the direction of general education rather than professional education during the high school years. Admission requirements to our colleges — ministerial and teacher — may therefore be expected to be based on competency in the areas of general education as specified by the respective State and regional accrediting agencies. In the case of ministerial students a prerequisite of two years of Latin and two years of German shall be included as part of the general education program.
3. Graduates of a Lutheran high school recommended by the high school faculty and accepted for admission in one of Synod's colleges shall be granted an annual scholarship in the amount of \$100. It shall be available to boys only and shall be paid directly to the college enrolling the student and shall be credited to the student's account. The annual scholarship payment shall extend for as many years as the student has paid tuition in a Lutheran high school. Graduation from a Lutheran high school shall not constitute a guarantee of automatic acceptance in a synodical college. The prevailing admission standards as well as capacity and quota considerations will apply.
4. Communities supporting Lutheran high schools contribute from one half to two thirds of the total operating cost of these schools. This is their contribution to "building the

Kingdom through Christian education." The responsibility of providing sons and daughters for service in the Church is one which these congregations should also recognize and assume willingly. Therefore no subsidy from Synod shall be claimed by a Lutheran high school for the preparation of acceptable candidates for admission at the freshman college level of our synodically controlled colleges.

5. A standard program for college entrance shall include besides courses in religion for each year enrolled —

- 3 or 4 units of English
- 3 units of social science
- 2 units of mathematics (algebra, plane geometry)
- 2 units of science
- 1 unit of fine arts or practical arts
- 1 unit of physical education and health
- 2 units of foreign language (for ministerial students German or Latin)
- 2 units of electives (for ministerial students German or Latin)

This standard program will meet entrance requirements for any college in the N. C. A.

6. Latin III, German III, and Greek shall be eliminated as required courses for matriculation at the freshman college level for ministerial candidates. These courses are too specialized and costly to be included in a defensible program of general education.

It should be remembered that the specialized pre-professional curricula which are now demanded at a synodical high school are really not justified by the educational philosophy of the Lutheran parochial high schools. Since these schools are and ought to be committed to a program of general education at the secondary level for all the youth of the Church, it would not be proper to demand that they provide specialties for the relatively few students whom they prepare for specific professions.

Most educators agree that specialization in languages at the expense of basic courses in science, mathematics, fine arts, and practical arts at the secondary level cannot be justified. Also for ministerial and teacher training students, the broader training offered by the general education subjects is essential as a basic background for the development of effective leadership. For this reason Synod ought not to require the Lutheran high schools to begin the specialty training of pre-ministerial students at the high school level. It is indicated, for the same reasons, that corresponding adjustments should eventually be made in the high school departments of all synodical colleges, since the college departments

will be expanded to include senior college years and, therefore, an additional opportunity for language study.

The scholarship payments proposed in these recommendations are simple and direct. It is felt that such an arrangement should encourage a large number of competent students to enroll in our colleges after they have attended Lutheran high schools.

If this plan could be applied at all synodical colleges, a great saving would accrue to Synod because of the fact that Synod would no longer have the expense of training large numbers of students for one or two years and then losing them. The Board's studies show that over a period of ten years the average annual loss sustained when classes moved from the freshman to the sophomore year is 20%; from the sophomore to the junior year 15%; from the junior to the senior year 8%; and from the senior year to the freshman college year 30%. (These are not net decreases in class enrollments, since advanced standing registrations annually replace some of the losses.) Under the plan proposed here, Synod would pay only for those students who actually matriculate in the college department and would then pay only on a year-by-year basis for students who actually progress from class to class. Very considerable savings should result from such an arrangement.

This recommendation also has the advantage of avoiding every connotation of "indigency" with reference to the students who receive the refunds. There is no condition attached to the subsidy except that the student enroll in the professional college and that he make satisfactory academic, cultural, and spiritual progress to merit readmission annually at the next higher level.

The effect upon the enrollment of the Lutheran high schools should be quite satisfactory. It will be a distinct advantage for the student who has the ministerial or teaching profession in mind to enroll in a Lutheran high school rather than in a public high school. Although he could secure the same course content in a public high school, with the exception of the religion courses, it would be to the student's advantage to choose a Lutheran high school because he would receive no tuition grant at the synodical college if he is graduated from a secular high school. At the same time the high school has not postponed payment of the fees and is not placed in the embarrassing position of attempting to collect "back tuition" if the student finds it impossible to continue his enrollment as a pre-professional student.

Finally, the plan proposed is also entirely equitable, since it compensates approximately for tuition costs paid by the student while attending a Christian secondary school preparatory to entering the teaching or preaching ministry. Such costs are not in-

curred by those who attend public high schools; nor is any tuition paid in the synodical high schools.

Another important consideration, in the opinion of the Board, is the conviction that Lutheran high schools should remain locally controlled educational agencies. If Synod were to undertake some type of direct subsidy payment to the school, there would always be the possibility of requiring some degree of control. It appears wise to avoid this possibility entirely.

Equally hazardous would be any effort to entice the Lutheran high schools into continuing to maintain provisions for specialized training for ministerial or teacher training candidates by making subsidy payments available on the condition that language specialties be supplied. The preparation of a very small number of students for such highly specialized work is already resulting in a costly and inefficient program of education at those schools which maintain it. (At St. Louis Lutheran High School it costs \$218 per pupil per year to supply the required additional courses in third-year Latin, third-year German, and Greek. At Luther Institute in Chicago the cost of such service is \$188 per pupil per year. If this amount is added to the regular cost of providing required courses for high school graduation, the total per pupil cost for ministerial students in these schools exceeds \$400 per pupil per year.)

From a positive point of view it is important that this proposed program enables students to elect some work in the fine arts or in practical arts. Additional units of electives to meet requirements in English, or social studies, or mathematics, are also available. There is ample ground to believe that such additions would add balance and breadth to the training which is now being given to high school boys under present synodical requirements.

The Board for Higher Education *recommends*:

- a. That Synod approve this plan of Lutheran high school scholarships.
- b. That at this time the Board for Higher Education be authorized to make the necessary budget allowances to make the plan effective at Fort Wayne, River Forest, Seward, and the proposed senior college (or the St. Louis seminary), and to validate vouchers for payment directly to the school upon presentation of properly certified statements by the local administration.
- c. That the Board for Higher Education be authorized to establish and approve any necessary curricular changes involved at the Fort Wayne Junior College.
- d. That this plan become effective on June 1, 1951, so that it may be applied to students entering the listed colleges in September, 1951.

Section F. Recommendations on Administrative Relations

Curriculum Development

(Sections 6.07 c and 6.63)

Educators agree that sound principles of curriculum development require that curricula be developed by the faculties involved. In synodical institutions, Synod will wish to prescribe the objectives which are to be reached in a given institution and will then expect the faculty involved to develop appropriate curricula in cooperation with the Board for Higher Education. In actual practice this procedure has been followed, but the wording in some areas of the *Handbook* does not make this procedure entirely clear.

It would be wholesome also if conditions could be established under which the Board for Higher Education would be authorized, in the interim between Synods, to undertake necessary curriculum changes. For example, questions relating to the reduction of requirements of foreign languages at the high school level or the introduction of public speaking into the curricula would be items of immediate concern in connection with the experimental approach involved in the recommendations on reorganization. Problems connected with the proposed accreditation at Seward would also be involved.

In the course of its experiences with the accreditation process at River Forest the Board was handicapped at times by the lack of a clear definition of its relation to the matter of curriculum, and it was embarrassed by the wording of those *Handbook* sections which seemed to indicate that curricula were imposed on faculties without their consent.

In order that these sections may correctly reflect that actual practice and the intent of Synod, the Board for Higher Education *recommends* that Section 6.07 c be deleted and that the following be substituted:

6.07 c

"Study the curricula in operation at each of the educational institutions of Synod to determine whether these are adequate to carry out the synodically prescribed purposes of the school; assure itself that the policies and standards pursued at the institution are in harmony with the synodically prescribed purposes of the school; direct the institution to take appropriate corrective measures where changes and improvements are necessary to bring the school into harmony with synodically prescribed objectives."

And we *recommend* further that Section 6.63 be deleted and that the following be substituted:

6.63. Curricula

"The faculty of each educational institution shall construct curricula conforming to the synodically recognized and prescribed purposes of the institution. Upon approval by the respective Board of Control, they shall be submitted to the Board for Higher Education. After study and approval by this Board, the curricula shall be put into operation."

Handbook Section 6.11

Concurring in a request from the Board of Directors that the triennial convocation of all faculty members be deferred until some future date because the treasuries of Synod were low, the Board for Higher Education did not convene the synodical faculties during the year 1949. It is recognized that this action is not in accord with the provisions of *Handbook* Section 6.11; it was dictated, however, by financial considerations urged by the Board of Directors in conformity with its responsibility for a balanced budget and also by the fact that the very extensive preparations for reorganization and for the introduction of the senior college made it necessary to have more than the planned number of meetings with the Advisory Council (college presidents) and also with a national committee appointed by the President of Synod.

In view of the fact that prevailing conditions ought to dictate the time, the frequency, and the type of such meetings, your Board recommends that the following words be deleted from Section 6.11:

"During the year preceding the triennial convention of Synod."

Your Board recommends further that the following words be inserted in Section 6.11 in place of the deletion:

"When, in its judgment, the welfare of Synod's educational work requires such meetings."

The entire revised Section 6.11 would then read:

6.11. Meetings with the Faculties

"The Board for Higher Education shall call a meeting of the faculties of Synod's educational institutions when, in its judgment, the welfare of Synod's educational work requires such meetings for the purpose of studying, co-ordinating, and improving the educational policies, standards, procedures, and curricula of Synod's educational institutions. No member of any faculty shall be excused except for valid reasons. The cost of such meeting, including expenses for travel, room, and board incurred by each person attending in an official capacity, shall be paid by Synod."

Handbook Section 6.13 (New)

There are occasions on which the best interest of our educational work requires conferences of regional faculties or of departments or of administrators in Synod's colleges. It would be advan-

tageous to Synod, for example, if authorization were available to convene the faculties of the teachers' colleges, or the faculties of the preparatory institutions, or the faculties of the two theological seminaries. Whenever all the members of Synod's faculties convene (as provided in 6.11) in a single location, it is difficult to effectively meet the real variety of needs and interests which are represented.

At other times it would be wholesome and efficient if authorization were available to convene deans, or registrars, or business managers, or teachers of music, or other special groups involved in specific problems, on a regional or national basis.

Accordingly, the Board for Higher Education recommends the insertion of a new paragraph into the *Handbook*, to be numbered 6.13 and to read:

6.13. Other Meetings

"The Board for Higher Education shall be authorized to convene selected faculties or faculty members or administrators or other educational personnel for conferences which are in the mutual interest of the educational program of Synod and the individual colleges and seminaries. Funds for such purposes shall be included as estimates in the annual budget proposed for administrative purposes by the Board for Higher Education and subject to authorization by the Fiscal Conference."

Handbook Section 6.37

The Board for Higher Education recommends that in Section 6.37, Paragraph A, the following words be added after the last sentence in the present section:

"All matters which, according to synodical regulations, require the attention of any other agency or officer of Synod shall be transmitted to the Board for Higher Education, which Board shall, when necessary, undertake the proper reference of items which Synod has assigned to the responsibility of other boards or officers of Synod."

Handbook Section 6.39

This is a key section singled out by the examiner as conveying an impression which is contradictory to the principle of unit control, and therefore to Section 6.91, which is considered to be in accord with "the best American practice."

The difficulty arises from the fact that the Board of Control seems to be responsible for the same areas which are assigned to the President's responsibility in Section 6.91 and from the further fact that the local Board of Control seems to be directly responsible to two other synodical boards.

Ultimate responsibility *does* rest, and should continue to be vested, in the Board of Control, but clarity requires a statement

that the responsibility is to be discharged (as is now the case) through the executive officer (not always personally) of the Board and the institution.

The Board for Higher Education *recommends*, therefore, the following changes in Section 6.39:

In Section 6.39 a, line 2, that the word "prescribed" be deleted and the word "approved" be substituted.

In Section 6.39 b, that in lines 1 and 2 the following words be deleted "to the Board of Directors of Synod."

In Section 6.39 d, that in lines 4 and 5 of the paragraph the following words be deleted: "The Board of Directors of Synod in conjunction with."

In Section 6.39 f, that the entire Paragraph f be deleted for the reason that this section contradicts the budgetary control section and also contradicts, in part, Section 6.147. We note also that the first sentence in the present Section f repeats the directive given in Section b of this same section.

And, the Board for Higher Education *recommends* finally:

That the deleted Paragraph f be replaced by a new Paragraph f with the following wording:

"The Board of Control shall discharge its responsibility through its executive officer, cf. 6.31."

so that the revised sections of 6.39 will read:

6.39. General Functions and Duties

- a. The Board of Control shall carry out the educational program and the curriculum approved by the Board for Higher Education for the respective institution; and in order to make certain that the work of the institution is carried on effectively and in the spirit of, and in accordance with, the theological and academic standards of Synod, it shall require regular reports from the President of the institution, or make personal visits, or both.
- b. The Board of Control shall be responsible for the condition of the physical property of its respective institution and shall operate, manage, control, and supervise the property, grounds, buildings, and equipment, and maintain the same in good repair and efficiency.
- c. No change.
- d. The Board of Control shall be responsible for the efficient business administration of its respective institution, in accordance with such methods of accounting as may be prescribed by the Board for Higher Education.
- e. No change.
- f. The Board of Control shall discharge its responsibility through its executive officer, cf. 6.31.

Handbook Section 6.51

The Centennial Convention authorized the introduction of a ranking system in the synodical faculties at the preparatory institutions and at the teachers' colleges. Present indications are that

when there has been an opportunity for the change to become fully effective, some very real benefits will result. According to the schedule set by the convention, the last of the authorized ranks, full professors, became effective on February 1, 1950.

While it is true that there has been some disappointment connected with the establishment of the full series of ranks (because the introduction of full professorships into an existing situation must, admittedly, involve some inequities), the values inherent in the opportunity to secure and to train instructors, under the appointment system, have been enthusiastically acknowledged and endorsed by many of our college presidents. Under this system, Synod now has the means of selecting and training promising material and to either advance such teaching personnel gradually or to decline reappointments as the conditions may warrant.

Although it is well known that the standard ranking arrangement in the American college system involves four ranks, the Board for Higher Education included only three ranks in its original recommendations on this subject, because it was felt that for our junior colleges and high schools the application of all four ranks would be somewhat cumbersome and pretentious.

A careful study of our experience relating to this problem indicates three primary reasons for making an adjusting recommendation at this time:

1. Under the present system of three ranks there is no opportunity to recognize the satisfactory work which may be done by an instructor unless the instructor can be given a call to a permanent position (from instructor directly to associate professor). This is not always desirable after only two, or four, or six years of moderately successful experience.
2. It should be recognized that we already have two senior colleges (River Forest and Seward) and that the introduction of a senior college for ministerial training is now proposed. In the senior colleges, provision for four ranks would be the normal arrangement.
3. It is apparent that in the larger faculties at all our institutions a better faculty balance could be achieved if there were four ranks instead of three. Some of the accreditation examiners have pointed out this possibility and have also recommended that we take advantage of the benefits which could be achieved by the addition of the assistant professor ranks, since it would offer better prospects of keeping good instructors for longer periods.

Accordingly, the Board for Higher Education *recommends* that the words "except the theological seminaries," be inserted after the word "Synod" in line 2 of Section 6.51.

The Board for Higher Education *recommends* further that the

words "four ranks" in line 5 be deleted and the words "five classifications" be substituted.

The Board for Higher Education *recommends* further that the designation "assistants" in Paragraph a be deleted and that the term *Student Assistants* be inserted as the title of Paragraph a.

The Board for Higher Education *recommends* further that no faculty "rank" be attached to the classification "Student Assistant."

The Board for Higher Education *recommends* further that the following insertion be made after the word "seminaries" in the fifth from the last line of Section 6.51, Paragraph b: "Instructors may be advanced to the rank of assistant professor by the local Board of Control, with the consent of the Board for Higher Education, without extending a call."

The Board for Higher Education *recommends* further that the words "or assistant professor" be added at the end of Paragraph b, Section 6.51.

The Board for Higher Education *recommends* further that the present Paragraph c of 6.51 be designated as Paragraph d.

The Board for Higher Education *recommends* further that the present Paragraph d of 6.51 be designated as Paragraph e.

The Board for Higher Education *recommends* finally that the following wording be approved as a new section, to be known as Paragraph c of Section 6.51:

"6.51 c. Assistant Professors

This classification shall be related to the faculty and to the administration of the institution in a manner identical with the relationship established for instructors, except in the following matters:

- "1. The tenure of an appointment to an assistant professorship shall be four years.
- "2. Separate salary schedules shall apply to assistant professors.
- "3. If there is no intent to renew the appointment, notice of the fact shall be conveyed to the personnel involved no later than one year prior to the date of termination of the current appointment.
- "4. Assistant professors may transfer to other synodical institutions on the basis of appointments made by the Board of Control of the college or seminary involved."

Handbook Section 6.52 (New)

When the recommendations on faculty ranking were conveyed to the Centennial Convention, the Board for Higher Education indicated that the system commonly used at liberal arts colleges would not be entirely suitable for our theological seminaries. Accordingly, at the directive of Synod the ranking provisions approved by the Centennial Convention were applied only to the faculties of all preparatory schools and teacher colleges. The

1947 resolutions also direct the Board "to study the possibilities of applying similar arrangements to the faculties of the seminaries and to report its findings and recommendations to the next convention of Synod."

The Board, herewith, conveys its findings. A study of the seminary procedures shows that these schools cannot be best served by a system which is entirely rigid insofar as it recognizes only the type of teaching position which involves permanent tenure. A fundamental requirement for effective operation is some degree of flexibility in the system of securing instructional services. Such flexibility is needed because fluctuations in enrollment may require temporary staff adjustments; particular needs may be better served by the appointment of special lecturers; in some cases training men for our faculties requires an opportunity to observe such personnel in an actual teaching situation prior to assigning full-time or life-time positions; and, finally, experience shows that from time to time temporary services are required by the various professional schools (missions, clinical training, etc.) that are a part of seminary operation. We think, for example, of the possibility of bringing in a series of successful parish ministers to lecture on today's problems and techniques in courses in pastoral theology, or of the Bible workshop recently given for graduate students by Pastor O. E. Feucht, or of Pastor Wm. H. Hilmer's course in evangelism, or of other practical and theoretical contributions which needs and circumstances may suggest.

The professional seminary also needs a different set of administrative officers than the average liberal arts college. We include, therefore, a listing of the recognized administrative positions. It should be understood, of course, that the listing is permissive and that it is not required by the proposed *Handbook* section that any or every listed position be filled.

The Board for Higher Education recommends that modified ranking provisions to apply to the theological seminaries be listed in the *Handbook* as Section 6.52. We *recommend* the following content for this section:

6.52. Members of Teaching Staff at Seminaries

"At the theological seminaries the teaching staff shall be composed of those administrative officials and teachers who are called by the electors or who are appointed by the Board of Control. Four classifications shall receive official recognition.

"a. *Fellows*: They shall be appointed by the Board of Control upon recommendation of the president of the institution and shall be recruited primarily from the ranks of the graduate students. The original appointment shall be for one year and may be renewed by the Board of Control for a second year. There shall be no additional appointments,

beyond the second year, for fellows. Personnel in this classification shall be placed under the direct supervision of an individual professor and shall at the same time be enrolled as resident students in the graduate school. Personnel in this classification shall not participate in faculty meetings, nor shall such personnel hold any administrative office in the institution.

- "b. *Instructors*: They shall be appointed by the Board of Control. Such appointment shall be for two-year terms and may be renewed in the manner prescribed for the original appointment. Whenever an appointment to an instructorship is contemplated, the president of the institution shall make the recommendation to the Board of Control; however, at a time sufficiently prior to final notification of appointment, the names and qualifications of persons proposed for appointment to seminary instructorships shall be submitted to the entire membership of the electoral board, as constituted in *Handbook* Section 6.101, so that there will be an opportunity for such members to express any possible dissent. There shall be no restriction on the number of reappointments which may be offered to an instructor; however, if reappointment is not contemplated, the Board of Control shall so notify the instructor six months prior to the expiration of the current appointment. Instructors shall be held to attend regular faculty meetings as advisory members upon the call of the president. They shall not be entitled to vote.
- "c. *Special Lecturers*: They shall be appointed for specified series of lectures or as assistants in specified courses by the Board of Control upon recommendation of the president. The original appointment shall not exceed one semester in tenure and may be renewed only once. Extension of tenure beyond a total of two semesters shall require the prior consent of the Board for Higher Education. Special lecturers shall be ranked as visiting instructors and shall not, accordingly, participate in faculty meetings or in any administrative activity.
- "d. *Professors*: They shall be nominated, elected, and called in accordance with the synodical regulations governing nomination, election, and calling of professors as prescribed in Section E of the *Handbook*, under the title 'Elections.'
- "e. At the theological seminaries the following administrative positions may be created and filled by the local Board of Control with the prior consent of the Board for Higher Education: academic dean, dean of men, dean of the graduate school, dean of the school of missions, dean of correspondence school, registrar (if he functions as admissions officer), librarian, and placement officer. Appointments to these executive positions are to be made or terminated by the Board of Control upon recommendation of the president of the institution. Under ordinary circumstances all such administrative officers will also carry a partial teaching load. All these administrative offices at the theological seminaries are to be held only by called personnel, with the faculty rank of professor."

Handbook Section 6.53

In order to adjust this section so that it will be entirely relevant to the provisions of revised Section 6.51, the Board for Higher Education recommends

That the words "and assistant professors" be inserted after the word "instructors" in line 7 of Section 6.53.

And we recommend further

That the entire last sentence of this section be deleted since such a reference in this section introduces an irrelevancy in this section and since this subject is adequately covered in the new Section 6.56.

And we recommend further

That the words "except Concordia Seminary, St. Louis," be deleted.

And we recommend finally

That, in order to clarify the position of instructors and assistant professors, who are classified as members of the teaching staff, but not, technically, as members of the "faculty," a situation which has caused some confusion in the administration of our institutions during the past triennium, the following words be added to Section 6.53 of synodical *Handbook*:

"In matters relating to doctrine or establishment of policy, only the called members of a faculty and administration are entitled to vote. In all other matters, involving application of policy to current conditions, all ranked, full-time members of the teaching staff shall be entitled to vote."

So that the entire revised section 6.53 will read:

6.53. *Members of Faculty*

"The faculty of each educational institution of Synod shall be composed of the president of the institution, the professors, associate professors, and all those administrative officials who are called by the Board of Control in accordance with the regulations hereinafter prescribed. Instructors and assistant professors shall hold advisory membership in the faculty. In matters relating to doctrine or establishment of policy, only the called members of a faculty and administration are entitled to vote. In all other matters, involving application of policy to current conditions, all ranked, full-time members of the teaching staff shall be entitled to vote."

Handbook Section 6.57

In order to make the provisions of this section entirely relevant to the changes made in Section 6.51, the Board for Higher Education recommends

That the words "professors, associate professors, instructors, and assistants, and other officers" be deleted and that

the following words be substituted: "administrative and teaching personnel,"

so that the revised Section 6.57 will read:

6.57. *Salary Schedules*

"The salary schedules of all administrative and teaching personnel, paid in whole or in part from synodical funds, shall be fixed by the Fiscal Conference upon recommendation of the Board for Higher Education to the Board of Directors."

Handbook Section 6.62

In the recommendations which are being made to the synodical convention of 1950, the Board for Higher Education expresses the conviction that it is necessary to add one institution for the terminal training of teachers to the colleges now available for this purpose. In addition, three preparatory institutions will be involved in pre-teacher training programs on the college level if the recommendations of the Board for Higher Education are accepted. The very apparent growing need for larger numbers of women teachers indicates the possibility that other institutions may be involved in the future program. Already at this time Valparaiso University is suggested as a possibility for an additional source of women teachers.

Under these circumstances the distribution of candidates will require a carefully integrated procedure on the part of Synod. In addition to the following recommendation, it may well be that Synod should order a review and analysis of the entire current mechanics of placement and that appropriate adjustments, suited to new conditions, should be made.

The Board for Higher Education believes that at this time Synod should make a preliminary adjustment in the matter of placement, and it therefore *recommends* that a new section be added to the *Handbook*. This section is to be known as 6.62. The following wording is *recommended*:

6.62. *Placement Officers*

"All institutions which offer terminal training for professional workers in Synod, whether such institutions are under direct subsidy from Synod or not, shall be held to conform their placement policies to the synodical provisions for distribution of candidates for the ministry and the teaching profession. To effectively execute and to fix responsibility for its placement policy, each institution offering terminal professional training shall appoint to its administrative staff a faculty member (not the president) who is to serve as Director of Placement. This position is to be recognized as properly classifying within the administrative staff and entitled to consideration in the application of salary schedules for officers of administration. This regulation shall not be construed as prohibiting the president from participation in placement procedures."

Handbook Section 6.69

On the basis of its experience during the past triennium, the Board for Higher Education is aware of circumstances which indicate that Section 6.69 of the *Handbook* should be adjusted.

The Board is convinced that grants in aid for faculty study should be kept at a minimum, and it is convinced further that after a period of time such aid should be restricted to instructors and assistant professors; however, the present situation offers many problems in connection with getting and keeping regional accreditation, in connection with the change-over from purely preparatory institutions to teacher training institutions, and in connection with the introduction of a senior college, that we believe the best interests of the Church require the following adjustments of the paragraph mentioned.

The Board for Higher Education *recommends* therefore

That in Section 6.69 the word "instructors" in line 2 be deleted and the words "faculty personnel" be substituted for the deletion.

We *recommend* further

That the word "instructors" in line 6 be deleted and the words "faculty personnel" be substituted for the deletion.

We *recommend* finally

That, in line 6, after the word "work" the following words be inserted: "Requirements of achieving accreditation, requirements of maintaining accreditation, additions which Synod required the school to make to its program."

so that the revised Section 6.69 will read:

6.69. *Grants in Aid*

"The Boards of Control of Synod's colleges and seminaries shall recommend subsidies for university study by faculty personnel when such additional study is made mandatory by changes in local circumstances (e.g., addition of courses, requests to assist in library, guidance work, requirements of achieving accreditation, requirements of maintaining accreditation, additions which Synod required the school to make to its program, etc.) beyond the control of the faculty personnel involved. Such recommendations are to become effective upon review and approval by the Board for Higher Education."

Handbook Section 6.79

One of the important functions which Synod requires its Board for Higher Education to perform is the implementation of Paragraph 6.79 of the *Handbook*. Since there are so many delicate personal problems and intimate family considerations involved in the discharge of this responsibility, it can readily be understood that a minimum of publicity would attach to the Board's activity in this area of its work.

During the past triennium your Board for Higher Education has had to participate in more than a dozen retirements from the administrative and teaching positions at our educational institutions. At all times we have conscientiously attempted to carry out the intent of Paragraph 6.79:

"Administrative officials and professors shall be honorably retired at the age of 70. Any continued service after that shall be determined by the Board of Control, in consultation with the Board for Higher Education."

Although this general directive is entirely clear, it must always be read, the Board felt, in the light of the resolution of the convention of 1941 (page 105):

"That a plan of retirement be introduced in our synodical institutions gradually over a period of ten years and with deep regard for the welfare of the older men now in service in our institutions. During the next ten years the local Boards of Control and the Board for Higher Education will necessarily have to consider each case individually. Exceptions to the proposed plan will undoubtedly decrease as the younger members of our faculties come to the age of retirement under the protection of the pension plan."

This will be the last convention prior to the expiration of the decade specified by the Fort Wayne Convention. In carrying out its responsibilities during the years involved, the Board for Higher Education was able to accumulate considerable experience with the problems involved in retirement procedures. On the basis of these contacts the Board issued, in 1948, a detailed statement of the policy which grew gradually from the variety of indicated needs. We believe that the intent of the various resolutions on retirement is carefully preserved and defined, and that the welfare of Synod's education program and of the men serving in it is safeguarded in the general policy quoted here:

A. Retirement

"1. All administrative officials and professors at Synod's colleges and seminaries shall be retired or transferred to modified service at the end of the academic year (July 1—June 30) in which such personnel has reached the age of 70 years.

"2. Prior to 1951 the annual income and housing provisions for retired personnel shall be determined by the Board of Control and the Board for Higher Education after consultation with the Board of Directors and the Board of Support and Pensions.

"3. Not later than March 1 of the academic year in which a president's or faculty member's seventieth birthday occurs, the president and the Board of Control of the respective institution in which the person involved is serving shall submit a recommendation in writing to the Board for Higher Education with respect to arrangements for the member's retirement.

"a. It is understood that all such proposals shall be presented for the joint consideration of the boards involved as a result of consultations between the local administration and the personnel involved.

"b. It is further understood that Synod intends to supplement the regular pension payments in all cases where any hardship would result from the simple assignment of pension."

B. Modified Service

"1. On transfer to modified service, retired presidents and professors shall be classified as advisory faculty members without vote.

"2. On transfer to modified service such faculty personnel shall be relieved of all major administrative responsibility in the operation of the institution (President, Dean, Registrar, Librarian, Admissions Officer, etc.).

"3. On transfer to modified service such faculty personnel shall also be relieved of all major administrative responsibility which may have been carried with respect to an academic department.

"a. On transfer to modified service, such faculty personnel may be assigned to another type of work more suitable to their capacity.

"b. The services of faculty personnel transferred to modified service because of age shall be limited to the teaching of elective courses, special courses or sections, special lectures, research, publications, representing the institution upon specific appointment, and minor administrative work.

"4. On transfer to modified service such faculty personnel shall not be required to render committee service for the faculty.

"5. The standard annual salary for modified service shall be one half the average regular salary received by such individual during the last full year of standard service.

"a. It is understood that this figure is to be used as a standard basis for recommendations by local presidents and boards.

"b. It is further understood that one part of the salary is to be paid through the standard pension which is due the personnel involved and that the additional sums, plus any necessary housing contributions, are to be charged to the institution's regular salary budget.

"6. Not later than March 1 of the academic year in which a member's seventieth birthday occurs, the president and the Board of Control of the respective institution in which the person involved is serving shall submit a recommendation in writing to the Board for Higher Education with respect to the nature of the member's prospective modified service, pay, and housing. This arrangement is to be subject to annual review and annual recommendations.

"7. In the light of the existing situation, it is recognized that a complete and immediate application of the indicated procedures might well result in some inequities. To make

Handbook Section 6.79 effective, therefore, all presidents and Boards of Control will be held to bring their local arrangements into conformity with this policy no later than the end of the current triennium: July 1, 1950.

"8. Sections (A, 2, 3; B, 7) covering procedural relations between local administrations and the Board for Higher Education are to become effective after January 1, 1949."

Because of the fact that there is such an extreme variety of circumstances involved, that a mere mechanical application of the pension and retirement laws at this time would not satisfactorily discharge the Church's obligation in this matter, and that a deep regard for the welfare of the brethren who are required to retire under this directive is a solemn obligation of Synod, the Board for Higher Education recommends

That the Fort Wayne directive in this matter, as interpreted by the quoted policy statement of the Board for Higher Education, continue to guide the deliberations and the actions of the local Boards of Control and the Board for Higher Education over a period of the five years subsequent to 1951.

We recommend finally

That the Board for Higher Education be directed to convey its further recommendations to the convention of 1956, when it makes its report on the status of the retirement program at that time.

Accreditation

Considerable progress can be reported with regard to the directive given by the Centennial Convention that "all teachers' colleges and junior colleges (except Edmonton) be directed to apply for regional accreditation as soon as they have achieved conditions which would give reasonable indication and assurance that they are acceptable to the association involved," and, further, "that the Board for Higher Education be directed to assist the schools wherever possible."

The Board has now had sufficient experience with the regional accrediting agencies and with examiners and other officials of the North Central Association of Colleges and Secondary Schools to recognize very clearly that accreditation of Synod's colleges and secondary schools will involve no vital changes in the purposes or programs of our institutions.

High School Departments

We are indeed happy to be in a position to report that all but three of the synodical high schools which come under the jurisdiction of regional accrediting agencies are now regionally accredited. The three remaining schools (Fort Wayne, Milwaukee, and Concordia, Mo.) are accredited with their State universities and have completed, or are in the process of, self-evaluation, which

is a prerequisite for regional accreditation. It is anticipated that all three remaining institutions will make application during the coming triennium and that it will be possible to secure the desired status.

Colleges

Some progress can also be reported on the college level. The junior college at Bronxville continues to enjoy regional accreditation with the Middle States Association, but we regret to report that the application of one of our remaining junior colleges was declined by the North Central Association in 1949.

On the other hand, it is with extreme joy that we announce the achievement of the very important regional accreditation with the North Central Association by Concordia Teachers College, River Forest, Ill. At the next convention we hope to have a similar report on the Seward, Nebr., teachers' college, which is scheduled to apply for accreditation in 1951. The Board has every hope also that some junior colleges can achieve such status during the next triennium.

In the process of examinations in connection with accreditation applications, certain very valuable facts have been uncovered.

These relate primarily to a clarification of the line of administrative control between Synod and the institutions. Since all these adjustments will contribute to the effective administration which Synod desires, it will be the part of wisdom to apply the knowledge gained so that unnecessary losses in scoring which were occasioned by some of these items may be eliminated when additional colleges apply for accreditation.

On the basis of these experiences and in accordance with the directive of a previous convention that "the Board shall study the sections of the synodical *Handbook* dealing with higher education and submit the necessary revisions," the Board is now ready to point out areas requiring clarification or adjustment if they are expected to contribute toward achieving sound administration and regional accreditation for our colleges.

In order to indicate the problems, we quote from the report of the original examiner at one of our institutions:

"The pattern map shows that one of the critical areas of the college, so far as meeting the standards of North Central Association of Colleges and Secondary Schools goes, is in the area of general control.

... "In reading the minutes of the Board of Control over a period of time, numerous practices were found which indicated that a sort of dual control of the institution has existed in practice. . . . The business manager was reported as presenting the budget, which would be considered by practically all accrediting agencies and by the great majority of college heads the clear and important function of the president. Affairs

connected with the plant administration were handled in many cases quite independently of the president. Communications from various synodical agencies and other sources relating to important administrative problems sometimes went directly to Board of Control members or committees and never crossed the president's desk.

"The examiner was confused by the synodical regulations on this point. In the synodical *Handbook* (6.91) there is a statement about the authority and duties of the president which appears to be fully in line with the best American practice. This statement says clearly that he (the president) 'shall be the executive officer of the Board of Control.' It says further that the 'Synod, its Boards, and its members shall first of all hold him responsible in all matters pertaining to the institution.' . . . From a study of the minutes of the Board of Control it does not appear to the examiner that the principles involved in *Handbook* Section 6.91 have yet been fully embodied in the practice of . . .

"The confusion in the examiner's mind with respect to what the regulations of the Synod actually are grew out of reading Sections 6.39 of the synodical *Handbook* along with the statements quoted above. Paragraph b in particular of Section 6.39 caused most of the confusion, but d, e, and f added to it. . . .

" . . . The institution was given the benefit of the doubt caused by violations of unit control principles in the past on the part of the Board of Control and the apparent contradiction of regulations in the synodical *Handbook*. . . . If a score of zero had been given on the subheading 'Officers Responsible to the Board,' the institution would have scored so low on general control that grave questions might have been raised as to whether its general administrative setup justified accreditation. The major problem here appears to be one of clarifying the regulations in the *Handbook* and bringing the actions of the local board into full accord with the principles of unit control, which in at least one section of the *Handbook* are clearly stated. Unless this matter is cleared up, an examiner might consider himself justified in rating the college at the 3d percentile on general control instead of at the 20th as in this report."

The above quotations are taken from an examination made by a former high official of the North Central Association at the direction of the Board for Higher Education. In the official examination at River Forest the new system of accounting and budgetary control was highly praised and rated, but the "general control" (administrative relation to Synod) was rated at only the 38th percentile. The essence of the problem is to make the necessary adjustments in the *Handbook* so that the acceptance of the following three principles of sound educational administration and control will be clearly reflected:

1. That the president will clearly be the only executive officer (unit control) of the Board of Control and that no direct

management or executive operations are undertaken by such Boards.

2. That the local Board of Control have a single channel of communication (unit control) also at the synodical level. This would not obviate, by any means, the possibility of reference by the Board for Higher Education to any other Boards, units, or officers designated by Synod, but the essential point is that all channels from the institution to Synod will lead directly through a single responsible board and that all communications and administrative channels from Synod to the institution will likewise lead through the same single board to the executive officer of the college.
3. That the local Board of Control have discretionary and administrative responsibility within the limits of the budget assigned to the institution.

Synod has already expressed its accord with these principles, and the educational operations during the last triennium have, as far as possible, been carried forward along these lines. The directives of the *Handbook* can be readily adjusted to clarify Synod's policy of unit control. Two types of adjustment are indicated:

1. The contradictory sections should be reconciled to each other where possible.
2. A clear-cut unit relationship between the local administrations and Synod should be established.

This will end confusion by requiring *all* matters which pertain to Synod's educational system to be handled through the Board for Higher Education, even though this Board may be required to refer items to other boards which have an assigned responsibility in the matter involved.

Handbook Sections 6.21 and 2.07

Since it is quite apparent that it would not serve the best interests of our educational institutions if the entire Board of Control personnel were changed at a single synodical convention, and since this could occur under present constitutional and *Handbook* provisions, the Board for Higher Education recommends that some overlapping of terms be introduced. Such action would require an adjustment of Synod's constitution and of *Handbook* Section 6.21.

The Board for Higher Education *recommends* therefore

That the word "triennially" in line 2 of Section 6.21 be deleted.

The Board *recommends* further

That the following two additional paragraphs be added to the revised Section 6.21:

"The chairman, who is a member *ex officio*, is elected by his District for a three-year term of office. All other members

of the Board of Control shall be elected for a term of six years (two trienniums)."

"The election of Board members shall be so arranged that at each triennial synodical convention the terms of one half of the members shall expire."

The Board *recommends* finally

That *Handbook* Section 2.07: "Term of Office," be adjusted to conform to the preceding proposals, so that it reads (*italics indicate changes*):

"2.07. *Term of Office*

"The term of all officers of Synod shall be three years, *unless in the case of boards, commissions, or committees of Synod a longer tenure of office is authorized by Synod. In that case part of the board, commission, or committee shall be elected every three years.*"

Interim Adjustment

In order to introduce this proposed change into our existing system the Board for Higher Education *recommends*

That Boards of Control involved in "term of office" adjustments be authorized and directed to designate the incumbents who shall assume six-year terms and those who shall assume three-year terms on the effective date of the change of *Handbook* Section 2.07. It is understood that the constitutional amendment which is recommended in a subsequent section must be approved by the regular constitutional change procedure prior to the effective date of the changes proposed for Sections 2.07 and 6.21.

Enabling Resolution for *Handbook* Sections 6.21 and 2.07

The proposals to achieve overlapping of the terms of office of Board of Control members cannot be made effective without a constitutional amendment. The Board for Higher Education *recommends* therefore that Article X, Section B, 2, be amended so that the revised section will read (*italics indicate changes*):

"The term of service of all officers of Synod *shall extend from one regular session of Synod until the next or until their successors have been elected or appointed and have entered upon their respective offices. In the case of members of boards, commissions, or committees of Synod, however, a longer tenure may be specifically authorized by Synod.*"

Handbook Section 6.27

In its Centennial Convention, Synod directed its educational institutions to seek accreditation with regional accrediting agencies and further directed the Board for Higher Education to assist the colleges and seminaries in their efforts. Our experience in carrying out this directive indicates two areas in which the examiners have reduced the score on general control at our institutions because

of conditions which can quite easily be corrected. These two items are the following:

1. The fact that Board members have a term of three years.
2. The fact that as many as a third of the Board members come from a single occupational group.

We quote the following from the report of one of the examiners at River Forest:

"The score on general control was somewhat reduced because of the fact that Board members have a term of three years. The fact that there is no overlapping of the terms of Board members gave the institution a score of zero on this point. The fact that as many as a third of the Board members come from a single occupational group still further lowered the score under the heading of general control. . . ."

This condition could be quite readily corrected and the institution would be well served if the following *Handbook* adjustments, indicated below and in 6.21 and 2.07, were authorized.

The Board for Higher Education *recommends* that *Handbook* Section 6.27 be adjusted to read as follows:

"6.27. *Personnel of Boards for Teachers' Colleges*

"The Boards of Control of teachers' colleges shall consist of the President of the synodical District in which the institution is located, one pastor who is a voting member of Synod, two teachers who hold membership in a congregation of Synod, and no less than three laymen who hold membership in a congregation of Synod and who reside within reasonable proximity to the institution. Not more than two of the lay members of the Board shall be engaged in the same profession or business. The president of the college shall attend the meetings of the Board of Control in an advisory capacity."

The proposed (above) wording for 6.27 introduces the following changes into the present arrangement:

1. The addition of one teacher to the membership of the Board of Control.
2. The provision that not more than two of the lay members shall be engaged in the same profession or business.

Handbook Section 6.141

With the help of the bursar and the comptroller of Valparaiso University and in personal consultation with Mr. Henry Badger, chief consultant in accounting to the United States Office of Education and author of the *Standard Textbook in Accounting for Junior Colleges*, your Board has worked out a system which conforms to the generally accepted standards of educational accounting procedures and practices.

This new plan has been adapted for Synod's use by Mr. Elmer Jagow, business manager of the River Forest college, and success-

fully presented to the examiners in the process of accrediting that institution. The new system of accounting and control has met with such approval that the examiners have referred other schools to our River Forest business department for study and adaptation of this system to their own needs.

The Board for Higher Education is prepared to gradually introduce the basic elements of this system in all of Synod's colleges and seminaries where conditions indicate that it can render the proper service and where it is feasible to carry out its provisions.

In this development process, during the past triennium, the Board of Directors and Mr. Walter Schlueter, the treasurer of Synod, have been fully co-operative through the prompt discharge of their assigned responsibility to prescribe a uniform accounting system for our colleges and seminaries and by making available any funds required for its development and introduction.

Since this system has now been introduced, the Board for Higher Education believes that it will be in the interest of efficient administration and that it will remove a handicap to accreditation if an adjustment can be undertaken in Section 6.141 of the *Handbook*. We recommend therefore

That the words "The Board of Directors of Synod, in conjunction with" be deleted from Section 6.141 so that the revised section will read:

6.141. *Uniform Accounting Methods*

"The Board for Higher Education shall establish and prescribe, on the basis of reasonable and generally accepted educational practice, uniform accounting methods, financial controls, budgetary classifications, and allocations for operating income and costs and for capital investments of each of the educational institutions of Synod."

Handbook Section 6.145

The past triennium has been the first in the history of our Synod in which the educational institutions set up regular budgets of their income and expenditures and applied for synodical subsidies on this basis. In the process of introducing budgetary control we have naturally encountered some difficulties and problems. Chief among these is the traditional practice of separating the maintenance and repair costs (traditionally known as "summer repairs") from the budgeted funds of the institutions. In the past such expenditures have been handled on a basis which requires the institutions to apply for individual amounts on an emergency basis if they were needed during the course of a school year and of submitting accumulated annual needs in the spring of the year in order to receive a grant for "summer repairs."

Several factors contribute toward making this an unsatisfactory practice. Under this procedure it is not possible for the institutions to take advantage of favorable seasons for maintenance and repair. In addition, some of the largest spenders of such funds are in operation throughout the summer and are therefore no longer in a better position to perform this work at that time, as they once were. Frequently also, important maintenance operations are postponed to a period when they become more expensive than would have originally been the case if they could have had prompt attention. It is impossible, also, under this system for the institutions to plan a regular program of systematic maintenance and repair. Finally, the exclusion of maintenance and repair from the budget of the institution gives Synod a distorted picture of the costs of education.

It is only a reasonable procedure to bring the entire maintenance and repair operation within budgetary control. If this practice were followed, then Synod would know approximately what its expenditures for the purpose will be at the time when a new budget is set. Past practice has relied upon an estimate of this rather large sum of money (up to \$300,000) and has, as a result, frequently been as much as \$50,000 to \$100,000 short of the actual final expenditures for the purpose. This causes a serious dislocation of the over-all budget of the Missouri Synod and should be avoided if possible.

Another area which has caused some concern to the Board for Higher Education is the distribution of Student Work Funds. The disbursing agency of Synod has taken the position that funds used for this purpose could not be included in the budgets of the institutions because some of the funds thus used have been allocated from earnings of undesignated legacies. It appears to the Board for Higher Education that Synod's best interests require that all subsidies which Synod furnishes to a given institution should be placed under budgetary control and that a sound administrative policy of budgetary control will require also that an institution be held to budget all of its funds. Accordingly, the Board for Higher Education recommends adjustments of Section 6.145 of the *Handbook* so that the section will have three paragraphs reading as follows:

6.145 *Budget for Operation of Institutions*

"a. All funds which an institution receives from Synod shall be budgeted and shall be subject to budgetary control.

"b. Each Board of Control, in the month of May of each year, shall prepare and submit to the Board for Higher Education a detailed estimate of the income, costs of operation, replacement of equipment, maintenance and repairs, student

work funds, contingency fund, and all other operating costs. After due consideration thereof, the Board for Higher Education shall transmit the budget Synod should pay, to the Board of Directors for recommendation and for reference to the Fiscal Conference, which shall then fix the budget for the seminaries and colleges.

"c. In order to provide for major contingencies in the category of maintenance and repair, the Board for Higher Education shall reserve no less than 25 per cent of the total allocation for maintenance and repair in a contingency fund which shall remain under the direct jurisdiction of the Board for Higher Education. If Synod has met its budget in any given year, the funds remaining in this contingency repair fund at the close of the fiscal year shall be accumulated from year to year as a reserve for major contingencies. Whenever such accumulated funds exceed one third of the total allocation for maintenance and repair for a given fiscal year, the excess shall become a part of the regular allocation to institutions for maintenance and repair in the following year and shall reduce, to that extent, the amounts which must be drawn from the budgeted funds of the fiscal year involved."

Handbook Section 6.146

In order to provide for necessary "adjustments within a budget," a subject covered in the section which was deleted from 6.145 in order to avoid the confusion of treating two separate subjects in a single section, the Board for Higher Education *recommends* the following wording for new Section 6.146:

6.146. Budget Adjustments

a. Final synodical responsibility for administering the annual budgets assigned to the institutions by the Fiscal Conference shall be vested in the Board for Higher Education.

b. Necessary transfers of budgeted funds from one classification to another within the institution's budget allocation may be undertaken by the local Board of Control, upon recommendation of the college president, up to, but not exceeding, the amount of \$100 per transfer. Notification of such internal transfer of synodical funds must be conveyed in duplicate copy to the Board for Higher Education and Synod's Fiscal Office.

c. Expenditures from the contingency fund of each institution shall be made only upon approval of the Board for Higher Education.

d. If a revision of the original total allocation to an institution becomes necessary, or if it becomes necessary or advisable to shift part of a budgetary allocation from one institution to another during the course of a fiscal year, the Board for Higher Education shall first consult with the Board of Directors.

e. Whenever the Board for Higher Education approves an expenditure which exceeds the total budgetary allocation

for a given institution, it must obtain the prior consent of the Board of Directors.

f. All expenditures which exceed the total budgetary allowance for higher education must be authorized by the Board of Directors.

Handbook Section 6.07

In order to recognize the provisions of revised Sections 6.145, 6.146, and of present Section 6.151, the Board for Higher Education *recommends* that additional sections to be known as Paragraphs j, k, and l be inserted under Section 6.07:

6.07

"j. Be responsible for the general supervision of maintenance and repair of Synod's educational properties and shall convey its recommendations to the Board of Directors in all matters relating to purchase, lease, or rental of any land and on the purchase, lease, rental, or construction of any buildings on the campuses of Synod's colleges or seminaries.

"k. When Synod has made appropriations for specific educational projects, the Board for Higher Education shall determine the order in which these projects shall be carried out.

"l. In all matters relating to purchase, lease, rental, or construction, the Board of Directors shall, with the consent of the Board for Higher Education, issue the direct authorizations to the local Board of Control so that the Board of Directors' legal responsibilities for synodical property are in no way abridged and that the specific provisions of Section 6.37 d remain in full force."

Handbook Section 2.79

The Board for Higher Education recommends the following adjustments in order to match the changes recommended in 6.39 and thus to clarify the administrative responsibility in matters of construction and repair of educational buildings.

Section 2.79 k is contradictory to Section 6.147 in part. The Board for Higher Education *recommends* therefore

That Section 2.79 k be deleted in its entirety and that the following wording be substituted for the present paragraph:

2.79 k

"Whenever Synod has made appropriations for any specific projects relating to the establishment of new institutions, the relocation of old institutions, or for new buildings, extensive remodeling, or the purchase, lease, or sale of property, the Board of Directors shall authorize the initiation of such projects at a time when it believes the best interests of Synod will be served. It shall not, however, initiate projects in higher education without the consent of the Board for Higher Education."

The Board for Higher Education *recommends* further that at the beginning of 2.79 l, the following words be inserted:

"Upon recommendation of the Board for Higher Education,"

If these words are not added, Paragraph 1 will contradict the recommendation made to this convention on Faculty Housing.

The Board for Higher Education *recommends* further that the entire Paragraph m be deleted.

If this is not done, Paragraph m will contradict the budgetary control over maintenance and repair which is recommended in another section of this report.

The Board for Higher Education *recommends* finally that the remaining paragraphs, following the deleted Paragraph m, be designed as Paragraphs m, n, o, p, q, and r, in the order in which they now appear in the *Handbook*.

Handbook Section 6.35

In order to bring the provisions of the *Handbook* into conformity with the recommendations made to this convention, the Board for Higher Education *recommends*:

That Section 6.35 b be adjusted by deleting the following words at the beginning of line 6 in Section 6.35 b: "the Board of Directors of Synod in conjunction with."

Courses in Administration

During the past triennium a great many advances and changes have been made in the procedures involved in the administration of our colleges and seminaries. Many of these adjustments are reflected in the changes which appear in the revised *Handbook*.

This trend has been accelerated by Synod's directive that all the colleges are to seek regional accreditation at the earliest possible time and are to undertake adequate preparation prior to making application for such status. One of the cardinal principles involved in seeking accreditation is the establishment of the president's office as the administrative center of the college.

It should be noted also that during the decade beginning in 1940, 71% of the presidencies of our various colleges and seminaries will have received new incumbents. These men have had no opportunity to prepare themselves for such a specialty in our own synodical schools and have usually been hard pressed to find the necessary time to begin studies in colleges during their parish ministry or after the assumption of their new duties. At the same time, if we are to have a reasonable hope of achieving the accreditation of our colleges and seminaries and of securing the full benefits of improved administrative techniques, it will be necessary for us to supply some opportunity for a direct study of the basic principles of administration and of practical applications of such

findings for the men who must administer our colleges and seminaries.

The Board for Higher Education believes that it would be in the interest of our Church to supply an opportunity for all presidents of colleges and seminaries to study this high specialty under the best available men in the field. In the Chicago area, Synod could, if it desired to do so, use its existing facilities at River Forest as a base of operations for this purpose. In the same area there would be available nationally recognized men in the field of college administration as well as a supply of important administrators of the North Central Association of Colleges and Secondary Schools. In addition, the most extensive libraries in the field are also available in the Chicago area.

Under these circumstances, the Board for Higher Education *recommends*

That authorization be granted to arrange, during one of the summers of the next triennium, for special courses in administration, with major emphasis on college administration, and for special lectures on the North Central Association's administrative criteria.

We *recommend* further

That the presidents of Synod's 14 colleges and seminaries be encouraged and urged to participate in such courses if and when they are made available.

We *recommend* finally

That an appropriation of no less than \$4,500 be made available to the Board for Higher Education in order to defray a part of the costs involved.

Summer Schools

According to the regulations which appear in *Handbook* Section 6.161 d, only the "seminary at St. Louis and the teachers' colleges are authorized to conduct summer schools." These summer schools are to be conducted "under the direction of the respective Board of Control and faculty."

At River Forest a summer school has been conducted annually since 1932. Seward has served Synod continuously in this way since 1936. With their programs the teachers' colleges have been able to reach many hundreds of students for emergency training, and they have also, at the same time, carried forward extensive programs of in-service training for pastors and teachers in such summer schools. In some cases, members of the faculties at the theological seminaries have been utilized for these purposes.

Although they are not officially authorized to do so, some of the preparatory institutions have also set up summer schools in

order to use both the time and the campus available for this worthwhile purpose. These have met with varied success.

It would seem that Synod ought to make use of its very extensive investments on the various campuses of the preparatory institutions. Great benefits could undoubtedly be achieved if good teaching staffs could be made available for the in-service training of ministers and teachers who would find it possible to take refresher courses in such summer sessions. Such faculties could be recruited from the existing faculties at our seminaries, teachers' colleges, and preparatory schools, and it should be possible, in addition, to secure outstanding teachers from the ranks of our own clergy and from the ranks of American colleges and universities, where summer school transfer of instructors is a well-established practice.

Because it believes that a proper development of these available resources would bring inestimable blessings to the work of our Church, the Board for Higher Education *recommends* that

- a. The preparatory institutions be authorized to use their synodical facilities for conducting summer schools for the in-service training of pastors and teachers in their area.
- b. The Board for Higher Education be directed to assist these schools in the use of their campuses for such purposes, by helping to secure personnel, by assisting in the preparation of an adequate program where possible, by co-ordinating the programs of the various institutions, and by assisting these schools financially where that becomes necessary.
- c. An annual appropriation of \$5,000 be placed at the disposal of the Board for Higher Education for this purpose annually during the next triennium.

Budget Allocations for Building

Synod now has in its system of colleges and seminaries no less than 110 buildings exclusive of 140 faculty residences. These buildings range in age from one to one hundred years.

It is perfectly obvious that such an extensive system of buildings devoted to the cause of higher education will continue to require replacement and expansion. In its Centennial Convention, Synod had before it requests which totaled more than five million dollars for construction on the various campuses. In addition, the local areas were undertaking during the past five years an additional construction of approximately two million dollars. At the time of the Centennial Convention, when it was faced with urgent requests for such a large sum of money, Synod found itself without any available funds for the requested replacement of obsolete facilities or the construction of new ones.

Because this situation has always obtained when requests for building funds were made, Synod has followed the practice of

raising a special collection whenever additional construction or replacement was required in its educational system.

Since it is known now that additional expenditures will continue to be made for such purposes, the Board for Higher Education recommends recognition of this fact and *recommends*

That Synod authorize an annual allocation in the amount of \$250,000 from its regular budget to be placed in a college and seminary building fund.

The Board for Higher Education *recommends* further

That disbursement from these accumulated funds be made only triennially after approval of specific projects by the Synod, upon recommendation of the Board for Higher Education, as provided in Section 6.143 of the present *Handbook*.

Tuition

It has been traditional for Synod to charge no tuition to students who are preparing for the ministry or the teaching profession.

During the early days of Synod's educational activities, the general body was able to pay all of the costs of operating the institutions except the cost of board. Accordingly, the only fee which was paid by the student was a fixed charge for board. Students also purchased their own books and personal supplies, of course.

Within the last two decades the educational system has had to expand to such an extent that it is no longer possible for Synod to bear all the costs of operation at a given institution. The costs of engineering services, the cost of janitorial services, the cost of most utilities (except fuel), much of the cost of administration (office expense, secretaries, bookkeepers), and much of the cost of upkeep of grounds, drainage, landscaping, pavement of drives, and many other extensive operating expenses of the institutions have to be born locally out of funds collected from the students themselves or from supporting agencies in the vicinity of the college.

The sums collected for these purposes are necessarily mounting. The situation will be readily apparent when we mention, for example, that fixed fees for a student at one preparatory college (not including board or special fees of any type) total \$100 annually; at another college these charges total \$140. The figures quoted will illustrate the general condition. In addition, many other items are included in the charge made under the classification "board."

This situation has a peculiar significance in connection with the G.I. program. Since the Government will pay no benefits for "room and board," some of the institutions have had a great deal of difficulty in adjusting their schedule of charges so that they

could collect the expenses to which Synod was entitled from the Federal Government.

The problem results from the fact that our educational institutions have hesitated to use the word "tuition" to designate the charges which they make to students. This term is used by American colleges and universities to indicate, in a rather loose fashion, the general fees which are collected from students and which are not specified for some particular service or student activity (such as health service, athletic fund, student activities ticket, publications, etc.). Many of our institutions have been reluctant also to use this term in their catalogs, because the tradition of the Church has said that professional students pay no "tuition."

In view of the G. I. situation, and in view of the fact that the Federal Government is now apparently ready to begin a series of large appropriations for scholarships and for various forms of assistance to American colleges, we believe that it would be in the interest of our work to specifically convey authority to use the term "tuition" in the college catalogs in order to describe the charges which are now listed as "educational fees" and through the use of other terms which are not common in American educational practice.

Upon the request of one of the teachers' colleges, the Board for Higher Education provisionally authorized the use of this term in the college catalog until the time of the 1950 convention.

The Board for Higher Education now *recommends*

That Synod officially approve the use of the term "tuition" in the college catalogs in order to describe the charges which are made to all students to cover the various costs which must be borne locally by the colleges and seminaries.

We *recommend* further

That, at the discretion of the institution involved, such listings may or may not include the synodical tuition which is charged to "general education students" and remitted to Synod's fiscal office.

Student Fees

During the past triennium there have been a great many suggestions proposing that a larger share of the cost of operating the colleges and seminaries of the Church be shifted to the students of the institution. Accordingly, the Board undertook a formal, on-the-scene survey of the possibility of setting aside some specified fees for particular synodical purposes in order that the subsidies which Synod must pay might be reduced. After careful studies of the local situation it became apparent that a very large proportion of the students in our institutions would be forced to discontinue their studies if any appreciable increase in the charges which

they were required to pay would occur. It was felt, however, that some modest increases might be tolerated and that, in severe cases, scholarships or special grants might be made available through existing channels to absorb the increases.

All of the college presidents co-operated with the Board by directing that studies be made at their institutions. A particularly exhaustive survey which was made at our River Forest institution will illustrate the situation. It was found in this study that in answer to the question "What does it cost you to spend one year at Concordia Teachers College, including, board, books, fees, clothing, laundry, etc.?" the median answer among the men was \$600 to \$650, and among the women, \$550 to \$600. It was found, further, in this study, that among the men the median reply to the question "What percentage of your total expenses in college is paid for by someone other than yourself?" was "50%" and among the women, "75%." The survey further demonstrated that about 66% of the students must provide at least 20% of their own expenses. Among the men, 20% to 25% must provide 100% of their schooling costs, and a total of 40% must provide 75% or more of their bill.

It would be a mistake to appraise the possibility of passing a larger part of our costs to the students on the basis of charges made even a few years ago. At that time the schools charged approximately \$125, but today, for example, a theological seminary is forced to charge approximately \$315; a teachers' college \$350 (\$410 for women); one preparatory school \$345, another \$430. And charges to "general education students" average an additional 20% to 30%.

Under these circumstances it will readily be agreed that it will not be possible to make any appreciable increases in the cost of such education without adversely affecting the enrollment of students.

The Board for Higher Education is convinced that Synod should continue its policy of furnishing the capital necessary to erect dormitory housing for our students. This is in accord with current practice throughout the country. Colleges and universities rarely attempt to secure any return on capital investments from students and are considered fortunate if they can derive as much as 50% of their educational operating costs from student fees. Auxiliary enterprises (dormitories, dining halls, etc.) are, of course, expected to operate entirely on their own income.

We believe therefore that Synod's past practice in this matter has proved to be a sound contribution toward the objectives which Synod is attempting to reach in its training program and that the

construction of such housing continues to be justified as an outright gift from the Church.

However, it is difficult to justify having Synod carry the total cost of the maintenance of such quarters without assessing against the students who live in them, any charge for costs occasioned (normal maintenance) by their use of these living quarters furnished by Synod. (Students do pay for operation of the buildings and for some of the utilities).

We estimate that the following proposal would produce annual revenue approximating \$150,000 and that this sum would be sufficient to cover approximately 50% of normal maintenance and repair expenditures throughout our system of educational institutions. The Board for Higher Education *recommends* therefore

That a charge of \$25.00 per semester be assessed against every student in residence in a synodical institution.

We recommend further

That the accumulation of such fees be classified in a new and separate account on the books of the institution and that such income be used exclusively for maintenance and repair of college buildings and for replacement of equipment.

We recommend further

That proposals for expenditures from this account be included in the annual budgets and processed in accordance with the provisions of Sections 6.145 and 6.146 of the *Handbook*.

We recommend further

That the Board for Higher Education be authorized, when reviewing annual budgets (6.145 and 6.146), to transfer excess funds from one institution to other institutions, if such excess funds accumulate at a given institution.

We recommend further

That a fee of \$12.50 per semester be charged to all non-dormitory students.

We recommend further

That these fees be made effective by the institutions on and after September 1, 1951.

We recommend further

That, as the new accounting system shows classifications of cost, the institutions be held to make the routine operation of auxiliary enterprises (including dormitory and dining rooms) a self-financing procedure.

We recommend finally

That the Board for Higher Education be authorized and directed to abolish or to adjust any or all of these fees at a given institution if their application affects enrollment adversely or if other local circumstances and conditions indicate that such action is in the best interest of Synod.

Music Fees

The Board for Higher Education *recommends*

That all music students who are enrolled in applied music courses pay a fee of \$5.00 per semester for piano and \$10.00 per semester for organ use.

We recommend further

That these funds be reserved in a new and separate synodical account for equipment and maintenance of musical instruments at the institutions involved.

We recommend finally

That proposals for expenditures from this account be included in the annual budgets and processed in accordance with the provisions of Sections 6.145 and 6.146 of the *Handbook*.

Faculty Housing

For many years, Synod has followed the traditional policy of providing faculty housing on the campuses of our colleges and seminaries. The conditions which have obtained during the past ten years make it appear advisable to re-examine this policy.

The following *advantages* appear to attach to the present policy:

1. The policy assures some available housing in times of shortages.
2. The policy makes it easier for faculty personnel to accept calls since moving involves no real estate problems which require attention.
3. The policy contributes to the convenience of faculty personnel and results in a considerable saving of travel time (from and to the campus).

The *disadvantages* of an inflexible policy are more numerous:

1. The capital investments in faculty housing are considerable.
2. The maintenance and repair costs continue to increase in direct ratio to age.
3. Synod now owns a considerable number of houses. These range in age from 10 years to 100 years. Many of these ought to be modernized.
4. It is most difficult to anticipate or to meet the varying needs of successive occupants.
5. The policy of placing faculty housing in close proximity to the school and of grouping faculty members and families close to each other has not always contributed to harmony on the staff.
6. The policy creates a situation which is a very frequent cause of difficulty in connection with the synodical retirement policy.

There are, naturally, varying local conditions and needs in a system of 14 geographically scattered and variously typed insti-

tutions. It would seem therefore to be in the interest of Synod's work to recognize the need for flexibility in the policy on faculty housing.

In addition, some of the faculty people who now live in campus housing would prefer to buy their own homes or to rent; on the other hand, some of those who rent would prefer to live on the campus.

During the past ten years it has not been possible to build new houses on any campus. Instead of following its traditional policy, Synod has been forced by economic conditions to rent off-campus homes or to buy them.

It is true also that there exists a rather considerable variation of practice at the various schools. On some campuses all of the faculty people live in synodical housing. On at least one campus only the president of the college lives on the campus in faculty housing.

In order to establish the already existing and desirable flexibility as an official synodical policy, the Board for Higher Education recommends

That the Board for Higher Education be authorized to approve or decline (sale or lease or purchase being subject to the consent of the Board of Directors of Synod and to the present *Handbook* Section 2.791) any of the following local options recommended by the Board of Control of the institution involved:

- a. That an equivalent payment for housing or rental furnished may be included in the direct salary of faculty personnel.
- b. That housing may be provided in the form of a separate payment paid to faculty personnel as the cost of housing.
- c. That a long-term sale to faculty people now occupying off-campus purchased synodical housing is authorized.
- d. That the removal of on-campus faculty housing which is entirely obsolete and which can be shown to be uneconomical for further use be authorized.
- e. That the construction or purchase of multiple units only, for the purpose of rental to instructors and assistant professors, be authorized where this can be done as a mutual advantage to Synod and to the faculty personnel involved.
- f. That the present "building and loan" authorizations which govern present faculty housing operations be made applicable to Paragraphs c, d, and e of this resolution.

It must be understood that in authorizing local options it is not the intent of Synod to have available faculty campus housing unoccupied and, further, that this permissive legislation does not obviate the possibility of building on-campus housing under the conditions now obtaining, when local conditions warrant.

Public Speaking

In its Centennial Thankoffering, Synod established a fund to purchase "speech-laboratory equipment" for the improvement of public speaking instruction at the colleges and seminaries. Acting upon the expressed intent of Synod, the Board of Directors has formally assigned the funds which became available for this purpose to the jurisdiction of the Board for Higher Education.

Your Board has made a detailed study of the speech instruction arrangements and the equipment available at all of our colleges and seminaries. This survey indicates that Synod's objective in allocating such money cannot be fully achieved if the available funds are spent only for laboratory equipment. This situation is created by the fact that the means for effective use of such equipment in the training of our Church's professional workers are lacking at many of our institutions. We refer to two basic deficiencies:

1. The curriculum does not include required courses in public speaking.
2. There is a need for trained men to teach such courses.

Your board proposes to undertake a program which will stimulate institutions to introduce required courses into the curriculum and to assist instructors in acquiring the necessary qualifications for effective teaching of the subject. To devote some of the available funds to this broader purpose requires the permissive legislation by Synod. Accordingly, we recommend

That the Board for Higher Education be authorized to disburse the speech funds already made available to it through the Centennial Thankoffering for all purposes which in the Board's opinion will contribute toward improvement in the program of training professional and pre-professional students for greater proficiency in public speaking.

We recommend further

That the Board for Higher Education be authorized to approve the introduction of a course in public speaking into the curriculum or the substitution of such a course for currently required courses at institutions where present curricular requirements make it impossible for ministerial students to take such training as part of their regular program of instruction.

"Indigent Student Funds"

Adhering to its original purposes for the professional schools, The Lutheran Church—Missouri Synod has long maintained a program designed to provide for the needs of students in its colleges. Synod was remarkably foresighted in arranging that qualified students should not be denied the right to train for its service by providing for free tuition, for student work funds, and by encouraging District aid funds.

The Board for Higher Education has had so many and such insistent requests for reviews of this system that it undertook to provide for a detailed study of the entire subject of "student aid" within the Church. This study was made by Dr. Albert Huegli of our River Forest college at the request of the Board for Higher Education. It was presented for detailed discussion to the college presidents and sent to the "Indigent Student Fund" representatives in every District for analysis and comment.

The reactions conveyed to the Board indicate that some specific suggestions on basic principles, organization, and procedures would be welcomed by most Districts. The information and the recommendations supplied to this convention are based upon two motivating premises:

1. The intention of the Church in operating a system of professional schools is that it shall receive from them a continuous supply of apt and able, well-qualified and well-trained leaders in school and parish life. In pulpit or in classroom the Church cannot afford mediocrity. The times are too urgent, the task too great, the opportunities too limitless. The strategy of the armies of the Lord must be planned and executed by the best we have among us.
2. No young man or woman who has the necessary gifts, consecration, and zeal for professional service in the Church should be prevented from entering its ranks because of financial handicaps. The essence of democracy, especially in a democratic church body, is the equality of opportunity for those who can make something of it. Fallible we may be in our selection and depend upon the Spirit of God for the dedication of hearts to the great cause, but we have no excuse for failing to open doors which remain closed because we do not bestir ourselves.

College Student Aid Program

In making the extensive survey the Board for Higher Education became aware of the fact that our colleges do indeed have a rather acceptable system of student aid. This system consists of the following sections:

- a. Awards for academic achievements
 1. Prizes
 2. Scholarships
- b. Financial aid to needy students
 1. Grants in aid
 2. Loan funds
 3. Student employment programs

It will be evident that there is an increasing awareness among our colleges of their responsibility for establishing techniques of encouraging student academic proficiency in a tangible way and for granting assistance for students in financial need. The follow-

ing recommendations were submitted by Dr. Huegli for the consideration of the colleges:

1. So far as possible, student aid programs should be under direct institutional control and supervision. Synod has long provided a basic pattern of assistance in the granting of free tuition to professional students, the supplying of student work funds, and the development of a generous system of grants-in-aid through the Districts. The colleges need to cultivate these facilities of student aid and integrate them with their own programs. They should exercise authority in the granting or withholding of such aid. They should further supplement these aid devices with programs on their own initiative.
2. Every school should recognize the scholarship and aid categories of student assistance as they apply in the individual institutions. A thorough survey of the needs of the students in this respect should be made on each campus, and the established patterns of American higher education adapted to the local situation.
3. A program of scholarships and prizes as incentives to academic achievement ought to be undertaken by every college. A Scholarship Committee, following standard practices, should be appointed for the fostering and supervision of this part of the program.
4. The various colleges of Synod, after evaluating their own needs, should seek to co-ordinate and systematize financial aid to the students through Student Aid Committees appointed by the respective presidents. These committees would control campus loan and employment arrangements and work closely with District student aid funds for the benefit both of the school and the Church.
5. The program of student aid should always be associated with the counseling arrangements at our schools. It is not something by itself, but a part of the counseling function. It should therefore be established in policy, but flexible as an instrument of service to the growth and assistance of the students.
6. The synodical colleges should encourage the establishment of a clearinghouse for exchange of information on student aid and maintenance of general policies in the best interest of the Church as a whole. It is suggested that the office of the executive secretary of the Board for Higher Education be expanded to meet this need.

The District Student Aid Funds

In addition to accumulating information on the student aid program which is followed by other church bodies, the survey director secured information directly from the synodical Districts by means of a questionnaire which dealt with questions of organization, administration, funds received and disbursed, the beneficiaries, criteria of awards, contacts after awards, and general evaluation.

As a result of this attempt to measure the efficiency of the present District aid system, 22 Districts supplied the details indicated.

There was a large number of optimistic reports; however, there is reason to believe that all Districts would welcome suggestions for improvement. The areas most frequently mentioned in replies to the questionnaire indicated a desire for improvement in the techniques of follow-up in the procedure, centralization of data, and an exchange of information. In this connection a long list of constructive suggestions was also received from the District aid authorities.

Areas of Weakness

Wherever feasible, a detailed report and discussion has been included in the materials presented to the college presidents and to the District aid officers; however, in order to motivate the attached recommendations, we should like to list here five general areas of weakness on which there is quite common consent:

1. *Lack of agreement on the function of the student aid system.* The Districts ought to understand more clearly what they should try to achieve with financial assistance for students. At present some regard their function as a sort of loan service, others as a kind of scholarship, still others as a "give away" fund, with strings attached. Some restrict their aid to males, others include women students or even students preparing for church service apart from theology or teaching. Everyone concerned in the program would be benefited by an explicit statement of objectives.
2. *Lack of uniformity in general policy.* Certain advantages are to be derived from varied policies of the Districts governing student aid, such as local adaptability, opportunity for experimentation, and the stimulation of new ideas. The District aid system, however, suffers from an excessive lack of uniformity in fundamental principles. Student applicants, many of whom have shifted with their families from one part of the country to another in accordance with the increasing mobility of our population, need to have an understanding of uniform fund requirements. More important, the synodical colleges, which are drawing from ever wider areas of the Church, will be in a better position to help students make use of available funds if the policies are generally standardized. It is also apparent from the Districts themselves that a set of workable policies would make their role in the student aid program more effective if certain basic agreements were reached. Instead of having 32 different systems of student aid, the Church would then have one system, with some modifications for local purposes.
3. *Lack of adequate integration with the colleges attended by subsidized students.* Since scholarship is apparently to be one of the bases upon which the awards are to be made, the colleges should be tied into the system more closely. The present rather general failure to consult with the schools in establishing scholastic criteria must be a handicap for

the awards committees. The colleges probably need to agree upon the basic minimum scholastic requirements.

4. *Inadequate means of determining need.* The Districts themselves admit this to be one of their principal difficulties. Practice now is widely varied, and in a comparison of District with District, injustices might seem to result. Samples of forms received from every District surveyed indicate the need for standardization in establishing the criteria. Overdependence upon the local pastor and insufficient use of the personal interview technique suggest areas requiring improvement.
5. *The absence of a central clearinghouse of information.* The Church and the church colleges have a vital interest in the District student aid programs. At present they have no way of ascertaining the effectiveness of the system. No central agency receives data on the number of students assisted, on the criteria of the disbursements, or on other important aspects of the undertaking in the Districts. In addition, the Districts have no way of exchanging ideas except by informal correspondence. And the colleges are bewildered by the variety of practices in District aid. Until a central agency receives reports and sends out information, the system will continue to lack uniformity of policies and standardization of practices.

Recommendations

As a result of the total study, the Board for Higher Education is ready to present the following conclusions for the guidance of Synod and for whatever progress toward efficient and unified procedure might be achieved:

a. Recommended Organization

- 1) The Districts would continue to control the raising and disbursing of funds for the student aid program. Their specific duties would be to receive applications and pass upon the factor of need for financial assistance. The administrative agency should be a committee responsible to the District Board of Directors, one of the members of the committee serving as principal executive.
- 2) The colleges should be brought more actively into the system. They should pass upon the scholarship of initial applicants and students applying for continuation of aid. They should be kept constantly informed on the District aid activity in so far as it concerns the respective college. They should publicize the opportunities under the District aid program to needy applicants or enrolled students. They should report regularly to the District upon the performance, character, and development of subsidized students. They should render regular reports to the central information center for student aid.
- 3) Under the jurisdiction of the Board for Higher Education, an extension of the office of the Executive Secretary should be established. It would be the function of this agency to receive reports from Districts and colleges on

the nature and activities of the student aid program, to collect data at regular intervals, to prepare studies, and to submit information to the Districts and colleges which would lead to uniformity of policies and standardization of practice. Periodic conferences of District student aid administrators should be called by this agency for a discussion of mutual problems.

b. Recommended Policies

- 1) The official name of the program of District financial assistance to professional students of the Church ought to be: The Student Aid Fund.
- 2) The full extent of subsidy, within a maximum to be prescribed, should be awarded only to students who have reached the college level.
- 3) Assistance to high school students ought to be in amounts proportionate to their level of advancement in the course of training. A suggested arrangement would be: one fourth of the maximum for each of the first two years of high school, one half of the maximum for each of the last two years of high school.
- 4) Subsidy should be available to qualified men students preparing to become pastors, teachers, or medical missionaries. Graduate theological or teacher-training students preparing themselves for church work should also be eligible for aid.
- 5) Every applicant for assistance should be held to meet a minimum scholarship standard, such as B—. The colleges would be responsible for the examination and approval of the scholarship qualifications.
- 6) Every applicant for assistance should meet established criteria of financial need. The District committee would develop techniques for the determination of need in the individual cases.
- 7) The principal condition of the award should be that the recipient enter the service of the Church. Failure to do so for a period of time satisfactory to the Districts should require repayment of the grant. Satisfactory grade, deportment, and character reports shall be further required of supported students. Students should not be held to work off their grants in special service to the institution.
- 8) Grants should be paid directly to the school attended by subsidized students and the amount should vary with the costs at the several institutions. Subsidy should not be designated for "board and room" but for "general fees."
- 9) Districts should make available unexpended funds to applicants from other Districts where funds are exhausted after September 1 of each year.

c. Recommended Action

The Board for Higher Education recommends:

That Synod supplement the undergraduate Student Aid Funds of the Districts by the establishment of a \$10,000

scholarship fund to assist qualified foreign students in Synod's colleges and seminaries, to assist the sons and daughters of Synod's foreign missionaries if they qualify for aid, and to assist qualified persons in the pursuit of graduate studies which will be of direct benefit to the Church in its educational program.

We recommend further

That such a Synodical Scholarship Fund be accumulated by inviting each District of Synod to budget and to remit \$250 or \$500, as the District may elect, to Synod's Treasurer during the course of the District's next fiscal year and in each subsequent year.

We recommend further

That the Board for Higher Education be authorized to administer such scholarship funds on the basis of criteria which it shall prepare and which shall become effective only upon approval of the synodical Praesidium and the District Presidents of Synod.

We recommend further

That at an early opportunity, preferably at a time when it is meeting with its Advisory Council (college presidents), the Board for Higher Education invite the District aid officers to confer on these and other proposals for the improvement and co-ordination of all student assistance efforts.

We recommend finally

That the costs of any such conference be shared so that the Districts will defray the transportation expenses of their representatives, while the Board for Higher Education is authorized to charge room and board costs to its budget for special conferences as provided in *Handbook* Section 6.13 (new).

THE BOARD FOR HIGHER EDUCATION
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II. PARISH EDUCATION

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Report of the Board for Parish Education

God places the obligation for Christian training upon both the home and the church. To the parents, God says Eph. 6:4: "And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." To the church, God says in the great commission of our Savior, Matt. 28:19-20: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." The first of these commands (Eph. 6:4) is the basis for the emphasis that our Lutheran Church has placed upon the divine obligation and prerogative of Christian parents to teach their children. The second of these commands (Matt. 28:19-20) is an educational imperative to the Church.

There is a growing consciousness of the fact that the scope of the parish-education program is from infancy to adulthood. While God does not designate for us the agencies of Christian education that a congregation is to set up, He does give us definite criteria by which we can be guided in setting up a program of education and by which we can measure the adequacy of existing programs.

1. Christian education is a lifelong process. This is clear from 2 Pet. 3:18: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Cp. Col. 1:10. This increase and growth is commanded without any reference to an age or time limit.

2. God has set high standards for Christian education. This is clear from the words of Deut. 6:6-7: "And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." To meet God's high standards, there must be careful and prayerful planning for an effective program of Christian education.

That our congregations are concerned about measuring up to the criteria which God has set for Christian education is evident from the reports given by our District Boards for Parish Education as well as from the activity of our pastors, teachers, and lay people in expanding and improving their educational program. While there is much room for improvement in every phase of the educational program of the Church, it is evident that something is stirring in Synod in support of effective Christian education.

The Board's Work

The Board for Parish Education has endeavored to discharge the responsibilities entrusted to it by Synod and to carry out the specific resolutions of the 1947 Convention. The functions of the synodical Board for Parish Education are as follows:

1. Assist in planning an effective program of parish education, and especially improve and extend the system of parochial schools in all congregations.
2. Watch for all movements and tendencies which might endanger the program of parish education, and marshal all available resources to counteract such tendencies and movements.
3. Plan and direct the production of textbooks and other printed materials necessary for the carrying out of an effective program of Christian education.
4. Assist in co-ordinating and integrating the various educational agencies and activities intended to promote parish education.
5. Assist the District Boards in supervising and directing all formal educational activities of the congregations of Synod, such as the Lutheran elementary and secondary schools, the Sunday school, the vacation Bible school, the summer school, and the part-time weekday religious school.
6. Initiate and direct research activities necessary to promote and improve parish education.
7. Advise Synod, its Districts and congregations, with respect to problems, needs, and possibilities in the field of parish education.

Several changes have occurred in the membership of the Board for Parish Education during the past triennium. The Rev. Paul W. Streufert resigned as a member of the Board in October, 1947, because of the press of other activities. To replace him the President of Synod appointed Rev. E. A. Krause. Mr. John C. Wegner resigned in October, 1949, because activities in his profession and in his home congregation prevented his participation in the work of the Board. He was replaced by Mr. Fred L. Kuhlmann. Mr. George Brandt, who accepted a call to the Lutheran High School in Cleveland, was replaced by Mr. E. C. Gutz.

The 1947 Convention authorized the Board for Parish Education to call an Assistant Editor of Sunday school materials. After due deliberation the Board extended a call to the Rev. Allan Hart Jahsmann of Warren, Ohio. Rev. Jahsmann began work on October 1, 1948, and was installed on November 7, 1948.

The Board for Parish Education has participated in the Sunday School by Mail venture, which involves co-operation with the Board for Missions in North and South America, the Lutheran

Hour, and Concordia Publishing House. Lessons for the Primary, Junior, Intermediate, and Senior Departments have been produced by the editor and assistant editor of Sunday school materials, except those for the initial quarter, which were produced with some assistance from the field. There has been some demand for a confirmation course, to run in conjunction with the Sunday School by Mail materials. Thus far the Board for Parish Education has not been able to act on the demand for this particular type of material.

In connection with the Supreme Court decision in the *McCollum* case, the Board for Parish Education made available to the District Boards for Parish Education copies of the Supreme Court decision and a summary statement of findings essential for guidance based on the decision and its interpretation.

The Board for Parish Education has made an exhaustive study of the problem of Federal Aid and authorized its Executive Secretary to present the views of the Board in a brief before a committee of the Congress. Although the brief could not be presented in person, copies were mailed to all members of the Committee on Education and Labor, and copies of the same brief were then made available to the District Boards for Parish Education.

The Board held regular monthly meetings to discuss problems and progress in every area of education under its supervision, heard reports from staff members, and gave guidance to them in their work. Several meetings were held with the Board for Higher Education on the question of teacher supply and demand and the possibilities of a unified training program. At two regular meetings each year representatives of the seminaries and the teachers' colleges and the *Praesidium* were in attendance to discuss important problems with us. Through the members of the staff the Board has maintained contact with the field, largely offering service on call to District conventions, pastors' and teachers' conferences, meetings of Sunday school workers, and other types of educational meetings. Some meetings were held with District Boards for Parish Education under the initiative of the Board for Parish Education. It is our plan to expand this type of service.

The annual Educational Conference, authorized by the Centennial Convention, has been of tremendous assistance in unifying the leadership of parish education in our Synod. The various District Boards have been extremely co-operative both in attending the Conference and in carrying out its resolutions. The major emphasis in the 1949 Educational Conference concerned the goal that Synod had set for school expansion. The major topic for the 1950 Convention will concern a Sunday school expansion program.

The Board found it necessary to approach the Board of

Directors with a request for a subsidy for several textbooks. Since the textbooks for our schools are printed in first editions of approximately 15,000 as compared with the 100,000-copy run of first editions of public school textbooks, it is necessary for Synod to provide a subsidy so that the books can be offered by Concordia Publishing House at prices comparable to those offered to our schools by public school textbook publishing companies. The Board of Directors evidenced its interest in our schools also here by appropriating funds to make possible a lower price for the two new textbooks, *Treasury of Christian Literature* and *The Church Through the Ages*.

The Board for Parish Education has also enjoyed the co-operation of the Department of Publicity and Missionary Education. Through the good offices of this department it was possible to make available each year several free educational tracts and to promote Christian education through various materials. The annual issues of *Parish Activities*, the booklets *Studying His Word*, *Lutheran School Teaching as a Career*, *A Family Life Program for the Parish*, *Evangelism Through the Sunday School*, and other tracts were made available with the co-operation of this department.

The Board for Parish Education kept close contact with the field in planning the preparation of new materials. The Sunday School Conference, held in February 1949, made an effective contribution toward the planning of the new Sunday school curriculum. The Workshop on Lutheran Elementary One-Teacher Schools, held during the summer of 1948, contributed to the welfare of our school system by showing how various problems arising from the founding and maintenance of one-teacher schools can be solved. The Workshop in Religious Education, held at Seward in the summer of 1949, under the leadership of Mr. William Kramer, proved a long step forward in the direction of improved instructional materials in Religion for the intermediate and upper grades. The Board for Parish Education is grateful to Concordia Publishing House for helping to finance the Sunday School Curriculum Conference and to the Committee on Allocation of the C. T. O. Funds for a grant to the Workshop in Religious Education.

The Board maintained contact with the Lutheran Education Association by having its Executive Secretary represent it at most of the meetings. The Board also subsidized in part the publication of *Parent-Child Relationships in the Christian Home* by Prof. Alfred Schmieding.

In keeping with a resolution of the Centennial Convention, the Board for Parish Education has issued, since January, 1948, *Parish Education* and mailed it free of charge to all active pastors and teachers. Many local boards of education and an increasing number

of individuals have subscribed to this publication. The Board has also continued to maintain regular contact with the District Boards through the monthly *Board for Parish Education Bulletin* and the *Adult Education Bulletin*.

The activities of the Board for Parish Education extend over a large number of areas. We shall summarize the status in each area and then present pertinent recommendations.

Elementary Schools

With deep gratitude to God, your Board can again report that our elementary school system is growing apace, although hampered by a serious teacher shortage.

Recent Statistics

Year	United States		Canada		South America		Total	
	Schools	Enrollment	Schools	Enrollment	Schools	Enrollment	Schools	Enrollment
1945	1,090	73,948	7	108	—*	4,106	—*	78,234
1946	1,083	77,371	7	107	—*	4,461	—*	82,029
1947	1,093	82,023	6	118	105	5,618	1,204	87,859
1948	1,120	86,383	6	225	105	5,879	1,231	92,487

* Number of schools from Brazil not reported.

Total Statistics — Present Decade

Year	Schools	Enrollment	Teachers	Pastors	Women	Students *	Total
1940	1,259	71,151	1,308	256	363	320	2,247
1941	1,241	71,068	1,331	265	389	263	2,248
1942	1,221	70,647	1,343	243	438	243	2,267
1943	1,219	73,422	1,373	230	480	209	2,292
1944	1,093	76,277	1,393	189	602	158	2,342
1945	1,097	74,128	1,380	149	688	156	2,373
1946	1,090	77,605	1,385	145	758	226	2,514
1947	1,204	87,859	1,383	181	954	228	2,806
1948	1,231	92,487	1,374	165	1,118	307	2,964

Gain or Loss — —28 21,336 66 —91 755 —13 717

* Students and candidates.

Note the inclusion of candidates in the "students" column. In the 30's this meant inclusion of a large number of theological candidates, with the result that available teacher candidates received no calls, but had to be placed temporarily. In the late 40's the number of candidates was extremely small, and only a few teacher candidates or older teachers served in temporary positions.

The number of schools reached a low point in 1946 but has considerably increased since. The real increase is shown in the enrollment (Col. 2) and total instructors (last col.). A disturbing factor is the small increase in male teachers. Even more noticeable is the very great increase of women who are not graduates, but emergency teachers.

Estimated Expansion in Immediate Future

The following table attempts to show the increasing need for teachers. Based on five years of actual statistics, to show the recent trend, the latter part of the table constitutes an extension of school enrollments and teacher demand up to 1955, based on actual statistics of child Baptisms. Child Baptisms are the nearest data we have to indicate the birth rate in our Synod, and they form the most reliable basis for prognosticating future enrollments and teachers needed.

Years	Child Baptisms 8-Year Periods	School Enrollment Kindergarten to 9th Gr.	Per-Cent of Baptisms	Total Instructors
1931—38	271,350	1944	28.1*	2,342
1932—39	274,906	1945	29.1	2,373
1933—40	280,608	1946	29.2	2,514
1934—41	289,249	1947	30.3	2,806
1935—42	300,606	1948	30.7	2,964

Years	Actual Bap. Fig.	Estimated Enrollment	Estimated Per Cent	Estimated Instructors
1936—43	315,650	1949	30.8	3,106
1937—44	328,851	1950	30.9	3,246
1938—45	341,072	1951	31	3,378
1939—46	358,851	1952	31	3,554
1940—47	384,989	1953	31	3,813
1941—48	409,731	1954	31	4,057
1942—49	429,862 ('49 est.)	1955	31	4,257

* Note the ascending rate of percentage. This means that while Baptisms show a large and constant increase, school enrollments increased proportionately still more. In the estimated section, the enrollment percentage was allowed to rise to 31 and was then arbitrarily kept at that figure. Kindergartens, which are comparatively few, and 9th grades, which are rare, were included in the enrollment figures (Col. 2) because teachers must be furnished for them as well as the other grades.

The foregoing table indicates an expansion that is practically certain and calls for a net gain of 1,293 teachers by 1955 (seven years), or for a net gain of 135 teachers a year. But this number was more than offset by the losses in 1949. Hence, there was no net gain in 1949, but a further setback. What we need, according to the foregoing table, is a NET GAIN of 185 per year, that is, 185 plus the number lost during the year, or somewhat over 300 new teachers.

Enlargement of Teachers Colleges Necessary

The foregoing estimate does not take into account other important factors that will contribute to an expansion of the school system, such as thousands of children gained annually who are not included in the Baptism record, the goal of 50 per cent of our children in schools, the present widespread movement in behalf of schools among non-Lutherans as well as Lutherans, the increase of Lutheran high schools and their need for teachers, overcrowded public schools, and the like. The demand for teachers is, there-

fore, likely to be considerably more than 300 a year. Nor will this be a temporary demand. All indications are that the school system will rather grow than decline, even if the recent high birth rate were to level off. In any case, teacher production should greatly increase, and this is not possible to the required extent with the present facilities of River Forest and Seward.

The Fifty-Per-Cent-Enrollment Goal

The Board for Parish Education, as well as the District Boards, are making supreme efforts to reach by 1972 the fifty-per-cent-school-enrollment goal set by Synod in 1947. Since this will mean an expansion in relation to the growth of Synod, it calls for a growth of our present school system to twice its size and for many more than 300 new teachers each year up to 1972.

Non-Lutheran Children in School

During the year 1948, children heretofore unchurched and from non-Synodical Conference churches accounted for 18.9 per cent of the enrollment, while the same two classes of children in our Sunday schools made up 17.2 per cent of the Sunday school enrollment. At that, large numbers of children were turned away from the schools for lack of facilities, and the growing waiting lists of numerous schools are a matter of grave concern. If we were to open the school doors wide to non-Lutheran children and establish more schools in our mission stations, the above-mentioned percentage would rise considerably.

New Teaching Materials for Schools

The production of teaching materials for schools during the past triennium is indicated below.

Concordia Primary Religion Series (Grades 1—3): *A Child's Garden of Bible Stories*, by Arthur W. Gross, 1948; *A Child's Garden of Song*, by Theodore G. Stelzer, 1949; *Workbook in Primary Religion, Old Testament, Grade 1*, by Dorothy Bangert, 1950; *Workbook in Primary Religion, Old Testament, Grades 2 and 3*, by Verona Bloedel, 1950; *Teacher's Manual*, by Frank H. Colba and Wm. A. Kramer, 1950. Two workbooks on the New Testament, to be published in 1951, will complete the series.

The Lutheran One-Teacher School, edited by Wm. A. Kramer, 1949, deals with administration and instruction.

The Church Through the Ages, by S. J. Roth and Wm. A. Kramer, 1949. A complete Church History textbook for Grades 6—8.

Treasury of Christian Literature, by Wm. A. Kramer and Alfred Schmieding, 1949. Reader for Grades 7 and 8.

Religion in Lutheran Schools, edited by Wm. A. Kramer, 1949. *Report of a Workshop in Religious Education* (1949). Deals with objectives, content, use of the Bible, and methods.

Leading Children into the Bible, edited by Allan Hart Jahsmann, 1950. A result of the Workshop in Religious Education (1949), intended for parents, pastors, and teachers.

School Reference Catalog, prepared annually, containing recommendations of textbooks and materials for Lutheran schools.

Catechism Filmstrips on "The Ten Commandments" and "The Apostles' Creed" have been completed by the Committee on Visualizing Luther's Catechism. The plan is to cover the entire Catechism.

Concordia Treble Series. Selections for children's choirs for the church year and special occasions. Upwards of 30 numbers have so far been published.

Miscellaneous. Work is presently being done in science, Christian citizenship, the primary social studies, and on a manual for Lutheran kindergartens.

In the production of all its materials the Board for Parish Education seeks the advice of the teachers' colleges and superintendents as well as of pastors and teachers in the field. In planning materials for instruction in Religion also the help of the professors of Religious Education at the seminaries is sought.

Sunday Schools

Sunday School Growth.—Three years ago we reported the largest enrollment in our history. The past triennium has witnessed further growth. 147 new Sunday schools were established, our enrollment increased by 52,000, and our staff of teachers and officers by 10,000. The average annual gain was 50 Sunday schools, 17,000 pupils, and 3,300 teachers. At present we have a total of 4,237 Sunday schools, 361,947 pupils, and 46,130 teachers and officers. The number of unchurched children enrolled in our Sunday schools has also increased. Our enrollment has increased by 92,000 over a period of ten years. For this steady growth we have reason to thank God. Comparative data for the triennium:

Year	Congregations and Stations	Sunday Schools	Pupils	Teachers and Officers	Pupils from Unchurched Homes
1946	4,796	4,090	309,571	36,480	40,650
1947	4,876	4,156	334,783	42,613	42,141
1948	4,743	4,237	361,947	46,140	46,087

Sunday School Literature.—Since the fall of 1948 our editor and assistant editor of Sunday school materials have made special studies toward a revision of our Sunday school lessons. The Board

is aware of the tremendous responsibility of providing for so large a constituency of pupils and teachers study materials that are doctrinally sound and pedagogically effective. A Sunday School Curriculum Conference was held in February, 1949, for the purpose of canvassing the best thinking relative to the course of study for the Sunday school. While pastors and teachers are generally appreciative of the present materials, the editors believe that a greater variety of materials is desirable and that efforts should be made constantly to provide materials that are more closely suited to the needs of the Church as these needs emerge.

A 500,000 Enrollment Anticipated.—Our Sunday school has experienced a normal growth, as comparative data reveal. Nevertheless, a much larger enrollment is possible. We have, therefore, proposed to our Sunday schools an immediate goal of 500,000, as an incentive to the local Sunday school to take advantage of the opportunities it has for increasing its enrollment. We can, under God, attain the goal within two years if we proceed as follows: (1) Through child accounting reach all children past three years of age that ought to be in Sunday school and induce the parents to enroll them; (2) build up the enrollment of existing Bible classes and organize new Bible classes; (3) intensify the program of evangelism and thus reach and win some of America's unchurched millions for Christ. If every Sunday school availed itself of only one of these possibilities, our enrollment would increase materially.

A Unified Program of Christian Education.—Building up a large enrollment is not an end in itself. Simultaneously with the expansion of the Sunday school there must be inner spiritual growth. The Lutheran Church properly lays much emphasis on confirmation instruction, but unfortunately confirmation has come to be regarded as terminal. Parents think of it as graduation from the formal instructional agencies of the Church. This erroneous view must be corrected. Confirmation instruction is but the foundation on which the newly confirmed and all communicant members of the Church are to build. Most congregations concentrate on one age level, usually the elementary level, and neglect other levels. If we are to have intelligent and well-indoctrinated members, we shall have to provide an instructional program for children, for adolescents, for young people, and for adults. Since Sunday is the day that can be best utilized to this end, we should make the most of it. The ideal to strive for should be: "The whole Church at school; the whole Church at worship." The 1949 Educational Conference resolved: "That we make Synod aware of the huge losses of youth to Bible study in the critical

adolescent period and call for an integrated youth program centered around Bible study and church attendance on Sunday morning; and that more attention be given to high school youth in the Sunday school and church program through more graded materials, more leadership training, and more promotion."

Goals.—In order to insure outward expansion and inward spiritual growth, it will be necessary for the local congregation to keep a number of goals in mind. Some of these goals are: (1) Systematic instruction of teachers; (2) Extension of the Nursery Department; (3) Expansion of the Bible class department; (4) Regular missionary education combined with a strong program of evangelism.

Teacher training is the prerequisite of a good Sunday school. Our teachers should be given the opportunity to study God's Word and prepare for teaching in weekly or at least biweekly teachers' meetings. Thousands of teachers are being prepared for effective teaching through our synodical teacher-training program, which aims to make "Every Teacher a Trained Teacher." A combination of regular teachers' meetings and the study of the training courses will improve the quality of teaching in our Sunday schools. The Board for Parish Education is also advocating that circuit Sunday school associations be organized in every District of Synod for the benefit of Sunday school teachers. Sunday school teachers, as well as other members of the congregations, will derive information and inspiration also from Bible institutes.

In order to make the Sunday school the missionary agency it can be, the congregation will endeavor to reach the maximum number of children, young people, and adults in its fold and in its community. At the lower end of the scale are the children of nursery age. The majority of our congregations have not yet enrolled children under four years of age in the Cradle, or Nursery, Roll, although many may have come to realize that child accounting begins with the babies and that a large Nursery Department means a growing Beginners' Department. At the other end of the scale are the adolescents, young people and adults, who ought to belong to the Bible class department of the Sunday school. Every person gained for the Bible class department increases the enrollment of the Sunday school. As we gain the confirmed members of our congregations for Bible study, we shall build stronger Christian homes and have a more active church membership.

More attention should be given in future to missionary education. A wide use of the mission-story talks, mission photos, and weekly envelopes furnished by Synod's Department of Missionary Education and Publicity will contribute toward the development of

the missionary spirit and toward generous giving for missions. The children in our Sunday schools can also be trained to become active missionaries among their associates. A healthy Sunday school will be strong in Christian education and strong in evangelism.

Sunday School Hymnal.—A rule of pedagogy requires that worship materials, such as hymns and prayers, should be adapted to the age level of those who use them. Contrary to this rule we at the present time compel our Sunday schools to use an adult hymnal or go elsewhere for hymnals suited to the capacity of children.

Our *Sunday School Hymnal*, though still used, is out of date and contains hymns that do not meet the standard set by our Church. As for hymnals published elsewhere, many of them contain cheap and non-Christian songs and may spoil the taste of the children for the better type of hymn.

The complaint is made that the *Lutheran Hymnal* does not contain enough hymns for children, that it is too large and too expensive to be handled by children. It would, of course, be a mistake to publish a Sunday school hymnal that would discourage children from singing the excellent chorales and English hymns appearing in the *Lutheran Hymnal* and sung by the adult congregation. To preserve our musical heritage, we favor publication of a Sunday school hymnal containing a judicious selection of hymns and tunes taken from the *Lutheran Hymnal*. In addition, this hymnal should contain a limited number of simple hymns not found in the *Lutheran Hymnal*, and prayers and devotions for the Sunday school. Since the Six Chief Parts of Luther's Small Catechism are prayed rather generally in our Sunday schools, they should be printed in the hymnal.

Synod has already taken the first step toward providing graded worship materials by authorizing publication of a *Child's Garden of Song* for children of Primary age. We believe a hymnal should now be prepared to meet the needs of children of more advanced age and request an enabling resolution.

Other Part-Time Agencies

Our Vacation Bible Schools, Weekday (Released-Time) Schools, and Saturday Schools again proved themselves to be a great blessing in the educational program of our Church. All three showed sizable gains in pupil enrollment and in attendance by non-member children, with the Vacation Bible School showing the greatest gains. The enrollment of the Saturday School was the highest in its history. This is true also of the Weekday School,

even though it suffered from the agitation that was lately raised against schools of its kind.

Statistics on these agencies for the past triennium show the following:

Vacation Bible Schools

	Schools	Pupils	Children of Non-Members
1946	969	45,287	14,426
1947	1,225	71,852	25,897
1948	1,697	97,272	32,957

Weekday (Released-Time) Classes

	Congregations Participating	Pupils	Children of Non-Members
1946	382	14,747	4,922
1947	371	14,234	5,254
1948	682	17,548	5,646

Saturday Schools

	Schools	Pupils	Children of Non-Members
1946	654	12,857	1,203
1947	559	10,443	1,498
1948	780	15,803	1,641

The Saturday Schools, Weekday Schools, and Vacation Bible Schools, besides giving instruction to children who are already members of the Church, were instrumental in bringing many hundreds of boys and girls and men and women to the Savior. Their potentialities, however, both for Christian growth and for mission work have by no means been exhausted. For this reason, and in view of the fact that 70 per cent of our children are entirely dependent on our part-time agencies for religious instruction, the expansion and efficient use of them must be matters of our earnest concern and prayerful consideration.

The Board for Parish Education is happy to announce that the three series of Vacation Bible School lesson materials which it planned for use several years ago are now complete.

Confirmation Instruction

The Superintendents' Conference and the Educational Conference of the Board for Parish Education have explored the problem of confirmation instruction and have recommended that a manual on confirmation instruction be produced to give assistance in this important field. It appears that the conditions which were revealed in the study of confirmation practices made some years ago under the supervision of Vice-President Harms still obtain in our Church. There is a great variety in the standards set for confirmation instruction, as to the length of time required, the number of class hours a year, the age for confirmation, and the requirements set

for memory work. It appears that a study of these variations in practice is very much in order so that we may set reasonable and adequate standards for confirmation instruction.

The Board for Parish Education would encourage all pastors' and teachers' conferences and congregations to place this important item on their agenda and would encourage also the individual congregations to discuss the provisions in the local congregation for this important phase of the educational program.

High Schools

Synod at Saginaw in 1944 assigned the promotion and guidance of Lutheran secondary schools to the Board for Parish Education, and since that time the Board has been active in this area. The Board has published two monographs, "Establishing a Lutheran High School" and "Financing a Lutheran High School," and made them available to leaders in Lutheran high school projects.

The Board for Parish Education is also working in close co-operation with the Association of Lutheran Secondary Schools. This group has received a grant of \$10,000 from the Centennial Research Fund for the purpose of developing a curriculum for Lutheran secondary schools. The research on this project will take somewhat over three years. When completed, however, we shall have a complete curriculum for Lutheran high schools, indicating the specific objectives of the various subject-matter fields, course content and sample resource units for the individual subjects, all in harmony with the Lutheran philosophy of education. The Board for Parish Education has participated in the various workshops previously held to develop a curriculum in religion for secondary schools and will also co-operate in the project of developing the curriculum for Lutheran high schools.

Two new high schools have been opened since the last synodical convention: Cleveland in September, 1948, and Houston in September, 1949. Both schools have followed the pattern of beginning with the freshman and sophomore years and of thus spreading the shaping up of the full program over a three-year period. Interest in Lutheran high schools is high in several other communities. At the Centennial Convention the Board for Parish Education stated that with faith and consecration, and with leadership that sees the importance of Christian education at the secondary level, it should be possible for us to develop twenty new high schools during the next twenty years. This is still an attainable goal. May God give us the consecration and leadership needed to attain it.

Figures for the 1949-50 school year indicate the following status of Lutheran secondary education:

Founded		Enrollment
1903	Lutheran High School, Milwaukee, Wis.	814
1909	Luther Institute, Chicago, Ill.	620
1916	Concordia Lutheran High School, Fort Wayne, Ind.	375
1930	Trinity Lutheran High School, Oregon City, Oreg.	29
1933	Trinity Lutheran High School, Fort Lauderdale, Fla.	50
1943	Lutheran High School, Racine, Wis.	220
1944	Lutheran High School, Detroit, Mich.	330
1946	Lutheran High School, St. Louis, Mo.	600
1948	Lutheran High School, Cleveland, Ohio	150
1949	Lutheran High School, Houston, Tex.	44
		3,232

In addition to these regular pupils in Lutheran high schools, there were 226 pupils in separate 9th grades and 819 students in the high school departments of our synodical institutions. This makes a grand total of 4,277 students, or 4.1 per cent of the 104,000 persons of high school age in our Synod. Clearly, the area of Lutheran secondary education is still in need of expansion.

Report on Adult Education

During the past triennium, God has blessed the work in the field of adult education abundantly. Significant progress was made in two areas: Bible study and family life education. A new Bible study consciousness is noticeable, and some sound planning has been done to inaugurate a Christian family life program.

Bible Study

The comprehensive resolution on Bible study of the Centennial Convention was followed closely in developing the Bible Study Program. The Board's Council on Bible Study gave attention to building Bible classes, increasing the fruitful use of God's Word in elementary education, in the home, among our youth, the training of more Bible teachers through Bible institutes, and exploring the problem of a more readable English Bible.

Bible study workshops were conducted in 28 Districts. Persons trained at District workshops conducted similar conferences in about 70 per cent of Synod's circuits. Guidance was given to help Districts appraise their own Bible study and give to their congregations continual help toward improvement.

A congregational manual, *Studying His Word*, Interest Finders, and Workshop Reports were published. A new adult Bible study series on the books of the Bible was initiated. Five tracts appeared, and many articles were written.

Bible class enrollments had declined steadily from 7.5 per cent of the communicant membership in 1936 to 4.2 per cent in 1944.

By 1946 the situation had improved to 6.8 per cent. A conservative figure for 1948 shows 9.8 per cent, and the enrollment by the end of 1949 was considerably over the 10-per-cent mark, though Synod's membership had grown remarkably during these last years. The enrollment increases from 1947 to 1948 were double those of any other recent year. Several Districts in two years increased their Bible class enrollment from 90 to 100 per cent, and one District, adding 70 new Bible classes, increased 140 per cent. The 1948 statistics (which are conservative) indicate that the five highest Districts are: Texas with 28 per cent, Oklahoma with 23.8 per cent, Southeastern with 23.3 per cent, Kansas with 18.2 per cent, and California-Nevada with 17.1 per cent. A special poll of one District, made at the end of 1949, revealed 43 new Bible classes started during the year and half as many more in the planning stage.

There is yet much to be done if our enrollments are to be a credit to us as the Bible Church and compare favorably with other denominations. Eight of the larger District of Synod, with a total communicant membership of 608,509 and representing 55 per cent of our total membership, are below the median score of 10.7 per cent. It is lack of progress in the older and larger Districts which is keeping the general average of Synod down. A strong field-work program is needed to help the older and larger Districts and congregations. The New Testament concept of lifelong Christian growth as preparation for Christian service needs to be inculcated. We must also have a more general acceptance of the full Sunday school structure, including youth and adult departments.

The Bible and Children

It was found that many adults are not diligent in the use of the Scriptures because they were not properly introduced to it as children. An analysis of causes therefore demanded that we give special attention to the use of the Bible in all of our agencies of Christian education. A subcommittee of the Council on Bible Study gave special attention to this problem. The workshop in Religious Education studied the topic "The Use of the Bible with Children" and developed a monograph, *Leading Children into the Bible*, to guide our parents and teachers. Teachers' conferences and Sunday school associations have begun to take up the problem. There is need for dealing practically and realistically with this question in every conference of pastors, teachers, and Sunday school workers. Training the individual for the personal, devotional use of the Bible must become one of the major goals in Lutheran education if we are to succeed in building a Bible-studying laity.

Bible Use in the Home

Another subcommittee has been dealing with the problem of increasing the profitable use of the Scriptures in our homes both privately and in family worship. Many Bible-reading plans have been investigated. One plan has been tried out experimentally in a whole District. Further studies are being made, including a scientific survey to get solid facts on which to base a preventive and a remedial program, which will lift the devotional habits of our people. A full acceptance of the Lutheran doctrine of the Word and of the priesthood of all believers demands a practice that is consistent, namely, regular and fruitful use of the Word of God in our private lives. Use of the Word should come natural to the child of God. Nothing less will give us people capable of coping with the increasing secularism, the aggressive Romanism, and the anti-Christian Communism of our age. There is a distinct need for special efforts in every congregation during the next triennium to increase Bible use in the home.

Bible Study and Youth

Some preliminary studies have indicated that fully 70 per cent of our young people between the age of 14 and 24 are not enrolled in Bible classes nor teaching the Bible in Sunday school classes. This is far below a creditable record for our Church and spells disaster for tomorrow. There is need for a special and careful analysis based on facts and a vigorous promotion which enlists all that are concerned: the home, the church, Bible classes, Sunday schools, and youth societies. A subcommittee has been appointed to give guidance toward an effective approach to Lutheran youth.

Bible Institutes Increase

Under the blessings of God the St. Louis Lutheran Bible Institute founded in the fall of 1946 has continued with two semesters a year and maintained an enrollment of more than 200 per semester. It has also stimulated the founding of six other Bible institutes. Five or six more are being established in 1950. Recognizing the importance of training more volunteer parish workers for our churches, the Board for Parish Education has asked the St. Louis Institute Committee to supply guidance to the institute movement. The busy pastor, with his crowded parish calendar, and the fuller achievement of our missionary and educational task as a world Church call for the training of many more consecrated men and women with all types of parish activity. We believe that many more Lutheran centers should be encouraged to set up Bible institutes, that the Board for Parish Education should be charged

with the task of developing theologically and pedagogically sound curricula and standards, and that our Church should now develop a number of young men who can devote their lives to this type of work.

Guidance on Versions

In promoting greater use of the Bible, the Council on Bible Study was at once confronted with the problem of a more readable English text. Contacts at conferences and a survey made by the Sunday school office indicate that the need is pronounced. Throughout the English-speaking world many new versions are appearing. This is somewhat of a phenomenon of our times and reveals a generally felt need. Our Church, too, must be prepared for this demand. Many of our people already are making use of new versions and paraphrases. For this reason the Board for Parish Education asked a committee of the Council on Bible Study to look into the problem and explore it further. This committee is known as the Advisory Committee on English Versions. It has made some preliminary explorations in the field and will give special attention to the problem of an English text that can be used more fruitfully in parish education, in family worship, and in guiding our youth into the treasures of God's Word.

Council on Bible Study

We wish to acknowledge with deep gratitude toward God the service of the many persons who during the past triennium have served as members of the Council on Bible Study and have given much of their time and energy to this program. While directed chiefly by the Secretary for Adult Education, much valuable assistance was given by the committee, chiefly the Steering Committee.

Much work remains to be done to provide guidance and training materials for those thousands of men and women who must first be trained as capable Bible teachers if we are to reach a goal as low as 20 per cent of all communicant members enrolled in Bible classes. We need leadership texts, audio-visual aids, and other helps, especially for the small isolated parishes of Synod. The Steering Committee will continue to work for improved study materials for Junior, Senior, and Adult Bible classes. The greatest need of all is more consecrated, well-indoctrinated, and capable teachers of the Bible. An analysis of one of our largest Districts revealed that it now has about 200 classes, but that it should have no less than 700 classes to have adequate Bible study facilities. It is chiefly the setting up of classes for many age levels in the congregation rather than the building of a few large Bible classes that will do most to help us reach our goal of "building a Bible-studying laity in this generation."

Family Life Education

When Synod, at its Saginaw Convention, created the Department of Adult Education as a division of the Board for Parish Education, it entrusted to it especially also a program of constructive service to the Christian home. Accordingly, the Board for Parish Education outlined a program of study and action and set up a subcommittee on marriage and the family (*Proceedings*, p. 294). The synodical convention which received this report also requested the President of Synod to appoint a committee "to study the matters of marriage, divorce, remarriage, and related subjects" (*Proceedings*, p. 538). With two committees in the field, the Board for Parish Education appealed to the President of Synod to make these two committees one. This merger took place at his request.

The personnel of the present committee is as follows: Dr. E. F. Dittmer, Rev. O. E. Feucht, secretary, Dr. Erdman Frenk, Dr. O. A. Geiseman, Mr. Paul Jacobs, Rev. Martin Oldsen, Mr. E. H. Rupprecht, Rev. Edgar Witte, Prof. W. F. Wolbrecht, chairman. The committee has done the following work during the past triennium:

A survey was made of the entire field of marriage and the family to get orientation both in regard to the special request of Synod and the assignment from the Board for Parish Education. Its general objective is "to give to our churches guidance in regard to marriage and the Christian family so that they may equip their members with the necessary knowledge, attitudes, and skills requisite to wholesome Christian family living." The committee met regularly and made appreciable progress.

The committee found that only a carefully devised research program would give to the Church valid and reliable guidance in matters concerning marriage, divorce, remarriage, and related problems. Such a program has been outlined, and funds have been secured for this project from the Centennial Thankoffering Research Fund. Plans are being carefully laid for an effective procedure which will insure the wise stewardship of these funds and the achievement of our purpose, theologically sound guidance in matters of marriage.

Christian Family Week was suggested for general observance throughout Synod the first full week of May, 1949, and definite suggestions were made to ministers, families, and parishes for an observance which would help strengthen the Christian home. The emphasis in 1949 was on "a family life education program for the parish." The emphasis in 1950 is "family worship."

First Family Life Workshop.—To give further study to important phases of family life, such as family worship, marriage counseling, parent education, child guidance, home visitation, church-home co-operation, Christian family standards, and help-

ful materials for use by individuals, families, and congregations, the first family life workshop was held at River Forest in the summer of 1949, with an attendance of 50. There was representation from 22 of Synod's Districts. The constructive suggestions worked out by this group made it extremely practical, challenging, and useful, and opened new vistas of service for a family-centered ministry.

The following materials were produced during the triennium: An Agency tract: *A Family Life Program for the Parish*, a 50-page digest of the first family workshop; a folder on family worship made available for free distribution to the churches; special articles in our church periodicals; a book of approximately 250 pages entitled *Helping Families Through the Church*.

One of the largest tasks before the committee is the setting up of an adequate list of materials for use in the local church. To that end six subcommittees are helping with the screening of about 100 audio-visual aids. These screening groups are located in various parts of the country. Some 400 books and pamphlets are now in the process of being evaluated to give us lists of the best literature available.

Because the young married people (age 25 to 35) are a strategic group, and because there is at present an increase of couples' clubs and young married people's classes, the Family Life Committee has invited our national organizations, the Walther League, the Lutheran Women's Missionary League, and the Lutheran Laymen's League, to co-operatively produce, with the Board for Parish Education, some guidance materials for such couples' groups and classes.

A beginning has been made to inaugurate family life education throughout the Districts of Synod. Further action in that direction has been curtailed by limitations imposed by the Fiscal Conference.

To undergird Christian family life, the committee sees the following needs. Each parish should become much more conscious of its families and develop closer home-church co-operation through a family-centered approach to education. Pastors want and need more guidance in marriage counseling and a more effective pastoral approach to the family. This guidance should be supplied. Parish classes and organizations need to gear their planning more specifically to family needs and the development of wholesome family living. Congregations need help for a practical and simple approach that will help each family set up family worship. Our churches should be encouraged to use one month a year to emphasize the building and maintaining of a Christian home. The resolution on the Christian home of the Centennial Convention outlines a constructive program that is both preventive and remedial. This reso-

lution cannot be implemented without giving insights, skills, methods, and materials to our churches. To do so, personal training must be given similar to that supplied for the Bible Study Program. The convention of Synod should ratify the President's action in merging the two committees, rescind that portion of the 1947 resolution pertinent thereto, and authorize the Board for Parish Education in the future to fill vacancies and make additions to the committee through proper appointments.

Since the Christian home is the most potent teaching agency the Church has, Synod needs to be reminded of the strategic importance of setting up a constructive Christian family program.

Lutheran Education Week

Lutheran Education Week continues to be the annual high point of the promotional work of the Board for Parish Education. Inaugurated in 1944, this event has found increasing acceptance in our congregations.

The themes of the annual observances during the past triennium have been:

In 1948, "Christian Growth Through Christian Education," emphasizing the fact that Christian education is the God-ordained means to provide Christian growth.

In 1949, "Search the Scriptures," emphasizing the importance of Bible-centered education for all age groups.

In 1950, "Everybody Needs Christian Education," emphasizing that the Church offers blessings through Christian education to young and old alike.

The widespread use of the materials offered for Lutheran Education Week indicates to us that our congregations are finding the materials helpful in emphasizing to their membership the importance of Christian education. More and more Lutheran Education Week has come to mean also an inventory of the congregation's educational program and an opportunity to report on the educational program available in the congregation and the ways in which that program can be improved. If the event continues to be such a time of inventory, it cannot but prove to be a blessing for all of the congregations of Synod.

The Status of the Teacher

Our synodical officials found it necessary during World War I and World War II, and in connection with the late Selective Service Act, to clarify the status of the Lutheran teacher to Government officials in connection with the draft. During the past year, problems have arisen in connection with the payment of income tax on a teacherage and with the proposed amendment to the Social

Security Act which made it necessary for the Board for Parish Education to prepare statements concerning the official position of the Lutheran male teacher in our Church. These statements were needed by our synodical officials to clarify to the Government the status of the teacher. Our synodical officials and the Board for Parish Education have gone on record in stating the following:

1. That Lutheran teachers are officially defined by our Church as "ministers of religion," "ministers of religious education," "ministers of the Gospel," and "servants of the Word."
2. That they are called upon or may be called upon to perform or to help perform sacerdotal and other pastoral functions.
3. That while they are not commonly called, installed, or ordained as *pastors*, they are formally called, installed, and consecrated for life as "*ministers of religion*" and devote themselves primarily to teaching and altogether to the spiritual service of the Church.
4. That the main obligation of these men is to conduct and teach Lutheran elementary, secondary, and higher schools and that in the local church they commonly instruct also the confirmed youth and adults and, in general, assist the pastor in ministering to the congregation.
5. That, although these men are popularly known as "teachers," they are in reality members of the clergy.

The Church, the State, and Education

The Board for Parish Education presented to the 1947 convention an "Opinion" entitled "Religious Education in State-Supported Schools." Synod commended the Board for its research in this field and directed the Board "to continue its studies and report its findings at the next convention." Recognizing the importance of the subject and its many ramifications, the Board has appointed a *Committee on Church-State Relations* to make some of the studies so that we shall be able to give our people the necessary guidance.

Since the presentation of the "Opinion" three years ago debate on the teaching of religion in the public schools has grown in intensity. Two recent Supreme Court decisions (Everson and McCollum), in particular the McCollum (released-time instruction) case, have occasioned a great deal of controversy and the writing of books and scores of magazine articles.

Apart from these Court decisions, educators no less than clergymen have long been alarmed over the spread of the secular spirit and the decline of religious influence among the American people. Secularism is the point of view that for all practical pur-

poses God does not exist. Secularism excludes God from human life, from business and politics; it relativizes the standards of the Moral Law and thus opens the floodgates of crime and immorality.

In view of this growing secularism, which threatens our Christian civilization, even liberal churchmen are urging that religion be given some consideration in the course of study of the public schools. Some conservative Protestants are asking that they be permitted to teach religion in connection with the daily public school program. Roman Catholics criticize the public school because of the exclusion of God from its program. On the other hand, some citizens are crying for the exclusion of all religious elements from the public school.

A growing number of parents have come to realize that something fundamental is lacking in the schooling of their children. While some religious parents do not favor any religion in the public school, not even Bible reading or released-time classes, because they think such practices involve a mixing of Church and State, a large percentage of American parents wish their children to receive religious instruction as a part of their schooling. We have, however, this situation: The children of religious parents may not receive religious education in connection with the daily public school program; the children of godless parents, however, are receiving at public expense the kind of education their parents want them to have. While Christian parents should be willing to pay the expense involved in founding and maintaining Christian schools, the State should give some consideration to the children who do not have the opportunity to attend such schools.

As Christians and as citizens we are vitally interested in the public school. We are concerned for the children of our own Church who are enrolled in the public school, lest the schooling they receive there undermine their faith. And we are concerned for all other children attending the public school, that the schooling they receive there will be such as to promote civil righteousness. The Board for Parish Education believes that in view of divergent opinions and the controversial nature of the problems, some intensive and scholarly studies ought to be made. The following paragraphs represent the thinking of the Board and suggest the areas in which such studies are imperative.

Parents' Rights

Much has been written about the rights both of the State and the Church to educate. Much has also been written about parental responsibility, but little about parental rights. So little has been said and written on the subject that parents are scarcely conscious of their rights and therefore exert only a negligible influence in determining the education which their children shall receive. Yet

of all people the parents should be the best informed and the most vocal, since the welfare of their children is at stake.

Briefly, parents' rights are to be deduced from the parental authority and responsibility which God has given to fathers and mothers. The rights of parents are commensurate with the duties God has laid upon them or with the power and authority He has conferred. We may therefore say that *anything which makes it difficult or impossible for parents to fulfill their God-given responsibility encroaches upon their rights*. This is a general rule, and all instances of apparent encroachment must be checked against this rule.

The rights of parents are violated (1) when parents are forced to send their children to a school prescribed by the State instead of being permitted to send them to a school of their own choice; (2) when the content of textbooks which their children are compelled to use is such that it contradicts the religious principles of the parents; (3) when children are compelled to attend religious instruction of which the parents do not approve; (4) when the school so monopolizes the child's time, especially on weekdays, that there is practically no time for the religious instruction of the child; (5) when the State gives some parents, for example, those who want non-religious schools, the schools they desire, but neglects to do anything to meet the desires of a large percentage of religious parents for the kind of schools they want.

It is the obligation of parents to fulfill their duties and defend their rights in the fear of God. It is the responsibility of the Church to proclaim the whole counsel of God relative to the Christian education of young and old; to instruct parents concerning their rights and responsibilities; to defend the rights of parents and instruct and prepare them for the defense of their rights. The leaders of the Church must also awaken parents to the perils inherent in a school system which is compelled to divorce religion from the child's schooling.

Separation of Church and State

Separation of Church and State, always a controversial issue, is being widely discussed in religious and educational periodicals today. The subject has come to the fore in recent years for two reasons: (a) conservative Protestants, alarmed over the increase of juvenile crime and the decline in morals among young and old, have been requesting permission of school boards to introduce religious instruction for the benefit of children attending the public schools. (b) Roman Catholics are trying to secure public funds for the support of their parochial schools. In opposing the Roman Catholic Church, which in principle favors the union of Church and State, and in seeking to preserve our public schools from

being misused, we must take heed lest we become advocates of a type or degree of separation that will work harm both to the Church and to the nation.

Separation of Church and State, in so far as it is implied in the First Amendment, does not mean the exclusion of religion from the State or from the education of children. This is borne out by history. The Constitution was framed in 1787. On the day of its adoption the President was asked to recommend to the people a day of thanksgiving and prayer in grateful acknowledgment of this document. In 1790 the House adopted a resolution that chaplains be appointed by Congress, a practice which continues to the present day. Later congresses provided for the appointment of chaplains for the Army and Navy. Every President except Jefferson has proclaimed days of prayer and thanksgiving. Grants of land were made to denominational colleges. Most States grant religious bodies exemption from taxation. In most States the Churches have been granted the use of public buildings for educational and other purposes. Religious instruction was the rule in the early public schools of the nation.

The State can be on friendly terms with the Church without interfering with its functions or breaking down the distinction between the two institutions, in fact, the State should co-operate with the Church wherever the welfare of the nation demands such co-operation. Therefore we must regard with apprehension the following statement of one of the Supreme Court Justices in the Everson case: "Neither a State, nor the Federal Government, can pass laws which aid any religion, aid all religions, or prefer one religion to another." We take no exception to the words: "prefer one religion to another," for the First Amendment certainly does prohibit the Federal Government from any preferential treatment of any Church. But the first clause is ominous in its import. Hitherto this court had never ruled that the Government may not aid all churches on an equal or non-preferential basis. Hitherto the matter of taxing for the support of religion had been left wholly to the discretion of the States, it being considered beyond the jurisdiction of the Federal Government, and the States have consequently passed legislation to prohibit the use of tax moneys for the support of any Church. But to deny the right of the Federal Government and the States to "aid all religions" on a non-preferential basis in any manner whatsoever is to go counter to American history and practice. On the basis of the assertion in the Everson case, the Supreme Court in 1949, in the Champaign case, ruled that the practice of holding released-time classes in public school buildings was "aiding" religion and was therefore contrary to the Constitution.

This decision, not being based on history or precedent, legislative, the Court having framed a "constitutional principle" of its own, and is equivalent to the laying down of a principle of absolute separation between the schools and religion. Atheists and extreme liberals have, therefore, heralded the decision as a victory. One group has said that this victory is only the opening wedge; that the enemies of religion must now work for a complete conquest: Sunday laws, Church exemption from taxation, exemption of ministers and conscientious objectors from military service, employment of chaplains at public expense, compulsory attendance of military personnel at religious exercises, requirement of oaths in court, at inaugurations, etc., all of these are to be legislated out of existence.

Christian people are vitally concerned over these recent decisions of the Supreme Court. Separation from government and from education is a concession to secularism, and it may be a step toward regimentation or totalitarianism. It will lead to a deprivation of the rights God Himself has granted to the Church. What may happen is exemplified by Communism. In Russia absolute separation has meant the submersion and degradation of the Church. The Orthodox Church is now granted certain rights on condition of complete subserviency to the State.

The establishment-of-religion clause of the First Amendment prohibits the Federal Government from creating, by legislation, a national Church that would be given a preferential position. The freedom-of-religion clause protects the religious freedom of individuals and groups, or freedom of conscience and freedom of worship.

The State may lawfully co-operate with and befriend religion on a non-preferential basis to the extent that it preserves the distinction between the two realms. Distinction, or differentiation, of the two realms allows for co-operation, whereas "separation," as many understand the term, today seems to forbid co-operation. When Lutherans speak of simple separation, they mean that we must distinguish between the two realms and not mix their functions. "Separation of Church and State" is an unfortunate term because so many different meanings have been imported into it. Moreover, we are guilty of a loose usage of words when we speak of the *principle* of separation. What is meant is a *policy* or a *practice*. In America it is the rule or practice to distinguish between the functions of Church and State and not to permit either institution to exercise functions belonging to the other. The Church-State relationship is fluid and not precisely fixed. How much the State may aid all religions on a non-preferential basis (direct use of tax moneys excluded) cannot be established once

and for all. To the extent that the State recognizes the value of the Church's contribution to the national welfare, it may permit the teaching of religion in the public schools, and the like. To the extent that it tends toward absolutism, it will try to enforce regimentation and uniformity and withdraw the right of tax-exemption and other rights. It is our duty as Christian citizens to guard against a union of Church and State on the one hand, and the absolute separation of religion from the State and the schools on the other. The State has sustained the right of parents to send their children to a non-public school, but a totalitarian government, insisting on one type of school, is sure to prohibit non-public schools.

The State or Civil Government

Civil government, like the Church, is a divine institution. It is based on the sovereignty of God, not on natural rights. Even though governments are founded by men for the protection of human rights, their power and authority are from God. God has entrusted to rulers the power of the sword, to the end that they should preserve order, secure the well-being of men and society, and enable Christians to lead a quiet and peaceable life.

If civil government is a divine institution, then the civil authorities must themselves submit to the laws which they are commissioned to enforce and must be subject to God. Luther says we must let God be the one Ruler over everything that has been created, and all of us must be completely subject to Him. God rules in the spiritual realm (Church) by means of the Word, and God rules in the worldly realm by means of civil government or the sword. Civil authorities are not free to do as they please, but they are "ministers of God" and as such are bound to do the will of God. Luther cannot be cited in defense of the passive attitude toward civil government which has characterized much of Lutheranism. Luther boldly told civil rulers what their duties were according to the Word of God and courageously rebuked them when they abused their power.

The fact that civil government is largely in the hands of worldlings and unscrupulous men must not deter the Church from declaring God's will with respect to rulers and magistrates. The tendency of government is to reach out for more power and, in doing so, to restrict and curtail the liberty of the subjects. Luther delivered the State from the tyranny of the Church and wrote much in defense of government as a divine institution and a gift of God. At the same time he warned that the devil, as "the prince of this world," constantly tempts rulers to abuse their power and become tyrants. It is the responsibility of the Church to reveal the will of God on moral issues also to rulers and magistrates. It is like-

wise the duty of the Church to train men for the fulfillment of their citizenship duties, which include the duty of Christians to enter the service of government and fulfill their office in the fear of God.

The Church brings its influence to bear upon civil government for the most part indirectly through its program of Christian education. It is desirable that governmental positions be occupied by Christians or by men of sterling quality who are sympathetic toward religion and the Church. Unless such people are voted into office, the Church may be deprived of its rights and even have to submit to persecution. Non-Christian officials do not know that they have their power from God and that they will be held accountable to God for any abuse of that power. Much less do they know that the Church is a divine institution and that it is their duty to insure conditions that are favorable for the healthy expansion of the Church. Our task as Christian citizens is to elect men to office who are aware of their responsibility to God and appreciate the dignity of the Church.

The Church

God, the Supreme Ruler over all, rules through the spiritual power of the Church and through the civil power of the State. And the purpose of these institutions is that His will should be done: in the Church through the proclamation of the Word, and in the State through the lawful exercise of authority, to preserve order. It is the duty of the Church, not of the State, to preach the Gospel. The Church should not expect the State to propagate the Gospel; in fact, it should oppose any movement that would aim to make the State responsible for the propagation of the Gospel. Any effort in this direction by the State would be an invasion of the rights of the Church and a mixing of the two realms. But the State, through the exercise of its power, should create and maintain conditions that are favorable for the propagation of the Gospel and the expansion of the Church.

The Church should be conscious of its rights and guard them with a jealous watchfulness. Anything that inhibits the activity of the Church, or in any way makes the proclamation of the Gospel difficult, is a violation of the rights of the Church and should not be submitted to passively. Sometimes the Church must contend for its own rights and for the rights of parents, which are identified with the rights of the Church in so far as the parents may be members of the Church. When attempts were being made in Oregon and Michigan in the early 1920's to legislate all private and parochial schools out of existence and compel all parents to send their children to the public school, our Church went into action. Lutherans and Catholics co-operated and used their influence to defeat the unfair legislation. In standing up in defense of its rights,

the Church is acting as God's agent and representative, whose will it is that His Gospel should have free course in the world and not be opposed and suppressed by the power of the sword or the plotting of wicked men.

Religion and the Public Schools

The American Council on Education correctly says that the secularization of our schools has not been so complete as certain statements would lead us to believe. Bible reading and other practices have been common since the first public schools were established; hence these practices may not be construed as a growing tendency to flout the First Amendment and weaken the wall of separation between the Church and State. In spite of this, members of the Supreme Court apparently think that absolute separation of Church and State is a goal set up by the framers of the Constitution and that the time has come to reach that goal. Their intention, with respect to the schools, seems to be to outlaw any practice, with respect to the schools, that is religious in nature. In the language of the Court, our schools are *secular* schools.

Our Church simply must repudiate the reasoning which says the State is responsible for the child's general education, the home and the Church for his religious education. In principle, our Church cannot approve of a general education from which religion is absent, for an education without religion is incomplete. It is unreasonable for the State to take over education and then bar the Church from the schools on the supposition that the Church by giving religious instruction in an unrelated context can fulfill its mission. The Church has a commission from God to educate, and the State has an interest in education. Unless the Church is given an opportunity to fulfill in part its commission in the context of the school, it is greatly hampered in the performance of its duty toward children who can attend only the public school. This is not to advocate the imposition of so-called sectarian religious instruction upon our public schools. It does advocate that the Church be given an opportunity to bring religious instruction to its children in connection with the daily school program.

Our definition of religious freedom in America should include the right of parents to give their children the kind of education they wish their children to have. This means that the churches, as the representatives of the parents, should be permitted to bring their faith to the children in the classroom. Because religion is an essential part of education, the child should receive religious instruction as part of his schooling. The practical plan would be for the school to set aside one or two hours per week for religious instruction. The classes would be entirely under the supervision of the various churches, and whatever expenses would be incurred

would be paid by the churches, not by the schools. Children whose parents do not want them to receive religious instruction would be excused in every case.

We concede that even this plan does not give religion the central place it should have in the child's education. But in the very nature of the case, the solution must remain partial. The child will at least receive religious instruction as a part of his education in the public school, and he will be kept from growing up with the idea that religion is non-essential or unimportant.

Classes might be held on the church premises where convenient. As a general rule, they should be held in the school buildings to prevent loss of valuable time. Objections will indeed be raised against the use of public school buildings for religious instruction classes. We can meet these objections by urging taxpayers' rights. Do our public buildings belong to an impersonal institution called the State, or do they belong to persons, to the taxpayers who sustain the State? By what lawful right can parents be restrained from using the buildings which their tax money helped to build? If the use of public buildings by the churches was not unconstitutional during the first century of this nation's existence, how can such use be declared unconstitutional at the present time?

We are aware of the fact that the practice we are advocating would seem to go counter to the position taken by the Supreme Court. We know also that many thoughtful Americans, among them lawyers well-versed in jurisprudence, have pointed out the defects of the recent decision of the Supreme Court. American Christians should not meekly submit to decisions that are favorable to atheists but unfavorable to the majority of American parents. Christians should arise and co-operate in an effort to have this decision reversed or modified. They cannot accept the argument that the teaching of religion in connection with the daily public school program has a factional tendency and accentuates racial and other differences. They are interested in securing for parents the rights which should be theirs by the will of God and in accordance with the religious freedom which the First Amendment guarantees.

Christian Elementary Schools

The International Council of Religious Education and the American Council on Education agree with The Lutheran Church—Missouri Synod, and with others who have a similar philosophy of education, that religion must be an integral part of schooling. These groups differ, however, in how this should be accomplished. According to the Lutheran philosophy of education, it is pedagogically unsound and inadmissible to exclude religious instruction

from the child's schooling and relegate it to after-school hours or to Sunday morning. When this is done, religion becomes merely an appendage and is not a part of education. From the Christian point of view, complete education is impossible apart from religion. Non-religious schools can give schooling, they cannot give children a complete education. A complete education is possible only in a school in which religion occupies the central position and motivates the child religiously for study and conduct.

Christian education requires a Christ-centered and Bible-centered school. In other words, for a complete Christian education full-time Christian schools are indispensable. Our fathers supported the public schools, recognizing the fundamental need for education, but they founded Christian schools for their own children. If such schools were imperative a century ago, when the public schools still had a religious background, they are even more imperative today. Since our children cannot receive a Christian education in the public school, we have no other course but to expand our parish school system.

Twenty-five years ago most Reformed Protestants were opposed to Christian schools. They lived under the illusion that the public school was the one school for democratic America and that the Church could successfully supplement the public school by means of religious instruction on Sunday morning. The fallacy of this divorce of religion from general education has at last become apparent. Many Protestants realize that a modicum of religious instruction on Sunday morning is not even enough to keep the children loyal to the Church, since the tendency of the non-religious school is to alienate their children from religion and the Church.

Many Protestant leaders are adopting a philosophy of education approximating that of the Lutheran Church. Scores of Protestant schools have sprung into existence, and more are being planned. Unless believing parents are granted the same rights that are granted atheists, we can expect to see many Christian schools founded in various parts of the country, just as several hundred evangelical Bible institutes have sprung up in protest against the modernism and atheism that have been permitted to invade Christian colleges and theological schools.

The Christian school movement has created considerable apprehension. Some have gone so far as to say that non-public schools are un-American, an assertion which is disproved by the history of religion and education in the United States. The early schools were religious schools. Back of this assertion is a dangerous fallacy, to wit, all the youth of the nation should attend the one great educational institution of the State, that they may learn to live together democratically. A group of progressive educators

have expressed the fear that if non-public schools "should become so numerous and so permanent as to constitute an institutionalized rival to the common public schools," they will be a "threat to the democratic process." In deciding against "widespread encouragement of parochial schools," the International Council has said: "It would constitute a serious threat to public education and democracy."

This criticism is predicated on the assumption that only public schools are qualified to teach and to train for the democratic way of life. We believe that religiously motivated schools, which teach loyalty to our form of government and to the democratic ideal, are at least as well qualified for the task as are the schools which have no strictly religious motivation. People who are led to saving faith in God, who are taught to love and obey God's commandments, to respect and aid their fellow men, even their enemies, to recognize civil government as a divine institution, will be the strongest support of rather than a serious threat to the democratic way of life.

We are firmly convinced of the necessity of Christian schools, and we know that these schools will in no wise harm the public school system but will be a blessing to that system and to the country. Three years ago we set as our goal the enrollment of fifty per cent of our children in Lutheran elementary schools. We shall try to attain our goal because we believe the well-being of our Church depends on the children's receiving a complete education, that is, a Christian education.

In maintaining a system of schools we are also helping to maintain Protestantism in America. It was the Protestant influence that gave us our great American institutions. It is Protestantism that has carried forward the banner of civil and religious freedom. We should encourage all Protestant denominations to promote Christian schools, in which the Gospel of Jesus Christ is brought to the children.

The Romanists are determined to make America Catholic, and their power is expanding with great rapidity. Non-Catholics have resorted to political weapons in the effort to stop the growth of Romanism. The most that Protestants and Other Americans United can hope to accomplish in this manner is to prevent the Roman Catholic Church from procuring tax moneys or from introducing Roman Catholic instruction in the public schools. As long as they ignore one of the chief factors that is contributing most to the progress of Romanism, the Catholics will continue to increase their influence. That factor is the parochial school.

Lutheran schools have helped to make our Church a strong Church. Catholic schools keep Catholics with their Church. A large percentage of Protestants fall away from their Church

in early adolescence. Why? Because they receive only thirty hours of religious instruction a year on Sunday morning and not enough additional instruction to train them for intelligent and permanent church membership. Protestant children receive some religious or Christian instruction; they do not receive a well-rounded Christian education, and they will not receive a Christian education until they are enrolled in Christian schools. While Protestant churches neglect the Christian education of the young and endeavor to regain adults who should never have been lost to the Church, the Catholic Church continues to grow because it has a vast system of parochial schools. As long as the Catholic Church maintains its schools, it will continue to increase its membership despite the political weapons used to arrest its growth.

Liberal Protestants make an idol of the public school, and they are bound to oppose the Christian school movement. But it is to be hoped that the majority of conservative Protestants see the handwriting on the wall and will in growing numbers be planning an adequate program of Christian education for their children. We can successfully combat Romanism only by making many strong and loyal Protestant Christians, who know why they are Christians and why they are evangelical or Protestant. This means increased attention to Christian education by whatever means it may be offered. There are essentially two alternatives open to them in the implementation of this suggestion: (1) the support of an effective program of released-time instruction; (2) the founding of full-time Christian schools. The most effective way of providing it is through full-time Christian schools.

Special Assignments and Activities of the Board for Parish Education

Tests and Measurements

The synodical convention of 1947 authorized the Board for Parish Education to establish a Lutheran Educational Measurements Bureau. After careful consideration of the needs and costs, the organization and function of such a program, the Board decided that the problem involved the need for careful exploration. For that purpose the Board appointed the following committee on Tests and Measurements: Dr. H. J. Boettcher, Prof. W. O. Kraeft, Dr. Theodore G. Stelzer, Mr. Elmer Pflieger, and Mr. A. L. Miller, chairman.

This Committee did considerable exploratory work on the possibilities of meeting the distinctive needs of Lutheran schools and educational agencies for tests. The scope of the committee's work as outlined by them is threefold:

1. To develop tests on aspects of Christian growth.

2. To select helpful tests in other areas.
3. If possible to study special outcomes of Lutheran education in the secular studies. In other words, the committee does not propose to duplicate the fine mental and achievements tests that have been developed for use in the public schools.

From a number of suggested projects the committee has chosen three for its initial efforts in this field. They are:

1. A test of Biblical information.
2. Achievement tests on the Catechism.
3. A group test of Christian personality.

Work on these tests was initiated at a workshop on tests and measurements held at Concordia Teachers College, River Forest, August 1—5, 1949. For each test a separate committee was appointed, and the entire group gave counsel on the reports of the various projects. Since that time the several committees have been active in developing still further the findings of the workshop session. The committee hopes to make these tests available within the near future. The production of valid and reliable tests is not an easy matter nor a task which can be accomplished in a short space of time. For that reason the committee is proceeding slowly and making good use of the available talent in our circles, that is, persons with special background in the field of tests and measurements.

A special grant of \$5,000 from the Committee on Allocating C. T. O. Funds for Scholarly Research provides funds necessary for the completion of these projects and for beginning work on additional projects.

State Aid to Non-public Schools

The 1947 synodical convention re-affirmed the position taken on State aid to non-public schools at the 1944 session and resolved that the Board for Parish Education and other interested parties be encouraged to study the problem. The Board for Parish Education has continued its study of this problem and the related problem of Federal aid to education.

Further study has persuaded us that distinction between the social service program of the State and the granting of tax moneys by the State to subsidize the instructional program is a valid one. The use of government funds for the teaching program of church schools is support of religious instruction and is thus contrary to the First Amendment of the Constitution. Under the child-benefit theory, the State's welfare program as it confers benefits on children through bus transportation, health service, and the like, is aid to the child and not to the school. It is our conviction that we

should officially oppose the granting of State or Federal funds for the support of church schools. At the same time, we are persuaded that the children attending church schools are also entitled to the social services that the State is making available for children of school age.

On the subject of Federal aid to education the position of the Board for Parish Education may be briefly summarized thus.

1. In many States, children and youth are laboring under an educational handicap. Since some States find it difficult or impossible to provide adequate facilities, the Federal Government has a legitimate interest in equalizing educational opportunity.

2. While conceding the need for Federal aid, it is important to recognize possible dangers if such aid is granted. Some of these dangers are:

- a. It would tend to remove one or more areas from local responsibility and thus is part of the ominous trend toward centralization.

- b. It has possibilities of being the first step toward eventual control of education by the Federal Government.

- c. The permanent nature of the proposed legislation envisions a basic change in educational policy that will continue indefinitely.

3. If Federal aid is needed by some of the States to maintain an adequate educational program, it should not be made available to all. It is an unwise capitulation to political expediency to make all the States beneficiaries of Federal aid to education.

4. So far as Federal aid to non-profit private and parochial schools is concerned, the vital distinction between the instructional program and social-welfare services should be observed.

Since the legislation before the Congress did not give adequate consideration to these points, the Board for Parish Education has urged reconsideration and modification of the bills.

Co-ordinating Council

To help unify, simplify, and intensify church work at a time when Synod is growing rapidly and life is becoming more complex, Synod asked the Board for Parish Education to meet with the leaders of our national organizations from time to time (*Saginaw Proceedings*, 119). This is being done through a Co-ordinating Council which meets annually "to prepare, suggest, and recommend plans for a balanced parish program based on good co-ordination and effective integration." This group, on which all major boards and organizations of Synod are represented, reviews the total work of the Church, suggests an annual theme, recommends monthly

emphases, and works toward better integration in educational matters.

During the past triennium it has produced three issues of *Parish Activities*, using the following general themes: "My World Mission" ('47-'48), "A Living Faith" ('48-'49), and "Christian Action" ('49-'50). After studying the topics of our own national organizations and the total work of the Church, it set up these natural emphases for the months of the year: January: World Missions; February: Evangelism and Home Missions; March: Faith and Life; April: Christian Worship; May: the Family and Youth; June: Leadership Training for Christ; July: Citizenship and Recreation; August: Planning the Church's Work; September: Christian Education; October: the Mission of the Church; November: Christian Stewardship; December: Christian Welfare Work.

This work needs not only to be continued but intensified to avoid conflict and confusion and provide good co-ordination. Additional meetings of executive secretaries are needed to develop greater unity of approach in promotional and educational endeavors. District boards of education and missions should be instructed to help implement better parish planning to further strengthen congregations and help develop a working laity. The directive to the Board for Parish Education of 1944 needs restatement in the light of recent experience.

Family Magazine

The Centennial Convention acted favorably on the petition of the Board for Parish Education to turn the matter of a family magazine over to Concordia Publishing House, with the Board for Parish Education, however, acting in an advisory capacity on the project. Mr. O. A. Dorn met with members of the staff to formulate plans for the publication of this magazine. Eventually an advisory committee was appointed by him which included four members of the staff of the Board for Parish Education as well as the chairman of the Board. The Board for Parish Education has maintained its advisory contact with the project, inasmuch as the idea for a family magazine originated with the Board for Parish Education.

Philosophy of Education

We regret that so far we have been unable to comply with the directive of the 1941 convention that we compose a treatise on the Lutheran point of view in education. The problem has received consideration at various times, and some exploratory work has been done. We shall try very hard to complete this project during the forthcoming triennium.

Conclusion

The Missouri Synod has much cause for rejoicing in the progress that has been made in parish education during the past triennium. In every District of Synod there is evidence that our congregations are showing concern for an adequate program of Christian education. Such concern is basic for providing the best possible program of parish education for our children, our youth, and our adults. For all the evidences of progress let us give thanks to Almighty God. For all our shortcomings let us plead for forgiveness, and let us resolve to work to expand and improve our educational program. The goals we have set in Lutheran elementary schools, in Sunday school enrollments, and in Bible Class enrollments are a challenge to every congregation in Synod. May the dynamic of the Gospel work in us the willingness to rise to these challenges and to build strong our beloved Church through Christian education.

The Board for Parish Education is grateful to all who in some way or other helped the Board to meet its many responsibilities. Special thanks are due to the Board of Directors of Synod, the Department of Publicity and Missionary Education, the management of Concordia Publishing House, various subcommittees which worked under the direction of the Board, and, above all, the members of the staff (Arthur L. Miller, Dr. A. C. Stellhorn, Rev. A. C. Mueller, Wm. A. Kramer, Rev. A. H. Jahsmann, Dr. J. M. Weiden-schilling, Arthus W. Gross, Rev. Oscar E. Feucht), without whose initiative, resourcefulness, faithfulness, and deep devotion to their several tasks the Board could not possibly have performed all the work assigned to it by Synod. Not the least of all of God's mercies which our Synod enjoyed this past triennium was the readiness of so many to support and promote the efforts of the Board for Parish Education and thus Synod's vast program of parish education. *Soli Deo gloria!*

Recommendations

1. Family Life Education

1.1. That the Convention ratify the President's action in merging the two committees on the family; that henceforth the Family Life Committee be considered a part of the Board for Parish Education's division on Adult Education; that said Board be authorized to fill vacancies and make new appointments when deemed necessary and to include the needs of this committee in its budget requests.

1.2. That we encourage our congregations to use such printed and audio-visual materials as will help parents in Christian child training and in conducting home devotions and that we encourage

them to develop greater home-church co-operation, more home visitation and effective marriage counseling.

1.3. That our congregations encourage their pastors, teachers, and lay workers to get special training for an effective program of family life education; and that the Board for Parish Education, through its Family Life Committee, assist the Districts in providing opportunities for such training.

2. Parochial Schools

2.1. That Synod provide additional facilities for teacher training to meet the desperate demand for teachers in our expanding school system.

2.2. That a judicious recruiting system be inaugurated in order to provide the necessary number of male students for the teachers colleges, the details to be worked out by the Board for Parish Education in co-operation with the teachers colleges.

NOTE: The Board for Higher Education and the Committee on Enrollment Trends and Teacher Demand will have specific recommendations concerning both the foregoing points.

2.3. That a more determined effort be made to reach the enrollment goal of 50 per cent of our children in elementary schools. (The gain during the past triennium was only 1.7 per cent, that is, from 32 per cent in 1945 to 33.7 per cent in 1948, though the enrollment for the same period increased by 14,253 and the number of teachers by 473).

2.4. That the missionary efforts of the schools be increased and encouraged and that provision be made to receive into our schools the increasing number of children on "waiting lists," either by local congregations themselves or by means of a subsidy from the Districts.

3. The Status of the Teacher

3.1. Since it has been necessary for synodical officials and for the Board for Parish Education to clarify the status of the Lutheran male teacher, and since a formal approval of the action of its officials in this matter has not heretofore been given by Synod itself, it is requested that Synod officially approve the clarification given to the Government of the status of the Lutheran male teacher.

4. High Schools

4.1. That Synod remind Lutheran communities not to lose sight of the desirability of following up the program of Lutheran elementary education with a good program of Lutheran secondary education; and, conversely, not to forget the fact that any successful program of Lutheran secondary education must be undergirded

with a sound program of Lutheran elementary education. This means that congregations in the community should establish and maintain an adequate number of Lutheran elementary schools before a high school project is undertaken.

5. Sunday Schools

5.1. That the many congregations without a nursery department be urged to introduce this department so as to assist parents in the Christian training of their children and to enlist a growing number of small children for the educational program of the Sunday school.

5.2. That every congregation be urged to develop an adequate program of evangelism on the basis of the suggestions given in the Lutheran Education Week booklet *Evangelism Through the Sunday School*.

5.3. That the program of missionary education be intensified with the regular observance of a monthly Mission Sunday by all Sunday schools, and that the mission talks and other materials prepared by Synod be used faithfully for the missionary education of the young.

5.4. That all congregations be urged to examine their Sunday school facilities for all departments of the Sunday school from pre-school to adult and, where necessary, provide improved and adequate facilities for Sunday schools and vacation Bible schools.

5.5. That Synod authorize the Board for Parish Education, in consultation with the Hymnology Committee, to prepare a Sunday school hymnal according to the specifications listed in the Sunday school report.

6. Vacation Bible Schools, Saturday Schools, Released-Time Classes.

6.1. That all congregations be urged to recognize the dire need of a thorough Christian education for all children, provide ample opportunity for such education, and make use of a variety of agencies to reach the maximum number of children and to provide the maximum amount of time for Christian education.

6.2. That Synod encourage congregations to continue the program of released-time classes which they have set up, and encourage other congregations to introduce such classes wherever possible.

6.3. That Synod urge all congregations that do not maintain a parochial school to explore the possibility of beginning a Saturday school.

6.4. That Synod urge the more than fifty per cent of its con-

gregations that have not as yet instituted the vacation Bible school to examine its possibilities as a missionary agency and as a means of supplementing the religious instruction of existing schools.

7. Bible Study

7.1. That, in reliance upon the blessings of God, our Church set as its goal for 1953 an increase in Bible class enrollments amounting to an additional 5 per cent of its communicant members.

7.2. That all Districts set up for themselves goals in terms of new Bible classes and increased enrollments for the next triennium with the Synod-wide goal in mind.

7.3. That our congregations be encouraged to provide sufficient Bible study facilities on a weekly basis for their high school youth, young people, and adults, and that we encourage them to recognize that the complete Sunday school program includes Bible classes for youth and adults.

7.4. That we encourage our congregations to make both personal and family use of the Bible during the next triennium.

7.5. That the Board for Parish Education continue the Bible Study Program, supply effective materials for Bible study on all levels, and provide additional guidance for the training of leaders in Bible study.

7.6. That we commend our District Boards for new achievements in Bible study during the past triennium and urge them to press forward, with consistent, through-the-year efforts, toward more and better Bible study and Bible reading.

7.7. That the Board for Parish Education continue to study the problem of a more readable English Bible text through its Advisory Committee on Versions, and that the Board keep the Church informed on developments and give it guidance in this matter.

8. Bible Institutes

8.1. That our Synod recognize the importance of training many more volunteer church workers as basic to the fulfillment of our mission in the congregation, the local community, the nation, and the world.

8.2. That we commend those leaders and communities that have already set up Lutheran Bible institutes or are now making plans for the establishment of such evening schools.

8.3. That we encourage our larger centers to set up Bible institutes for the purpose of preparing lay leaders to serve as Bible class teachers in our congregations and to develop their abilities for other phases of our Church's work.

8.4. That the direction of these Lutheran Bible institutes and

the guidance for their development be made the responsibility of District Boards for Parish Education, in consultation with Synod's Board for Parish Education.

9. Special Assignments to the Board for Parish Education

9.1. State Aid.

The Board for Parish Education recommends that Synod reaffirm the position on State Aid taken at the 1944 and 1947 conventions. This emphasizes:

a. That the social service programs of the State should in equity be available to all children of school age, irrespective of their school association. The Church can accept this program as it is offered and may even be within its rights in demanding it.

b. That the granting of tax moneys by the State to subsidize church schools is *de facto* support of the teaching program of church schools, hence also support of religious instruction. We are opposed to the granting of State or Federal funds for the support of church schools.

9.2. Religious Education in State-Supported Schools

Synod resolved in 1947 that the Board for Parish Education be directed to continue its studies and report its findings at the next convention. This has been done in the current report presented herewith.

The issues involved in this problem are complicated and cannot be decided by the mere routine application of an abstract principle. The Board recommends that congregations and conferences study the opinions presented in our report and counsel with the Board for Parish Education in the further study of the problems.

10. The Program of the Board for Parish Education

10.1. Enlarging the Staff

The Board for Parish Education has been assigned the function of providing comprehensive educational leadership in the field of parish education. This embraces all agencies of Christian education.

It is clear that the effective carrying out of the responsibilities assigned to the Board for Parish Education requires an adequate staff. The Board can function as a policy-making group as can any Board, but it cannot actually do the work involved in producing materials of instruction and maintaining contact with the Districts and congregations of Synod. The Board can supervise the work of staff members, but it cannot substitute for staff members.

Though our staff now numbers eight men, the Board for Parish

Education is aware that there are areas of work which require attention, but which cannot be taken care of by our present staff. We respectfully call attention to the need for additional manpower in the areas of audio-visual education, adult education, and field work.

1. A Staff Expert on Audio-Visual Aids

The preparation of scripts for Bible stories, filmstrips, films, promotional and teaching materials, is a specialized work that our present staff cannot adequately discharge. For maximum effectiveness, visual-aids materials should be closely correlated with the printed materials. Demand from the field shows the need for activity in this area.

2. An Assistant in the Adult Education Department

The field of Adult Education looms so large that it appears necessary to provide an assistant to our Secretary of Adult Education in the near future. Our congregations have been very receptive to the initial work in the field of adult education. Help will be needed, however, to adequately service this area.

3. One or More Field Workers

There is increasing demand for the services of our staff members at conferences, meetings held for educational purposes, and counseling on problems of Christian education. Our staff members try very hard to serve all who request their services. They are not able, however, to make adequate contact with the field. It appears that one or more field workers who would be "generalists in parish education" and thus able to counsel on any phase of parish education would be very helpful in our work.

Although the Board for Parish Education has studied these three possibilities as to staff needs for the future, we have not come to a definite decision as to which need should be met first. We do, however, request Synod to pass an enabling act empowering the Board for Parish Education to call or appoint the needed manpower when the Board has fully satisfied itself regarding the needs which in its opinion must be met. We also respectfully request Synod to instruct the Board of Directors to allow the necessary appropriation which will be needed by the Board for Parish Education to call or appoint one or two additional staff members in the coming triennium.

11. Local Boards of Education

11.1. That all congregations be urged to set up local boards of Christian education.

11.2. That all congregations be urged to set up a system of child accounting for the purpose of ensuring that henceforth all

children of the congregations will be enrolled in one or more of the educational agencies of the church.

12. Co-ordinating Council

12.1. That we encourage our congregations to acquaint themselves with the benefits and proper use of a planned parish program; and that District Boards of Education be given the responsibility to offer guidance for such use at conferences, conventions, and circuit meetings.

12.2. That Synod recognize the importance of greater coordination and joint planning; that the Co-ordinating Council as now constituted (representatives of synodical boards, of selected District boards, of our national organizations, and of local parishes) be continued; that the Board for Parish Education continue to convene the council for the purpose of unifying, simplifying, and intensifying our educational program.

13. Confirmation Instruction

13.1. That the furtherance of a "thorough instruction for confirmation," which is one of the objects of Synod, be made a subject of discussion at the pastoral conferences of Synod; that essays on this problem be published in our professional journals; and that congregations study the problem of integrating the work in their various educational agencies with their confirmation program so that the maximum results are achieved in the effective indoctrination of our membership.

14. Audio-Visual Aids

WHEREAS, The various departments of Synod can best determine the audio-visual requirements in their own particular areas of responsibility; and

WHEREAS, Concordia Publishing House has efficiently and economically conducted the business aspects of handling and distributing existing materials and equipment of merit; therefore be it

Resolved, That existing boards of Synod be given the opportunity of determining and providing for the audio-visual needs of their departments; and be it finally

Resolved, That Concordia Publishing House be instructed to set up an advisory council which will give balanced and fair attention to all needs and requests.

THE BOARD FOR PARISH EDUCATION

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FRED L. KUHLMANN

PAUL W. LANGE

C. T. SPITZ

Endorsement

Resolved, To endorse that part of the report of the Board for Parish Education which suggests that "Concordia Publishing House be designated by Synod as its producing agency for audio-visual aids" and that in the production of such aids Concordia Publishing House work in close harmony with an advisory council on which Synod's various mission and educational departments will be represented.

THE BOARD FOR MISSIONS IN NORTH AND SOUTH AMERICA

[202]

Sunday School Teacher Training

Progress

The venerable President of Synod appointed the Sunday School Teacher Training Committee in the fall of 1935 to provide materials for the training of Sunday school teachers. The first textbook was published in 1937, and since that time the following courses have appeared: *First Series—Working Together, Fundamental Christian Beliefs, Old Testament History, New Testament History, Directing the Learner, Learning to Know the Child. Second Series—The Story of the Church, The Life of St. Paul, American Churches, Home Life in Bible Times.*

The distribution of study materials has been most gratifying. 254,000 textbooks, 175,000 sets of test sheets, and 16,500 Instructor's Guides have been purchased. The Teacher Training Office has issued a total of 42,900 credits to 21,500 individuals. These credits represent hundreds of thousands of hours devoted to study, and a corresponding growth in knowledge, efficiency, and consecration on the part of Sunday school teachers.

Our tabulation is restricted to persons working for credit. If we were to include those who are taking courses or have taken courses but are not working for credit, the picture would be a great deal brighter, for the distribution of textbooks would seem to indicate that the number of those not applying for credit is considerable. We cannot be specific, but without exaggerating we can say that more teachers have received systematic training during the past ten years than during any other corresponding period in the history of our Sunday school. We thank God for the progress that has been made, and we pray that the goal "Every Teacher a Trained Teacher" will be approximated more and more.

The training courses are being used by workers of the Church other than Sunday school teachers. They are used by students enrolled in Bible institutes, Lutheran high schools, and adult Bible

classes. The Committee once more urges that church workers generally be enlisted for the study of the training courses, and that entire congregations be invited to study at least one course annually.

A Request

Since its appointment in 1935, the Teacher Training Committee has remained in contact with the Board for Parish Education but has functioned independently. The Committee considered the independent status desirable because of the situation that prevailed at the time. Working independently, the Committee was able to prepare and edit a series of manuscripts for much-needed study materials without the loss of valuable time.

Meanwhile the situation has changed. The Committee has completed a large portion of its assignment; the program has met with a cordial reception and is functioning well. Moreover, Synod, in the interest of co-ordination, has at successive conventions enlarged the sphere of activity of the Board for Parish Education. It has made this Board responsible for adult education and other areas which fall within the area of parish education.

The Teacher Training Committee, recognizing the value of closer co-ordination, considers it desirable that it function henceforth as a committee of the Board for Parish Education. Hitherto the Committee has worked in harmony with the goals of this Board, and it would continue to do so even if its independent status were to continue. Nevertheless, it believes that in the interest of co-ordination its status as an independent committee should be terminated.

The Committee, therefore, requests Synod to repeal Section 7.55 of the *Handbook*, which constitutes the Committee a committee to be appointed by the President of Synod in conjunction with the Vice-Presidents. The words: "Provide adequate material for the training of Sunday school teachers," will then be transferred to Section 7.25, which lists the functions of the Board for Parish Education. Since our courses are adopted for workers other than Sunday school teachers, the sentence might be expanded to read: "Provide adequate material for the training of Sunday school teachers and other parish workers."

The Teacher Training Committee has operated on a budget of a few hundred dollars. We therefore make the additional request that the budget appropriation for the Teacher Training Committee be incorporated in that of the Board for Parish Education to enable the Committee to continue its work as heretofore.

CONCORDIA TEACHER TRAINING COMMITTEE

PAUL KOENIG, *Chairman*

ARNOLD C. MUELLER, *Secretary*

III. YOUNG PEOPLE'S WORK

[301]

Report of Board for Young People's Work

By the grace of God your Board for Young People's Work has been permitted to serve the cause of youth during another triennium, 1947—50, and herewith respectfully submits to Synod a brief report of its activities.

Any thoughtful review of the youth work of your Church today must be mindful of the tensions and pressures in our culture, which are a constant peril to the Christian life and faith of our young people. They must make their Christian way in an environment which is predominantly unfriendly and contrary. The climate of the modern world is not conducive to the cultivation of Christian growth. This fact places tremendous responsibility upon the youth work of the Church. Both the young people whom the Church is not holding and those whom it is holding are a profound concern of the youth program. In addition, the activities of our youth groups must be a means of Christian growth and development for the young people who faithfully participate in them.

In view of the urgency of these tasks, it is impossible to consider the youth work of the Church with apathy or with pessimism. The difficulty of youth work in our congregations today emphasizes how crucially important it is to develop an effective youth program.

The Walther League

Synod has on a number of occasions recommended to congregations and pastors that they seek to affiliate their young people with the Walther League, and it has declared the Walther League program to be its youth program. That being the case, your Board for Young People's Work feels it imperative that the closest working relationship exist between your Board and the Walther League. With this end in view the youth problems have received mutual consideration. At least one of the members of your Board is present at the Walther League Executive Board meetings, and one of the members of the Walther League staff is present at the meetings of the Board for Young People's Work. Your Board also met jointly with the Walther League Executive Board during the early part of the year. Members of the Board for Young People's Work also attend the International Walther League conventions and are called upon to preach some of the sermons and to assist in other ways. One of the members of your Board usually installs the officers of the Walther League in the closing service of the convention. One of the papers presented at the Lutheran Youth Conference in Chicago, January, 1950, treated

the harmonious integration of the synodical and the Walther League Youth Boards on synodical and District levels, as outlined in the *Handbook* of Synod. Members of your Board regularly serve on the faculty of L. S. V. schools, on summer conference camp staffs in the districts and at Arcadia, and as representatives of the International Walther League at Walther League district conventions.

To be effective the youth program must in every activity apply and release the power of the Gospel, which alone is able to win and to hold young people for Christ and His kingdom. The Christ-centered program chart of the Walther League graphically portrays this essential need and clearly indicates the way by which it can and must be met. A program chart, however clear the principles which it outlines, is at best only a theory, a vision, or a goal. It meets the needs of our youth program only when its principles are translated into the practice of every one of our youth groups in every activity. To make the Walther League program effective in the local society is one of the great unfinished tasks of our youth program. To this vital task the Walther League and your Board for Young People's Work are devoting their energies and their resources.

The materials on youth work which the Walther League produces in the *Walther League Messenger*, the *Workers Quarterly*, the *Bible Student*, and in special pamphlets and reprints concentrate attention on the necessity of making every activity of the youth group a process of Christian growth and on the Scriptural methods by which this can best be done.

In recognition of this tremendous task the Walther League has initiated regional youth work under a trained worker whose task it is to help our young people and leaders of youth in applying Christian truth in everything they plan and do together. This is a most significant step in the endeavor to make the Christian philosophy of youth work a reality at the grass roots.

In addition to this emphasis on the development of its program as both a process and a product of Christian growth, the Walther League has continued its projects of Christian love. It contributed more than \$5,000 for CARE packages for the summer conference program of our Free Church in Germany. It gathered more than \$12,000 for youth work among the Chinese in our True Light Church in New York and in China. It is this year engaged in directing attention to the missionary opportunities in Japan by urging offerings for a youth center at the University of Hokkaido. These mission projects are developed in consultation with the Board for Foreign Missions and are an integral part of the mission study program of the Walther League.

Wheat Ridge Foundation

A most remarkable evidence of the abundant blessing of God is seen in the developments during the past three years of the Wheat Ridge Foundation. Not only has God enabled the Walther League to improve the services and facilities of its Wheat Ridge Sanatorium, but He has also lovingly guided the effort of the Walther League to bring the help and healing of the latest developments of medical science and Christian love to hundreds of Lutherans who cannot come to the Sanatorium. This magnificent achievement God has made possible through the manifold benedictions which He has graciously given the medical social work program of the Wheat Ridge Foundation. Units of the medical social work under the Wheat Ridge Foundation are now in operation in Chicago, Detroit, and St. Louis. Two additional units are planned in other cities within a short time. The good which this program of Christian love has already done in winning people back to the Church, in confirming them in their loyalty to the Church and to Christ, in bringing them a practical demonstration of Christian concern for the welfare of their body and soul, and in strengthening the social welfare program of our Church is one of the most bountiful evidences of favor and kindness of God in all the history of the Walther League. The Wheat Ridge Foundation is a vast endeavor of Christian love, and its possibilities for untold blessings both upon those who give and those who receive are limited only by small faith in the effectiveness of the Gospel when applied to meet the deep need of people in distress. In the Wheat Ridge Foundation the youth program of our Church has a project for the development of unity and co-operation among the young people of the Church which is not equaled in any other group. It merits the understanding and continued support of all the members of Synod, not only because of the help it gives to Lutherans ill with tuberculosis, but also because of what it means for the youth work of our Church. God has multiplied manifold the blessings of the Wheat Ridge Christmas seal. Your Board urges faithful and widespread support of this program.

Proportionate Giving

In harmony with this objective the Walther League during the past two years has adopted proportionate giving as the method of financial support for its program. In this way the young people are encouraged to practice the Scriptural principles of giving and to discover the joy also of this phase of the stewardship life. The good which the promotion of proportionate giving has achieved is already evident. Not only is there an increase in membership contributions, but the young people are receiving the invaluable training of doing the truth of Christian stewardship.

Youth Leadership Training

Synod at its Centennial Convention "encouraged the Board for Young People's Work and the International Walther League to continue the development and expansion of their program for professional leadership training schools" (*Proceedings*, 1947, p. 332). Accordingly, one of the principal concerns of your Board and the Walther League was to set in motion machinery to provide help for pastors, teachers, and other youth counselors in the art of youth guidance and program development. This work falls into two categories, the students at our teachers' colleges and ministerial seminaries and the workers serving the youth in congregations. We are happy to report that at least a beginning has been made in both groups. For the past two years Dean L. C. Wuerffel of Concordia Seminary, St. Louis, has given an elective course to seniors with two semester hours credit in the art of youth work and guidance. In an all-day workshop on youth work men of the Church who have served in the youth program for a number of years presented lectures to the senior class on the following topics: worship, group technique, counseling youth, the Bible in the life of youth, choral activities, administration, recreation, youth work on the campus. There was a panel when the students had opportunity to direct questions to the lecturers. The group was divided into committees, and each one reported at the evening panel on that portion of the program for which the committee was responsible. The day closed with the evening devotions in which one of the students delivered the message on youth and the work among youth. We hope that similar arrangements can soon be effected at Springfield, River Forest, and Seward.

For the workers in the field youth workers conferences were held, one at Druce Lake, Ill., in 1948, and two during 1949, at Camp Arcadia and Concordia Teachers College, Seward. Lecturers and leaders at these sessions were persons expert in their particular activities. Among the topics presented were: worship, group technique, recreation, drama, community singing. It is true that not all pastors, teachers, and counselors guiding youth can attend these meetings; however, if each District will send a few representatives year after year, it will be possible to bring the experiences to the conferences of pastors and teachers and to other groups.

These two-week training schools were financed in part by contributions from the Districts and the individuals attending, and in part they were subsidized through the Lutheran Youth Fund, which was established through special offerings in connection with Youth Sunday, May 23. Since, however, many pastors and others urged the Board not to arrange these special collections, but to

request that the necessary sums be placed in the synodical budget, your Board made this request in 1949, and the Fiscal Conference allowed the sum of \$3,000 for this program. Mindful of the resolution of Synod to conduct such a leadership training program, your Board together with the Walther League laid plans to conduct one such two-week training conference during 1950; however, the Board of Directors of Synod declined the request to carry out this leadership training meeting "until our people realize more fully their stewardship obligations and we are assured that the necessary funds are forthcoming, first of all to meet our missionary obligations and to provide the needs of our educational program." Because of this shortage of funds in the budget treasury, your Board finds itself in this situation that, after seeking to carry out the resolution of Synod, after following the request from the field to place this program in the synodical budget, and after making a request for as large an amount as \$3,000 for the first time in the thirty years of the Board's existence, it is unable to carry out this training program with budget funds.

Lutheran Service Volunteer Schools

A third area of youth leadership training is the training of youth itself. This phase of leadership training is carried out in the Lutheran Service Volunteer Schools throughout Synod, jointly by the Walther League and the Board for Young People's Work. Twenty-one such schools are planned for this year. Words here cannot describe the value of these schools. We can only say: Ask anyone who has attended one of these schools to determine their value. To help defray expenses of these schools, your Board sponsored special offerings for this program among youth on May 23, 1948. Many of the congregations responded, for which your Board is very grateful as are the young people who were served. This fund is now exhausted. Rather than to have special offerings in the future, your Board is of the opinion that a sufficient amount should be budgeted to the Board for Young People's Work annually by the Fiscal Conference, so that special collections are not necessary.

Youth Conferences

Pursuant to a synodical resolution in Saginaw, 1944, your Board has arranged annual Lutheran Youth Conferences, attended by the synodical District Youth Committee chairmen or their alternates. These District youth leaders met in Chicago in January, 1948, for two days, one day alone, and the second day together with the Walther League district presidents. In January, 1949, they met alone in St. Louis. In January, 1950, they met in Chicago, one day

together with the pastoral members of the Walther League district executive boards, and the second day also with the Walther League District presidents. These meetings have proved a source of real blessing in the youth program in our Church.

Publications

The *Walther League Messenger* is a potent medium in the program of our youth. It provides reading matter for young people and is read by many entire families or other individuals no longer among the youth. It is a uniting link among our youth, sharing experiences from the various sections of the Church. The *Messenger* can take its place in any home, but should certainly find its way into every home where there are young people. Your Board recommends that congregations and youth societies seek to provide this youth magazine as a special gift to the newly confirmed and to all the young people in the congregation.

The *Cresset* holds a distinct place in the literary world. The enlightened Christian will find on its pages information and analysis of current issues from a Christian point of view.

The *Workers Quarterly* is designed to help the society in carrying out a well-rounded youth program as outlined in the Walther League program chart. Your Board recommends that it be used by youth societies.

The *ABC of Youth Work* is unique. It is a real encyclopedia on youth work and is helpful in other areas. Your Board recommends that this volume be provided for the youth societies.

Bible Study

Synod has stated that "Bible study is the most important activity in a youth program. The Bible is to occupy the most important place in the program of all young people's work. Every young people's society should be a Bible study group" (*Handbook*, p. 109, 7.63). Your Board is happy to report that the study of the Word of God is a part of the program of most of our youth societies, that this program has been discussed at the conferences of District youth leaders, that the Walther League also considers the study of the Word of God a prime purpose of its program, that one of the program sessions at the International Convention in Houston in 1949 dealt with Bible study. The Walther League has since 1922 published the *Bible Student* as a guide in Bible study, and this publication continues to serve many members of the Church. Mindful of Synod's outline of a youth program, your Board has kept discussions on the need of the study of the Word of God on the agenda of meetings which it has held with youth leaders, urging that this activity of the youth program be not neglected. It is

the living Word, Christ Jesus, who must be the center of our youth program. Bible study is also a part of each day's program at the Lutheran Service Volunteers schools and at the summer conference camps.

Boy Scouts

Your Board, following the instruction of Synod, has also concerned itself with Scouting in the Lutheran Church, particularly in the Missouri Synod. However, since a special committee appointed by the President of Synod is reporting to Synod, no further mention need be made here of this work. It will perhaps be of interest to mention that the latest synodical figures reveal that there are in the Missouri Synod 265 Boy Scout Troops and 65 Cub Packs. Sixty-six Scouts have received the *Pro Deo et Patria* award.

Need of Leadership Training

Your Board believes that leadership training among the youth, among the students preparing as pastors and teachers, and among the youth leaders in the congregations is one of the greatest opportunities in our youth program. We believe that this phase of the program ought to be expanded and adequately supported.

This summary review of our youth work discloses how great are the resources which God has given us in His Gospel for meeting the profound needs of our young people today. However strong the forces which are against effective youth work in our time, they can be overcome by the victory through Christ and in no other way. We plead for your prayers and your assistance in every endeavor of your Board to advance the reign of our Savior in the activities of our youth groups.

THE BOARD FOR YOUNG PEOPLE'S WORK

CLARENCE PETERS, *Chairman*

L. W. SPITZ

HOMER GRUBER

GILBERT MUCHOW

PAUL W. JABKER, *Secretary*

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Report of the Student Service Commission

The past triennium was, under God, an eventful and fruitful one for Synod's department of student service. It witnessed the dedication of initial student chapels and centers authorized by synodical Districts in a total construction program exceeding \$2,000,000. It witnessed the universal introduction of District coordinators of student work with a laudable increase in campus consciousness and emphasis of student service. While the triennium

also witnessed the conventional indication and recognition of campus opportunities which could not be met by certain financially handicapped synodical Districts, the same triennium witnessed the extraordinary recommendation of caution upon a number of Districts whose construction plans exceeded our Commission's estimate of good stewardship in the area of student service.

An item which merits special recognition is the gratifying result of our soul-winning efforts on the campuses of the United States and Canada during the past three-year period. Approximately 1,000 students and faculty members, not a few of whom had been hostile to the Church, pledged their allegiance to Christ and the sacred Scriptures since the convention in Chicago in 1947.

Equally gratifying are the reported indications of increased participation by our college-trained men and women in the affairs of the Church on the local, District, and synodical levels.

Toward enlisting the graduates of the yesteryears for full-time or full-life service to the Church, the Student Service Commission has aggressively promoted the Lutheran Collegiate Association and the Lutheran Medical Missions Society, inaugurated a file of college-trained men and women, a file of Doctors of Philosophy, and a file of men and women on the faculties of colleges and universities, and also instituted a placement service which, in its present stage, is limited to the field of education.

In the matter of overseas student work our Commission encouraged Gamma Delta to adopt as its project the Tokyo Lutheran Student Center, which required furnishings and equipment. Other opportunities in foreign student work were referred to Synod's Emergency Planning Council. Our Commission also urged Lutheran students to contribute toward the Displaced Persons program sponsored by the colleges and universities in which they were enrolled and encouraged affluent Gamma Delta and Beta Sigma Psi groups to adopt Lutheran displaced persons on their respective campuses.

After the cessation of hostilities in World War II, university and college authorities concerned themselves individually and collectively with the recognized problem of secularism in American life. Freely they recognized religion as a *sine qua non*, and freely they acknowledged the urgent necessity of suffusing the campuses with the dynamic of that hitherto ignored force. In the fall of 1949 our Commission was invited to a historic Conference on Religion in Higher Education at the University of Minnesota to assist assembled representatives of State universities and colleges from coast to coast not only in their effort to conquer the problem of secularism, but also to contribute toward the solution of another

and resultant problem, namely, the separation of Church and State. If our Commission is to speak with synodical authority on the separation of Church and State, Synod, obviously, must authorize a study of this problem, enabling our Commission to declare at future conferences of this nature the official position of the Church which we represent.

The annual student census, which had become a matter of diminishing concern when fairly accurate results were obtained through the optional religious preference cards almost universally included in the college or university registration forms, again looms as a major problem. In deference to minority groups which had been harassed by discriminatory practices, not a few universities have discontinued the religious census at the time of registration. This factor imposes the necessity of total and prompt participation by every congregation in the annual student census conducted by the Student Service Commission. It also imposes the necessity of an enlarged staff in the office of the Commission to conduct the required and thorough census.

With the gradual withdrawal of war veterans from the campuses, college enrollments are expected to show a moderate decline during the coming years. That decline will also be reflected in the enrollment of students committed to our care, although we confidently hope that our young people will, in the future, manifest a greater interest in higher education than was the case before the war. However, by 1960 the number of college graduates is expected to exceed by 50,000 the record high established in 1950, when diplomas were awarded to 450,000 college students. Wisdom, therefore, dictates a policy of expansion of our student service program to meet the increased opportunities in the years that lie ahead.

Our Commission is sympathetic toward all economy measures and regards as reasonable the mandate of the Fiscal Conference eliminating unnecessary meetings of synodical agencies. Efficient conduct of our work, however, demands an annual joint conference of full-time student pastors and of District co-ordinators of student work, whose responsibility it is to promote student service in their Districts, conduct annual conferences of their student pastors, and sponsor conferences of student groups within their respective areas. It is our hope and expectation that a synodical directive will insure continuation of these annual meetings, which involve policy in a specialized category and which are designed to improve and intensify student service in the several synodical Districts.

Financial restrictions have prevented our Commission from carrying into effect the proposed and approved publication of

Commission-edited bulletin addressed to every student in our jurisdiction. The desirability of such a bulletin was recently reaffirmed by resolution of a synodical District whose students are largely enrolled in colleges and universities isolated from our Church. The publication of the proposed bulletin is, like other items included in this report, contingent upon a reaffirmation of the 1947 resolution of Synod urging the Board of Directors and the Fiscal Conference to strive for higher levels of subsidy for the department of student service.

Mention has been made of the inability of certain subsidized or destitute Districts to meet their campus opportunities for want of adequate facilities in campus communities. The only solution to this vexing problem lies in an outright financial grant by the General Church Extension Board. Our Commission therefore suggests a synodical appraisal of this problem in the hope that provision may be made for reasonable grants to Districts requiring financial assistance enabling them to meet extraordinary campus opportunities within their geographical areas. Our attention has been directed to an existing plan whereby every congregation having students in college sends \$5.00 per student to its General Board, in our case the Student Service Commission. The Board transmits this money to the student pastor at the school in which the reported parishioner is enrolled to supplement the financial assistance provided by the supporting agency. Adoption of this plan, with an allocation of accumulated funds by the Student Service Commission, is offered as an alternative suggestion for the relief of financially handicapped Districts.

We are grateful to the Lord of the Church, who enabled us to enjoy universal co-operation in the promotion of student work during the past triennium, and are confident that He will not withhold His blessings from this important phase of Kingdom work in the years that lie ahead.

THE STUDENT SERVICE COMMISSION

W. C. BIRKNER, *Chairman*

E. M. PLASS, *Secretary*

H. J. MEIER, *Treasurer*

R. W. HAHN, *Executive Secretary*

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Increase Funds for Promotion of Youth Work

Your Reviewing Committee heartily commends the conscientious efforts of the District's Youth Committee in furthering the important work among the young people of our Church; it realizes that the functions of the English District Youth Committee are

handicapped and its operations curtailed in that the District spreads over many of the International Walther League geographical districts. Its efforts must therefore be of a general nature without concentration on any specific area.

We recommend therefore

1. That our District Youth Committee be empowered to appoint as its representative a man from each visitatorial circuit; and
2. That this appointee work together with the District Youth Committee in putting into practice more effectively the purposes for which the Youth Committee is organized;
3. That the District Youth Committee contact the presidents of the Walther League districts, informing them of these appointments and of the readiness of these men to serve them in carrying forward the youth program of our Church;
4. That the appointees keep in close contact with the District's Youth Committee, so that the Youth Committee's synodically directed purpose may be carried out to the full.

We further recommend that our congregations' youth societies, whenever possible, associate themselves with our Church's recognized youth organization, the International Walther League, and that those societies carry out its well-rounded program.

The Reviewing Committee concurs in the opinion of the District Youth Committee regarding the lack of proportion between the Church's obligations toward her youth and the meager funds appropriated in the synodical budget for the carrying out of this responsibility, and it therefore recommends that our District memorialize the 1950 convention of The Lutheran Church — Missouri Synod to direct the Fiscal Conference to increase the moneys allotted for the promotion of youth work in our Church.

Finally, since the *Walther League Messenger* is the official voice of the Walther League, and since it serves to co-ordinate the interests and activities of our youth, we recommend that we do all in our power to encourage its circulation among our membership.

Action: The report and recommendations were adopted.

THE ENGLISH DISTRICT
C. F. DANKWORTH, Secretary

IV. MISSIONS

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Report of Secretary and Assistant Secretary of Missions

The Twenty-sixth Delegate Convention of our beloved Synod convenes at the mid-point of the twentieth century. Perhaps never before in the history of man have there been fifty years which witnessed greater changes than the first fifty years of this epoch-making century. These changes have profoundly affected not only the course of world history, but also the history of our own nation, the history of the Christian Church, and the history of our beloved Synod.

During these fifty years governments have come into being and have crumbled and fallen. The map of the world has undergone one radical change after another. As we reflect upon the course of our own nation's history during the past fifty years, we marvel at the tremendous progress which has been made in almost every phase of modern life. Our incomes, our standard of living, our luxuries and conveniences, far exceed those of any other people on the earth.

And yet we must bow our heads in shame. In spite of the unnumbered blessings which God has showered upon us as a nation and as a Church, the first half of the twentieth century has been an era of almost unprecedented bloodshed, violence, and wickedness. The Commandments of our Lord have been flagrantly transgressed at almost every turn. Indeed, the first half of the twentieth century is a black page in the annals of human history.

It is not without purpose that the Lord has placed our Church into the present world scene and has given us His Gospel message "for such a day as this." Into our hands He has placed the message of redemption and has commissioned us to proclaim this message far and wide in this dark moment of mankind's history. What a privilege! What a challenge! — to be alive and to work for Christ in a day when almost unbelievable media of communication have been placed at our disposal: the telephone, the telegraph, the radio, television, photography, the movies, the airplane, the automobile, the Diesel engine, and other means which God has given us to spread His Gospel of salvation far and wide.

What a blessing it is to be a member of The Lutheran Church — Missouri Synod, which the Lord permitted not only to survive the onslaughts of the Evil One during the perilous period of 1900 to 1950, but which He also permitted to make unprecedented missionary gains during those critical years. The following figures give us a picture of the numerical growth of our beloved Church

during the first half of the twentieth century. (These figures are based on the statistical reports of 1898 and 1948.)

	Pastors	Congregations	Preaching Stations	Baptized Members	Comm. Members
50 years ago	1,400	1,092	685	696,791	400,169
Today	3,697	4,183	599	1,694,024	1,145,414

A Tribute to the Fathers

As we review the missionary activities of our fathers during the past fifty years—with special reference to their policies and methods—and compare them with the policies and methods of today, we must indeed pay tribute to the fathers for having devised methods and procedures which were admirably suited to world conditions in their day.

Long before the opening of the present century our fathers laid plans for intelligent and intensive missionary activity. In 1848, one year after the organization of Synod, the first "Board of Missions" was elected. The duties of this Board were carefully outlined. To expedite the work of missions in areas beyond existing parish lines, "Visitors" (*Besucher*) were appointed to investigate the opportunities of preaching the Gospel both in German and in English-speaking settlements. In a sense, the fathers inaugurated an "Each One Reach One" program adapted to their peculiar opportunities. Scattered Lutherans were encouraged to organize preaching stations or to affiliate with their closest congregation. Parents were admonished to look after the spiritual training of their children. Our fathers also endeavored to spread the Gospel by establishing mission colonies in distant isolated areas. They would send a missionary and a number of families to a distant outpost in order to start a congregation from which the missionary could expand his parish to include a number of smaller preaching stations.

In 1852 Pastor Loehe announced that arrangements were under way to bring a mission colony to California, where a mission among the Chinese on the Pacific Coast was contemplated. Another group was to go to the State of Oregon to establish an Indian mission there. Untoward circumstances prevented the carrying out of these ambitious plans. In 1857 a convention address was delivered by Pastor August Selle on the "Calling of Evangelists." The qualifications of an evangelist were clearly outlined.

In order to look after the spiritual needs of the many immigrants which were flocking to our country from Europe a "Church Directory" was published. English-speaking congregations were organized already in 1857. Already in those days the distribution of tracts and Gospel literature was strongly emphasized.

One marvels at the foresight and vision of the forefathers.

Already before the opening of the present century they were talking about extending the border of the Kingdom not only throughout our own continent, but also beyond the seas. They had a vision of a truly world-wide missionary program. It was stated, for instance, that the establishment of mission colonies on the West Coast was to be a steppingstone to the islands of the Pacific and the Orient.

It was in order to discharge its missionary obligations more effectively that Synod resolved in 1853 to divide itself into four synodical Districts. Each District was to have its own Mission Board which would serve the opportunities within its own boundaries. With the passing years the multiplying mission doors have made it necessary for Synod to divide itself into additional Districts. It might be interesting to list the various synodical Districts which have come into being during the first half of the present century.

In 1900—Brazil; in 1906—Atlantic, South Dakota, Texas; in 1907—Central Illinois, Northern Illinois, Southern Illinois; in 1910—North Dakota and Montana; in 1911—English, Minnesota; in 1918—North Wisconsin, South Wisconsin; in 1921—Alberta and British Columbia, Colorado; in 1922—Manitoba and Saskatchewan, Northern Nebraska, Southern Nebraska; in 1924—Oklahoma; in 1927—Argentina; in 1930—Southern California; in 1936—Iowa East, Iowa West; in 1939—Southeastern; in 1946—Montana; in 1948—Florida-Georgia.

The Scope of Our Work Today

As we stand at the halfway mark of the twentieth century, we thank God for the tremendous progress which has been made in the over-all missionary program of our Church. Not only is the Gospel being preached in every State of the Union, but also in Canada, Alaska, Mexico, Guatemala, Panama, Argentina, Brazil, Uruguay, Paraguay, the Isle of Pines, Cuba, Hawaii, India, China, Japan, the Philippines, New Guinea, Africa, Australia, and Europe—in fact, in every continent on the face of the globe and on the islands of the Seven Seas. In addition, we have launched upon very specialized missions here at home, on which special reports will be given to the convention.

Institutional Missions.—The work of institutional missions, whereby we bring the Gospel message to the less fortunate of our fellow men, has taken great forward strides during the present half century. At present no fewer than 163 full-time and part-time institutional missionaries and 675 volunteer workers are serving approximately 700 institutions.

Student Service Commission.—In order to bring the Word and

Sacrament to our young people who are studying at the various colleges and universities of our country, our Church has launched upon an energetic student service program. At present 443 pastors are serving 16,065 students (members of the Synodical Conference) at 746 colleges and universities. Not only are these pastors serving our own young people, but they are also bringing the Word of Life to many unchurched students on these campuses.

Foreign Missions. — The past fifty years have, indeed, been an era of extraordinary blessings upon our work in foreign fields. While only one foreign mission was opened by us prior to 1900, namely, that in India, the past fifty years have seen us unfurl the banner of the Gospel in China, in Africa, in the Philippine Islands, in New Guinea, and in Japan. (For details see the report of the Board for Foreign Missions.)

Our Church at Work in Europe. — Twice during the past fifty years our Church has come to the rescue of our European brethren who were stricken by the horrors of two world wars. At the present time we have 107 workers (professors and missionaries) in the European field — one in Belgium, two in Denmark, five in France, three in Finland, 52 in the Breslau Synod, and 44 in the Saxon Free Church. The latter two groups are almost self-supporting. We have a total of 59,097 baptized members. (For details see the report of the Board for Home Missions in Europe.)

Missions in Africa. — The third decade of the twentieth century saw us marching forward into the dark continent of Africa. It was in 1936 that we, co-operating with our sister synods of the Synodical Conference, set foot on Nigeria's soil to unfurl the Gospel banner. Never in the history of our foreign mission work have we experienced such phenomenal blessings as we have in the African field. Already there are more than 16,000 baptized members, more than 5,500 communicant members, more than 90 schools with approximately 7,400 pupils. (For details see the report of the Missionary Board of the Synodical Conference.)

Negro Missions in the United States. — These missions are also under the guidance of the Missionary Board of the Synodical Conference. The beginning of this work dates back beyond the beginning of the present century. Particularly since 1877 our Negro mission work has expanded to the northern cities as well as to the East and to the West.

A far-reaching step was taken at the meeting of the Synodical Conference in 1946 when the respective District Mission Boards were encouraged to take over the guidance and development of Negro missions within their District boundaries. Until now twelve Districts have expressed their willingness to co-operate with the

Missionary Board in this work. For many years seven of our Districts have conducted mission work in Negro communities and have supported this work with their own District funds.

Missions to the Deaf. — Beginning in a small way in the city of Chicago in the year 1896, our work among the deaf has expanded until today it reaches nearly all of our larger urban centers. Twenty-seven missionaries are serving 27 organized deaf congregations and 203 deaf preaching stations. In addition, deaf children are served in 38 State schools, six of these being for Negro children. A total of 3,000 services and 2,966 periods of instruction were given in 1948 — our latest available statistics.

Missions to the Blind. — Until the convention of 1947 work among the blind was under the care of the Board for Missions to the Deaf and Blind. During the past triennium Pastor W. H. Storm of Cleveland, Ohio, was called as executive secretary to render part-time service. It is the aim of this Mission Board to seek closer co-operation of District Home Mission Boards in an effort to look after the spiritual needs of the blind in State institutions. An intensive program to publish much-needed Christian literature in Braille and in Moon type is under way. The report of this Board is highly encouraging.

Visual Aids. — We wish to commend Concordia Publishing House and its Department of Audio-Visual Aids for the excellent work it has done in helping promote the cause of missions. During the past triennium it has produced the following aids in behalf of Synod's far-flung mission program:

"Bringing Light" — a color movie with sound, depicting our work in Africa

"Japan Has Open Doors" — a color filmstrip with recorded commentary

"The Lutheran Church in Hawaii" — a silent, color film

"The Lutheran Vacation Bible School" — a color movie with sound

"Pushing Doorbells with a Purpose" — a filmstrip with recorded commentary

A color movie of our work in New Guinea — now in work

A color movie of our work in South America — now in work

In view of Concordia's evident efficiency in the planning and production of audio-visual aids, it is our conviction that this department of Synod's work should be turned over to Concordia Publishing House for continued development. We therefore humbly request

Synod in convention assembled to act favorably on the recommendation of Synod's Board for Parish Education (page 308) that "Concordia Publishing House be designated by Synod as its producing agency for audio-visual aids" and that in the production of such aids Concordia Publishing House work in close harmony with an advisory council on which Synod's various mission and educational departments will be represented.

Administration.—From the above reports, which are only a brief résumé of the various missionary activities of our Church, it is evident that the administration of our Church's missions is no small problem. The evaluation of the various fields, the placement of suitable personnel, the supervision of the far-flung work, the allocation of sufficient funds to the various fields—all of these pressing problems have been a matter of deep concern not only to the Mission Department of our Church but also to the church at large.

As the missionary activity of our Church grew both in scope and in complexity, it became evident (midway during the first half of the present century) that the co-ordination of Synod's spreading mission program called for the appointment of a general "Secretary of Missions." This office was created at the Milwaukee convention in 1932—in the midst of a terrible depression and at a time when Synod's deficit had risen to unprecedented heights. It was the duty of the newly appointed Secretary of Missions to help unify, systematize, and co-ordinate our Church's mission work. As Secretary of Missions he was to be an advisory member of the various synodical Mission Boards and of the synodical Church Extension Committee. (Consult *Synodical Handbook*, p. 122, 8.03, 8.05.)

By resolution of Synod the Secretary of Missions was appointed the Executive Secretary both of the Board for Home Missions and of the Board for South American Missions. The Chicago Convention in 1947 resolved to merge these two boards into one: The Board for Missions in North and South America. During the past triennium this Board has supervised our work in all three Americas (North, Central, and South) as well as our missions in such extra-territorial areas as the Hawaiian Islands and Cuba.

It is the conviction of your Secretary of Missions that the combining of these fields under one Board was a step in the right direction. Our two sister Districts in South America (Brazil and Argentina) were encouraged to realize that they were, indeed, sister Districts on the same level as our Districts north of the border. As a result these two Districts have made commendable progress particularly during the past triennium. They have entered upon a co-ordinated, unified, and well-integrated program of missionary expansion and are at present making heroic efforts in the direction of ultimate self-support. Much of the credit for this development, we believe, is attributable to the merging of the North and South American work under the supervision of one Board.

In 1946 the Rev. H. A. Mayer was appointed Assistant Secretary of Missions. In order to keep in closer touch with the development of the work in all synodical Mission Departments as well

as the Church Extension Board, your Secretary of Missions and his assistant have made it a point to attend as many of the regular meetings of all synodical Mission Boards as possible. Minutes of these meetings are submitted by the respective departments and placed on file in the office of the Secretary of Missions. The interchange of suggestions on the part of the various missionary agencies of Synod, made possible through the office of the general Secretary of Missions, has been a real help in the solution of numerous problems.

We look to the future. While we thank God for the splendid progress which He has permitted our Church to make in the field of missions during the first half of the twentieth century, this is surely no time to "rest on our laurels." This is a time rather to look forward into the second half of this momentous century and to make energetic plans to meet its opportunities.

To meet these opportunities we shall have to (a) "strengthen our stakes" and (b) "lengthen our cords."

(a) Our program of world-wide missions is dependent upon the vitality and strength of the home base. In order that the home base may be strengthened, your Secretaries of Missions are happy to endorse the memorial of Synod's Board for Missions in North and South America (page 328) which calls for an ever deeper devotion to the Savior on the part of our pastors and people and an ever greater enlistment of our laity in the spiritual functions of the Church.

(b) Our program of world-wide missions is dependent, furthermore, on the constant flow of sacrificial offerings on the part of our members. During recent years our task of world evangelization received tremendous help from such special offerings as the Peace Thankoffering, the Centennial Thankoffering, and similar special efforts. These funds have now been expended or allocated. The task of "lengthening our cords" will therefore present new problems and difficulties—in the measure in which these special grants are unavailable.

Your Secretaries of Missions, therefore, urgently plead that provisions be made for the gathering of ample (if necessary, special) funds for the continued expansion of our far-flung Kingdom program.

As our Church stands today at the mid-point of the most momentous and epoch-making century since the birth of our Savior, it must hear the voice of the ancient Prophet calling with increasing urgency: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, *lengthen thy cords, and strengthen thy stakes*; for thou shalt break forth on the right

hand and on the left; and thy seed shall inherit the Gentiles." Is. 54:2-3.

May the Lord of the Church grant us the faith, the courage, and the vision to accept the challenge of this strategic hour!

Respectfully submitted,

F. C. STREUFERT, *Secretary of Missions*

H. A. MAYER, *Assistant Secretary of Missions*

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Report of the Board for Missions in North and South America

Cost of these missions in the past triennium:

1947	\$532,491.62	1948	\$548,480.62
1949		1949	\$550,915.00

For the first time in the history of our Church a joint report on the mission activities in the three Americas (North, Central, and South) is being submitted. Until the Twenty-fifth Delegate Convention, which was held in Chicago in 1947, home missions in North America were supervised by the Board of Home Missions in North America, the missions in South America by the Board of Missions for South America, and missions in extraterritorial regions were in charge of four different District Mission Boards. At the 1947 convention, however, all these missions were placed under the jurisdiction of one Board, which was then called the Board for Missions in North and South America.

With few exceptions, your Board for Missions in North and South America met monthly during the past triennium. As may be expected, the programs for these meetings were well diversified — covering, as they did, the problem of our Mission Boards throughout the Western Hemisphere — and at times necessitated morning, afternoon, and evening sessions.

Home Missions in North America

Although your Board gave much attention to the development of our work in South America and extraterritorial fields, it placed its major emphasis, of course, on the work here in the homeland. It has always proceeded on the assumption that only in the measure in which the Church takes care of its home mission field will it be able to grow larger and larger and thus to undergird its work in foreign fields. *The development of the home base is of supreme importance!* Your Board for Missions in North and South America was constantly on the alert to intensify and to expand our program of home missions. As we look at the accomplishments of the past

triennium, we offer a prayer of deepest gratitude, but when we consider the work which still remains to be done, we fall on our knees with the plea: "Lord, grant us a greater passion for souls!"

The annual Epiphany Mission Conferences which have been held since 1946 have made a telling impact upon our Church. The spirit of home missions, specifically of *evangelism*, is definitely abroad in every section of our Synod.

You will recall, this tremendous forward thrust was inaugurated at the first Epiphany Conference held in Detroit in February, 1946, when 135 representatives of the District Mission Boards, together with 150 other leaders of our Church, decided to launch an "intensive, systematic, progressive, unified, nation-wide mission expansion program." Few movements in the history of our Church have been more abundantly blessed by our Lord than the so-called "Each One Reach One" effort which was begun in 1946 and which is still continuing at unabated pace. It is with grateful and joyful hearts that we report that within the three years following the inauguration of the "Each One Reach One" movement no fewer than 102,682 adults were brought into our Church by confirmation, Baptism, and by confession of faith. (Statistics for 1949 were not available at this writing.)

Since the Epiphany Conferences have played such a vital part in arousing our District mission boards and the church at large to a greater consciousness of their mission opportunities and their mission obligations, we cannot but voice our deep regret that because of a lack of funds the 1950 Epiphany Conference had to be omitted.

Vacation Bible Schools. — Another effort which has enjoyed the evident blessing of God was the promotion of vacation Bible schools which your Board for Missions in North and South America sponsored in co-operation with Synod's Board for Parish Education. These schools have indeed been an instrument in the hand of God not only to bring precious blood-bought souls within the sound of the Gospel, but also to stimulate within our own people (pastors, teachers, and laymen) an ever-growing missionary consciousness. The total enrollment of the vacation Bible schools for 1946 was 45,287; for 1947 it was 71,852; for 1948 it was 97,272. Unofficial reports for 1949 put the total well over 100,000. We cannot but add a word of commendation both to the Board for Parish Education and to Concordia Publishing House for the excellent and attractive literature offered for use in these vacation Bible schools. This literature did much to help create a widespread interest and enthusiasm for these summer schools.

Sunday School by Mail. — This is an effort sponsored by the Board for Missions in North and South America in co-operation

with the Board for Parish Education and the Lutheran Hour. It was inaugurated in order to bring the Gospel to the inaccessible child—the child who, because of illness, distance, impassable roads, or other valid reasons was unable to attend a regular Sunday school. The guidance and direction of this effort is in the hands of Pastor William Hillmer, Assistant Executive Secretary of the Board. Sunday School by Mail Directors have been appointed in each synodical District, who help expedite this far-flung program. The present enrollment of the Sunday School by Mail is 3,100 (as of March 1, 1950).

Promotion of Evangelism.—This is a new endeavor on the part of your Board for Missions in North and South America. Soon after the launching of the "Each One Reach One" movement in 1946 it became evident that our pastors and people were eager to receive help in the development of the all-important grace of Christian witness-bearing. More and more of our people were eager to do personal mission work and looked to their pastors and to their synodical servants for guidance. In order to develop this important phase of our home mission program, a special Department of Evangelism was begun and placed under the supervision of Pastor William Hillmer.

During the past few months Pastor Hillmer has conducted 21 "Conferences on Evangelism" in four Districts with a total attendance of 2,336, which included 194 pastors and teachers. In each instance our people expressed their gratitude for the inspiration, help, and guidance which they had received. Invitations from three other Districts have been accepted for the fall of 1950. It is the intention of this department to assist our District Mission Boards in the promotion of personal evangelism (personal mission work) in their respective Districts.

During October, 1949, an experimental "Women Mission Workers' School" was held in Detroit, under the direction of Pastor William Hillmer. Twenty-three women attended these all-day sessions which were held five days a week for a two-week period. One of these women has entered the full-time service of the Church, while others are serving their local congregation in a part-time capacity. This experimental school demonstrated beyond all doubt that our laity, particularly the women, are eager for additional guidance particularly in the field of personal mission work.

"Today," a Journal of Practical Missionary Procedure.—In January, 1946, the Board for Missions in North and South America secured the services of Rev. H. W. Gockel to edit a special professional journal for the clergy, the purpose of which was to

stimulate our pastors to ever-increasing missionary activity and to acquaint them with the latest methods of procedure in this field. This magazine, now in its fifth year, has served as a clearinghouse of practical ideas which have been used effectively by pastors throughout the Church. To our pastors this magazine needs no introduction. The Lord has given Pastor Gockel a ready pen, for which we are grateful.

While employed by the Board for Missions in North and South America, Pastor H. W. Gockel is serving our Church in a number of promotional and literary capacities which, strictly speaking, do not come under the supervision of our Board. He is editor of the missionary tract *Just a Minute*, published bimonthly by Concordia Publishing House in an edition of 150,000 copies. He is the author of the newspaper series known as "Preaching Through the Press," a series of newspaper mats which are made available through the St. Louis Lutheran Publicity Organization. A brochure giving a complete list of these live, interesting, striking articles, each one stressing the way of salvation, may be secured by writing to the office of the *St. Louis Lutheran*. Pastor Gockel has also rendered valuable service to the Church during the past triennium by collaborating on the synodical movie "Reaching from Heaven" and on Synod's recent film "Beyond Our Own Horizon."

Relative Importance of Mission Fields.—One of the tremendous tasks which has confronted your Board for Missions in North and South America for a number of years is the task of determining the relative importance of our various North American mission fields. Only by an accurate study of the relative importance of these fields can we arrive at an equitable distribution of Synod's manpower and money power. A thorough analytical study is now under way which, we hope, will be completed within the coming year. This analysis is being conducted under the general supervision of Pastor William Hillmer.

Also to be analyzed is the problem of the blighted areas in metropolitan centers. This problem has become quite vexing in a number of our cities, and your Board hopes to be able to make some constructive suggestions.

Conference with District Mission Boards.—Your Board for Missions in North and South America has launched upon a program of more frequent contact with the various District Mission Boards. It hopes to be able to gather helpful information from the various fields and to share this information with the various Boards. It hopes also, in this way, to encourage and to strengthen the brethren who have been given the important assignment of carrying on the important work of District Missions.

Missions in South America

Being more closely associated with their sister Districts in North America, the Brazil and Argentine Districts made remarkable forward strides during the past triennium. Both Districts are forging ahead. In an increasing measure they are following the pattern of our North American Districts in the cultivation of good stewardship and mission policies, in the development of mission fields, in the organization of congregations, in the regular holding of circuit meetings, and in the conduct of District conventions — in all of which the laity is beginning to play an increasing role.

During his visitation in 1949 your Secretary of Missions was privileged to attend 15 circuit meetings in Brazil and Argentina. The attendance at these meetings was most gratifying. Of the 125 pastors of these two Districts only four pastors did not attend these meetings, and of the 588 congregations and preaching stations all but ten were represented by lay delegates.

Since Pastor H. A. Mayer, Assistant Secretary of Missions, has just recently returned from South America, where he attended the golden anniversary of our work in Brazil as the representative of the venerable President of Synod, Doctor J. W. Behnken, he suggested that Pastor Mayer be given an opportunity to report to the convention on his extensive journey, which took him to many points in our South American field.

Seventy-five parish schools in Brazil, with a total enrollment of approximately 6,000 pupils, continue to enjoy the good will of the civil authorities. In order to raise the scholastic standards of these parish schools, the Brazil District has appointed an experienced teacher as a District Counselor for Schools.

Our brethren beneath the Southern Cross have set themselves to the task of training a national ministry. At Porto Alegre we have a flourishing seminary for future pastors and teachers. Its present enrollment is more than 130 students.

The preparatory school, which for many years was conducted at Crespo, Argentina, is now consolidated with the seminary at Villa Ballester, a suburb of Buenos Aires. This move has helped achieve greater efficiency and greater economy.

It must always remain our aim to build an indigenous Church, self-supporting and self-propagating, also in South America, for only then can we hope to build solidly and to insure an expansion of our work in the future. Our churches are gradually being nationalized. The youth is rapidly adopting the language and the customs of the country in which they live. At the present time there are comparatively few workers in South American fields who were trained in our seminaries in North America.

Extraterritorial Missions

Prior to the convention in 1947 our missions in Central America, Mexico, and other extraterritorial areas were supervised by four different District Mission Boards. Since most of these missions are conducted among Spanish-speaking people, and since most of these missions have very much in common, it was deemed advisable that they all be brought under the supervision of one department. The conduct of these missions was therefore also entrusted to the Board for Missions in North and South America. During the past triennium excellent progress was made in both the Spanish and English-speaking groups in Mexico City. Our English-speaking group, the Lutheran Church of the Good Shepherd, was permitted to dedicate the first unit of its church building in December, 1948. Also in Monterrey splendid progress has been recorded. Our congregation in this large city, "the Chicago of Mexico," will soon dedicate its new church edifice, erected with funds contributed by the L. W. M. L.

Our *Instituto Concordia de Mexico*, where we are training a native Mexican clergy, continues to enjoy divine benediction. Our first graduate of this school was graduated in 1949 and is now doing mission work in Torreon.

In Guatemala the extent of our work has been limited by a shortage of manpower. One open door after another has presented itself to us, but not all could be entered. By this fall we hope to have added two or three more men to our staff in Guatemala. In few fields do we have brighter prospects.

Work on the Isle of Pines and in Cuba is progressing slowly against great difficulties. With the increase in our manpower on these islands we have every reason to hope for a larger measure of success.

In the Hawaiian Islands we have two congregations, each still very young and each looking forward to rapid growth. Our Redeemer Congregation in Honolulu will soon dedicate its first church edifice. If time permits, additional information on our extraterritorial missions may be given on the floor of the convention.

Translation of Christian Literature into the Spanish and Portuguese Languages. — To carry on our work among Spanish and Portuguese people, it is necessary to provide Christian literature in these two languages. Pastor A. Melendez, a Puerto Rican by birth and a graduate of our Springfield Seminary, has been appointed to translate some of our most important theological literature into the Spanish language. Among the titles which he has already translated we list:

"Sunday School Lessons" — two complete series of each (for Beginners — Primary — Juniors — Intermediate. Seniors being pre-

pared); *Outlines on the Catechism*, by Prof. H. P. Studtmann, D. D.; *What Does the Bible Say?*, by Rev. A. Riess (translated but not published); *What Jesus Means to Me*, by Rev. H. W. Gockel; *Christian Dogmatics*, Pieper-Mueller edition; *The Way of Life* (sermon book), by several pastors; *Devotions* (Advent to Christmas: MS ready for publication).

Pastor Melendez has also translated the following tracts into the Spanish language: "Today," "Only Believe," "Rock of Ages," "Christ Crucified," "Luther" (revised and reprinted), "Good News" (revised and reprinted), "The Greatest Book," "The Greatest Tragedy," "The Greatest Victory," "The Greatest Question," "The Greatest Choice," "The Greatest Thrill," "Four Things," "Life Eternal" (revised and reprinted), "What the Lutheran Church Teaches" (booklet), "The Sabbath," "One Book" (translated but not published), "One Gospel" (translated but not published), "One Way" (translated but not published), "One Life" (translated but not published), "Thou Art Peter" (booklet; translated but not published), "Infant Baptism" (translated but not published), "Unequal Yoke."

Not translated by Pastor Melendez, but available in the Spanish language are the Synodical Catechism, the *Hymnal*, and a book of prayers.—Brethren in Argentina and in Brazil made available hymnals, an agenda, and a larger number of tracts in both the Spanish and Portuguese languages.

Portuguese Literature.—Pastors Paulo and Martinho Hasse, native sons of Brazil, were entrusted with the translation of our Sunday school literature into Portuguese. This material has already been in use for some time and has been hailed with delight by all who have used it. The translation of the Pieper-Mueller *Christian Dogmatics* by Martinho Hasse is nearly completed.

Miscellaneous.—Since the Chicago Convention, 1947, two Districts have become self-supporting, the Southern and Texas Districts. When our congregations in the Florida-Georgia field were granted permission to organize a separate synodical District of their own, the Southern District found that it could carry on its work without further subsidy. When ten congregations in Texas, heretofore receiving a subsidy of up to \$20,000, declared that they would, with the help of God, get along without further assistance at the beginning of the present fiscal year, it became possible for the Texas District to become self-supporting. Overjoyed by this development, President O. R. Harms issued a proclamation to the congregations of Texas, setting aside Sunday, January 8, 1950, as a day of thanksgiving to the Lord, who had made this achievement possible. By their splendid accomplishment the congregations of the Texas District have enabled the Mother Church to

extend the borders of Christ's kingdom to new fields with funds which have thus been set free.

A Japanese mission with a resident pastor was established by the Southern California District in the Los Angeles area. A flourishing Chinese mission is conducted by the Atlantic District in New York City. A Chinese mission in San Francisco is now under serious consideration.

A Day of Glorious Opportunity

Surely, as we read the above report and the reports of the various mission departments of our beloved Church, we cannot but join in the triumphant doxology: "Praise God, from whom all blessings flow." Indeed, His blessings have been flowing upon the mission program of our Church for more than 100 years. As we permit our mission fields to pass before our mind's eye in panoramic view, as we survey the crying needs of "all men everywhere," as we contemplate the 275 vacancies within our Church, as we ponder the fact that our seminaries this year will not graduate enough men to replace the number of workers who have died or retired during the past 12 months—in short, as we look out upon the fields so ripe for harvest and consider the scarcity of laborers, we feel constrained to issue a Macedonian call to the lay members of our Church to come over and help us. Truly, the Lord needs a vast army of reapers—far more than the 4,000 professionally trained members of our ministry. He needs the 1,700,000 consecrated Christians who make up The Lutheran Church—Missouri Synod. May this convention—and may the triennium, which stands before us—see more and more of our laity take the Gospel banner into their hands and carry it forward to ever greater triumphs for the kingdom of our Lord.

THE BOARD FOR MISSIONS IN NORTH AND SOUTH AMERICA

REV. HARRY E. OLSEN, *Chairman*
 REV. HY. BLANKE, *Vice-Chairman*
 MR. E. T. SCHUMM, *Financial Secretary*
 REV. E. T. BERNTHAL
 REV. E. H. BUCHHEIMER
 REV. WALTER A. STORM
 MR. FERD. KORNEFFEL
 MR. OTTO STEINWART
 MR. PAUL G. VETTER

* * *

DR. F. C. STREUFERT, *Executive Secretary*
 REV. H. W. GOCKEL, *Ass't Executive Secretary*
 REV. WM. H. HILLMER, *Ass't Executive Secretary*
 REV. H. A. MAYER, *Secretary*

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Abolish Board of Missions for North and South America and Set Up Two Boards

Because of the fact that there is a great deal of work to be done in the field of missions in both North and South America, and also because of the fact that the nature of the problems presented in these two areas in the field of missions are vastly different and require special understanding and techniques,

We respectfully request Synod to abolish the Board of Missions for North and South America as now constituted and to set up in its place two separate and distinct boards, namely, a Mission Board for North America to have charge of all synodical mission work in the United States, Canada, and Alaska, and also a separate board for the Latin American countries to have charge of all synodical mission work in the countries south of the southern boundary of the United States and in all extraterritorial missions.

We further request Synod to implement these two boards with adequate funds and all other facilities to enable them to carry out the purpose of these resolutions.

We further request Synod to direct each of these two boards to elect its own Executive Secretary, who is to act as Director of Missions for, and be responsible to, the board by whom he is elected, and also to employ such other personnel as is needed to function properly within the limits of the funds allocated to each board for its operations.

THE EVANGELICAL LUTHERAN CHURCH OF THE EPIPHANY
DETROIT, MICH.

E. T. BERNTHAL, *Pastor*
GEO. F. OEHMKE, *President*
EDWIN NIELSEN, *Secretary*

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Report of the General Church Extension Board

The General Church Extension Board has carried out its duties during the past three years in an endeavor to serve the Church in the way prescribed by Synod. The regulations imposed on the Board require the Board to consider all applications for loans for the purpose of building churches, schools, parsonages, and teacherages; such applications must emanate from Districts or Mission Boards of Synod; and these must be willing to sign notes for the amount of the loans. No other security is asked. By authority of Synod an administration fee is collected at the rate of one per cent a year, calculated on the unpaid balance on the loan's an-

niversary. The Board has the responsibility of determining the allocation of the sums in the Church Extension Fund, in order that the money may be used at places where it will serve the most advantageous purposes.

For some time the General Church Extension Board has dealt only with Districts which guarantee the repayment of all loans to the General Fund. This method has proved to be a sound business procedure. There are no arrears in any of the District accounts at the present time.

There are, however, still a few accounts on our books dating back to the time when loans were made directly to congregations. Through the persistent efforts of the Fiscal Office these have been again materially reduced during the past triennium. In its report to the convention the Fiscal Office will bring one such case of long standing to your attention, that of Grace Lutheran Church, Norfolk, Nebr.

During the past three years hundreds of applications for loans in varying amounts were received and considered by the Board. The largest application asked for \$60,000, the smallest for \$700. The total amounts requested at a single meeting frequently exceeded \$150,000.

While many of the applications had to be denied, it was still possible for the Board to grant the ones that appeared to give the greatest promise for success in God's kingdom. The denial of an application does not mean that the Board believes that the place for which the loan is requested has no prospects for growth, but that there are other applications that for the moment seem to warrant more favorable consideration. The granting of so many loans, and the relatively large amounts requested, have brought about a gradual depletion of the liquid capital of the Fund. Unless the capital is greatly increased, little can be done in the future for the congregations in need of funds for building purposes. For that reason the Board wholeheartedly supports the resolution of the Board of Directors which makes special recommendations to Synod regarding the expansion of the Church Extension Fund.

Through a resolution of Synod at the last convention the method of the administration of the Fund was changed. From its inception in 1901 the Board functioned through its chairman. The undersigned accepted that responsibility in 1926 and kept it for 21 years. The Secretary of Missions of Synod now has the duty of carrying on the correspondence of the Board, a task which he and his staff have undertaken and carried out faithfully, and the Board expresses its satisfaction with, and its commendation for, the consistently careful and painstaking activity of its executives.

Heretofore our regulations permitted us to lend to Districts

and to two synodical Mission Boards; we desire to ask Synod to extend the borrowing power to the other synodical Mission Boards, and we therefore request Synod to pass the following or a similar resolution: *Handbook*, 8.113 — "Loans

"a. Loans shall be granted only to incorporated Districts, and with the consent of the Board of Directors, to all synodical Mission Boards. Each loan shall be made for a specific congregation or mission station, and the merits of each case shall justify the loan."

In order to clarify a situation which arises when loans are made to, and money collected from, places in foreign countries, whose money value fluctuates when expressed in dollars, we ask Synod to pass the following resolution:

"Resolved, That all loans to foreign countries be made in the 'coin of the realm' of the respective country and the repayments likewise be made in the 'coin of the realm' of that country."

The special committee appointed by the Board of Directors to study matters pertaining to the financing of church extension projects urges the Church Extension Board "to study the best procedure of administering church extension funds and to encourage and to assist the District Boards of Synod in the development and promotion of the best methods of church extension." Some of the Districts have developed excellent plans of self-help on a District-wide and on a congregational level. Others have done very little along this line. The Board hopes in future to become a clearinghouse of ideas and to promote the entire program of church extension.

Since all accounting and collecting is done through the Fiscal Office, the financial report of this Fund, required by Synod, will be made by the Fiscal Office.

THE CHURCH EXTENSION BOARD
REV. FREDERIC NIEDNER, *Chairman*

THE CHURCH EXTENSION BOARD

REV. F. NIEDNER, D. D., *Chairman*
REV. THEO. H. ROSCHKE, *Vice-Chairman*
MR. W. O. BRAUER, *Secretary*
MR. WALTER H. KROEHNKE
MR. R. BAERNS
MR. ELMER FISCHER

REV. F. C. STREUFERT, D. D., *Exec. Secretary*
REV. H. A. MAYER, *Asst. Exec. Secretary*

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Repayments to Synod's Church Extension Fund

It has been the privilege of your Fiscal Office, for many years, to do the essential accounting of Synod's Church Extension Fund. Making the collections became its duty three years ago. Now it is our added privilege to report very satisfactory progress in making collections.

Fifteen years ago Synod decided to discontinue making loans to congregations. From that time on loans were limited to Districts and several of Synod's mission boards. How wise this action was is portrayed in the accompanying tabulation. Three years ago Districts owed a total of \$613,987.69. Of that sum, \$1,000 was then past due. As of March 31, 1950, Districts owed \$1,365,757.95, and nothing was past due. In other words, all Districts were living up to their promises.

When Synod discontinued making loans directly to congregations, it was assumed that it would take some time to make all the collections as there were bound to be some who could not live up to their promises in the specified time. Three years ago there were still \$75,106.43 outstanding on loans to congregations, of which sum \$64,538.43 were past due. Many of these loans were refinanced and either have been or are being paid off according to schedule. As of March 31, 1950, there were still \$31,087.09 outstanding, and of this sum \$17,939.09 was past due. All accounts but one have shown some signs of life. With that one exception, we believe, the outstanding items will be collected.

We refer particularly to that one exception, namely, Grace Congregation, Norfolk, Nebr. A loan of \$10,000 was made to this congregation in 1928. In the elapsed 22 years, nothing has been paid on the principal, and the administration fees were paid for the first two years only, nor have we received any definite promise of good will or co-operation. Will Synod please instruct us as to further procedure?

Church Extension Loans

as of March 31, 1950

	Loans to Districts		Loans to Congregations	
	Balance	Past Due	Balance	Past Due
1. Alta.-Br. Col.	\$ 24,780.00	\$ —	\$ —	\$ —
2. Argentine	—	—	—	—
3. Atlantic	101,200.00	—	\$ 3,784.84	\$ 3,784.84
4. Brazil	42,375.00	—	—	—
5. Calif.-Nev.	128,400.00	—	—	—
6. Central	47,300.00	—	—	—
7. Cent. Illinois	20,000.00	—	—	—
8. Colorado	62,896.84	—	—	—
9. Eastern	—	—	—	—
10. English	56,700.00	—	—	—
11. Fla.-Georgia	34,500.00	—	—	—
12. Iowa East	8,800.00	—	—	—

13. Iowa West	—	—	—	—
14. Kansas	24,340.00	—	—	—
15. Man.-Sask.	14,000.00	—	—	—
16. Michigan	11,352.60	—	—	—
17. Minnesota	12,500.00	—	1,910.00	1,910.00
18. Montana	2,900.00	—	3,350.00	—
19. North Dakota	33,150.00	—	2,242.25	2,242.25
20. N. Wisconsin	—	—	—	—
21. N. Illinois	—	—	—	—
22. N. Nebraska	35,000.00	—	10,000.00	10,000.00
23. Northwest	72,092.70	—	—	—
24. Oklahoma	39,900.00	—	—	—
25. Ontario	37,150.00	—	—	—
26. S. Dakota	9,000.00	—	—	—
27. S. Wisconsin	13,250.00	—	—	—
28. Southeastern	198,389.01	—	—	—
29. Southern	22,300.00	—	—	—
30. S. California	99,315.00	—	—	—
31. S. Illinois	24,200.00	—	—	—
32. S. Nebraska	—	—	—	—
33. Texas	45,100.00	—	—	—
34. Western	47,000.00	—	9,800.00	—
35. Misc.	98,466.80	—	—	—
Totals	\$1,365,757.95	\$	\$31,087.09	\$17,937.09

W. H. SCHLUETER, Treasurer

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Report of the Board for Missions in Europe

Your Board has now served two consecutive terms of three years each with the same personnel, namely, the Rev. August F. Bobzin, chairman; the Rev. Paul G. Sander, secretary; the Rev. Louis T. Buchheimer; Mr. Fred A. Schurmann, treasurer; and Mr. Herbert Thien. Two Board members have in the past triennium been able to visit the field in Europe and so have gained a personal insight of the work there, the Rev. Louis T. Buchheimer during the summer of 1949 and Mr. Fred A. Schurmann during the spring of 1949. Mr. Schurmann made the trip at no expense to the Board. Until the European representative of the Board, the Rev. Walter C. Daib, accepted a call as pastor of a congregation in the spring of 1949, he made two further trips of longer duration in 1947 and 1948. In the summer of 1949 he was granted a leave of absence from his congregation for the purpose of further consultation with the Lutheran Free Churches in Europe. He is now serving the Board in a consultative capacity.

While conditions in Europe have been stabilized to some extent, they have not yet been returned to normal. Any program adopted must of necessity be subject to modification or expansion. Your Board believes that it should present for your guidance, information, and possible adoption the following long-range program for work in the European mission field.

A. Belgium

Until March of this year we had but one congregation in Belgium (Antwerp). This congregation consisted of 41 souls, 32 communicants. During the past two years there has been a constant, if small, gain in numbers, and we believe that we can look forward to further growth.

In March of this year a new mission was opened in Brussels, where Pastor Hobus has taken over the work of establishing a Lutheran church in the French-speaking sector of Belgium.

The Belgian field, both in its Flemish and French sections, may be considered ripe for expansion. While the immediate needs of the Belgian field have been met, the long-range program must include the training of further missionaries to take care of expansion possibilities. An adequate supply, both in quantity and variety, of missionary, catechetical, doctrinal, and devotional material in idiomatic French and Flemish must be made available. As new mission stations are opened, there will be need of suitable quarters for worship and for housing.

B. Denmark

In Denmark we have five congregations served by two pastors. Total membership consists of 130 souls, 92 communicants. The situation in this country, where State and Church are so closely integrated and where 97 per cent of the population belongs, nominally, to the State Church, makes it very difficult to carry out effectively a comprehensive mission program.

Denmark seems to be a mission field which will remain dormant for some time, and it seems that all we can hope to do, for the present, is hold the line. We do not recommend a withdrawal from this field, but intend to make only such limited advances as can be made by the present congregations and pastors without any increase in expenditures of men and money. We expect to concentrate our forces in those localities where our main strength is. We look for a missionary and stewardship education of the laity with the hope of making this field self-supporting as soon as possible. We shall continue the contacts by our local pastors with confessional groups within the Lutheran State Church for the purpose of keeping informed of the doctrinal development within these churches and for the purpose of carrying on the testimony of our own doctrinal position.

C. Finland

Three pastors serve four congregations with a total of forty-seven preaching stations. Total membership consists of 346 souls, 252 communicants. Faithful and conscientious efforts on the part

of the three pastors in Finland have failed to bring in much fruit, mainly because of the local situation (Lutheran State Church), which is similar to that of Denmark. This makes prospects for growth extremely slim and the hope for any large-scale expansion of mission work very doubtful. For that reason we have planned our future program along the same lines as proposed for Denmark.

D. France

1. *Alsace*. — In this area, with its German-speaking population, we have seven congregations with a total of 440 souls, 325 communicants. The past two years show a slight loss in the total membership. This loss, while extremely small, when coupled again with a local situation where a Lutheran State Church exists, prompts us to place Alsace, France, in the same category as Denmark and Finland.

2. *French-Speaking Field*. — Among the French-speaking people of France we have but one congregation, in Paris, 58 souls, 31 communicants. Some gains have been made, but they might well have been greater but for the fact that the local pastor cannot give his full time to mission work. He conducts also a Lutheran Children's Home and carries out much of the contact work for the French Lutheran Hour.

Since July of 1949, a missionary at large, Pastor Jean Bricka, has been employed surveying promising fields in France and Belgium. Preliminary reports on several locations which have been surveyed show such promise that France (in the French-speaking areas) should definitely be placed in the category of a field for immediate missionary expansion. We shall need, immediately, at least two missionaries, native to France in language and culture, with an adequate theological background and training in missionary methods. As the field expands, more native missionaries will have to be recruited and trained.

Through the efforts of Pastor Bricka there are, at this writing, two men available for immediate placement. One is a high school teacher who needs further theological training. The other is a fully trained theologian who needs additional training in the doctrine of our Church, such as a postgraduate course at St. Louis would supply. Both men should be ready to assume a charge by the middle of 1951.

There is a great need for French religious literature. Only two missionary pamphlets and tracts in the French language exist. Catechetical material, the synodical Catechism (Schwan), has been translated by Pastor F. Kreiss of the Paris congregation and can be reprinted, if necessary. The Augsburg Confession exists in

three translations, all different, the Smalcald Articles in one translation. There are no acceptable dogmatics or theological monographs. Those which do exist are not thoroughly sound in doctrine. There is no Lutheran hymnal. The one in use is a joint production of Reformed and Lutheran churches. The "Common Service" exists in a French translation together with introits, collects, and prayers. *Le Lutherien*, a periodical, is published in a small edition by our Church. *Reforme*, a weekly, is published by the French Protestant Federation and is rather Reformed in spirit. The translation of Graebner's *Outlines of Theology* and other standard textbooks should be considered, as well as selections from Luther's works. Pastor Hobus, the new French-speaking missionary in Brussels, has the qualifications to carry on a planned program of tract production.

In order to train missionaries for the long-range program, it will be necessary to establish a school at which prospective missionaries can be trained for six months to a year in technique and theology. At Senlis, one hour's bus ride from Paris, we have a building which would seem to be suitable. At the present time it is being used as a children's refuge, but it can be converted in whole or in part for such a school. Eventually it will become necessary to establish a theological seminary for the non-German speaking fields in Europe. The building and grounds at Senlis would be adequate to take care of such expansion. As more mission stations are opened in France, we shall need more places of worship, more living quarters, etc. Future surveys will indicate the location and needs of such new stations.

E. Germany

In the Breslau Synod there are 52 pastors serving 34 congregations with 383 preaching stations. Membership totals 42,987 souls, 29,788 communicants. In the Saxon Free Church there are 44 pastors serving 51 congregations, with 132 preaching stations. Membership totals 15,184 souls (communicant total unknown). During the past year all German Free Churches, with two minor exceptions, entered into doctrinal fellowship, practicing co-ordination of effort in the maintenance and establishment of mission places. Since the late war some ten to twelve million refugees have resettled in the Western Zone of Germany, which has resulted in some considerable gains in the membership of some of the German Free Churches. In the Breslau Free Church, for example, the membership increased by 15,000 souls in one year, an increase of almost 50 per cent. Such figures place Germany in a class by itself as a mission field, which should be developed with all possible

resources. The basic factors still exist which led to such startling advances, namely, the continuance of the refugee problem.

Further surveys are needed to determine in which direction we shall apply our funds as well as to gather complete information regarding the ability of the German Free Churches to finance their own mission program. Studies will have to be made concerning the available manpower, both of this date and for the future. Some consideration will have to be given to the possible consolidation of the weaker parishes, the elimination of duplication of effort, etc. It will also be necessary to consider how far the use of evangelists and deacons can help to solve the manpower problems inherent in the missionary program for Germany. We shall have to determine which areas are to receive our attention, the amount of men needed, the needed places of worship and living quarters. In these matters, it is understood, our Church would act in an advisory capacity to the Free Churches of Germany. Subsidies granted by our Church would be for the support of specific projects approved by the responsible Board of our Synod.

Establishment of an European Office of the Missouri Synod

Since the end of the late war, our Church has again been in personal contact with the Free Churches of Europe. It has carried the testimony of its theological position to the leaders of European Lutheranism. It has brought charitable assistance to the Lutherans of Europe. Since all these activities are to a greater or lesser degree connected with the long-range aims of our Church, it seems to be wise, even essential, to establish a European office of our Church. Naturally, such an office must be well staffed, and much thought must be given to the calling of a man to head such an office. While, at first glance, this might seem to be an additional expense, your Board is convinced that in the long run money will be saved. Your Board believes that such an office is absolutely necessary and therefore recommends this as part of the long-range program for Europe.

One Agency for All Work in Europe

Since the war our Church has been engaged in manifold activities in Europe. These activities may be divided roughly into three parts: 1. Permanent mission work. 2. Physical relief and rehabilitation. 3. Contact with Lutheran groups outside the Free Churches of Europe.

Prior to the late war the Free Churches of Germany, France, and Finland received support from Synod in the form of annual subsidies which covered, in whole or in part, the excess of operating expenses over receipts. The Free Church in Denmark received

subsidies from the Saxon Free Church, while the mission in Belgium received support from our affiliated church in England. During the war no subsidies were paid. After the war your Board called the Rev. Walter C. Daib as full-time executive secretary to survey conditions in Europe. On the basis of this survey, made in 1946, your Board resolved, beginning with the year 1947, upon a program of fostering confessional Lutheranism wherever possible in Europe. This work was to begin by utilizing the existing churches and mission stations which were in fellowship with us. This program was set forth in detail in the report to the convention in 1947.

In 1945 the Emergency Planning Council became actively engaged in the work of spiritual and physical reconstruction in Europe, particularly in Germany. Especially blessed were the series of theological discussions with members of the *Landeskirchen*, generally known as the Bad Boll Conferences, which were inaugurated by the *Praesidium* and financed by P.T.O. funds. These conferences have resulted in strengthening and upbuilding confessional Lutheranism and have also given inspiration, zeal, and vision to our Free Church brethren. The spiritual care of our Lutheran brethren among the ten or twelve million refugees, penniless, unemployed, and unwanted, is another continuing problem and will seemingly remain ours for years to come. There are still physical-relief problems to be met. Help for rebuilding destroyed and damaged churches must be provided. Training schools for the future ministry of the Free Churches outside of Germany must be established. Funds for needed theological books and publications must be supplied. Much of this work is closely related to the long-range program of our Church in Europe. Much of this work is interrelated and is now being done by two Boards. Your Board is convinced that one agency should do all the work in Europe and therefore recommends the following:

That Synod designate one agency to carry on all European work. That Synod reconsider Articles 2.03 and 8.51 to 8.57 of the By-Laws of Synod as to the name, personnel, and functions of such agency. That, because of the unwelcome connotation of the word "Mission" to European ears (who associate it with heathen), a change in name be considered. (One suggestion has been "Board for European Affairs.")

Pension Fund

Local Free Churches, other than German, are too small and financially weak to establish Pension Funds of their own, and the men, therefore, who are working in such fields, are without protection for their old age. The Board believes that they are entitled to such protection, since they are missionaries employed

and salaried by the Board. We therefore recommend that, where no local Pension Fund exists, the Pension Board be authorized by Synod to accept as candidates for the Pension Fund such men as are recommended by this Board.

We pray that God will continue to enable Synod to be an instrument in His hands, working for the growth of His kingdom in Europe.

THE BOARD FOR MISSIONS IN EUROPE

PAUL G. SANDER, *Secretary*

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Support for the Only Building of Activity of the Free Evangelical Lutheran Church of Finland

The Free Evangelical Lutheran Church of Finland is established for more than 25 years. Its members live dispersed very widely in various parts of the country. At most localities there is only one single family or one single soul belonging to our Church. Even at such localities where there are several members, their number is quite limited. None of them are wealthy. For these reasons we have received continuous support from the Missouri Synod for carrying on our activities.

Everyone of you will undoubtedly perceive the significance of the fact that during the entire existence of our Church not a single congregation has been able to assemble in a church room of its own. Meetings have hitherto been held, to a lesser extent, in rented assembly halls—for the most part they have been held at the homes of the members of our Church. Since the wars it has been all the more difficult to rent assembly halls for our meetings.

Thus it became extremely indispensable to have a central building of activity at least at one locality where the local congregation could assemble and where our Church would have a permanent center for its activities.

Such a central building has now been erected in Lahti, the locality of the largest congregation of our Church. It consists of a parsonage and a two-story building with a church hall upstairs and five rooms downstairs for various other functions.

When completed, this building, including furnishing, will cost about \$44,300 in all, with the dollar calculated to 231 Finnish marks, which is the present official rate of exchange. The erection of the building has just been completed. It still lacks furnishing, painting, and furniture.

For this building enterprise we have been successful in

accumulating \$21,300, and from a bank we have got a \$19,500 loan. We are paying an interest of 7½ per cent for the loan. The completion of the building will still require \$3,500.

How is it that we have been able to accumulate the rather large sum of \$21,000? For the erection of the building we have not received a single dollar from America. With the permission of our Government we have, however, been able to exchange the dollars received by us for paying the salaries of our pastors, etc., and which otherwise would not have sufficed even for this purpose, into Finnish marks at a special profit by making use of special business transactions known as "charity trade." During the most difficult postwar years such wealthier people as wished to buy extra foodstuffs (especially coffee) were allowed to do it, but they were obliged to pay a special charity price for it, and it was in this way that we succeeded in saving the above large sum of money.—Now this special form of trade has been canceled, and as a result of it we are now encountering our present difficulties.

Among the members of our congregations there is not a single wealthy person who could bring relief to our financial difficulties by making a considerable donation. This is why we are compelled to turn to you in this matter.

The loan taken by us for erecting the building is a mortgaged loan. Should we fail to receive sufficient support in good time, we shall be compelled to sell everything in order to pay off the debts. This would be an exceedingly hard blow to our activity in the front lines of the Lutheran Church here in the far North. We shall continue our efforts to exchange the dollars received by us at a more profitable rate through ordinary business methods. This will undoubtedly prove much more difficult than hitherto and may later on become quite impossible.

We dare trust that the Missouri Synod, which has made sacrifices for our yearly support and which, above all, in matters regarding one faith, one doctrine, and one confession has been our spiritual support, our teacher, our encouragement, and our joy, remembering the benediction it has been allowed to enjoy, can find means and will be able to give support to this only building of activity we have succeeded in erecting and which would include our only church hall.

The final sum required for this purpose depends ultimately on whether any other brother church will be able to help us in this matter and whether we shall be successful in obtaining through ordinary business transactions a better rate of exchange for the dollars received by us for our support. We beg, however, that the Hon. Missouri Synod—in the event of it being able to extend us a helping hand also in this matter—would decide on the sum

of support it can give; of this sum only so much would be used as would be inevitable.

It is our sincere hope that the Hon. Missouri Synod will find our petition acceptable, thus enabling us to remain in possession of the only central building we have for our activities.

A. AIJAL UPPALA (WEGELIUS)

President of the Free Ev. Luth. Church in Finland

In Hämeenlinna, on the 8th March, 1950

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Report of the Armed Services Commission

The war is over, but the work of the Armed Services Commission goes on.

During the war years, Pastor Paul Mehl was the Executive Secretary of the Commission. In the spring of 1948 he accepted a call into the parish ministry. Chaplain Kenneth L. Ahl was appointed to succeed him.

In May of 1948 we moved our office from Chicago to Washington. We have office space in the Lutheran Church Center, which is owned by the National Lutheran Council and is located right off Pennsylvania Avenue, within the shadow of the White House. Since much of the Commission's business has to do with the Defense Agencies, it makes for efficiency to have our office located in the nation's capital.

The Commission functioned prior to the war, and it is rather self-evident that it should continue to function. An added function since the close of the war is the rendering of spiritual service to ex-servicemen and servicewomen in the 136 Veterans Administration hospitals in our country. Since veterans hospitalization is only at the peak load of World War I, this phase of our endeavor will increase considerably in the next twenty years.

Scope of Program

The scope of the program is as large as ever, the difference being that the number of people in the military is not as large as during the war. The Commission continues to serve as the endorsing agency for the Church. Chaplains in the Army, Navy, Air Force, and Veterans Administration must be endorsed to enter and to remain in the service. Our chaplains are required to submit monthly reports to the Commission. The names of service personnel and patients in our Veterans Administration hospitals are still being filed and forwarded. Prayer books and religious literature are still being supplied to those on our files. There is a big

demand for our tracts. A number of new tracts for use in hospitals are being written. For the sake of emphasis we would again call attention to our conviction that names and addresses and changes of addresses of men in the military and patients in Veterans Administration hospitals are not being sent in to our office as they should.

Chaplains

We have fifty chaplains on duty. Of these, twenty-two are Regulars, and twenty-eight are Reserves. There are eight full-time Veterans Administration chaplains and five part-time. We have three full-time chaplains working in Veterans Administration hospitals, whose salary we pay. These men are stationed in New York, Chicago, and Los Angeles. One hundred and twenty-six of our pastors assist in this ministry to veterans.

Service Personnel

We have the names of over 5,000 service personnel, men and women, on our files; of these, over 1,700 are overseas. During 1949, 3,295 changes of addresses were received; 2,336 new names were added, and 1,492 were discharged. 6,228 pieces of mail were returned. 4,957 prayer books and 600,000 tracts were mailed out during the past year.

Service Center

At the present time we are operating only one service center, located in Balboa in the Canal Zone. We have here a beautiful chapel, a service center in the second story of which the pastor resides. This project received a gift of \$20,000 from the P. T. O. and \$10,000 from the Commission. A loan of approximately \$60,000 was made to this congregation from Commission funds.

Chaplains' Report for 1949

Baptisms	451	Number communed	6,890
Confirmations	147	Number of services	2,976
Marriages	267		

The full-time Veterans Administration chaplains communed 665 and conducted 934 services.

Finances

The Commission has invested about \$75,000 for residences in Washington, New York, Chicago, and Los Angeles, where pastors serving the Commission live. A grant of \$5,000 was made for a service center in Brazil. This was done upon request from the Home Mission Board of North and South America. The Commission's operating costs in 1949 were about \$100,000. The chief items were the following:

Office Salaries (one man, four women)	\$15,000
Office Equipment	1,950
Office Supplies	1,600
Literature and Miscellaneous Printing	14,900
Prayer Books and Devotional Booklets	1,625
Postage, Telephone, and Telegraph	5,140
Travel and Incidentals	4,220
Contact Key Pastors	1,315
Service Centers	4,495
Commission Meetings	2,120
Service and Hospital Pastors	20,225
Chaplains	1,180
Regional Conferences	5,170
Pension Fund	3,880
Interim Salaries	1,845
Special Salaries	2,760
Real Estate Maintenance	3,320
Automobiles	1,585
Office Maintenance	3,635
Miscellaneous	5,600

The above figures are not audited and are given to indicate the Commission's approximate expenditures.

The work of the Armed Services Commission must continue. We should be grateful that the necessary funds to carry on the work are on hand and no request need be made for an allowance out of Synod's budget.

O. A. SAUER, *Secretary*

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Report of the Board of Missions to the Deaf

When Paul and Barnabas returned to Jerusalem after one of their missionary journeys, "they were received of the church and of the Apostles and elders, and they declared all things that God had done with them," Acts 15:4. So your Board of Missions comes before you declaring all things that God has done with us in our blessed work among the deaf and deaf-blind.

Workers Among the Deaf

With thanks to God we can report that we have twenty-five full-time workers, including the Executive Secretary, one part-time worker who also works for the Board of Missions to the Blind, four others who besides to their hearing congregations minister to deaf in their parish or community. Thanks be to God, who during the past triennium has so graciously protected our missionaries on their thousands and thousands of miles of travel in order to bring Christ to the deaf in our country and parts of Canada.

Statistics

Synod has thirty organized congregations, numbering 451 voting members, the largest being the Detroit congregation, with 43 voting and 144 communicant members. Seventeen of these have

chapels of their own. In the other places our hearing Christians open the doors of their church or school to our missionaries and their deaf for worship. For this we, indeed, are very grateful. Furthermore, we have twelve parsonages; for the other men Synod must rent homes, often at exorbitant prices. The communicants of our 30 congregations and 235 preaching stations number 3,174. During the past triennium 240 children were confirmed, 179 adults baptized, and 410 confirmed. Synod's workers preach to the deaf in large centers, where they usually reside, as well as in smaller communities. They minister to white and colored, visit homes for the aged deaf, call on deaf in State hospitals, and work also in schools for the deaf. Fifty-three deaf-blind are under the spiritual care of Synod's missionaries.

Schoolwork

In our country there are seventy-three public residential schools, 139 public day schools, and 37 denominational and private schools, a total number of 249, with a total attendance of 20,252 deaf boys and girls. Among the denominational schools there is only one Protestant school, and that is our Lutheran school for the deaf in Detroit. God willing, another Lutheran school for the deaf will be opened this fall in New York. Our missionaries work in 39 (six for colored) of the 73 residential schools in our country and in seven day schools of the 139. In most of these schools our missionaries conduct religious classes. At the close of last year they had 1,089 deaf children in these classes. In some schools they speak to the assemblies, often addressing more than 350 deaf boys and girls at one time. In Washington, D. C., our missionary has 52 students under his spiritual care at Gallaudet College, the only school for higher education for the deaf in all the world. May our good Lord open the doors of the other schools to our missionaries and also grant us the men for this work.

New Workers and Changes

During the past triennium many changes have taken place in Synod's work among the deaf. Rev. Theo. De Laney of Barstow, Calif., accepted the call into the vacant Oklahoma-Texas field; Rev. G. C. Ring of Hanford, Calif., to the vacant Portland field; Candidate Hans E. Bollow of our St. Louis Seminary, to the vacant New Orleans field; Rev. C. Roland Gerhold of Hawthorne, N. Y., to the newly created Boston field; Candidate Hauptman, of our Springfield Seminary, to the Montana-Spokane field; the New York field was divided, Candidate George Kraus of our St. Louis Seminary taking over the work in the New York area, and Pastor Possehl, formerly missionary in New York, the work in the New Jersey area; Rev. J. A. Beyer of St. Paul, to the newly created Columbus

field; Rev. W. J. Hintz of North Dakota, into the vacant Seattle field; Rev. R. Mackensen of Missoula, Mont., to the Delavan-Madison, Wis., field. — Other changes: Pastor Westermann of the Memphis field was transferred to the newly created Washington, D. C., field, Pastor Gyle, of St. Louis, serving as vacancy pastor with the help of St. Louis students. Vicar Wm. Reinking of our St. Louis Seminary, is ministering to the spiritual needs of the deaf in the Memphis field since July 1, 1949. Rev. A. T. Jonas of the Seattle field was moved to the vacant Los Angeles field upon Pastor Walter Uhlig's accepting a position with the Michigan Rehabilitation Bureau for the Deaf. — Two of our workers, Pastor N. Zellmer of Portland, Oreg., in service since 1942, and Pastor Walter Hintz of Seattle, after serving in the Mission for five months, resigned because of ill health. Thereupon Pastor J. A. Beyer of Columbus was called into the vacant Seattle field, Mr. Luther Russert of our St. Louis Seminary temporarily serving in the Columbus field. — Two of Synod's workers, Pastor Hans E. Bollow of the New Orleans field and Pastor Curtis Schleicher of the South Dakota field, have accepted calls into hearing congregations but still are doing part-time work among the deaf in their respective Districts, the Southern and the South Dakota District.

Needs of Our Mission and Expansion

At the present writing we have two vacancies, the Columbus and New Orleans fields. We have requested candidates for these vacancies. We must render thanks to our God for granting us a man for the Delavan-Madison field. At Delavan, Wis., the State School is located. There we have 86 deaf boys and girls in religious classes, ten of whom are communicant members. In the city of Delavan there are 23 communicants. This field has been without a regular pastor since June, 1946. During the school year 1947 to 1948 Student Hauptman of our Springfield Seminary ministered to deaf in this area every week end; during the school year of 1948 to 1949 Student Kraus of our St. Louis Seminary had religious instructions at the school every other week, and he also preached to the adult deaf in Delavan and later also in Beloit, Wis.; during the school year of 1949 to 1950 two Springfield students, Messrs. Boerner and Lennon, alternated in serving the school every week and also preaching in Delavan, Beloit, and now also in Rockford, Ill. Rev. O. C. Schroeder of Chicago served Delavan during the summer. — A missionary is needed also in Des Moines, Iowa, where your Board, upon receiving the approval of the Board of Directors of Synod, purchased Trinity Church for the deaf at the price of \$10,000. In this city we have thirteen voting and 34 communicant members. At the present time this field is being served by our

Omaha missionary, who has 200 children in weekly religious classes in the Iowa State School at Council Bluffs and 97 in the Nebraska State School at Omaha, has a congregation of 26 voting and 84 communicant members, and ministers to deaf in nine preaching stations. We requested a candidate for the Des Moines field. — This summer the Memphis field will be vacant again when Vicar Wm. Reinking of our St. Louis Seminary returns to the Seminary in fall, in order to continue his studies. During his vicarage the work has been richly blessed. On Thanksgiving Day four deaf adults were confirmed and on Easter Day two more. We have requested a worker also for this field from the Board of Assignments. — Another man should be placed also in the Chicago area. Synod's Chicago missionary has a congregation of 40 voting and 114 communicant members. Besides weekly services in this congregation he also conducts services twice a month for the colored, with an average attendance of thirty-five, and ministers to deaf in eight preaching stations in Illinois, Indiana, and Michigan. — Again, our Kansas City worker needs help. Besides his work in his congregation and his many preaching stations and school-work in Kansas City and the State School of Kansas at Olathe, he makes monthly trips to Denver, where he ministers to ten communicants, and to Colorado Springs, where the Colorado State School is situated, in which he has six children in religious classes, and then conducts services in the city with an average attendance of sixty-six, fifty-seven of whom come from the School. Whenever he goes to Colorado, a St. Louis student takes over the service at Kansas City. We wish our budget would permit us to place a permanent man into Colorado. — And from Florida a deaf man writes of the great need of religious work to be done in that State. He writes: "If the Lutheran Church has an able, consecrated man who can fill the bill, let him come in." Indeed, "the harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest," Matt. 9:37-38.

Contributions

The Milwaukee field was altogether self-supporting and the Detroit field nearly so. All congregations pay toward the salaries of their pastors and also toward defraying traveling expenses of Synod's missionaries. In 1947 the deaf raised \$48,871 for home and outside purposes; in 1948, \$53,521; in 1949, \$58,108. The Milwaukee congregation and its pastor have requested your Board that the pastor be relieved of all preaching stations, chiefly because of reasons of health of the pastor, but also in order that he may be able to devote all his time to the building up of the Milwaukee congregation. Your Board has gladly granted the request, especially

since the congregation asks for no subsidy, and the stations of the Milwaukee field have been added to the Delavan area for a new field. The Board feels that this is a move in the right direction. Wherever possible, more intensive work should be done in the larger centers, and to this end the missionary should be relieved of his preaching stations.

Publications

In the interest of the work the *Deaf Lutheran*, a missionary monthly, edited by Pastor O. C. Schroeder, who is retiring as editor after twenty-five years of service, and by Pastor F. G. Gyle, appears monthly in 6,375 copies, and monthly Bible studies were sent out in 2,866 copies, chiefly to deaf who have no weekly services.

Synod's Executive Secretary

Though he is also assistant pastor in Grace Church for the Deaf in Minneapolis and ministering to deaf in two stations and two State hospitals, he repeatedly visited the sign classes at the Saint Louis Seminary, which are under the supervision of Pastor Gyle of St. Louis, and then also the sign classes at Springfield Seminary conducted by Pastor N. P. Uhlig of Jacksonville, Ill., and spoke words of encouragement to them. These classes have proved to be a great blessing to our Mission. Members of these classes are of great help to the local missionary, instructing classes at schools, as our notes on Delavan bear out, preaching here and there, visiting sick at sanatoria, State hospitals, and other institutions. God has made the hearts of many young men willing to do this work. This year three candidates were available, ready to enter our work, and four students volunteered to go out as vicars. Furthermore, our Executive Secretary commissioned Rev. Theo. De Laney in Austin, Tex.; for ten weeks took over the Seattle field during the leave of absence of the missionary because of ill health; spent several days with Vicar Wutke in Portland, Oreg., and also with Vicar Simon in the Montana field; was with Rev. C. R. Gerhold for seven weeks and commissioned him in Boston; spent two weeks with our Portland missionary and installed him in that city and then seven weeks with the Seattle missionary and installed also him. Much of the time in these fields was spent in training these new workers for our Mission. Then he also visited the Indiana and Pittsburgh fields for four weeks, and also the Jacksonville and Montana fields for several weeks, preaching in all stations of these fields.

Chapel Projects

Above it was mentioned that we have seventeen chapels for the deaf, seven of them being erected during the past triennium. For each the General Church Extension Board of Synod has granted

us the maximum amount of \$10,000. In Los Angeles a chapel was bought and remodeled; in Cleveland a chapel was dedicated in 1949, for which we also received \$15,000 from P. T. O., and the General Lutheran Women's Missionary League also gave a goodly sum for this project; in New York a chapel, for which we received an additional \$5,000 from P. T. O. besides the \$10,000 from Church Extension Board; a chapel in Sioux Falls, erected entirely by the L. W. M. L. of South Dakota, across the street from the South Dakota State School; a student center and parsonage in Washington, D. C., dedicated also in 1949; in Memphis, Trinity Church set aside a room in its new parish hall which is to serve as a chapel for the deaf; and at the present writing plans have been drawn up for a chapel-parsonage at Jacksonville, Ill., which is to be erected near the Illinois State School, where our missionary has seventy deaf children in religious classes. For this project we shall ask the Church Extension Board of Synod for \$10,000, in addition to the \$10,000 set aside for this purpose by the Central Illinois L. W. M. L. and the amount to be raised by the three Illinois Districts, for children from these three Districts attend this school and are being taken care of by the Jacksonville missionary. May God richly bless the L. W. M. L. organization and its districts and also Trinity Church in Memphis for their interest and kind help.

Ephphatha Conference

This conference of Synod's workers among the deaf has met every year during this triennium and has proved to be a great blessing to every missionary. They attend local conferences, pastoral meetings, District meetings, but it is necessary that they meet with one another and discuss the needs and the problems of this specialized work. This year, however, our budget did not permit our missionaries to meet. We hope that funds will be available in the future that this so important and necessary conference may be held. The members of your Board, if possible all of them, attend these meetings and confer with each missionary as to his field.

Visual Aid

Ephphatha Conference has appointed a committee for the purpose of studying and considering the needs of such aids, particularly adapted to Synod's work among the deaf, and to present the needs of a special appropriation for such aids to Synod.

Synod's 1947 Resolution

At the Centennial Convention in Chicago it was recommended and resolved that our Board and the missionaries continue to work for closer contact with the Districts in which work is carried on. This has been done. The Mission Board of every District has been

reminded of this resolution, and twelve have replied, assuring us of their interest and co-operation. They were requested to assist the missionary whenever necessary and possible, call attention to deaf who are not being served, help to gain entrance into State schools in which we are not yet working, call upon the missionary at conferences and District meetings to give a report on his work and thus bring this blessed work to the attention of our Christians.

Indeed, the Lord has been with us during the past triennium, whereof we are glad. And we pray: "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," Ps. 90:17.

BOARD OF MISSIONS TO THE DEAF
PASTOR WM. BUEGE, *Chairman*
PASTOR C. C. NIEMANN, *Secretary*
MR. G. F. KRUSE, *Treasurer*
PASTOR O. H. LOTTES
MR. J. P. MILLER

Twin Cities, Minn.

April 13, 1950

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Commending Board for Work Among Deaf

Holy Cross Lutheran Church for the Deaf, meeting in St. Louis, Mo., April 9, 1950, with grateful hearts took cognizance of the Scripturally appointed Lutheran Board of Missions to the Deaf. Actual observations and associations with said Board, over a long period of time, motivate the following expression:

1. The Board's representatives show a *deep understanding* of the efforts involved in bringing the holy Gospel to the Deaf and Hard of Hearing. The Board *knows* the difficulties involved when said handicapped persons, in the majority of cases, come from non-Lutheran and in many cases from *unchurched and unfriendly homes*.

2. While everywhere confused Deaf mission projects of other denominations come to attention, and sectarian, church-abandoned groups of Deaf request resumption of church services from Lutherans, our Lutheran Board, with faith, good understanding, considerable vision, and sound judgment, has already, under God's blessings, encouraged its missionaries in such a degree and has conducted the fiscal phase of this Lutheran Mission in such a manner, that the Lutheran Mission for the Deaf, in its effectiveness and scope, *ranks with the best* of other church bodies' missions in this "silent ministry" in America. The Deaf of America *know* that the Lutheran Church has a progressive program and that we keep faith with them.

By virtue of their handicap, Deaf and Hard of Hearing persons must find employment and also *reside* in metropolitan areas where they can make a respectable living as self-reliant citizens. The Lutheran Board and its missionaries, at the command of Jesus (Matt. 28:19-20) are dedicating their time and energy in such a manner as to reach as many persons as possible with the means at our disposal. This necessitates *concentrating* our missionary efforts on the respective groups, in the interest of God-pleasing stewardship, and also necessitates an ever-increasing staff of *competent, full-time* ministers in this field, to keep pace with the demands for adequate service. Be it therefore

Resolved, That we very respectfully commend to The Lutheran Church—Missouri Synod the program and work of the Lutheran Board of Missions to the Deaf, its Executive Secretary, Dr. John L. Salvner, and his advisory staff of regional assistants (missionaries) in this field; and be it further

Resolved, That this congregation with equal enthusiasm and respect commend this Board to The Lutheran Church—Missouri Synod, for the splendid program it is carrying on through periodical letters and through its missionaries, to train the Deaf and the Hard of Hearing in more and proportionate giving, and more complete support of the Gospel work carried on in their midst.

HOLY CROSS LUTHERAN CHURCH FOR THE DEAF

WALTER H. VIETS, *Secretary*

WALTER H. MAACK, *President*

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Encourage Synod to Continue Work Among the Deaf

WHEREAS, The Lutheran Church—Missouri Synod, through its Board of Missions to the Deaf, by the grace of God, today operates on a nation-wide basis; and

WHEREAS, Our work among the Deaf at present leads all the Protestant denominations in number of ordained workers (may God keep us ever humble, that it may so continue); and

WHEREAS, Our beloved Synod has been alert and forward-looking in supplying needs for houses of worship for the Deaf in all parts of the nation; be it therefore

Resolved, That the Dixie Deaf Lutheran Conference, consisting of laymen and pastors from Deaf churches in the English, Oklahoma, Southern, Southern Illinois, Texas, and Western Districts, meeting in Memphis, Tenn., January 28, and 29, 1950, recognize, thank, and commend our Lutheran Church—Missouri Synod and the members of its past and present Boards of Missions to the

Deaf, for its extensive program of Gospel work among the Deaf in the United States and parts of Canada, undertaken and continued with the help of God; and be it further

Resolved, That this Conference respectfully urge and encourage our Synod to continue in this blessed work, and especially in the matter of assisting the Deaf by the erection and purchase of suitable houses of worship in larger centers of adult Deaf population; and be it further

Resolved, That this Conference go on record in favor of encouraging our Lutheran Deaf to aid one another, individually and by congregational action, by giving and lending financial support to one another, as the Lord enables them, in promoting present and future building projects.

DIXIE DEAF LUTHERAN CONFERENCE

FRANCIS G. GYLE, *Secretary*

WALTER H. MAACK, *Chairman*

For Report of Missions for the Blind see Section X, [1015]

[412]

Report of the Board of Foreign Missions

The three years since the last convention of Synod were momentous years for our Synod's foreign mission enterprise. This short span of time saw our India Mission grow by 13.6 per cent until it numbered 22,474 souls at the close of 1949. The mission which had been begun in the Philippines in 1946 has come to be firmly established and has expanded into new areas. Japan and New Guinea have begun to hear the Gospel from the mouths of our emissaries. The first two couples have started on a new effort for mission work among Mohammedans. This period also witnessed a serious upset in China, where the political situation brought about the evacuation of most of our foreign personnel, although it also saw the beginning of new work on the part of our Synod in Hongkong. What a marvelous story of God's grace, of divine guidance, of Providence opening doors, of heavenly mercy using poor human clay to plant the seed of the Word in new fields, and of building the walls of Zion in areas already within the sphere of our Synod's mission activity! Indeed, what hath God wrought! Despite our ineptness, sluggishness, smallness of faith, God has moved the Gospel work forward at a tremendous pace. May God forgive us our failures, weaknesses, mistakes. May He fill us with greater zeal and courage and grant us a true spirit of sacrifice to use these last darkening days for the spreading of His Word.

Here is the thrilling story in more detail:

India

Work in India continued without fanfare, without éclat, but under the evident blessings of God. Existing congregations and schools were strengthened. New work was undertaken. For the first time we can report resident missionaries in Colombo (Ceylon), Madras, Bangalore, Madura, and the Wynaad area of the Malabar Coast. Rapid strides have been taken toward the creation of an indigenous Church. Missionary George Schroeder has been named Stewardship Secretary to encourage the congregations to take a larger part in self-government, in self-propagation, and in self-support! October 22, 1949, was a red-letter day for the congregations in the Ambur District (our oldest field) as on that day representatives of sixteen congregations signed the constitution of the Evangelical Lutheran India Church. Until this group is able to take over the full maintenance of work in its midst, its affairs will be administered by a joint executive council made up of missionaries and nationals. Other areas are studying this same plan in the hope of hastening the day when we shall have a wholly Indian church. On May 18, 1949, the 25th anniversary of the opening of the Nagercoil Seminary was observed. Through the years 124 had finished the advanced catechist training and 54 the full pastors' seminary course. This has helped build the India Church by supplying the 35 national pastors who, beside many other workers, are today serving the Church. While various school regulations caused some concern, the Lord has used them also for building up these institutions. A much larger proportion of pupils in higher schools is now Lutheran. In the Vadakangulam High School more than 25 per cent of the 142 students are Lutherans.

During the past triennium the work in India has, under God, been able to go forward also because of accessions to the missionary staff. These men and their wives have been sent out: Harold Heinlein, Wilbur May, James Mayer, E. H. Meinzen, Luther Meinzen, Lawrence Meinzen, Harry Smith, Robert Trautmann, and H. M. Zorn. Many of them are already at work after language study. Two young women have also joined the forces, Betty Rose Wulf and Rose Ziemke. Very shortly we expect to send out Dr. and Mrs. Wolfgang Bulle. He is to be in charge of Bethesda Hospital, Ambur. A large group was also returned from furlough. Against these gains we must charge losses sustained through the death of Dr. J. A. Lutz and the resignation of Missionaries E. P. Hahn, G. H. Hattendorf, and Norman Kline.

China

A good beginning had just been made toward rehabilitation after about a decade of disastrous warfare. The number of our foreign missionaries, which had shrunk to four during the war,

was up to the figure of twenty-five in the fall of 1948. Then a reversal of political fortunes in China affected also our work in very adverse fashion. However, at this writing as far as we know, church work is going on at practically all of our stations in China through the activity of our missionaries and national workers and members. Missionary R. J. Mueller and family are still in Shanghai and carrying on work also in the way of broadcasting. Missionaries E. H. Thode and Frederick Schalow, with their respective families, are still in Hankow. In Hongkong, Missionary Wilbert Hoeltje and the Misses L. Behling, M. Boss, and G. Simon are busy at work. God alone knows what the future may have in store for China. However, we should hold ourselves in readiness to resume the work on full scale as soon as possible. In the meantime we must support the workers still on the field and pray earnestly for the cause of the Gospel in China. At the same time we rejoice to see that our four workers in Hongkong have developed such a fine mission activity. They report teaching 300 high school pupils so that these receive two hours of religious instruction a week. They are conducting missionary services in refugee camps, and teaching wherever opportunity presents itself.

Of our former China personnel, Missionaries R. Bringewatt, P. Martens, K. Voss, G. Wenger, and A. Ziegler have accepted calls in the United States. Missionary V. Hafner is stationed in Hawaii under the Board for Home Missions. Missionary H. Hinz, after his year of furlough, is temporarily engaged in Panama and is planning on doing work among the Chinese in California after June 1. Missionaries R. Egolf, L. Hass, P. Kreyling, R. Meyer, and R. Suelflow, and Nurses N. Lenschow and A. Mueller have been moved to Japan. Missionaries L. Buuck, H. Kretzmann, and J. Wilenius are at work in the Philippines. Miss Olive Gruen is at present on furlough in America. At this time it is truly a matter of praise to the Lord that throughout the disturbed conditions in China and with the possibilities of many things going wrong, amid much perplexity and anxiety, God has protected our missionaries so that not one of them suffered harm.

The Philippines

Three years ago, when Synod met, we had two missionaries in the Philippines, Alvaro A. Carino and Herman R. Mayer. Today, by the grace of God, there are thirteen ordained pastors at work in the Philippines. Mission work is never easy, and in the Philippines we do not have mass conversions. Mission work there is about the same kind of mission work as you have in the average American city. It is a matter of winning souls one by one, instructing them, strengthening them, training them to reach out for others.

Nevertheless our missionaries have gained a foothold in various fields, and the work is developing nicely. Thus while in 1948 they reported a total of about 550 souls, they were able to report 720 at the end of 1949. In Manila there are two organized congregations, Bethel and Immanuel, while Grace Mission is approaching that point, and Trinity is also getting under way. At Bethel there is a Christian day school offering instructions in Grades 1 and 2. Pastors R. Prange, L. Buuck, O. Buntrock, and R. Plagens are serving the fields named above in that order. They are ably assisted by the Rev. G. Dionisio, our first national pastor who was trained in the Philippines. He preaches in the Tagalog dialect three times each Sunday and delivers a radio sermon in that dialect every week. Our missionaries also do considerable radio work in Manila. There is much mission activity and work with instruction classes. In the Binalonan field, 120 miles north of Manila, Missionaries E. Aradanas and N. Becker are at work, serving also Moreno, Urdaneta, and Dagupan. Still farther north, at Candon, we have Rev. A. A. Carino, where he can put his knowledge of the Ilocano dialect to good use. He also serves at Darapidap and several other places. New work has been started in the Mountain Province with Baguio as base. The work reaches northward from here into the valleys inhabited by the Igorots. Missionaries L. Nieting and H. Kretzmann serve here. Mr. Simon Bilagot, in training for the ministry, assists them as guide, interpreter, and evangelist. On the island of Mindanao, Missionaries H. Mayer and J. Wilenius work as a team in and out of Cagayan, while Missionary A. Strohschein is working from Davao eastward.

There are splendid opportunities for us in the Philippines. There are also very urgent needs, such as chapels and housing facilities and mechanical helps. Jeeps and Gospel wagons and visual-aid materials of all kinds are required to carry on the work energetically. Literature must be developed and provided. We must carry forward plans for the training of the native ministry. We must intensify our efforts to build an indigenous Church. One very encouraging feature of the work in the Philippines is the hearty manner in which the members already gained have shared in the work, contributing their time and talents, and in a commendable fashion, their earthly possessions.

Japan

Astonishing, really breath-taking developments mark our mission effort in Japan. Your last convention authorized beginning work in Japan. It was difficult to gain entry into the country, but with the very able assistance of four of our chaplains, a survey of mission opportunities was made by the Executive Secretary of

the Board during August and September of 1948. On September 19 of that year he was able to install the Rev. William J. Danker as our first missionary in Japan. Since then, only a year and a half later, the number of our missionaries has grown to its present strength of ten ordained missionaries, their wives, and two nurses. Footholds have been gained in a number of places. After consultation with other mission groups a strategy was developed which looks to work by our Synod in the Tokyo and Yokohama area and then northward. Accordingly, we have opened a station at Niigata on the island of Honshu. In the upper island of Hokkaido we are already active at Sapporo, Asahigawa, and Otaru.

Thus far we have no chapels of our own, but must meet in private homes, in a rented kindergarten, in a small clubhouse, in rooms in the Y. M. C. A., or in a hotel. It is imperative that we now proceed to the next step and acquire places of worship. We cannot permit a condition to continue where a missionary tells us: "I don't dare say anything about a Sunday school because I don't know where to put the swarms of children who are clamoring for a chance to come." If we do not go forward and get places of worship, we cannot long escape the suspicion of the Japanese people that we are not in earnest or that we are a "fly-by-night" concern. In truth, the need is urgent. Now is the time! Now the situation is favorable. It may not always be thus. In addition to the urgency of securing chapels, it is essential that we provide housing for our missionaries. In a country of such acute housing shortages as Japan, the matter of finding dwellings for our missionaries is of immediate importance. We need equipment such as jeeps, vehicles equipped with loud-speakers and projectors, and literature. We need a seminary for the training of national pastors. Think of all the things needed to set up a full-fledged mission effort in a highly developed country like Japan, and you will appreciate the enormity of the task and the urgency of the challenge, and Synod will no doubt rise to the occasion with a joyful though humble acceptance of the responsibilities which the Lord places upon us in this unprecedented mission opportunity and will support the work with a generosity that is in keeping with the dignity of the cause.

Our mission personnel in Japan consists of the following men and their wives: W. J. Danker, Ralph Egolf, Le Roy Hass, Paul Heerboth, Paul Kreyling, Richard Meyer, George Shibata, Paul Strege, Roy Suelflow, and Victor Zwintscher. Two nurses, Norma Lenschow and Adelheid Mueller, are also working in Tokyo.

The chief work of these missionaries is done in Bible classes and Sunday schools, though services are also increasing in number. We would not be reporting correctly on the situation unless we also gave a word of credit to the civilians who are working for the

United States Army in Japan and are volunteering their services in many ways. Also a goodly number of the Japanese themselves are assisting our missionaries and are directing them to new opportunities for spreading the Gospel.

New Guinea

Synod will recall the earnest plea voiced by President Hoopmann of our Australian sister synod, at our last convention, requesting the Missouri Synod to aid in new work opening up in New Guinea. Your convention authorized our Board to take up work in New Guinea. As a result, we were able to start there late in 1948. This work is in the Central Highlands, in an entirely new area, where people were living as close to the Stone Age as you can find them anywhere on the surface of the earth today. The Australian sister synod has been most generous in contributing manpower and financial means and "know-how" to the work among this type of people. Beginning from absolute scratch, there now are a number of mission posts, at Yaramanda, Birip, Irelya, Yaibos, Kundic, and others. The missionary personnel consists of three Australians and their wives as well as two Americans and their wives. The Australian missionaries are A. P. H. Freund, Ian Kleinig, and Louis Heppner, a layman, who is supervising especially the building projects in connection with the mission. The American missionaries are W. Burce and O. Hintze.

Astonishing progress has been made. Many hundreds of natives assemble for the Sunday services. A number of national teachers, loaned to us by the Australians, has been put to work. Various outposts have been established. The language, which had never been reduced to writing, has been studied by our missionaries to such an extent that they could get out a little primer as the first piece of literature for those people.

Our workers faced considerable hardships. While the climate is very agreeable, and in the high altitudes there is no malaria, still the missionaries must live in bush houses and walk many miles from the nearest landing field and do without most of the refinements of civilized living, as we know them here at home. Perhaps it should be explained that our field is accessible to the outside world only by air. From the field our missionaries must then walk wherever they want to go, and many days are spent in crossing the rough terrain of this section of New Guinea. However, our men do have a wonderful opportunity to bring the Word of God to natives who present a completely virgin field for mission endeavor and who are in the mood to listen.

As Synod will understand, there are various needs connected with our work in New Guinea. First of all, we should add to the

mission personnel. Then there are material needs, such as buildings of a more permanent and comfortable nature and whatever other appurtenances would belong to a new mission effort in a completely new country. A landing field for airplanes should be constructed. A small hydroelectric plant should be set up to provide electricity for the homes of the missionaries, but more especially to provide power for a sawmill which will then prepare the lumber for the building of homes, chapels, schools, and so forth. Provisions should be made for medical care and similar needs.

Mohammedan Mission Work

This is the third new development of the last three years. Again the authorization for this effort stems from your last convention. As a result of your resolution two missionaries were called for this work and given special years of preparation. Dr. Henry Nau was borrowed from the Missionary Board of the Synodical Conference and on behalf of our Board undertook a tour of exploration of mission possibilities in Iraq and Iran. When the possibilities for work in that area seemed very doubtful, the Board decided to postpone a mission effort in that part of the world and to make a first beginning of this new mission work along the Malabar Coast in South India. Dr. Nau then proceeded to India and made a survey of that field, in part of which he was accompanied by the Executive Secretary of the Board. Missionaries John Gall and Henry Otten and their wives have now proceeded to India. For the first they are to live at Feroke, a few miles south of Calicut. It is hoped that Dr. Nau will be able to stay with them long enough to help them to a good beginning of this difficult task. Synod might well extend a vote of thanks to the Missionary Board of the Synodical Conference and to Dr. Henry Nau personally for the splendid spirit of co-operation they have shown and for the manner in which Dr. Nau plunged into this task. It entailed no slight difficulties for a man of his age. However, God has given him special talents for this kind of work, and his zeal for the cause would stop at no obstacles. A second vote of thanks is due the Society for the Promotion of Mohammedan Missions, which provided for the post-graduate studies of our missionaries and is currently gathering funds to buy them a car for their work in India.

Summary

All in all, what a thrilling story of mission experiences, new advances, mission opportunities! Surely this will be a powerful stimulus to Synod to go forward with this blessed work. The glorious final effort by the members of Synod at the close of the last fiscal year should give us courage and confidence, first of all

the promises of God and then in the willingness and ability of people to meet the compelling challenge and brilliant opportunity of the present time for a determined mission advance in the seas mission fields of our Church, to the glory of our God and to the advancement of the work of His Church. God grant it!

"Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake," Ps. 115:1.

Miscellaneous Items

On July 1, 1948, Dr. F. Brand retired from the office of director and general secretary of foreign missions. He had served since 1920, and in view of his services he was given the title *Director Emeritus*. He was not to carry this honor long, however, for on January 1, 1949, the Lord called him to his reward. We are thankful for the blessings which came to the Church and to our foreign mission enterprise through the contributions he was able to make to the cause.

On January 16, 1950, the Lord called home one of the veteran members of our Board, Mr. Theodore Struckmeyer. He had served the Board for more than twenty years very faithfully.

The Centennial Convention had elected Mr. Paul G. Bouman as a member of the Board. When he found himself unable to accept the election, he was replaced by Mr. Louis Dau, who has served through the triennium.

The 1947 convention also authorized the Board to secure the services of an Assistant Executive Secretary. The office was filled on October, 3, 1948, when the Rev. Herman H. Koppelman of Jacksonville, Ill., was installed into that office. The added manpower in the home office has filled a definite need. Pastor Koppelman's able services enabled your Board to carry on the expanded work of the past triennium without faltering after the retirement of Dr. F. Brand and during Dr. O. H. Schmidt's 1948 visit to the new fields in the western Pacific. Again, when the development of our work in India and Japan required a visit by the Executive Secretary early this year, the presence of the Assistant Executive Secretary made it possible for the home office to continue with efficiency its important part in the work of foreign missions.

R. G. LANGE	WILLIAM ARNDT
Chairman	L. G. HOLT
HERBERT BERNER	PAUL MEHL
Secretary	T. W. STRIETER
H. O. A. KEINATH	HERMANN H. KOPPELMANN
LOUIS PRANGE	Assistant Executive Secretary
H. F. VOERTMAN	O. H. SCHMIDT
LOUIS DAU	Executive Secretary

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Mailing Mission

WHEREAS, The distribution of Christian tracts was first popularized by Dr. Luther and was in a large measure responsible for the rapid spread of the Reformation in his lifetime; and

WHEREAS, It is still used very effectively by many denominations; and

WHEREAS, The Lutheran Church has largely neglected this method, at least in comparison with Rome, which claims a circulation in the neighborhood of a million tracts a week; and

WHEREAS, We have a wealth of contacts: the fan mail of the Lutheran Hour and our other radio programs, removal and delinquent lists of our congregations, shut-ins, canvasses for new missions not yet begun, and many contacts of our members and pastors throughout the land and beyond; and

WHEREAS, Some have begun such work, the Hansens building up a list of some 5,000 names; and

WHEREAS, Such contacts, if developed, would be valuable in the founding and development of new missions in all our Districts and of winning and preserving souls for the kingdom of our Savior beyond the reach of our churches; therefore be it

Resolved, That we encourage each District of Synod to study the advisability of organizing a Mailing Mission, to mail tracts, devotional booklets, and other Gospel literature to people in its territory who are not adequately reached by the churches; and be it

Resolved, That lists for these mailings be gathered from pastors and members, from Lutheran Hour and other radio mail, and from any other sources; and be it further

Resolved, That the Board of Home Missions of Synod study the project and furnish the information and guidance to the District boards for the organization of such work; and be it finally

Resolved, That the Board of Home Missions of Synod take the necessary steps to provide tracts and other materials for mailings from funds to be appropriated for this purpose, or at the expense of the Districts using the materials.

OUR SAVIOR LADIES' MISSIONARY AID
ETHEL F. SPORLEDER, *Secretary*

CHICAGO ENGLISH LUTHERAN PASTORAL CONFERENCE

HERBERT H. NAGEL, *Secretary*

OUR SAVIOR LUTHERAN CHURCH
OF NORWOOD PARK

GEO. L. LUECKE, *Pastor*

W. A. SCHUMANN, *Secretary*

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Medical Missions

The Lutheran Medical Mission Association is an organization of professional men and women of The Lutheran Church—Missouri Synod, who are interested particularly in the fostering and supporting of the medical phase of mission work. Our pastoral adviser is Dr. O. H. Schmidt, Executive Secretary of the Board of Foreign Missions.

In view of recent developments and trends affecting our mission work in foreign countries we wish to focus the attention of Synod on the need for medical missions.

A

Reasons for interest in *medical* missions may be cited as follows:

1. The furtherance of medical missions tends to increase the rapidity with which the Gospel is spread. Although our primary interest centers around the dissemination of the Gospel of Jesus Christ, nevertheless healing of the body makes the soul more receptive for spiritual matters. Christ Himself often used this adjunct in the healing of souls. Twenty-one such instances are mentioned in the Gospel of St. Matthew alone. Missionaries attest to the practicability of this approach.

2. In developing medical missions we are also heeding Christ's command that we love our neighbor as ourselves. The plight of people in foreign lands is well known and frequently described in detail by returning missionaries.

3. Medical missions act as living evidence and fruits of our Christian faith. At the present time people in foreign lands are skeptical of Christianity because missionaries are unable to demonstrate the practicability of our faith. A medical mission would be a visual demonstration of the contrast between the self-centered heathen religion and the altruistic and unselfish Christian faith.

4. The development of medical missions would command the interest and support of numerous groups in this country, in particular, the various members of the medical profession and, of great importance, of the physicians themselves. An outlet for this particular talent would thereby be created, and an occasion for their stewardship in God's kingdom would be presented.

5. The building and staffing of hospitals, in several instances, would be the method whereby entrance may be gained into a foreign land. Such establishments would be followed by missionaries. In recent months the importance of this approach has been forcefully brought to our attention.

B

Since the medical mission is a direct reflection of the sponsoring organization, it becomes important that only the highest standards be maintained with regard to personnel and physical equipment.

We, therefore, plead with Synod that an over-all plan to raise the standards of existing institutions to acceptable levels be formulated and that new hospitals be organized when qualified personnel become available.

To this end we suggest that attention be directed first to our hospital in Ambur, India, which requires the sum of \$35,000 for improvement purposes. This fund is to be used for the following improvements:

1. The building of a new wing. The capacity of the entire hospital needs expansion. Moreover, the new building should be equipped with necessary furniture and fixtures of good quality.

2. The provision for an improvement of operating and delivery rooms. These rooms are to be completely outfitted with necessary equipment such as operating tables, operating lights, sterilizers, and the necessary instruments to carry out average major surgery.

3. The provisioning and equipping of an X-ray examining room. X-ray examinations have been shown to be a necessary adjunct to any hospital. The room should have X-ray equipment capable of performing routine types of examination and should be supplied with the necessary X-ray film processing devices.

The requests are motivated by three premises. The first is, that we expand our services to the needy; the second, that we provide adequate hospital facilities and medical attention for our own missionary and medical personnel; and finally, that we provide the doctor who has agreed to enter the field with the equipment necessary to carry on an acceptable standard of medical practice.

C

The high standards outlined in the previous section cannot be carried out without the aid of physicians and surgeons resident at the hospital. Such personnel are difficult to obtain. Medical students on completion of their medical training are loath to make additional sacrifices, particularly in view of the strenuous and lengthy course of studies, the high cost of education, the possibility of a lucrative practice, and to some degree a stigma attached by their associates to any one who accepts a missionary status.

In order to supply the medical mission program with competent personnel, we plead with Synod that the following proposals be seriously considered.

1. An organization composed of consecrated medical men and members of the clergy, which would include medical missionaries

and missionaries on furlough or retired, should be provided for. Their duties would consist of contacting likely pre-medical and pre-dental students, inspiring them with a zeal for the Lord's work and the following up of these contacts.

2. A fund is to be set aside to give financial aid to worthy students who desire to enter the field of medical missions. The motivating cause for acceptance of the scholarship should be primarily the furthering of the Lord's work and not a source of aid to medical students who have inadequate private financial resources. These funds need not be repaid if the recipient remains in a foreign field for a reasonable period of time. Repayment at current rates of interest are to be made by those who fail to complete the course or fail to accept a position.

3. A missionary center in our home country is to be organized and necessary buildings erected. In this building will be housed missionaries and medical missionaries on furlough, students, and their families. Housing will be without charge. A likely place for such an arrangement would be the campus of our Seminary in St. Louis. This location would give the missionaries and students access to two large universities and medical schools. Postgraduate work would thereby be easily available.

The purpose of such housing will be to promote fellowship, nurture interest, and heighten the zeal of those who have consecrated themselves to this work.

4. Furthermore, an association with a Lutheran hospital should be encouraged so that it may become a medical center for our medical missionaries. The hospital is to act as a central agency for the collection of medical material for our foreign missions and for the dissemination of pertinent medical information, and possibly supplies, to our medical missions. The hospital should act as a home base so that prospective graduates may follow an acceptable internship and even obtain accredited residencies.

It is our sincere prayer that our Synod will give increasing attention to the promotion of medical missions.

OTTO H. GRUNOW, M. D.

American College of Radiology
Instructor, Mallinckrodt Institute of
Radiology, Washington University Medical School
Chairman, Memorial Committee

THEO. H. HANSER, M. D.

F.A.C.S., Surgical Staff, Lutheran Hospital, St. Louis
Board Member, Lutheran Hospital, Vicksburg, Miss.
Executive Committee, Lutheran Medical Mission Assn.

CHARLES G. OBERMEYER, M. D.

Chief of Anesthesia, Lutheran Hospital, St. Louis
Chairman, Lutheran Medical Mission Assn.

WOLFGANG F. BULLE, M. D.

Resident in Training, Lutheran Hospital, St. Louis
Medical Missionary-Designate to Ambur, India, Lutheran Mission Hospital

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"For Such a Day as This — More Men for Christ!"

A Call for Greater Lay Enlistment

The World Today

The state of the world today presents a darkening picture of deepening gloom and dark despair. Mankind has loosed upon itself forces which threaten its very existence. The rumble of warfare, the clashing of ideologies, the heat of strife — all are rocking the foundations of what men had come to regard as certain and enduring.

The morals of our so-called Christian world are a matter of deep concern to every Christian. Modern education has proved inadequate to change the heart of man which God Himself describes as "desperately wicked."

As a result, the world today is groping in disillusionment. Men's hearts are failing them for fear of what the future holds. Such is the appalling picture of the world today as it staggers across the midpoint of the twentieth century.

The Church Today

The "religious" world presents a picture which is scarcely any brighter. The "great" religions of heathenism have been aroused from their lethargy and are fighting either for survival or to enlarge their spheres of influence. A new religion of crass materialism has arisen which threatens to sweep mankind into its fold by force. Romanism, suffering from its severest losses since the days of the Reformation, has become increasingly militant and audacious.

Large sections of Protestantism, while displaying an external activity, have surrendered to the forces of Modernism and are preaching a "gospel" which knows no Savior. The Lutheran Church of Europe was Casualty No. 1 of World War II. Even now the remnant of European Lutheranism is struggling for survival.

Our Church Today

Surely a church body such as ours, preserved by God in its loyalty to His saving Word, must play an heroic role as an instrument of God in this hour of mankind's greatest need. God has already done much through our Synod to bring His message of hope to men in despair. The growth of our Church during the first half of this century is a miracle in modern church history. And yet none of us can boast that we have done all that we could. In a sense our potential has barely been tapped. The exigencies of the moment call for an all-out effort on the part of every one of us.

Much greater things must be accomplished if we are to fulfill our God-given mission at this critical juncture in mankind's history.

Let us consider our weaknesses. To our shame we must admit that some symptoms of our lives as individuals betray a lack of that "first love" which should mark all those lives which are "hid with Christ in God." Only 40 per cent of our people are at God's house on an average Sunday. Our people attend the Lord's Supper only a little over three times a year, on the average. Only one in ten communicants belongs to a Bible class. In some instances the formal religious training of our children is being limited to the barest minimum. Only one third of our children receive the benefits of religious training in our Christian day schools. Family devotions are far from the rule in the average home. In short, in many instances there is a shocking lack of appreciation of the spiritual treasures which God has provided for us in His precious means of grace.

And the result? The growing list of delinquents is becoming disturbingly large. The cancer of materialism is making serious inroads into our membership. Church work has become the responsibility of a few. In many instances voters' meetings find it difficult to secure a quorum. Nominating committees are having increasing difficulty in securing slates of candidates. With many, church membership has become more of a session than an obsession. The doctrine of the universal priesthood is frequently paid lip service but is not translated into corresponding action. The stewardship performance of a large segment of our membership is far below what God has a right to expect of them. The spirit of missions has not gripped many of our members with the urgency which the state of the world and the love of Christ would require.

Surely the above facts should shake any spirit of complacency that may be evident among us. A blundering and burdened world, trembling on the very precipice of an awful eternity, calls for a Church that is deep in its spirituality and intense in its desire to share its spiritual treasures with men in desperate need.

Our Opportunities

All of the above must become a matter of real concern to each and every member of our Church. We feel that the hearts and hands of our people will become ever more willing as they are acquainted with the glorious opportunities which God is giving us at this momentous hour. Let us look first, however, at what God has already accomplished through our humble efforts.

During the past decade no fewer than 155,000 adults have been

confirmed. During the past four years our Church has opened a new mission station somewhere in the United States or Canada every fourth day. At present 835 pastors and students are serving 1,300 mission stations in North America. During the past ten years we have started mission work in seven new countries. Using about 40 languages, the Lutheran Hour has reached into some 60 countries.

Since 1940 our Church in Africa has grown from 7,000 souls to approximately 17,000. Since 1940 our Church in India has grown from 14,300 souls to 21,900. Indeed, almost without exception the Lord has permitted our Church to march forward on every mission front, accompanying our efforts with signal blessings.

On the educational front we can point to these accomplishments. Our vacation Bible school enrollment has climbed from 25,000 to over 100,000 since 1940. Our Sunday schools have grown from 280,000 pupils in 1940 to 365,000 at present. Our parochial school enrollment has increased by 26,000 since 1940. Our Bible class enrollment has climbed by 50,000 during the past eight years.

While we thank God for what has been accomplished in these various fields, yet we must face the fact that, when compared with the tremendous fields which lie before us, our accomplishments will leave little room for boasting. For instance, in India, with its population of 350,000,000, we have only 75 full-time workers serving 7,211 communicants. But the Savior's marching orders are: "Go, preach, teach."

In China, with its population of 450,000,000, we have only seven full-time workers serving 505 communicants. But the Savior's marching orders are: "Go, preach, teach."

In Japan, with its population of 80,000,000, our Church has only 10 full-time workers serving 1,700 people. But the Savior's marching orders are: "Go, preach, teach."

In Africa, with its population of 200,000,000, our Church has only 19 full-time workers serving 6,466 communicants. But the Savior's marching orders are: "Go, preach, teach."

In our own country there are more than 70,000,000 people who claim no church affiliation of any kind. There are ten States where seven out of every ten people are unchurched. There are other States in which the unchurched population presents a picture almost equally appalling. But the Savior's marching orders are: "Go, preach, teach."

There are millions of children in our country who are not under the influence of the Gospel. Our Church through its teaching agencies is reaching scarcely more than 90,000 of this vast army of unchurched children. But the Savior's marching orders are: "Go, preach, teach."

Our Resources

Surely we cannot say that we do not have the resources to meet these opportunities. God has wondrously blessed our Synod. Today our membership numbers approximately 1,700,000 baptized souls. We have approximately 5,000 congregations and preaching stations. When we compare our potential strength for Kingdom work today with that of our fathers who organized our Church in 1847, we cannot escape the inevitable conviction that God expects great things of us. Let us look at these resources:

1. *Our spiritual heritage.* By God's grace we have clung fast to the three great principles of Martin Luther: Grace alone, faith alone, and Scripture alone. God has preserved us in the faithful adherence to His Word, and therein lies our greatest strength.

2. *Our educational system.* Our concern for Christian education has developed a program of parish education which is unique in Protestantism. In our program of day schools, Sunday schools, part-time agencies, high schools, and Bible classes we have a program of parish education which seeks to meet God's high standards for Christian education.

3. *Our institutions for training pastors and teachers.* Our ten preparatory schools, two seminaries, and two teachers' colleges stand ready to supply the needs of our Church for manpower for our work at home and abroad.

4. *Our pastors and teachers.* Our 5,000 pastors and teachers bring to their work a deep devotion to duty and personal consecration. God has graciously blessed our Church by supplying it with a competent ministry.

5. *Our laity.* In our well-indoctrinated laity we have a potential strength that is waiting to be used in Kingdom service. In many instances our laity is showing an increasing concern for Kingdom purposes and is showing an eagerness to be used more fully in the spiritual program of the Church.

6. *Our material blessings.* Our Christians have shared in the bounty of material blessings that God has showered upon our country. We have the money that is needed for the extension of Christ's kingdom. We have the confidence that our people will respond to the challenge of the present hour, if they are fully acquainted with the facts.

What, then, do we need to meet these opportunities and to discharge our obligations as the universal priesthood of believers?

The Need

The crying need of our Church is not only a greater financial income to carry on the blessed work of the Kingdom among men. Surely that dare not be ignored. Our people, blessed with material

possessions beyond any other period in the history of our Church, must grow in the grace of giving and bring far greater offerings to the war treasury of our Lord Jesus Christ.

But above all, our critical need is the need of manpower, of more and better-trained laymen and women to carry out the divine commission of our Lord. Thousands upon thousands are needed to perform the vital tasks which confront the Church today. To give only an indication of the vast requirements of manpower and womanpower which are called for, if our Church is to carry on a progressive program of expansion during the coming years, we mention the following:

We shall need at least 15,000 additional Sunday school teachers if the enrollment of our Sunday schools is to reach the set goal of 500,000 pupils in the near future.

We shall need at least 8,000 more Bible class teachers if a third of our communicant membership is to be won for our increasing number of Bible classes.

We shall need at least 25,000 more laymen who will identify themselves with the spiritual program of our congregations if we are to make an effective and sustained effort to reclaim our delinquent and almost-delinquent members. We shall need the active co-operation of our more than one million one hundred thousand communicant members if our Church is to live up to its highest potential in the field of personal evangelism—a field which continues to cry for immediate development.

As the program of our Church continues to develop, we shall be able to make more and more use of *full-time lay assistants*. The largely unexploited fields of parish workers, deaconesses, and other areas of Church activity by lay people call for intensive study on the part of our pastors and people.

How to Meet the Need

A program of church work to meet the expanding opportunities for Kingdom work which confront us at this time will require that the individual Christian widens his horizons of interest and responsibility for Kingdom work.

As children of God, each one of us must recognize that we are in the world because God has work for us to do. The Lutheran Church has properly emphasized the doctrine of the priesthood of all believers. This doctrine is based on 1 Pet. 2:9, where God declares of all Christians: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."

All believers constitute a spiritual priesthood, into whose charge Christ has committed all the rights and powers of His kingdom. There must be active participation of every Christian in the tasks by which the priesthood is carried out. Some of these tasks are the following:

1. Bringing spiritual sacrifices to the Lord.
 - a. A deepening personal commitment to the Lord Jesus.
 - b. Living the stewardship life by devoting time, talents, and treasure to the service of the Lord.
 - c. Financial support of the work of the church at home and at large.
 - d. Concern for the poor and needy within the congregation, the church at large, and the world.
2. Activities within the family.
 - a. Family worship.
 - b. Concern for the Christian growth and development of the individual member of the family.
 - c. Loving encouragement and admonition to one another to walk in the ways of God.
3. Personal mission work.
 - a. Personal witness to non-Christians.
 - b. Inviting the unchurched to come to church and/or church schools.
 - c. Acting as sponsors for adults enrolled in the membership class, calling for them and attending class with them.
4. Mutual encouragement and admonition of Christians.
 - a. Working and living together as becometh saints.
 - b. Visiting, holding devotions, or serving shut-ins at home or in the hospital.
 - c. Concern over delinquent members that leads to loving admonition.
5. Acts of teaching in the parish.
 - a. Sunday school.
 - b. Vacation Bible school.
 - c. Bible class.
6. Ministering at the sanctuary before the Lord.
 - a. Fervent participation in worship, prayer, and song.
 - b. Singing in the choir.
 - c. Helping, according to our ability, to enhance the beauty of the service.
 - d. Serving as deacons and lectors in the services.

Resolution

In view of the foregoing presentation of the needs of our world today, of our resources for meeting these needs, and of the evident will of our heavenly Father that we use our resources in the fullest measure for the meeting of these needs, we respectfully submit the following resolution for favorable action by the convention:

WHEREAS, There are still vast multitudes throughout the world today who are without Christ and therefore are eternally lost; and

WHEREAS, The unchristian forces throughout the world are misleading many within and without the Church; and

WHEREAS, Our present efforts seem so meager when contrasted with the tremendous opportunities for Kingdom work; and

WHEREAS, We can never hope to reach all with the Gospel through the professionally trained clergy *alone*; and

WHEREAS, The Lord has blessed us with spiritual and material resources to undertake greater things for Him; and

WHEREAS, Scripture emphasizes that every Christian is a priest with specific priesthood obligations; therefore be it

A. *Resolved*, That our congregations throughout Synod launch out upon an intensive effort for the *enlistment and training of the laity* for every phase of the Church's work, and that our laity as such be alerted and encouraged to discharge its priestly functions; and be it further

B. *Resolved*, That the congregations of our Synod be encouraged to use their *existing agencies* for the further enlistment and training of their membership; and be it further

C. *Resolved*, That Synod through its department of *Parish Education, Home Missions, and Stewardship* aid our congregations in carrying out such a program by means of special training institutes, short-term schools, and Bible Institutes to be held in strategic centers; and be it further

D. *Resolved*, That *existing facilities* and opportunities in various sections, Districts, and circuits receive consideration in promoting the above special training program; and be it further

E. *Resolved*, That our congregations be urged to avail themselves of the opportunities for effective lay training as carried on by the *auxiliary organizations* within Synod; and be it further

F. *Resolved*, That the necessary expenditures needed to put the above program into operation be provided by the Board of Directors of Synod; and be it finally

G. *Resolved*, That Synod express its joy over the fact that an

ever-increasing number of lay people are manifesting an interest in serving the Church on a *full-time basis*, and that it stand ready to offer guidance to these people and use them whenever possible.

The above overture is submitted by the following:

REV. W. C. BIRKNER
Secretary of Missions
and Stewardship
Central District

REV. OSCAR E. FEUCHT
Secretary of Adult Education

REV. EGON W. GEBAUER
Assistant, Department of Publicity
and Missionary Education

REV. H. W. GOCKEL
Assistant Executive Secretary
Board for Home Missions

REV. J. E. HERRMANN
Stewardship Secretary

REV. WM. H. HILLMER
Assistant Executive Secretary
Board for Home Missions

REV. HERMAN H. KOPPELMANN
Assistant Executive Secretary
Board for Foreign Missions

MR. WM. A. KRAMER
Assistant Secretary of Schools

REV. KARL KURTH
Executive Secretary
of the Missionary Board

REV. H. A. MAYER
Assistant Secretary of Missions

REV. L. MEYER
Director of Publicity
and Missionary Education

MR. ARTHUR L. MILLER
Executive Secretary
Board for Parish Education

REV. F. C. STREUFERT
Secretary of Missions

The above overture has been endorsed by

THE BOARD FOR MISSIONS IN NORTH AND SOUTH AMERICA

H. A. MAYER, *Secretary*

THE BOARD OF FOREIGN MISSIONS
O. H. SCHMIDT, *Executive Secretary*

THE BOARD FOR PARISH EDUCATION
H. F. C. ROEHL, *Secretary*

[416]

Allocating More Budget Money for Missions

WHEREAS, "A very considerable portion (32 per cent) of the preparatory facilities of Synod's institutions and of the energies of their faculties and administrators is devoted to the training of students who are not preparing for professional service in the church" (Fiscal Conference, *Minutes*, February, 1949, p. 11); and

WHEREAS, "If the present structure and organization of our educational facilities are accepted as unalterable, an expenditure of seven million dollars for plants in the next few years and a minimum of one and one-half million dollars yearly for operation and maintenance must be met" (*ibid.*, p. 11); and

WHEREAS, Synod in 1938 did permit "a further experiment in general higher education and coeducation" "without additional net cost to Synod" (*Proceedings*, 1938, p. 40; emphasis in the original); and

WHEREAS, Synod "regularly appropriates synodical funds for the purpose which the resolution forbids" (Fiscal Conference, *Minutes*, February, 1949, p. 42); and

WHEREAS, Our Synod is thus spending millions of dollars, not merely to prepare ministers and teachers, but also to educate young men and women under the direction of the Church; and

WHEREAS, Not even one half of Synod's 1950 budget is allocated for the cause of missions (Cf. Fiscal Conference, *Minutes*, September, 1949, p. 127); now therefore be it

Resolved, That Synod reconsider its policy of appropriating such great funds for the education of those young men and women who are not preparing themselves for professional service in the Church, curtail its overhead expenses, and use more and more of its available resources for mission work.

(Signed) (Dr.) P. E. KRETZMANN, Cuba, Mo.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[417]

Allocate More Funds for Missions

WHEREAS, The 1950 budget for Higher Education is \$1,386,500, or nearly one third of the total budget; and

WHEREAS, The 1950 budget for Parish Education, Publicity and Mission Education, Stewardship, Administration, and Standing Committees is nearly \$400,000, or one tenth of the total of the 1950 budget; and

WHEREAS, The 1940 budget for Missions is only \$1,775,000, or not even one half of the total budget of \$4,250,000 for 1950; and

WHEREAS, The primary mission of our Church is, and should ever be, "to preach the Gospel to every creature"; and

WHEREAS, Due to a multiplying of boards and commissions, of full-time secretaries and assistant secretaries, the cost of non-missionary items is increasing from year to year and there is grave danger that Synod, for lack of funds, is being hampered in its mission of saving souls for Christ; now therefore be it

Resolved, That we petition Synod to order the Fiscal Con-

to re-examine its synodical budget allocations, restudy budget for higher education, cut down wherever possible the overhead expense, eliminate, wherever possible, full-time executive secretaries and assistant secretaries, and allocate more of the funds at its disposal for the cause of missions.

ST. PETER'S EV. LUTHERAN CONGREGATION
MORRISON, ILL.

HERMAN BEVEROTH, *Chairman*

MARTIN BEVEROTH, *Secretary*

Adopted March 12, 1950

V. CONSTITUTIONAL MATTERS

[501]

Report of the Committee on Constitutional Matters for the Triennium, 1947 to 1950

Pursuant to the By-Laws of Synod, Section 2.105, the first task of your Committee was to embody the resolutions of the last convention in the *Handbook* in proper form. The results of our efforts are before you in the new loose-leaf edition of the *Handbook*, which was sent out to every member congregation, to every pastor in active service, and to each advisory pastor.

In our last meeting before the writing of this report official answers were given to a number of questions regarding the interpretation of certain sections.

It was agreed that for the sake of uniformity Sections 7.101, 7.105 (cf. 7.105, b and c) and Section 12.01 (cf. 12.03, 12.05, and 12.09) should be changed to read "Board of ——" instead of "Department of ——" This change will have to be ratified by Synod, which we respectfully recommend.

Your Committee recommends that in future editions of the *Handbook* the page numbers be omitted, since this is not practical in the loose-leaf book and references should rather be made to the respective section than to the page, the numbering of which will have to be changed from time to time.

Your Committee is of the opinion that if a District of Synod wishes to change its name, this action should at least be reported and ratified by Synod so as to be made a matter of record.

Since the question was raised as to what is meant by the word "arrange" in Section 3.43, the committee agreed in the opinion that this means that the District officials cannot enter the congregation without its consent, but must first, through the proper channels, make arrangements for such a meeting.

Since the drawing up of the constitution and especially articles of incorporation is a matter of considerable importance and the laws of the respective State must always be considered, Mr. H. Kuenne, who is an attorney, was asked to furnish guidelines as to what articles of incorporation are to contain and, if possible, have this article published in the *Lutheran Witness* as an insert.

Your Committee examined the plan to reorganize the work of Synod and found nothing that would be in conflict with the Constitution of Synod. As to other reports and overtures asking for changes of, or amendments to, the Constitution and By-Laws of Synod, the Committee stands ready to examine their contents and language as to their agreement with the Constitution and By-Laws of Synod. (Section 2.105.)

Mr. H. Kuenne was asked to serve as official representative of the Committee on Constitutional Matters at the convention in Milwaukee.

Respectfully submitted by

M. F. KRETZMANN

Secretary of the Committee on Constitutional Matters

[502]

Report of Committee on Co-Ordination of Synod's Work

The Committee on Co-ordination of Synod's Work appointed by Synod's President to study Memorial 504 (*Proc.*, 1947, pp. 432 to 437) submits the following report and recommendations:

Action of the 1947 Convention

1. We call attention to the fact that the floor committee in 1947 "expresses its unanimous favor of this proposal to effect co-ordination of the work of our various boards and committees."
2. It urges further study and clarification of the plan.
3. It recommends "that this proposal be presented in one of the first sessions of our next convention."

These recommendations of the floor committee were adopted by the convention. (P. 437.)

Committee Activity

Your committee, consisting of three laymen and two pastors, met five times, usually for two-day sessions. Open hearings were held at River Forest with representatives of various boards and committees of Synod. A number of meetings were held with representatives of the Board of Directors of Synod, with interested groups from various departments and with individuals from these departments. Many splendid suggestions were submitted to your Committee by these groups and are incorporated in our recommendations.

No Recommendations for Co-ordination on the Horizontal Level

1. Your Committee does not offer recommendations for co-ordination of work on the horizontal level. We have no recommendations to combine boards and committees, to abolish others, to re-assign areas of activities. Our reasons are:
 - a. Your Committee was to study Memorial 504, and that deals with co-ordination of work on the vertical line, viz., the Board

of Directors of Synod with other boards, and other boards with the Board of Directors of Synod.

- b. Other committees appointed by the President of Synod are dealing with some of the problems of work on the horizontal level, e. g., the co-ordination of the appeals for money, the stewardship work of Synod, etc. There indeed seems to be need for further co-ordination of the work of various boards. Communications addressed to your Committee indicate that there are on this level other problems of possible overlapping and duplication (e. g., there are two boards of Synod both interested in promoting radio and television); and of integration (e. g., of certain service departments with other boards of Synod; of youth work with the whole parish education work of Synod). However, for your Committee even to attempt to deal with such additional problems on this level separate from other problems would be an unsatisfactory makeshift.
- c. Your Committee's proposed memorial offers the necessary means to co-ordinate work between boards on the horizontal level. Under it the Board of Directors can resolve possible difficulties between boards, encourage such voluntary efforts as that of the Co-ordinating Council to integrate the educational plans of the various boards and congregations, and can seek to remove all areas of overlapping and duplication.

THE OBJECTIVE

Co-Ordination on the Vertical Line

(See chart attached)

2. *Our recommendations suggest co-ordination on the vertical line.* We want to draw into closer working agreement the Board of Directors of Synod as an over-all unifying board with the boards and committees of Synod which develop policies and execute them. We list some of the benefits:
 - a. This will make for proper and intelligent budgetary control on the part of the Board of Directors, which is charged with planning the budget and keeping it balanced.
 - b. Proper and balanced planning of work in all departments can be carried out so that the whole Church can go forward on all fronts.
 - c. Policies inaugurated by one group, which may have a significant influence upon other areas of church work, can be brought into proper relation to the whole work of Synod.
 - d. Duplications and conflicts in the work among boards of Synod can be more readily avoided or adjusted.

Some Features of the Plan

1. Let us call attention to some of the important features of the plan.
 - a. None of the work of Synod as now being conducted according to regulations will be disturbed. It will simply be brought into closer co-ordination.
 - b. There will be unifying controls, but the doors will be open wider to reach those who exercise those controls. There will be less danger of centralized power that is absolute and a law unto itself.
 - c. Subcommittees of the Board of Directors handle the details and work them up into the proper form for recommendation. These subcommittees can be placed geographically by the Board of Directors so that they can meet oftener with the boards in their Division.
 - d. Comptroller and Planning Counselor. We need more than auditing. We need someone who will receive reports and financial information, analyze them, and show trends. We also need a man who will project the work in the future for Synod as a whole and submit his recommendations to the Board.
 - e. Comptroller and Planning Counselor are also going to help the subcommittees work over the details and get the necessary recommendations to the Board with all pertinent information in prepared form so that the Board itself will not have to spend its time on time-consuming detail work.
 - f. Minutes of meetings sent up and down keep all groups informed on the actions of particular concern to their work and activities.
 - g. Executive secretaries will be available to the subcommittees as information sources to help these subcommittees get the proper perspective.
 - h. Vice-Presidents of Synod will be in constant touch with all the work of Synod and will be able to be of greater help to the President of Synod in taking care of his growing responsibilities.

RECOMMENDATION I

- A. The Board of Directors shall consist of eleven voting members and four advisory members as follows:

Voting			Advisory
1. President	5. Pastor	9. Layman	1. A Vice-President
2. Secretary	6. Pastor	10. Layman	2. A Vice-President
3. Treasurer	7. Layman	11. Layman	3. A Vice-President
4. Pastor	8. Layman		4. A Vice-President

- B. The work of Synod shall be divided into four Divisions. To co-ordinate this work the Board of Directors shall appoint from its membership four committees as follows:
1. a. Committee for the Division of Missions, composed of one pastor, one layman, and one vice-president.
 1. b. Committee for the Division of Parish Education, composed of one pastor, one layman, and one vice-president.
 1. c. Committee for the Division of Synodical Services, composed of two laymen and one vice-president.
 1. d. Committee for the Division of Higher Education, composed of one pastor, one layman, and one vice-president.
 2. a. Assigned to the Division of Missions shall be:
 - 1) Board for Missions in North and South America,
 - 2) Board for Missions in Foreign Countries, 3) Church Extension Board, 4) Board for Missions to the Deaf,
 - 5) Board for Missions to the Blind, 6) Board for Missions in Europe, 7) Armed Services Commission, 8) Student Service Commission.

All District Mission Boards shall co-operate with Synod's Board for Missions in North and South America.
 2. b. Assigned to the Division of Parish Education shall be:
 - 1) Board for Parish Education, 2) Board for Young People's Work, 3) Board for Visual Education.

Advisory relationship shall exist between this Division and 1) Lutheran Laymen's League, 2) Lutheran Women's Missionary League, 3) Walther League.

The District Parish Education Board shall co-operate with Synod's Board for Parish Education.

All District Boards for Young People's Work shall co-operate with Synod's Board for Young People's Work.
 2. c. Assigned to the Division of Synodical Services shall be:
 - 1) Board of Support, 2) Board for Relief, 3) Public Relations Department, 4) Social Welfare Committee, 5) Lodge Information Bureau, 6) Literature Board, 7) Young People's Literature Board, 8) Radio Committee, 9) Committee on Constitutional Matters, 10) Committee on Church Architecture, 11) Transportation Secretary, 12) Director of Publicity and Missionary Education, 13) Fiscal Office (Treasurer, Assistant Treasurer, Assistant Legacy Officer), 14) KFUE, 15) Concordia Publishing House shall be assigned to this Division for advisory purposes and shall keep the Board of Directors informed by means of regular financial and administrative reports.

Note on (3): The Public Relations Department shall be

- responsible to the President of Synod for policy and action but related to the Board of Directors of Synod in financial and all other matters.
2. d. Assigned to the Division of Higher Education shall be:
 - 1) The Board for Higher Education, 2) Valparaiso Advisory Committee.
2. e. The Board of Trustees for Synodical Trust Funds shall be directly responsible to the Board of Directors.
2. f. The Auditor and the Statistician shall be directly responsible to the Board of Directors as staff officers of that Board.
3. Each Board or Committee in a Division shall have contact with the Board of Directors through the Board of Directors' Committee for that Division.
3. a. The Vice-Presidents shall be asked by the Board of Directors or through its committees to attend meetings of boards and committees in the Divisions to which they have been assigned once a year or oftener, as the need arises. The Planning Counselor and the Comptroller shall attend meetings of boards and committees of Synod upon request of the Board of Directors, its committees, or of some divisional board or committee, whenever in the opinion of any of these boards such a need arises; and shall be ready to serve the Board of Directors or its committees with data desired, recommendations, etc.
4. b. Meetings of the subcommittees of the Board of Directors shall be held regularly for the purpose of considering all business and plans that should come before those committees. They shall prepare recommendations for their Division to be presented to the Board of Directors. The subcommittees shall keep the boards and committees in their Division informed of the time and place of their meetings. They shall grant to these divisional boards opportunities to send a representative to such meetings of the subcommittees, when either the subcommittee or any of the divisional boards or committees consider it necessary for, and in the interest of, the work of Synod in the Division to which they have been assigned.
5. a. The executive secretaries in each Division shall serve as information sources for the committees of the Board of Directors, and at the request of these subcommittees or of the Board shall attend the meetings of the Board of Directors.
5. b. In order that the respective committees of the Board of

Directors and the Planning Counselor of the Board of Directors may be kept fully informed of the work of the various boards and committees of Synod, every such board and committee shall be expected to transmit to its respective committee of the Board of Directors and the Planning Counselor of the Board of Directors a digest of the minutes of each of its meetings and a copy of every important proceeding, announcement or report.

5. c. The Secretary of the Board of Directors shall in turn send to the respective boards or committees of Synod a complete copy of any resolution of the Board of Directors pertaining to the work or policy of that board or committee.
- C. The boards and committees in each Division shall transact their business according to regulations and shall be charged with the execution of all policies pertaining to their specific work according to regulations.
- D. 1. Policies shall continue to originate in the respective boards or committees of the Divisions and shall be communicated, *as information, to the appropriate committee of the Board of Directors and to its Planning Counselor.* In all instances where a proposed policy of a particular board or committee may have a significant influence upon other areas of church work, such a policy shall be referred to the appropriate committee of the Board of Directors and through this committee to the Board of Directors itself for review, criticism, and suggestions before the policy is made effective. Whenever conflict develops in the plans or policies of two or more boards or committees, an adjustment shall be made by the Board of Directors, so that the work of the Church may be most effectively promoted. However, all regulations of Synod which require any board or committee of Synod to submit a proposed policy or plan of action to the Board of Directors for approval or which require consultation with the Board of Directors in any matter, shall remain in effect.
2. All reports on the specific work of any board shall be submitted by that board to Synod at its convention. Policies and plans which are to be submitted by the boards of Synod to Synod should be first submitted to the Board of Directors for review, but any board shall have the right to take its recommendations directly to Synod for final decision even if these recommendations lack approval of the Board of Directors.
3. The Board of Directors shall be charged with the respon-

sibility of developing and submitting to Synod, and of subsequently transmitting to the various boards and committees of Synod, broad and comprehensive plans of synodical work and finance and shall be charged with the responsibility of exercising general supervision over the work and the finances of the Church through the practice of persuasive Christian leadership, within the letter and the spirit of Synodical regulations.

- E. The Board of Directors shall appoint a Comptroller, who shall be responsible to this Board and the President of Synod. He shall examine, analyze, and report regularly to the Board on all fiscal business of Synod and shall perform such related duties as the Board may assign to him.
- F. The Board of Directors shall appoint a Planning Counselor, who shall be responsible to this Board and the President of Synod. He shall keep under survey the work of Synod and make recommendations to the Board concerning this work. He shall perform such related duties as the Board may assign to him.
- G. The Board of Directors shall report to the next convention its experiences and that of the other boards and committees with the various provisions of this memorial and shall make appropriate recommendations.

SUGGESTED FORM IN HANDBOOK

We recommend that our foregoing *Recommendation (I)* be incorporated in the *Handbook* in the following form (references in parentheses are in the foregoing memorial):

1. Add as completely new section:

2.17 Synod's Work Divided into Four Divisions. (B. 2. a. b. c. d.)

The work of Synod shall be divided into four Divisions

a. The Division of Missions

Assigned to the Division shall be

- 1) Board for Missions in North and South America
- 2) Board of Missions in Foreign Countries
- 3) Church Extension Board
- 4) Board for Missions to the Deaf
- 5) Board for Missions to the Blind
- 6) Board for Missions in Europe
- 7) Armed Services Commission
- 8) Student Service Commission

b. The Division of Parish Education

Assigned to this Division shall be:

- 1) Board for Parish Education
- 2) Board for Young People's Work
- 3) Board for Visual Education
- 4) Sunday School Training Committee
- 5) Advisory relationship shall exist between this Division and the Lutheran Laymen's League, the Lutheran Women's Missionary League, and the Walther League
- c. The Division of Synodical Services

Assigned to this division shall be:

 - 1) Board for Support and Pensions
 - 2) Board for Relief
 - 3) Board for Public Relations
 - 4) Lodge Information Bureau
 - 5) Literature Board
 - 6) Young People's Literature Board
 - 7) Radio Committee
 - 8) Committee on Constitutional Matters
 - 9) Committee on Church Architecture
 - 10) Transportation Secretary
 - 11) Director of Publicity and Missionary Education
 - 12) Fiscal Office (Treasurer, Assistant Treasurer, Assistant Legacy Officer)
 - 13) KFUD
 - 14) Board of Directors Concordia Publishing House, which shall be assigned to this division for advisory purposes
- d. The Division of Higher Education

Assigned to this Division shall be:

 - 1) The Board for Higher Education
 - 2) Valparaiso Advisory Committee
2. The Board for Home Missions in North and South America

8.27 Duties of Board (B. 2. a.)

Add following sentence to d:

"d. All District Mission Boards shall co-operate with the Board for Home Missions."
3. Concordia Publishing House

11.03 The Board of Directors (B. 2. c. 15)

Add following sentence to e:

"3. It shall keep the Board of Directors of Synod informed by means of regular financial and administrative reports."

- Department of Public Relations
- 2.23 Functions and Duties (B. 2. c. Note on (3))
- Add following paragraph as e:
- "2.23 be responsible to the President of Synod for policy and action but related to the Board of Directors of Synod in financial and all other matters."
- 2.29 covers what is said in B. 2. e.
- 2.93 Auditor (B. 2 f)
- Add following statement to last sentence of 2.93:
- "as staff officer of the Board."
7. 2.97 Statistician and Chronicler (B. 2 f)
- Add following statement to the first sentence of 2.97:
- "to which Board he shall be responsible as staff officer of the Board."
8. F. The Board of Directors of Synod
- Change "2.71 Membership" to read "THREE pastors" instead of "two pastors," and "FIVE laymen" instead of "four laymen." . . . Insert as second-last sentence: "The four Vice-Presidents of Synod shall be advisory members of the Board." (A)
9. Add 2.81 as a completely new section to F. The Board of Directors of Synod:
- 2.81 Co-ordinating Synod's Work. (B. 1. abcd)
- a. The Board of Directors shall appoint from its membership four committees to help co-ordinate the work of Synod:
 - 1) Committee for the Division of Missions, composed of one pastor, one layman, and one Vice-President;
 - 2) Committee for the Division of Parish Education, composed of one pastor, one layman, and one Vice-President;
 - 3) Committee for the Division of Synodical Services, composed of two laymen and one Vice-President;
 - 4) Committee for the Division of Higher Education, composed of one pastor, one layman, and one Vice-President.
 - b. The Committees of the Board of Directors for each Division shall be the means of communication with the Board of Directors for each Board and Committee in that Division. (B. 3. 4 ab. 5 abc.)
- To this end the Committees of the Board of Directors shall:
- 1) meet regularly to consider all business that should come before them;
 - 2) prepare recommendations for their Division to the Board of Directors;

- 3) keep the boards and committees in their Division informed of the time and the place of their meetings.
 - 4) ask the divisional boards and committees or grant them opportunity to send representatives to the meetings of the committees of the Board of Directors, when either the Board of Directors' committee or any divisional board or committee considers it necessary for and in the interest of the work of Synod to do so;
 - 5) ask the Vice-Presidents assigned to each Committee to attend meetings of the boards and committees in the Division to which he has been assigned, once a year or oftener, as the need arises;
 - 6) make use of the services of the Planning Counselor and of the Comptroller to gather data, prepare recommendations, or attend meetings of the divisional boards and committees, either upon the request of the Board of Directors, or of any of the divisional boards or committees, or when in the opinion of the Board of Directors' Committee such a need arises;
 - 7) make use of the executive secretaries in each Division as information sources, and as need arises, ask them to appear at their meetings or at the meetings of the Board of Directors;
 - 8) require of each Board and Committee in its Division as a matter of information to transmit through the Planning Counselor of the Board of Directors to the Committee of the Board of Directors for that Division a digest of the minutes of each of its meetings and a copy of every important proceeding, announcement or report;
 - 9) make available through the Secretary of the Board of Directors to each of the boards and committees of Synod a complete copy of any resolution of the Board of Directors pertaining to the work or policy of that Board or Committee;
 - 10) receive for review, criticism, and for suggestion to the Board of Directors policies referred to them by the boards and committees of their Division which have a significant influence upon other areas of church work;
 - 11) perform such other duties as are assigned to them by the Board of Directors.
- c. The Board of Directors shall exercise general supervision over the work and finances of the Church through the practice of persuasive Christian leadership within the letter and spirit of Synod's regulations. However, all regulations of

- Synod which require any Board or Committee of Synod to submit a proposed policy or plan of action to the Board of Directors for approval or which require consultation with the Board of Directors in any manner shall remain in effect. (D. 3.)
- d. The Board of Directors shall make adjustments in the event that conflicts develop in the plans and policies of two or more boards or committees of Synod, so that the work of the Church may be effectively promoted. (D. 1.)
 - e. The Board of Directors shall develop and submit to Synod, and transmit to the boards and committees of Synod, broad and comprehensive plans of synodical work and finance. However, policies shall be made in the boards and committees of Synod according to regulations laid down for these boards and committees, and they shall execute all policies pertaining to their specific work according to regulations. (D. 3.)
 - f. The Board of Directors shall have the right to call up for review, criticism, and suggestion any proposed policy of a board or committee of Synod which may have significant influence upon other areas of church work. (D. 1.)
 - g. The Board of Directors shall receive for review policies and plans which the boards of Synod intend to submit to Synod at its convention. But any board shall have the right to take its recommendations directly to Synod for final decision even if these recommendations lack approval of the Board of Directors. (F. 2.)
10. *Add to 2.79 as q. and r. changing the present q. r. s. to s. t. u. (E and F):*
- q. The Board of Directors shall appoint a Comptroller, who shall be responsible to this Board and the President of Synod. He shall examine, analyze, and report regularly to the Board on all fiscal business of Synod and shall perform such related duties as the Board may assign to him.
 - r. The Board of Directors shall appoint a Planning Counselor, who shall be responsible to this Board and the President of Synod. He shall keep under survey the work of Synod and make recommendations to the Board concerning this work. He shall perform such related duties as the Board may assign to him.

RECOMMENDATION II

Full-Time Vice-Presidents

The Committee on Co-ordination of Synod's Work is of the conviction that the office of the Vice-President is making such a demand upon the time and energies of the men chosen for this office

that for the sake of better co-ordination of the work of Synod this convention should consider and decide upon making at least some of these men full-time Vice-Presidents. Your Committee therefore submits the following recommendations:

WHEREAS, The work of Synod is a large and growing work and there is need for greater help to the President in his function of supervision regarding doctrine and administration; and

WHEREAS, This help can be given through the service of the Vice-Presidents who "shall, upon the request of the President, represent him (*Handbook*, 2.35)"; and

WHEREAS, Vice-Presidents are being drawn into more of the activities of Synod as members of boards and committees; and

WHEREAS, The cost would only be slightly more than under the present arrangement, where subsidies are paid to the congregation of the Vice-President for assistants, and Synod would thereby have the full use of the services of these men at a very slight additional cost;

Therefore we recommend

1. That Synod provide for two full-time Vice-Presidents, First and Second, who, like the President of Synod, are to be salaried directly by Synod; and
2. That the Board of Directors set an adequate salary, including rent; and
3. That upon the voluntary retirement from the full-time Vice-Presidency due to infirmity or age, an annual stipend, determined by the Board of Directors of Synod, shall be allowed them as honorary Vice-Presidents; and
4. That in the event a full-time Vice-President fails to be re-elected to office, the aforesaid stipend is to be paid until such time as said Vice-President is called or placed into active duty; the purpose and intent being to provide adequately for his sustenance in the interim and not to supplement his income.

We further recommend

5. That provisions 3 and 4 of the foregoing recommendation be made applicable to the President of Synod.

REPORT AND RECOMMENDATION III

Change in Administration of Church Extension Fund

The Memorials on pp. 438—440 of the 1947 *Proceedings* were referred by the President of Synod to the undersigned committee for study. We present the results of our study in the following recommendation and explanations. In our recommendation we

the complete regulations for Church Extension as they appear in the *Handbook* with the suggested changes in *italics*. You will check the changes and omissions in your *Handbook*.

We recommend

That the regulations of the *Handbook* re "Church Extension" be amended to read as follows:

G. CHURCH EXTENSION BOARD

8.101 Personnel and Election of Board

The Church Extension Board shall consist of six members — two pastors, two teachers, and two laymen — who shall be elected by Synod.

8.103 Vacancies

The Board shall be empowered to fill any vacancies which may occur, subject to the approval of the President of Synod.

8.105 Executive Secretary

The Secretary of Missions shall be an advisory member and the Executive Secretary of the Board.

8.107 Duties of Board

The Church Extension Board shall administer Synod's Church Extension Fund and grant loans in accordance with Synod's regulations.

8.109 Treasurer of Synod as Depositary

The Treasurer of Synod shall be the depositary of the Church Extension Board and custodian of its assets. He shall make the collections, do the essential accounting, and make a monthly report to the Board.

8.111 Report of Board

The Church Extension Board shall publish the total amounts of loans outstanding and the amounts delinquent in each District in its report to Synod.

8.113 The Fund

- a. *The Church Extension Fund is a permanent fund, from which loans can be made to erect or purchase churches, schools, parsonages, and teacherages or to acquire property for new preaching places or congregations.*

- b. *This Fund shall be increased*

1. *Through the synodical budget when authorized by the Fiscal Conference;*
2. *By special Synod-wide offerings;*
3. *By gifts, bequests, and devises.*

ments—2" (pp. 439 and 440, *Proceedings*, 1947). We would rather put the authority to make necessary exceptions into the hands of two thirds of the Board's membership.

- 4) 8.115 d. We prefer the present charge of one per cent per annum to "a one-time administration fee of one per cent." It seems to us more equitable.
- 5) 8.115 f. Districts should not grow into completely independent corporations. Synod shall know whether its funds are being wisely invested.
- 6) No action was taken on Memorial 507 (p. 438, *Proceedings*, 1947) because our recommendations do not include merging of the Church Extension Board with the Board for Missions in North and South America.

COMMITTEE ON CO-ORDINATION OF SYNOD'S WORK

OSCAR DOERR, *Secretary*

WALTER VIETH

RICHARD MELZNER

HERBERT BERNER

ARNOLD H. GRUMM, *Chairman*

[503]

Amend Rule Regarding Publishing of Memorials

WHEREAS, The *Handbook*, Section 1.25, reads: "He [the President] shall decide which of these matters shall be published in the Book of Reports and Memorials, a copy of which shall be mailed four weeks prior to the convention of Synod to each pastor and teacher of Synod and to each elected lay delegate. However, all memorials or overtures sent to the President shall be submitted to Synod through one of its convention committees"; and

WHEREAS, The Book of Reports and Memorials for the 1947 convention did not contain certain communications which some congregations had addressed to their sister congregations, but merely stated that "similar memorials" had been "submitted" by a number of congregations (cf. *Reports and Memorials*, 1947, p. 402); while in reality many of the memorials, though treating the same subject matter, were altogether different; and

WHEREAS, These memorials were not even read to the convention by one of its committees, as provided by Section 1.25 of the *Handbook*; and

WHEREAS, It is not in harmony with the Scriptural principles of our fellowship to withhold a formal declaration or request of a member of Synod from those to whom it is addressed; and

WHEREAS, The authority of the President to decide which memorial shall be published in the Book of Reports and Memorials, and to submit certain memorials to the convention only through a committee, is capable of misuse and may have the result that delegates do not receive vital information which they ought to have. A committee may report only on one item, the request, and may withhold and suppress other vital matters contained in the memorial; and

WHEREAS, A memorial addressed by a congregation to its sister congregations assembled in convention at Chicago in 1947 read as follows:

To the Evangelical Lutheran Synod of Missouri, Ohio, and Other States, in convention at Chicago, Illinois, July 20—29, 1947

Esteemed Brethren:

WHEREAS, The *Lutheran Witness* has publicly professed serious disagreement with the official resolutions of the Missouri Synod of 1938 on Lutheran Union (*L. W.*, 1940, pp. 421, 275) and thus established the Missouri Synod as a house officially divided against itself; and

WHEREAS, The *Lutheran Witness* has been creating disunity within our synodical fellowship by its persistent propaganda for false union and by defaming as schismatics and destroyers of the unity of the Church those who will not concede that doctrinal difference is not divisive of fellowship (*L. W.*, 1940, p. 275); and

WHEREAS, The *Lutheran Witness* teaches, falsely, that the Church is "the visible body of Christ on earth" and that we have "divided His body and delayed His coming" (*L. W.*, 1944, p. 51; 1945, p. 278; 1947, p. 29; cf. *Conc. Trigl.*, p. 227); and

WHEREAS, "The orthodox character of a church is established . . . by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications" (*Brief Statement of the Doctrinal Position of the Missouri Synod*, § 29); now therefore be it

Resolved, That the *Lutheran Witness* be discontinued as a publication of the Missouri Synod.

Respectfully submitted

St. John's Ev. Lutheran Church
Clinton, Iowa

Signed: Joe Roode, Secretary; and

WHEREAS, Said memorial charging the *Lutheran Witness* with false teaching was handed by the President to the Committee on Constitutional Matters, No. 6; and

WHEREAS, Said Committee on Constitutional Matters reported to the convention that "Unprinted Memorial 2" (the memorial in question) asked "that Synod resolve: 'that the *Lutheran Witness* be discontinued as a publication of the Missouri Synod,'" (*Pro-*

ceedings, 1947, p. 559), but did not report to the convention the reasons adduced by said memorial, which contained the charges; and

WHEREAS, The charge of false doctrine, raised against the Lutheran Witness by a congregation and communicated by that congregation to its sister congregations, was thus EFFECTIVELY SUPPRESSED by authority of Section 1.25 of the Handbook; now therefore be it

Resolved, That the undersigned congregation petition its sister congregations, in convention assembled, to amend Section 1.25 of the Handbook, striking the words "He shall decide which of," and replacing them with the words "Unless they involve libel or private sins, these matters shall be published in the Book of Reports and Memorials"; and be it furthermore

Resolved, That the last sentence of Section 1.25 be amended to read: "However, all memorials or overtures sent to the President, unless they involve libel or private sins, shall be submitted to Synod through its convention committees," and that Synod therefore instruct its committees to arrange that the complete text of all memorials be presented to the convention; and be it furthermore

Resolved, That we hereby object to this convention considering or resolving any matter on which memorials, overtures, or communications have been addressed to this convention unless said memorials, overtures, and communications (not those involving libel or private sins) have been presented according to the full text to every delegate of the convention.

ST. PETER'S EV. LUTHERAN CONGREGATION
MORRISON, ILL.

HERMAN BEVEROTH, Chairman
MARVIN BEVEROTH, Secretary

Adopted March 12, 1950

The same memorial was submitted by

(Signed) (REV.) A. T. KRETZMANN, Crete, Ill.
(DR.) P. E. KRETZMANN, Cuba, Mo.
(REV.) H. D. MENSING, Tinley Park, Ill.
(REV.) H. PREKEL, Chicago, Ill.

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

Some Changes in the "Handbook"

The undersigned suggests that some changes be made in the section pertaining to Boards of Appeal.

5.05. Delete the words "which service of the unexpired term shall be considered his first term of office." This clause was taken over from the old regulations owing to an oversight and has no significance in the present regulations.

5.23. Delete the word "layman" and place "or" before "teacher." The congregation, not the District, has jurisdiction in the case of a layman.

5.141 places an unnecessary burden on District Boards of Appeal. The rule might read: "The Board of Appeals upon assuming jurisdiction of an appeal case shall promptly inform all parties of the section of the Handbook governing Boards of Appeal and, where necessary, supply a copy of the Handbook."

5.159. Add the words "or recording" after "official stenographic transcript."

PAUL F. KOEHNKE, Chairman
SYNOD'S BOARD OF APPEALS

[505]

Changes in Paragraphs 8.77, 8.79 a, and 8.83 of the "Handbook"

Your Board for Foreign Missions suggests several changes in the Handbook in order to simplify or clarify those procedures.

We request that the sentences of paragraph 8.77 which now read: "It shall appoint committees from its own membership, one committee for missions in China, another for missions in India, and such other committees as it may deem necessary," be changed to read, "It shall appoint from its own membership such committees as it may deem necessary."

We suggest that paragraph 8.79 a, which now reads: "The Board for Missions in Foreign Countries shall conduct the missions in India and China and such other missions as may be undertaken among non-Christian people," be changed to read: "The Board for Missions in Foreign Countries shall conduct such missions as may be undertaken among non-Christian peoples."

We suggest that paragraph 8.83, which now reads: "The Board for Missions in Foreign Countries may begin work in foreign countries other than China and India in the time intervening between conventions of Synod, with the approval of the President of Synod, the Board of Directors, and the College of Presidents," be changed to read: "The Board for Missions in Foreign Countries

may begin work in new foreign countries upon resolution of Synod assembled in convention or otherwise with the approval of the President of Synod, the Board of Directors, and the College of Presidents."

We suggest that in paragraph 8.89 the word "shall" in the second line be changed to read "may."

THE BOARD OF FOREIGN MISSIONS
HERMAN H. KOPPELMANN
Assistant Executive Secretary

[506]

Amend By-Laws 2.15 and 3.31

WHEREAS, The limitations of By-Laws 2.15 and 3.31 (Holding More than One Office) often deprive Districts of the services of specially qualified persons who might otherwise serve as District officers or as members of District boards or committees without interference or conflict in their several duties, be it therefore

Resolved, That the Board of Directors of the Southeastern District of The Lutheran Church — Missouri Synod request Synod to amend these By-Laws, so that hereafter they may read as follows: "No one, either in Synod or in a District, or between Synod and a District, shall hold any office the duties, prerogatives, or administration of which may conflict or interfere with another office. The President of Synod shall decide doubtful cases."

BOARD OF DIRECTORS OF THE SOUTHEASTERN DISTRICT
OF THE LUTHERAN CHURCH — MISSOURI SYNOD
HERBERT F. KUENNE

[507]

Amend Sections 3.43, 3.65, and 3.67 of the Synodical "Handbook"

WHEREAS, "Every association, relationship, and constitution of Christians must be brotherly if it would be Christian. As soon as a false paternalism, priesthood, or mastery, be it spiritual or worldly, wants to rule alone, then there is already a new papacy. Then brotherly love no longer unites Christians, but the scourge of the law in the hand of a tyrant hangs angrily and menacingly over them. . . . Against such scourge we want to be on our guard. . . . As long as we at least want to be Christians, we dare not endure that men would rule over our conscience or our congregations, but only God through His Word" (Discussion of Two Lu-

therans on Church Government, *Lutheraner*, Vol. III (1847), p. 125); and

WHEREAS, "Synod is a free Christian assembly, a mere advisory body which, according to its best judgment, gives such counsels to the congregations as tend to their best interest. . . . Such counsels which concern the internal affairs of a congregation are then first in force when the congregation, after previous deliberation, voluntarily adopts them. . . . But when a congregation does not consider a resolution suitable for its own circumstances and does not adopt it . . . that remains a matter of their conscience" (*Ibid.*, p. 126); and

WHEREAS, According to Section 3.43 of the 1949 *Handbook* the District President "may arrange for an official visit or an investigation *even without formal request therefor*, when any controversy arises in a congregation or between two or more congregations in his District," etc.; and

WHEREAS, Section 3.65 of the *Handbook* says: "The Visitor shall officially visit the congregations, pastors and teachers of his circuit. If he deems it necessary, the Visitor may arrange for a special meeting of the congregation, *even if he has not been invited*"; and

WHEREAS, The above-quoted sections of the *Handbook* might be interpreted to mean that the President or Visitor or any person designated by the President may exercise arbitrary power to order or call a meeting without the formal consent of the congregation and even when such consent is formally refused by such congregation; and

WHEREAS, Section 3.67 of the *Handbook* declares: "The jurisdiction of Visitors shall include non-member congregations whose pastor are members of Synod, but for the purpose of official visits in the congregation *the consent of such congregation shall first be secured*"; and

WHEREAS, The *Handbook* thereby gives to a non-member congregation the right to refuse consent for such meeting and the right to have its refusal respected by the synodical officials, a right which it seemingly withholds from member congregations; and

WHEREAS, To withhold such right from member congregations is clearly an invasion of the rights of a congregation to control its own internal affairs, can hardly be reconciled with the principles of mutual confidence and brotherly love, and might give rise to serious abuse of the congregation's inherent rights; and

WHEREAS, One of the objects of Synod is "the protection of pastors, teachers, and congregations in the performance of their

duties and the *maintenance of their rights*" (Constitution, Art. III); now, therefore, be it

Resolved, That the District President or the Visitor shall first receive the formal consent of a congregation before entering it for an official visit or investigation; and be it furthermore

Resolved, That Section 3.43 of the *Handbook* be amended to read as follows: "The District Presidency may arrange for an investigation when any controversy arises between two or more congregations in his District. He shall ask for a report on the cases of both contesting parties in order that by such a report he may be enabled to have a clearer conception of the real situation. If the District President authorizes anyone to represent him in such matters, his representative shall be accorded the same rights. In case of a controversy within a congregation the District President shall first receive through the God-appointed bishop of the congregation the formal request of the congregation for such investigation. A congregation shall have the right to refuse to grant such consent, and the officials shall respect such refusal. However, in refusing such consent the congregation shall earnestly consider that it does not act arbitrarily, does not suppress the rights of a minority or an individual within the congregation, but in every respect acts in accordance with the principles of brotherly love and Christian charity"; and be it further

Resolved, That the words in Section 3.65, "Even if he has not been invited," be stricken and that the following be inserted in their place: "provided the consent of such congregation has first been secured through the God-appointed bishop of the congregation. A congregation shall have the right to refuse to grant such consent, and the officials shall respect such refusal. However, in refusing such consent, the congregation shall earnestly consider that it does not act arbitrarily, does not suppress the rights of a minority or an individual within the congregation, but in every respect acts in accordance with the principles of brotherly love and Christian charity"; and be it further

Resolved, That the congregation request that this overture be printed in the *BOOK OF MEMORIALS* for the 1950 convention.

TRINITY LUTHERAN CHURCH
OAK PARK, ILL.
E. L. KREFT, *Secretary*

[508]

Amend Sections 3.43, 3.65 and 3.67 of the Synodical "Handbook"

WHEREAS, "Every association, relationship, and constitution of Christians must be brotherly if it would be Christian. As soon as a false paternalism, priesthood, or mastery, be it spiritual or worldly, wants to rule alone, then there is already a new papacy. Then brotherly love no longer unites Christians, but the scourge of the Law in the hand of a tyrant hangs angrily and menacingly over them. . . . Against such scourge we want to be on our guard. . . . As long as we at least want to be Christians, we dare not endure that men would rule over our conscience or our congregations, but only God through His Word" ("Discussion of Two Lutherans on Church Government," in *Lutheraner*, Vol. III, 1847, p. 125); and

WHEREAS, "Synod is a free Christian assembly, a mere advisory body, which according to its best judgment gives such counsels to the congregations, as tend to their best interest. . . . Such counsels as concern the internal affairs of a congregation are not in force until the congregation, after previous deliberation, voluntarily adopts them. . . . But when a congregation does not consider a resolution suitable for its own circumstances and does not adopt it . . . that remains a matter of their conscience" (*Ibid.*, p. 126); and

WHEREAS, According to Section 3.43 of the 1949 *Handbook* the District President "may arrange for an official visit or an investigation, *even without formal request therefor*, when any controversy arises in a congregation or between two or more congregations in his District. He shall ask for a report on the case of both contesting parties in order that by such a report he may be enabled to have a clearer conception of the real situation. If the District President authorizes anyone to represent him in such matters, his representative shall be accorded the same rights"; and

WHEREAS, Section 3.65 of the *Handbook* says: "The Visitor shall officially visit the congregations, pastors, and teachers of his circuit. If he deems it necessary, the Visitor may arrange for a special meeting of the congregation, *even if he has not been invited*"; and

WHEREAS, The above-quoted sections of the *Handbook* might be interpreted to mean that the President or Visitor or any person designated by the President may exercise autocratic power to order or call a meeting without the formal consent of that congregation and even when such consent is formally refused by such congregation; and

WHEREAS, Section 3.67 of the *Handbook* declares: "The jurisdiction of Visitors shall include non-member congregations whose

pastors are members of Synod, but for the purpose of official visits in the congregation, *the consent of such congregation shall first be secured*"; and

WHEREAS, The *Handbook* thereby gives to a non-member congregation the right to refuse consent for such meeting and the right to have its refusal respected by the synodical officials, a right which it seemingly withholds from member congregations; and

WHEREAS, To withhold such right from member congregations is clearly an invasion of the rights of a congregation to control its own internal affairs and can hardly be reconciled with the principles of mutual confidence and brotherly love and may even be employed in the interest of papistical tyranny and abuses; and

WHEREAS, One of the objects of Synod is "the protection of pastors and teachers and congregations in the performance of their duties and the *maintenance of their rights*" (Constitution, Art. III, 8); now therefore be it

Resolved, That Sections 3.43 and 3.65 of the *Handbook* be amended so that the rights of a congregation to control its internal affairs are not yielded in any manner; and be it furthermore

Resolved, That the District President or the Visitor shall first receive the formal consent of a congregation before entering it for an official visit or investigation; and be it furthermore

Resolved, That Section 3.43 of the *Handbook* be amended to read as follows: "The District President may arrange for an investigation when any controversy arises between two or more congregations in his District. He shall ask for a report on the case of both contesting parties in order that by such a report he may be enabled to have a clearer conception of the real situation. If the District President authorizes anyone to represent him in such matters, his representative shall be accorded the same rights. In case of a controversy within a congregation the District President shall first receive the formal consent of the congregation for such an investigation. A congregation shall have the right to refuse to grant such consent and the officials shall respect such refusal. However, in refusing such consent, the congregation shall earnestly consider that it does not act arbitrarily, does not suppress the rights of a minority or an individual within the congregation, but in every respect acts in accordance with the principles of brotherly love and Christian charity. All arrangements for such investigation shall be made through the pastor, the God-appointed bishop of the congregation"; and be it furthermore

Resolved, That Section 3.65 of the *Handbook* be amended to read as follows: "The Visitor shall with the consent of the local congregation officially visit the congregation, pastors, and teachers

of his circuit. The congregation shall have the right to refuse such consent, and the Visitor shall respect such refusal. However, in refusing such consent, the congregation shall earnestly consider that it does not act arbitrarily, but in every respect acts in accordance with the principle of brotherly love and Christian charity. All arrangements for such visitations shall be made through the pastor, the God-appointed bishop of the congregation"; and be it furthermore

Resolved, That Section 3.67 of the *Handbook* be amended to read as follows: "The Visitors may also visit non-member congregations whose pastors are members of Synod."

ST. PETER'S EV. LUTHERAN CONGREGATION
Morrison, Ill.

HERMAN BEVEROTH, *Chairman*
MARVIN BEVEROTH, *Secretary*

Adopted January 9, 1950.

The same memorial was submitted by

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa
(REV.) A. C. DAHMS, Chicago, Ill.
(DR.) P. E. KRETZMANN, Cuba, Mo.
(REV.) ERNEST T. LAMS, Oak Park, Ill.
(REV.) H. D. MENSING, Tinley Park, Ill.
ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[509]

Concerning Synodical "Handbook" Articles 3.43 and 3.65

WHEREAS, Articles 3.43 and 3.65 of the synodical *Handbook* are not contrary to any passage of Scripture; and

WHEREAS, A congregation which joins Synod voluntarily places itself under its rules and regulations, and promises to abide by them; and

WHEREAS, It is reported that some pastors, teachers, and laymen have expressed misgivings concerning the wording of Articles 3.43 and 3.65 of the synodical *Handbook* as opening the doors to an encroachment by synodical officials upon the supremacy, sovereignty, and independence of the local congregation; and

WHEREAS, Our Minnesota District in last year's (1948) convention by resolution expressed itself as follows: "that paragraph 3.65 of the synodical *Handbook* does not mean that officers of

District and Synod can enter the congregation without the consent of the congregation"; therefore be it

Resolved, That The Lutheran Church — Missouri Synod express its endorsement of the above interpretation.

THE MINNESOTA DISTRICT
OF THE LUTHERAN CHURCH — MISSOURI SYNOD
ARNOLD E. WENGER, *Secretary*

In convention assembled in August, 1949, at St. Paul, Minn.

[510]

Amendments and Revisions in Synodical Rules

This overture concerns the matter of a church polity which places Synod over its congregations.

In the report of the 1949 Minnesota District Convention (*Minnesota Lutheran*, October, 1949, p. 6) the following statements are made:

"A congregation which joins Synod voluntarily places itself under its rules and regulations, and promises to abide by them" and

"Paragraph 3.65 of the *Synodical Handbook* does not mean the officers of District and Synod can enter a congregation without the consent of the congregation."

These two statements contradict each other unless they can be stated together as follows:

By placing "itself under Synod's rules and regulations," which gives the Visitor the right "to arrange for a special meeting of the congregation, even if he has not been invited," "if he deems it necessary" (By-Law 3.65), the congregation has given blanket consent to the synodical officials to enter the congregation when *they* please. The consent is given by this By-Law; likewise in By-Laws 3.61 and 3.43. No further consent is necessary; it is given when the congregation joins Synod and thereby places Synod's rules over itself, which means that Synod and its officials are over the congregation.

On account of such statements as these, we need amendments and revisions in our synodical rules in order to adhere to our doctrine. (Matt. 18:17-20; 20:25-26; 23:8-10; 1 Cor. 7:23; *Brief Statement*, par. 30; *Popular Symbolics*, p. 116; Koehler, *Summary of Christian Doctrine*, p. 222.) It is herewith requested that Synod amend Article VII to include the stipulation of our original 1847 Constitution, which gives the local congregation the right of final decision also in doctrinal matters. And for the same reason Synod is requested to revise its By-Laws so that synodical officials can enter a congregation for official visits at any time only when it is agreed to by the congregation and its pastor.

GEORGE SCHWEIKERT

[511] Rights of Self-ruling Congregations

Can a self-ruling congregation have Bible fellowship in the Missouri Synod without being subject to Synod, its officials, and its rules and resolutions?

When in July of 1948 St. John's Congregation of Okabena, Minn., canceled its voting membership in Synod, its pastor assured the congregation that it could have Bible fellowship in Synod and at the same time retain self-rule, independent of synodical control.

Bible fellowship in this case should mean —

that the congregation co-operates in the support of synodical missions and education, and the like, just as member congregations do;

that it practices *mutual* supervision with the others in Synod according to Scripture alone, receiving and giving encouragement and admonition, exercising doctrinal discipline without breaking down any congregation's self-rule or any pastor's ministry in his congregation;

that it receives synodical officials for routine and special meetings only upon invitation or consent from the congregation and its pastor;

that in case of dispute or doctrinal controversy it can require a statement of position from synodical conventions or officials or from other teachers, pastors, and congregations, and that it is at all times ready to state its own position in such cases; but that it has no vote at synodical conventions in Synod's temporal affairs, just as a man in a congregation has no vote if he is not a legal voter.

Self-ruling or *independent* in this case should mean —

that the congregation is *subject* alone to Christ and His Word; that Synod, its officials and its rules and resolutions are not over the congregation;

and that doctrinal decisions of Synod (resolutions, new confessions) are subject to the judgment of the congregation as far as it is concerned.

See Matt. 18:17-20; 20:25-26; 23:8-10; 1 Cor. 7:23.

By-Law 3.67 (*Missouri Synod Handbook*) speaks of "non-member congregations" as being under the "jurisdiction" of synodical officials. And By-Law 1.09a says that such congregations are required to "honor its [Synod's] rules and regulations." This can be understood to mean a synodical control which affects the self-rule of "non-member" congregations.

Will the 1950 convention of The Lutheran Church — Missouri Synod now please answer the question at the head of this writing?

ST. JOHN'S LUTHERAN CHURCH, OKABENA, MINN.

Adopted April 2, 1950. WALTER AHRENS, *Secretary*

[512]

Change in Constitution

WHEREAS, Article VII of Synod's Constitution is not a translation of the original German Constitution, Chap. IV, Par. 9, and is not, like the original German Constitution, a clear and precise statement, but is vague and ambiguous and in need of interpretation, as shown by the *Handbook* (1949), page 5: "For an interpretation of this article see the *Lutheran Witness*. LII, 163 (May 9, 1933), or *Lutheraner* 89, 9 (May 2, 1933), page 148. For resolution cf. *Syn. Proc.*, 35 (1932), 162; 39 (1944), 203—207; By-Laws, 1.09 b."; and

WHEREAS, Article VII defines the relation of Synod to its members in a manner which is exactly the opposite of what the original German Constitution says. The words of Article VII that Synod is "an advisory body" have been officially interpreted by Synod "that a resolution of Synod is of binding force a. if it is in accordance with the Word of God and b. if it does appear to be expedient as far as the condition of the congregation is concerned." (Cf. *Proceedings*, 1944, page 205.) The original German Constitution, on the other hand, says: "No resolution of the former [that is, of Synod], if it imposes anything on the individual congregation as a synodical resolution, has any binding force on the latter. Such a resolution of Synod can only then first have binding effect when the individual congregation has voluntarily adopted it and has itself ratified it by a formal resolution of the congregation." Article VII therefore gives Synod authority over the local congregation and places Synod above the congregation. But according to the original German Constitution, in the words of Dr. Walther, "Synod is not above our congregations, but is rather in them for the purpose of giving them assistance." (Quoted in the *Lutheran Witness*, 1933, p. 164; cf. Walther in *Synodalbericht*, Iowa District, 1879, p. 57.); and

WHEREAS, The official interpretation of Article VII, adopted in 1944 by Synod, does say: "The congregation shall be the judge of the expediency of the resolution as applied to its local condition. However, in exercising such judgment a congregation must not act arbitrarily, but in accordance with the principles of Christian love and charity" (*Proceedings*, 1944, page 205); and

WHEREAS, Article VII nowhere states who shall have the final decision as to whether or not a synodical resolution is in accordance with the Word of God; and

WHEREAS, The question, who shall have the final decision as to whether or not a synodical resolution is in accordance with the Word of God, is of vital importance in the event of a controversy or schism within Synod; and

WHEREAS, The original German Constitution, in accordance

with the Lutheran Confessions and in harmony with the Word of God (cf. Walther in *Synodalbericht*, Iowa District, 1879, page 44 ff.; also *Die rechte Gestalt* (pages 35—36) gives to the local congregation "supreme and final jurisdiction" by declaring: "If a congregation finds a resolution not in accordance with the Word of God or to be unsuited to its own conditions, it has the right to permit the resolution to be disregarded and, respectively, to reject it"; now therefore be it

Resolved, That Article VII of the Constitution of The Lutheran Church—Missouri Synod be amended so as to conform to the original German Constitution and to read as follows: "Synod is in respect to the self-government of the individual congregation merely an advisory body. Hence no resolution of the former if it imposes anything on the individual congregation as a synodical resolution has any binding force on the latter. Such a resolution of Synod can only then first have a binding effect when the individual congregation has voluntarily adopted it and has itself ratified it by formal resolution of the congregation. If a congregation finds a resolution not in accordance with the Word of God or unsuited to its own conditions, it has the right to permit the resolution to be disregarded and, respectively, to reject it."

IMMANUEL EVANGELICAL LUTHERAN CONGREGATION

MISSOURI SYNOD

MICHIGAN CITY, IND.

CHARLES E. OLMSTEAD

Recording Secretary of the Congregation

The same memorial was submitted by

TRINITY EV. LUTHERAN CHURCH OF CRETE, ILL.

A. T. KRETZMANN, *Pastor*

W. J. BRASE, *Chairman*

R. E. PIEPENBRINK, *Secretary*

ST. JOHN'S LUTHERAN CHURCH, WANATAH, IND.

REV. A. V. KUSTER, *Pastor*

WILLIAM BRESEKE, *Secretary*

FIRST LUTHERAN CHURCH, HANNA, IND.

REV. A. V. KUSTER, *Pastor*

RUSSELL LONG, *Secretary*

ST. PETER'S EV. LUTHERAN CONGREGATION

MOITISON, ILL.

HERMAN BEVEROTH, *Chairman*

MARVIN BEVEROTH, *Secretary*

Adopted January 9, 1950.

TRINITY LUTHERAN CHURCH
OAK PARK, ILL.
E. L. KREFT, *Secretary*

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa

IMMANUEL EV. LUTHERAN CHURCH, PITTSBURGH, PA.
WALLACE H. McLAUGHLIN, *Pastor*
J. KENSEY CLARKSON, *Secretary*

(DR.) P. E. KRETZMANN, Cuba, Mo.

(REV.) H. D. MENSING, Tinley Park, Ill.

(REV.) EDW. H. MILLER, PH. D., Warwick, N. Y.

(REV.) H. PREKEL, Chicago, Ill.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[513]

Revise Voting Procedure

Because of the fact that the present voting rights of congregations in synodical matters bear no relationship to the numerical membership in those congregations, we respectfully request Synod at its meeting in Milwaukee in June, 1950, to take whatever steps may be necessary to revise the voting procedure, so that every congregation is given voting rights on all synodical matters in direct proportion to the congregation's communicant membership.

THE EVANGELICAL LUTHERAN CHURCH OF THE EPIPHANY
DETROIT, MICH.

E. T. BERNTHAL, *Pastor*
GEO. F. OEHMKE, *President*
EDWIN NIELSEN, *Secretary*

[514]

Postponing the Election of Executive Officers

WHEREAS, It is customary to elect the "executive officers" (*Handbook*, 2.123) during the first days of the convention and the election of the President of Synod usually occurs on the first day already; and

WHEREAS, The great majority of delegates, attending a synodical convention for the first time, are thereby immediately called

upon to choose the highest executive officers of Synod, without having an opportunity properly to orientate themselves; and

WHEREAS, Postponement of the election of the "executive officers" will give all delegates an opportunity to inquire into and study the abilities and fitness of all candidates for such office and will not rush them into making such an all-important decision without due consideration; now therefore be it

Resolved, That the election of the "executive officers" of Synod, according to Section 2.123 of the *Handbook*, be postponed until the latter half of the convention; and be it furthermore

Resolved, That we hereby object to the election of the "executive officers" of Synod immediately after the organization of the Milwaukee convention for the above-stated reasons.

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa
(REV.) A. T. KRETZMANN, Crete, Ill.
(DR.) P. E. KRETZMANN, Cuba, Mo.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[515]

Strengthen the Synodical Convention by Changing the Frequency, Place, Type and Number of Delegates

WHEREAS, Previous delegate synods have received memorials calling attention to the increasing unwieldiness of the present delegate synods; the cost of the synodical meetings continues to mount, the host community and District are financially penalized, and the number of possible meeting places is limited and highly sectionalized, forbidding the real benefit of widespread meetings of an international church body to be spread over at least a nation-wide area; and

WHEREAS, World events affecting the Church and its work develop so rapidly that triennial meetings can no longer adequately furnish directives and policy adequate to so long a period between meetings; and

WHEREAS, The magnitude and complexity of the decisions to be made by the delegate synod demand a high degree of experience and ability in all delegates; and

WHEREAS, Synodical and District budgets are not apportioned on the basis of congregational units, but rather on the basis of communicants reported; and

WHEREAS, The present system of choosing delegates to the triennial convention does not provide for fixed responsibility for reporting, as it is fixed in the case of the District conventions; and

WHEREAS, The present system of choosing delegates to the triennial convention does not provide for the proportional representation on the basis of any measurable factor, the wording "large congregations shall form small circuits, and small congregations shall form large circuits" (synodical *Handbook*, 1.51) being far too vague to be effective; and

WHEREAS, It is increasingly necessary, as it is difficult, to keep Synod and its work in the hearts and minds of all its members; be it therefore

Resolved, That the electoral circuits be abolished; that voting representatives to the delegate convention be elected by the District conventions in the year prior to the delegate convention; that the convention be reduced in size by electing voting delegates in the ratio of two representatives from the clergy and two from the laity for each 20,000 communicants or major fraction thereof officially reported from the District, provided that each District be represented by at least four (4) delegates; that the convention be further reduced in size by providing that the elective officers of the Synod, a representative from each elective synodical board (exclusive of the Boards of Control), a representative from the Board for Higher Education and a representative of each synodical educational institution attend as advisory delegates; and that the District Presidents or their official representatives be included in their District's quota; and that advisory members of Synod be eligible and stand for election according to their status under the above District ratio; that the general convention and the District conventions meet in alternate years; and that the District's delegates to the general convention be held to report formally to the District convention in the following year on the work and policies of Synod as well as to report informally to various District groups.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT

B. HOLM, *Secretary*

[516] Define the Authority and Responsibility of the College of Presidents

WHEREAS, The College of Presidents is the most broadly representative body meeting regularly between general synodical conventions; and

WHEREAS, Each of its members is directly responsible to the District which elects him and sensitive to its needs and judgments; be it therefore

Resolved, That between conventions the College of Presidents be the ranking policy-forming group of Synod, that its decisions and policies be a matter of public record, that the delegate synod review the actions taken by the College since the previous convention, and that this convention direct a careful listing of the duties of this College.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT

B. HOLM, *Secretary*

[517] Referendum by Mail for Urgent Synodical Business

Because of the fact that Synod meets in general session only once every three years, and also because of the fact that the rapid movement of world events from time to time brings our beloved Synod face to face with urgent problems requiring prompt action, we respectfully request Synod at its meeting in Milwaukee in June, 1950, to elect a committee to study the following matters and to report on them before the meeting of Synod in 1953 so that the report may be acted upon at the 1953 meeting:

- a. The desirability and feasibility of establishing a system which would enable the congregations in Synod to vote by mail on specific matters submitted to them for action by the *Praesidium* and the Board of Directors of Synod;
- b. If such a plan is found practical and desirable, a recommendation as to what types of matters should be submitted for referendum by mail;
- c. All other matters concerned directly with the inauguration of such a system of referendum by mail for synodical business.

THE EVANGELICAL LUTHERAN CHURCH OF THE EPIPHANY
DETROIT, MICH.

E. T. BERNTHAL, *Pastor*
GEO. F. OEHMKE, *President*
EDWIN NIELSEN, *Secretary*

[518]

Develop Principles Governing District Formation and Dissolutions

WHEREAS, The endless proliferation of new Districts of Synod increases the administrative machinery and overhead cost, threatens to encourage provincialism and sectionalism, makes the task of doctrinal and practical oversight almost impossible, may someday threaten the unity of Synod, and affects the availability of resources for synodical use adversely; and

WHEREAS, New Districts may need to be created in present foreign mission fields; be it therefore

Resolved, That the College of Presidents develop criteria to be applied to applications and petitions for the creating of new Districts and the combining of existing Districts territorially contiguous and in need of specialized services in stewardship, missions, and education, and that no new Districts be created until such criteria have been adopted by Synod.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT

B. HOLM, *Secretary*

[519]

On English District Amalgamation

Your Committee on Amalgamation met in Cleveland, Ohio, on April 25, 1949, and submits its report for your consideration and action:

4. In regard to the memorial of the Central Illinois District, which we have studied at great length, we wish to present the following resolution:

"WHEREAS, The Central Illinois District in convention assembled in Springfield, Ill., August 29—September 2, 1948, adopted the following report:

"A. That since a controversy has arisen between certain members of the Central Illinois District and certain members of the English District, it hereby be advised that the President of the Central Illinois District without delay continue action

- a. Relative to the establishing of the mission station in question, and
- b. With regard to the complaints of both parties in the controversy according to the procedure established by Synod for the adjudication of such cases; and

That such action be prosecuted with all diligence until the proper solution is arrived at.

"B. That the Central Illinois District petition Synod to protect it in its territorial rights and privileges which it has and should enjoy under the By-Laws of Synod.

C. That the Central Illinois District address an overture to Synod advising that it is the considered opinion of Synod that the agreement of 1911 between Synod and the former English Lutheran Synod, now the English District of our Synod, be reviewed and revised, since

- a. Conditions have definitely changed in these intervening 37 years, and all Districts of Synod in North America have become English-speaking Districts, and that therefore a separate English District has become unnecessary; and since
- b. The continued existence of a District which has no established boundaries and can therefore operate within the areas of other Districts which are territorially limited leads to frictions and controversies within Synod."

WHEREAS, Under the agreement of 1911 Synod agreed that the move toward amalgamation must originate within the English District; and

WHEREAS, Synod officially at a later date (*Proceedings of Synod 1923*, page 137) reaffirmed this position; and

WHEREAS, An agreement entered upon by two parties cannot be abrogated by one party without the consent of the other; and

WHEREAS, On June 1, 1937, Synod's representatives, Dr. F. L. Lankenau and the Rev. O. H. Schmidt, assured the English District "that no attempt is to be made to coerce our District in this matter nor to agitate for a decision on this vital question (1937 English District *Proceedings*, page 91 ff.); and

WHEREAS, Synod under its constitution protects its constituent Districts in the exercise of their duties, rights and privileges, therefore we claim the same protection as a District whose status as a non-territorial unit was recognized and guaranteed by the agreement of 1911; therefore be it

Resolved, That we bring the above to the attention of Synod in connection with the memorial of the Central Illinois District under the confident conviction that The Lutheran Church—Missouri Synod will continue to respect its agreement of 1911, and confirmed in 1923, to redeem the promise made by its official representatives in 1937, and to extend also to the English District the protection guaranteed to all under its constitution; and be it further

Resolved, That we sincerely regret the pressure upon our Dis-

trict, congregations, and pastors, from without the English District for amalgamation, which has been an irritant and seriously retarded the movement toward a natural amalgamation.

THE COMMITTEE ON AMALGAMATION

REV. A. F. BRUNN, <i>Chairman</i>	MR. W. H. KROEGER
REV. F. C. PROEHL	MR. E. F. SCHEUMANN
REV. E. H. BEHRENS, <i>Secretary</i>	MR. A. A. MAINA

Committee Report

We have seriously considered the report of the District Committee on Amalgamation, and we concur in its report found on pages 2 and 3 of the mimeographed memorials, and we heartily commend our District Committee for its consecrated work and fine evangelical spirit.

Action: The report was approved.

THE ENGLISH DISTRICT
C. F. DANKWORTH, *Secretary*

[520]

Re English District

WHEREAS, Conditions have definitely changed during the thirty-nine years since the signing of the agreement in 1911 between Synod and the former English Lutheran Synod, now the English District of The Lutheran Church — Missouri Synod; and

WHEREAS, All Districts of The Lutheran Church — Missouri Synod in North America have become English-speaking Districts, so that a separate English District has become unnecessary; and

WHEREAS, The continued existence of a District which has no established boundaries and can therefore operate within the areas of other Districts which are territorially limited leads to friction and controversies within Synod; therefore be it

Resolved, That the Central Illinois District address an overture to Synod advising that it is the considered opinion of the District that the agreement of 1911 between Synod and the former English Lutheran Synod, now the English District of our Synod, should be reviewed and revised.

THE CENTRAL ILLINOIS DISTRICT
H. E. ZIMMERMANN, *Secretary*

For "New District for South Idaho and Utah" see Section X, [1014]

[521]

Division of Michigan District

WHEREAS, Various memorials concerning division of the District were presented to the Michigan District Convention at Saginaw in 1949;

Therefore the Michigan District petitions The Lutheran Church — Missouri Synod at its convention in 1950 to grant it permission to effect a division of the District if, when, and how said Michigan District deems such division advisable.

HENRY C. MILLER, *Secretary*

This memorial was endorsed by

THE GRAND RAPIDS PASTORAL CONFERENCE OF WEST MICHIGAN
meeting at Holland, Mich., November 8—10

E. M. RUHLIG, *Chairman* GEORGE MAHDER, *Secretary*

[522]

Concerning Censorship in Synod

St. Matthew Lutheran Church and Jehovah Lutheran Church, Detroit, Mich., herewith petition The Lutheran Church — Missouri Synod to amend Section 6.163, paragraph "a," of the By-Laws of Synod to read as follows:

"a. The President and Vice-Presidents of Synod shall be Synod's official doctrinal censor of all manuscripts of a religious or theological nature before they are published by Synod or any of its agencies. The President and Vice-Presidents together may delegate the carrying out of this paragraph to any agency which they may appoint for that purpose, but the responsibility shall remain with the President and the Vice-Presidents."

And that Section 6.163, paragraph "b," be amended to read as follows:

"b. The *Lutheran Witness* and *Der Lutheraner* shall be the official organs of Synod and shall be under the responsible editorship of the President and Vice-Presidents, who shall appoint, and may terminate the appointment of, the editors or the editorial committee."

We feel that since the President and Vice-Presidents of Synod are held responsible for the doctrine and practice of Synod, they should be empowered to administer the right of censorship over all official publications of Synod, that this right or authority should not be vested in any group or body not directly elected by or responsible to Synod.

The present system of censorship and appointment of the editors and editorial committees is neither wise nor truly democratic. We

believe that this right and authority *properly* belongs to the responsible administrators of Synod, namely, the President and Vice-Presidents.

ST. MATTHEW LUTHERAN CHURCH
CAMERON A. MACKENZIE, *Pastor*
JEHOVAH LUTHERAN CHURCH
I. M. BRACKEBUSCH, *Pastor*

[523]

Relocate the Responsibility for Censorship

WHEREAS, The present system of censorship proceeds under a code not publicly adopted by Synod; and

WHEREAS, Censorship in a democratic church body is an important matter; and

WHEREAS, The present censorship assignment detracts from the St. Louis faculty's main task of preparing professional church workers; and

WHEREAS, The President of Synod already has the responsibility for the oversight of doctrine and practice in Synod; be it therefore

Resolved, That the censorship function be removed from the St. Louis faculty and be made the responsibility of the Literature Board, and that the Board be held to report to the President of Synod.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT
B. HOLM, *Secretary*

[524]

Concerning a Change in Censorship

WHEREAS, The St. Louis faculty in an opinion concerning Rom. 16:17 (dated May-June, 1946, and repeated in May, 1948) confesses that it does not know for certain what God actually says in that passage and thus denies that Rom. 16:17 is a clear word of God; and

WHEREAS, The St. Louis faculty has issued an opinion on engagement (dated May 26, 1949) which is contrary to the Word of God; and

WHEREAS, The St. Louis faculty has by the afore-mentioned opinions demonstrated its incompetence to judge doctrine by the Word of God; and

WHEREAS, The official organ of Synod, the *Lutheran Witness*, which is under the censorship of the St. Louis faculty, has repeatedly contained false doctrine (e.g. 1940, p. 275; 1944, p. 51; 1945, p. 277f.; 1947, p. 29; 1947, p. 59; 1948, p. 414); and

WHEREAS, The booklet *Prayer Fellowship*, published by Con-

cordia Publishing House, under the censorship of the St. Louis faculty, contains error; therefore be it

Resolved, That the St. Louis faculty no longer shall exercise censorship concerning the publications of The Lutheran Church—Missouri Synod; and be it furthermore

Resolved, That the Springfield faculty shall be Synod's official doctrinal censor and that the synodical *Handbook* be changed accordingly.

PAUL G. KOCH

[525]

Change in Editorship of Official Synodical Organs

WHEREAS, It is the considered conviction of the undersigned that the suggested change in the editorship of *Der Lutheraner* and *The Lutheran Witness* as recommended in the following overture would be of benefit to the burdened members of the St. Louis faculty and to the subscribers of the official periodicals; be it respectfully

Recommended to the 41st Regular Convention of The Lutheran Church—Missouri Synod that *The Lutheran Witness* and *Der Lutheraner* shall be the official organs of Synod. Synod shall elect an editorial board for each of these organs, consisting of two professors, one from St. Louis and one from Springfield, two pastors, one teacher, and two laymen.

The members of the editorial boards shall be elected at the triennial convention of Synod for terms of six years. The first term of one professor, one clergyman, and one layman shall be for three years only. Thereafter all terms shall be for six years.

Vacancies occurring between regular meetings of Synod shall be filled for the unexpired term by the President, in conjunction with the Vice-Presidents (subject to the approval of the District Presidents).

All editorial policies shall be fixed by the respective editorial boards of our official organs in consultation with the President and the Vice-Presidents of Synod.

An editor in chief and associate editors for each organ shall be appointed by the respective board together with the President and the Vice-Presidents. Appointments may also be terminated in the same way. The position of editor of *The Lutheran Witness* shall be a full-time position—the salary of which shall be fixed by the editorial board with the approval of the Board of Directors.

The editor in chief and associate editors of *The Lutheran Witness* and *Der Lutheraner* shall be responsible to their respective editorial boards for the conduct of their offices.

Members of the editorial boards are not eligible to serve as either editor in chief or associate editors.

Censorship of doctrinal contents of the official organs of Synod

shall be the responsibility of the Faculty of Concordia Seminary, St. Louis.

Concordia Publishing House shall pay all expenses of the editors and editorial boards of Synod's official organs.

These By-laws, if adopted, automatically repeal By-Laws 6.163 and 11.23 h.

L. MEYER

[526]

Department of Public Relations — Restudy 1947 Resolutions

WHEREAS, The words of the *Lutheran Witness* in 1919 are still true, "Publicity, advertising the Church, is in itself neither good nor evil; it depends upon the purpose. If the advertising of our work and doctrine is intended to serve the purpose of bringing souls to Christ, all advertising is good; aye, let us cry the Gospel from the housetops! If our publicity is intended to satisfy an itch for recognition among outsiders, it is wholly evil"; and

WHEREAS, Synod in 1949 established a "Department of Public Relations" and authorized the Fiscal Conference "to allocate ample funds . . . which will compare favorably with those of other leading church bodies" (*Proceedings*, 1947, p. 467 f.); and

WHEREAS, The cost of this department was \$11,995.10 in 1948; \$25,000 in 1949 (\$28,225 had been requested); and \$37,000 was allocated in 1950 budget (the original request was \$41,660.44); and

WHEREAS, This department calls for District Public Relations Departments at a yearly expense of one to several thousand dollars per District; and

WHEREAS, This arrangement calls for an aggregate Synod-wide expenditure of approximately \$100,000 every year; and

WHEREAS, This enormous expenditure shows that this department has become another expensive bureau of the Church; now therefore be it

Resolved, That we request Synod to re-study its resolution of 1947 regarding the establishment of a "Department of Public Relations"; and be it furthermore

Resolved, In the event that Synod resolves to continue the department, Synod place stringent restrictions on the expenses of this department.

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa

(DR.) P. E. KRETZMANN, Cuba, Mo.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, Pastor

Signatures attested by (REV.) H. D. MENSING

Tinley Park, Ill., April 5, 1950

[527]

Discontinuing Publicity and Missionary Education Department

WHEREAS, Synod's Department of Publicity and Mission Education has from 1929 to 1949 spent a total of \$874,005.39 to inform the members of Synod regarding the work of Synod and to educate them to become more Synod and mission conscious (cf. Report of Synod's Treasurer, in *Proceedings*, 1932, 1935, 1938, 1941, 1944, 1947, in the *Lutheran Witness*, 1948 and 1949, and the Fiscal Conference Minutes of 1949); and

WHEREAS, The special publications *Go and Tell* and *See His Banners Go* cost an additional \$121,802.19 (cf. *Lutheran Witness*, 1949); and

WHEREAS, It cost Synod \$126,846.59 in 1947 to collect the Centennial Thankoffering of \$1,358,945.31 (cf. *Lutheran Witness*, 1948); and

WHEREAS, The budget for Publicity and Missionary Education has been set for 1950 at \$80,000 (cf. Fiscal Conference, February 2 and 3, September 7 and 8, 1949); and

WHEREAS, The expenditure of the enormous sum of one million, two hundred thousand dollars has evidently not had the desired effect of educating the members of Synod in regard to missions and of inducing them to contribute more for the work of Synod, as is seen from the fact that while Synod received about 12 cents of every "church dollar" in 1929, the contributions for Synod's budget in 1948 were only a little over 6 cents of every dollar raised for all church purposes within the congregations of Synod (cf. *Lutheran Witness*, 1949); now therefore be it

Resolved, That we request Synod earnestly to give consideration to the advisability of discontinuing the Publicity and Mission Department of Synod according to its present policy, and of substituting in its place an office which would merely supply the pastors of Synod with all necessary information; leaving it to the pastors, as the divinely called bishops of the flock, to convey this information to their respective congregations without further cost to Synod. The savings realized by discontinuing the practice of printing and mailing a multitude of pamphlets and other pieces of literature for the individual members of the congregations could be more wisely used for direct mission work.

TRINITY EV. LUTHERAN CHURCH, CRETE, ILL.

A. T. KRETZMANN, Pastor

W. J. BRASE, Chairman

R. E. PIEPENBRINK, Secretary

The same memorial, with the exception of the following wording of the *Resolution*,

Resolved, That we request Synod earnestly to give consideration to the advisability of discontinuing the Publicity and Mission Education Department of Synod and thereby releasing such funds for direct mission work.

was submitted by

(Signed) (Rev.) J. BERTRAM, Fort Dodge, Iowa
(Dr.) P. E. KRETZMANN, Cuba, Mo.
ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, Pastor

Signatures attested by (Rev.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[528]

Decentralize Synodical Missionary Education and Publicity

WHEREAS, Synod has created a Department of Public Relations; and

WHEREAS, Synod is now asked to ratify the appointment of a synodical stewardship secretary; and

WHEREAS, The need for systematic internal public relations in Synod exists; and

WHEREAS, It now appears that the need for the Department of Missionary Education and Publicity has been superseded; be it therefore

Resolved, That this Department of Missionary Education and Publicity be abolished and that its remaining functions be assumed by the above.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT

B. HOLM, Secretary

[529]

Abolish Office of Director of Publicity and Missionary Education

WHEREAS, The Lutheran Church—Missouri Synod has a Director of Publicity and Missionary Education; and

WHEREAS, The Lutheran Church—Missouri Synod has now established a very expensive (\$37,000 allocated for 1950) Department of Public Relations with an Executive Secretary; and

WHEREAS, The creation of a new office for the emphasis of education in stewardship is contemplated; and

WHEREAS, The respective Executive Secretaries of missions are in a position to give our people firsthand information about Synod's mission program; and

WHEREAS, It is in the interest of economy and the realization of the desired objectives that there be no duplication of efforts; and

WHEREAS, Synod should give its constituent members an example of God-pleasing stewardship in the use of money and workers; and

WHEREAS, The exercise of a planned economy in organization will contribute to our ultimate objectives of reaching more people and saving more souls; therefore be it

Resolved, That the office of Director of Publicity and Missionary Education be abolished.

PAUL G. KOCH

[530]

Disapprove Appointment of Synodical Stewardship Secretary

WHEREAS, The Fiscal Conference of February, 1949, recognized the fact that "neither the Fiscal Conference nor the Board of Directors had the authority to create" an office of Synodical Stewardship Secretary; and

WHEREAS, Said Fiscal Conference adopted the Board of Directors' "compromise" resolution, "that instead of establishing the office of a stewardship secretary of Synod, which Synod alone can do, the duties which ordinarily devolve upon such a man be turned over to the Department of Publicity and Missionary Education, which can procure a man whose special duties shall be those usually assigned to a stewardship secretary" ("Fiscal Conference Minutes," February, 1949, p. 12); and

WHEREAS, A Synodical Stewardship Secretary was appointed in 1949 without the authorization of Synod; and

WHEREAS, The Fiscal Conference of September 7 and 8, 1949, did thereupon allocate the sum of \$15,000 in the 1950 budget for "the newly appointed Stewardship Secretary office" ("Fiscal Conference Minutes," p. 91, 127); and

WHEREAS, Synod's Publicity and Missionary Education Department has during the last twenty years spent over one million dollars (over half of the sum was spent in the last few years) to promote Christian stewardship and to induce the members of Synod to contribute more towards missions and synodical work; and

WHEREAS, In spite of this huge expenditure of over a million dollars, Synod in 1948 received only six cents of every "church dollar," while it received about twice that much, or twelve cents of every such dollar, in 1929; and

WHEREAS, The Constitution, Article XI, expressly says, "The officers of Synod must assume only such rights as have been expressly conferred upon them by Synod, and in everything pertaining to their rights and the performance of their duties they are responsible to Synod. . . . Synod at all times has the right to call its officers to account"; now therefore be it

Resolved, That the above violation of Synod's Constitution in appointing a Synodical Stewardship Secretary and in allocating \$15,000 in the 1950 budget for such an unauthorized office be called to the attention of Synod; and be it furthermore

Resolved, That we request Synod not to condone such unconstitutional and unauthorized procedure on the part of its responsible officials and not to grant its *post factum* consent or approval.

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa
(DR.) P. E. KRETZMANN, Cuba, Mo.
ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[531]

Change Name of Synodical Radio Committee

The second annual Radio and Television Conference, held at St. Louis, Mo., November 9—10, 1949, passed the following resolution:

Resolved, That the General Synod at its next convention be asked to change the name of the Synodical Radio Committee to read: "The Radio and Television Committee of The Lutheran Church—Missouri Synod."

FRANCIS G. GYLE, *Secretary*

[532]

Rename the Board for Higher Education

WHEREAS, The present name of the Board for Higher Education does not accurately describe its true functions; and

WHEREAS, It has been maintained that this misleading name acts as a deterrent in Synod-wide promotion; and

WHEREAS, The preparation of all professional church workers is a responsibility of the entire Synod; be it therefore

Resolved, That the name of the Board be changed to Board of Professional Training, and that its responsibility include all seminaries, colleges, and high schools owned and operated by Synod and engaged in the preparation of pastors, teachers, and missionaries.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT
B. HOLM, *Secretary*

[533]

Establish Department of Christian Stewardship

At the annual convention of the Lutheran Laymen's League held in Los Angeles, Calif., June 30—July 2, 1949, the following memorial was adopted and is herewith presented for consideration and adoption:

WHEREAS, The need for a full-orbed program of Christian stewardship throughout Synod has long been keenly felt; and

WHEREAS, Our Church today is standing on the threshold of a golden era of missionary expansion; and

WHEREAS, The great task of marshaling the vast resources of time, talent, and treasure possessed by our people for Kingdom building needs to be fully and properly organized; therefore be it

Resolved, That the Lutheran Laymen's League, in national convention assembled at Los Angeles, does hereby memorialize Synod to create and establish a well-staffed Department of Christian Stewardship.

ALF. T. WILSON, *President*
OSCAR T. DOERR, *Secretary*

[534]

Create Office of Secretary of Christian Charity

The Board of Directors of the Atlantic District, in the meeting of March 27, 1950, upon instructions from the District, assembled at Bronxville, N. Y., June 28—July 1, 1948, to petition Synod to restudy the welfare field of the Lutheran Church, resolved to resubmit to the honorable Synod assembled in Milwaukee, Wis., June 21—30, 1950, its overture No. 526 of 1947 (*Proceedings*, p. 470), to wit:

Resolved, To petition the Evangelical Lutheran Synod of Missouri, Ohio, and Other States to consider the creation of the Office of Secretary of Christian Charity, covering the work of our institutions and agencies.

THE ATLANTIC DISTRICT
CARL M. ZORN, *Secretary*

[535] Create Office of Director of Inner Mission

The Board of Directors of the Atlantic District, in the meeting of March 27, 1950, upon instructions from the District, assembled at Bronxville, N. Y., June 28—July 1, 1948, to petition Synod to restudy the welfare field of the Lutheran Church, resolved to resubmit to the honorable Synod assembled in Milwaukee, Wis., June 21—30, 1950, its overture No. 526 of 1947 (*Proceedings*, p. 470), to wit:

Resolved, That we urge the Evangelical Lutheran Synod of Missouri, Ohio, and Other States to create the office of Director of Inner Mission, covering the work of our institutions and agencies in the blessed field of Christian charity in North America.

THE ATLANTIC DISTRICT
CARL M. ZORN, *Secretary*

[536] Establish a Permanent Planning Council

WHEREAS, The Emergency Planning Council, created between synodical conventions, has continued to exist as extrasynodical machinery; and

WHEREAS, The Church of Christ is always in a state of emergency and always needs the best planning that it can get; be it therefore.

Resolved, That the E. P. C. be abolished and that the President of Synod be authorized to constitute and convoke a planning council of synodical and auxiliary agencies which shall meet at his call and shall report and be responsible to him.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT
B. HOLM, *Secretary*

[537] Full-Time Director for Establishment of Radio and Television Outlets

WHEREAS, The Atlantic District of The Lutheran Church — Missouri Synod assembled in convention at Bronxville, N. Y., June 27 to 30, 1949, resolved to memorialize Synod to engage a full-time director to survey and seek to establish radio and television network outlets for the dissemination of Lutheran doctrine and publicity under and with the co-operation of the Public Relations Department of The Lutheran Church — Missouri Synod; therefore

We respectfully memorialize the honorable Synod assembled at Milwaukee, Wis., June 21—30, 1950, to engage a full-time director to survey and seek to establish radio and television network outlets for the dissemination of Lutheran doctrine and publicity under and with the co-operation of the Public Relations Department of The Lutheran Church — Missouri Synod.

THE ATLANTIC DISTRICT
CARL M. ZORN, *Secretary*

[538] Full-Time Director of Radio

WHEREAS, The need of a full-time Director of Radio is becoming more and more apparent; therefore be it

Resolved, That we petition General Synod at its convention in Milwaukee in 1950 to approve and create the office of Director of Radio and Television.

THE SECOND ANNUAL RADIO AND TELEVISION
CONFERENCE

Hotel Claridge, St. Louis, Mo.

FRANCIS G. GYLE, *Secretary*

Nov. 9—10, 1949

[539] Develop the Statistical Bureau's Usefulness

WHEREAS, The *Statistical Yearbook* serves best as a staff service to the President of Synod; be it

Resolved, That the Statistician be appointed by him, and that the Statistical Bureau be responsible to him, also for prompt appearance of its *Yearbook* and special studies.

YORK-SEWARD REGIONAL CONFERENCE
SOUTHERN NEBRASKA DISTRICT

B. HOLM, *Secretary*

[540]

Filling Positions Not Requiring Specialized Training

The following resolution was duly adopted by the voters of Luther Memorial Church of Richmond Heights, Mo., on April 2, 1950, for transmittal to Synod as a resolution to be adopted by Synod at the triennial convention in Milwaukee:

WHEREAS, There has been a growing shortage of qualified and trained personnel in the ministerial and teaching professions, resulting in the inability of Synod to supply men for the many urgent calls received; and

WHEREAS, Despite this acknowledged shortage, it appears that there has been a continuous practice of calling men so trained to occupy administrative and other positions in Synod and activities related thereto, which positions do not require either ministerial or teaching training and which could be as well filled by lay personnel; therefore be it

Resolved, That hereafter Synod and all Districts, boards, agencies, etc., related thereto, in filling positions not directly requiring ministerial or teaching training, refrain from calling persons with such training, unless, after diligent efforts, it be determined that no other qualified personnel is available; and be it further

Resolved, That the foregoing resolution be brought to the attention of all boards, agencies, institutions, etc., within the scope of Synod, but not directly administered or controlled by it.

JAMES A. BARTLETT, *Secretary*
S. W. BUHRMANN, *Chairman*
ALBERT A. BEHNKE, *Pastor*

[541]

Status of Day School Teachers

Resolved, That we memorialize Synod to recognize its called parochial teachers as "ministers of religion," as clearly stated in *The Status of the Christian Day School Teacher*.

NORTHERN OHIO LUTHERAN TEACHERS CONFERENCE
ARTHUR F. KIRSTEIN, *Secretary*

[542]

On Communing Lodge Members

WHEREAS, Synod in 1947 declined to define procrastinating in dealing with lodge members, stating that "it would be legalistic to set a time limit when final action must be taken"; and

WHEREAS, It admonished brethren in the ministry to follow Matthew 18 when they feel that a brother is procrastinating; and

WHEREAS, In cases which the Cleveland Pastoral Conference had in mind Scriptural admonition had been applied ever since 1930; and

WHEREAS, This did not result in removal of the lodge evil, the communing of lodge members being continued; and

WHEREAS, This remained true even after cases were taken to the highest officials of the District in which offending brethren are members; and

WHEREAS, Officials of the District declined to take further action in these cases; and

WHEREAS, Synod has said: "Where there is a plain refusal to stamp out the lodge evil, the matter must be brought before Synod, and church fellowship must be denied the persistent offender. We can no longer fellowship with such an offending congregation" (Report of Special Committee of Synod to define the position of the Church toward the communing of members of secret societies, Aug. 10, 1927); and

WHEREAS, The undersigned are in doubt whether Synod still subscribes to the above principle and wishes such cases to be brought to its attention for correction; and

WHEREAS, Synod's refusal to define procrastinating in any way, though it had used this word itself in its 1929 resolutions, has created doubt in our minds as to how to proceed after due admonition of brethren who to us appear guilty of procrastinating; now, therefore, be it

Resolved, That we, the undersigned, petition Synod in convention assembled to declare:

1. It was never the intention of Synod to give its consent to the communing of lodge members except, as it stated in 1929, "in cases which present unusual features, rendering their classification difficult."

2. Even in such cases Synod warns the pastors earnestly to beware of procrastinating, and it is evident that this has been the case where lodge members have been communed from 1929 until now, without decisive action.

3. Synod advises all members who know of cases where admonition was carried on until it had reached the District of the brethren without removal of the lodge evil, to bring them to its attention without delay, presenting all the evidence pertaining thereto.

KARL H. EHLERS WALTER J. LUECKE
G. R. NAUMANN WILLIAM SINGLE
A. R. REINKING M. F. KRETZMANN

VI. INTERSYNODICAL AND DOCTRINAL MATTERS

[601]

Report of the Committee on Doctrinal Unity

The triennium since the Chicago Centennial Convention has seen increasingly zealous activity in the field of Lutheran Union by practically all Lutheran bodies in America, characterized by a strong determination to remove, if possible, the present disunity. There is manifestly a deep-seated dissatisfaction with the present situation. It will be helpful that we here briefly sketch the more significant steps taken to accelerate the labors required to unite the Lutheran Church.

In September, 1948, the meeting of the National Lutheran Editors Association passed a resolution calling upon the Lutheran synods to meet in free conferences. The editors recommended to the Lutheran church bodies to work toward the establishment of an all-Lutheran federation and suggested the holding of free fraternal conferences to further, by frank and open discussion, the union of all Lutheran churches in America.

The American Lutheran Church, at its convention in Fremont, Ohio, in October, 1948, passed several significant resolutions on Lutheran unity. One of these read "that in the next biennium our pastoral conferences and district meetings busy themselves with a thorough study of the problems of the future of Lutheranism in America; that we continue a Committee on Fellowship to be appointed by the President of the Church to negotiate with a Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod, toward the establishment of pulpit and altar fellowship or of fellowship commensurate with the existing degree of unity; that we empower this Committee, together with the Executive Committee of the Church, to discuss with any and all Lutheran church bodies possible approaches and methods to attain fuller unity and closer affiliation."

The American Lutheran Conference met at Detroit in November, 1948. It adopted some resolutions on Lutheran unity. Point two is pertinent for our purpose: "We recommend that the constituent bodies of the American Lutheran Conference petition the National Lutheran Council to call an all-Lutheran Free Conference, to be held under the auspices of the Council, with a view to the permanent organization of such a conference."

On January 4, 1949, a meeting of Lutheran leaders was held in Minneapolis. There were 34 church leaders present, from the United Lutheran Church in America, the Evangelical Lutheran

Church, the American Lutheran Church, the Augustana Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, the Danish Evangelical Lutheran Church, and the Suomi Synod—eight bodies in all. At the first day's meeting it was "resolved that it is the sense of this group that a closer organizational affiliation of the participating bodies in the National Lutheran Council is desirable and should be sought by all proper means." The adoption of this resolution led to the appointment of a committee of 15, authorized to prepare a structural plan for the new organization.

On January 5, 1949, a meeting was held, also in Minneapolis, confined to the representatives of the five general bodies constituting the American Lutheran Conference. This meeting adopted the following resolution: "Resolved, That in view of the action proposing a closer organizational affiliation of the Churches participating in the National Lutheran Council as it was voted on January 4, 1949, it is the sense of this meeting that every effort should be made to bring about the consummation of this plan, but that no objection should be made to lesser approaches to unity within the framework of the American Lutheran Conference."

The Church Council of the Evangelical Lutheran Church (Norwegian) met in Minneapolis on February 21, 1949. It appointed a Union Committee to begin unity negotiations "with the United Evangelical Lutheran Church (Danish) and with such other constituent bodies of the American Lutheran Conference as may officially express desire for such approach." The Church Council at this meeting also expressed regret "that at present there appear to be no plans under way for the calling of an all-Lutheran conference as proposed by the American Lutheran Conference, and expressed the hope that the proposal for this more inclusive conference may be realized."

The Executive Committee of the American Lutheran Conference next held a meeting in Chicago on March 30, 1949, and went on record in favor of the calling of an all-Lutheran free conference for the purpose of "widening the scope of present approaches to Lutheran unity."

A sequel to the meeting of January 4, 1949, mentioned above, was the meeting of 15 Lutheran leaders in Chicago, on April 26 and 27, 1949, from the general bodies participating in the National Lutheran Council. This meeting made the following report to its constituents: "In the deep conviction that our definite objective should be the organic union of all American Lutherans in one Lutheran Church, we recommend:

"I. That the Committee of Thirty-Four take action to place

before each of the eight bodies participating in the National Lutheran Council the following two questions:

"A. Whether it would be willing at this time to approve in principle complete and immediate organic union with other participating bodies of the National Lutheran Council which give similar approval; and

"B. Whether it would join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union.

"II. Pending the consummation of such organic union, we recommend that the Committee of Thirty-Four adopt the following proposals for the establishment of a National Lutheran Federation, and take action to place the same before the participating bodies of the National Lutheran Council for their approval:

"A. That there be established a National Lutheran Federation, meeting annually, its member churches to be the general bodies now or hereafter participating, in accordance with the provisions of the Council's constitution, in the work of the National Lutheran Council." Then follow stipulations B to I, delineating the function of this "National Lutheran Federation."

On May 6, 1949, the College of Presidents of our Synod passed the following resolutions, brought here in full:

"Recognizing that this critical period in the history of the world demands a realistic approach to the cultivation of unity in American Lutheranism, the College of Presidents of The Lutheran Church—Missouri Synod

"1. expresses profound distress over Lutheran disunity and declares its desire and willingness to co-operate in efforts to achieve Lutheran unity in doctrine and its application to the life and work of the Church;

"2. proposes that all Lutheran bodies in America join in free conferences of pastors and laymen, under the guidance of God's Holy Spirit, to establish existing agreement and to remove existing differences for the purpose of bringing about unity of Christian faith and fellowship;

"3. hopes that a practical result of the discussions will be agreement in doctrine and the eventual formation of a federation of Lutheran bodies designed for co-operative Lutheran action on the basis of the Word of God;

"4. resolves collectively and individually, in the various Districts of the Missouri Synod, to promote Lutheran unity through brotherly discussion, with the hope that such discussion will lead to mutual recognition and co-operation;

"5. requests the President of the Missouri Synod, in co-opera-

tion with the leaders of all other Lutheran bodies, to form a national inter-Lutheran committee for the purpose of arranging the proposed free conferences of Lutheran pastors and laymen."

Official delegations representing the American Lutheran Church, the Evangelical Lutheran Church, and the United Evangelical Lutheran Church met in Chicago on September 16, 1949, set up a subcommittee of six, and instructed this committee "to submit to a later meeting of these delegations steps toward organic union" of the three bodies. The delegations, in turn, are to submit a joint report to the 1950 conventions of the three churches. This proposed merger was "heartily endorsed" by the College of Presidents of the American Lutheran Church at a meeting held in Chicago on October 4.

The "Committee of 34" held a meeting in Chicago on January 5, 1950, in which it voted unanimously to submit three questions to the eight National Lutheran Council church bodies for consideration this year. Each church body will be asked: 1) if it is willing at this time to approve in principle complete organic union with other participating bodies in the National Lutheran Council; 2) if it will join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union; 3) if it approves in principle the transformation of the National Lutheran Council from a common agency to a federation. A committee of our Synod was invited and attended as observers.

Meanwhile Synod's Committee on Doctrinal Unity endeavored to carry out the assignment given it at the Centennial Convention, cf. *Proceedings*, 1947, page 510. After its appointment by the *Praesidium* of Synod, the Committee met in Chicago on January 9, 1948, to organize and to initiate steps in harmony with Synod's directives. On January 30 of the same year, at our invitation, a meeting was held with the Union Committees of the sister synods of the Synodical Conference, the purpose of which was to endeavor to formulate a mutually agreeable policy of procedure in future negotiations. No policy was adopted. All four Synods of the Synodical Conference were represented at this meeting.

On May 17, 1948, a joint meeting was held between our Committee on Doctrinal Unity and the Fellowship Commission of the American Lutheran Church, comprising eight representatives of the A. L. C. and eight of the Missouri Synod. Since the A. L. C. convention was to be held in October, it was the aim of the Fellowship Commission to evaluate the spirit and quality of our Centennial resolutions, cf. *Proceedings*, 1947, pages 510—511. At the same time we discussed the policy and principles guiding the A. L. C. in its Lutheran Union activity.

In June, 1948, a subcommittee of the two larger committees met to draw up recommendations for future negotiations.

At its Fremont Convention in 1948 the American Lutheran Church continued its Committee on Intersynodical Fellowship. However, "in the interest of prompter and more effective work," the Committee was divided into three subcommittees, one of which was charged to "work on a single statement of the faith of the church" with the Missouri Synod Committee. This subcommittee of the A. L. C. consists of Dr. Edward C. Fendt and Dr. Bernard J. Holm. On January 6 and 7, 1949, our Committee on Doctrinal Unity met in Chicago to study developments up to that time. On the 7th a meeting was held with Drs. Fendt and Holm, in which it was resolved to authorize two men of our Committee to work with these representatives of the American Lutheran Church in the drafting of a "single statement of the faith." Dr. Fritz and Pastor Jurgens were elected to represent our Synod in this subcommittee work. On February 12, in St. Louis, the topics and general principles of the single statement were agreed upon, as well as the mode of procedure, namely, that each man write a set of theses and bring them to the next meeting. This plan was followed.

On August 29 and 30, 1949, the twelve articles were drawn up, and a copy of the draft was sent to each member of the large committees for study and criticism. Each larger committee met to study the first draft, the American Lutheran Church committee in Chicago, September 15, our Committee on Doctrinal Unity in St. Louis, September 16. The criticisms were referred to the subcommittee which met on October 21, and a copy of the revised draft was again sent to each member of the larger committees. On December 5 and 6 a plenary session of the committees was held in which the document was once more thoroughly and conscientiously discussed as to its Scriptural accuracy, its historical implications, and its contemporary adequacy. At the conclusion of the second day's work it was unanimously approved by the two official committees as their report to their respective church bodies. It is herewith respectfully submitted to Synod for adoption.

Common Confession

In order to give expression to our common Christian faith, we hereby declare the following to be our mutual conviction and testimony:

I. God

We believe and teach:

The one and only God is the God Who has revealed Himself to us as the Creator of the world and its Preserver, to Whom the entire creation and all creatures are subject, Who is Lord and Ruler over all things. Through the Holy Scriptures He has revealed Himself

to us as the Righteous and Holy One, and also as the God of our salvation from sin and death. He has designated and manifested Himself as the Father, Son, and Holy Spirit in the work of creation, redemption, and sanctification. We therefore confess our faith in this triune God, three distinct Persons in the one Godhead.

All men can know of the existence and activity of God, deriving such knowledge from the creation of the world, their own conscience, and history. But who God is, how He is minded toward man, and what He has done for man's salvation from sin, can be known only from God's revelation of Himself in Jesus Christ through the Holy Scriptures. In Jesus Christ, God became incarnate. "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-Begotten of the Father, full of grace and truth." John 1:14.

Cf. Acts 14:15-17; 17:24-31; Romans 1:19-20; 2:14-15; I Cor. 2:10-14; Eph. 2; Col. 1; II Tim. 3:14-17; Heb. 1-2.

II. Man

We believe and teach:

God in the beginning created man in His own image to live according to His law which God had written into man's heart; but man disobeyed God and thereby became a sinner, alienating himself from God, and bringing sin and death upon himself and all his posterity. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Therefore all men are born into this world with original sin; and being unable to observe God's divine commands, they willfully continue to transgress God's holy law in thoughts, words, and deeds. Man as sinner has delivered himself into the bondage of sin and of the devil, from which man cannot free himself by his own powers. From this desperate condition and tyranny only God can set man free.

Cf. Genesis 1-3; Psalm 51 & 130; Romans 1-7; Eph. 4:24; Heb. 2:14-18.

III. Redemption

We believe and teach:

God from eternity decreed to send, and in the fullness of time did send, His Son to fallen man as Savior, to fulfill the law in the sinner's stead and to suffer the sinner's punishment in his stead. Christ "was delivered for our offences, and was raised again for our justification," Rom. 4:25. God "laid on Him the iniquity of us all," Is. 53:6. Christ entered into death in order to bring man, held in the grip of death, unto life with Himself. In His victory over death He brings to man a life of freedom from death. God by raising Christ from the dead proclaimed to the world that He has accepted the atonement for man's sin as completed, and that Christ, the risen and exalted God-Man, shall reign as Lord forever.

Cf. Isaiah 53; Matt. 20:28; Luke 24; John 11 & 14; Acts 2:22-36; I Cor. 15; II Cor. 5:14-21; I Tim. 2:4-6; I Peter 1:18-25.

IV. Election

We believe and teach:

God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His kingdom and heirs of

eternal life. The Holy Spirit by the Gospel has called us and assured us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that He will present us faultless before the throne of His glory.

Cf. Acts 13:48; Romans 8; Eph. 1; I Peter 1:1-9.

V. Means of Grace

We believe and teach:

God has willed that the knowledge and benefit of Christ's redemption from sin be brought to man through His means of grace, namely through the Gospel in the Word and in the Sacraments. Through these means He not only offers but actually bestows His grace in Christ unto forgiveness of sins and a life of fellowship with Him.

The Word. Through the Holy Scriptures, which God caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us. The Holy Scriptures constitute His Word to men, centering in the revelation of Himself in the person and work of Jesus Christ for our salvation. Through the Holy Scriptures God continues to speak to men in all ages until the end of time. He speaks as the infallible and unchanging God, Whose message to mankind never changes. Since the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures in their entirety as the inspired Word of God. His Holy Spirit testifies in our hearts that His Word is true, that He will keep all His promises to us, and that our faith in Him is not in vain.

We therefore recognize the Holy Scriptures as God's inerrant Word, and this Word of God alone shall establish articles of faith (cf. Smalcald Articles, Part II, Art. II). We pledge ourselves to teach all things taught in the Holy Scriptures, and nothing but that which is taught us by God in the Holy Scriptures.

The Holy Scriptures teach both Law and Gospel, but the chief content of the Holy Scriptures is the Gospel. The Law enters into the service of the Gospel by bringing man to a knowledge of his sins and by convincing him that he is under God's judgment because of his sins, and by telling the believer what fruits of faith he should produce.

Baptism. In the Sacrament of Baptism God adopts men as His children. In Baptism God confers the benefits of Christ's redemption and graciously bestows the washing of regeneration and newness of life. We recognize it as the Lord's will that men should be baptized even in their infancy, knowing that the promise of God also applies to little children.

The Lord's Supper. In the Sacrament of the Altar Christ gives us His body offered up for us, and His blood shed for us, to eat and to drink for the forgiveness of sins, the strengthening of our faith, and the increase in holiness of life. In this Sacrament we receive Christ's body and blood orally as well as spiritually. All communicants receive Christ's precious body and blood together with the bread and wine but only the believers obtain the blessings of the

Sacrament. Christ is not only present at the celebration of the Sacrament, but in this Sacrament He enters into the most intimate communion with the members of His Church, bringing to them His body and His blood by which He made atonement for their sins.

Cf. The Word: I Cor. 1-2; II Tim. 3:14-4:5; I Peter 1; II Peter 1:12-21.

Baptism: Matt. 28:18-20; John 3:1-13; Acts 2:37-39; Romans 6; Titus 3:4-7.

Lord's Supper: Matt. 26:26-28; Mark 14:22-25; Luke 22:19-20; I Cor. 10:16-17; 11:23-29.

VI. Justification

We believe and teach:

By His redemptive work Christ is the propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.) "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation," II Cor. 5:19. Hence no sinner need be eternally lost on account of his sins. God offers this propitiation and reconciliation freely to all men through His means of grace. There is nothing in sinful man or in what he may do to merit God's declaring him righteous. God justifies the sinner solely on the basis of Christ's righteousness, which He imputes to the sinner through the Gospel and which the sinner accepts by faith. Such faith is wrought in man by the Holy Spirit. Through this faith we not only receive from God but also retain the blessed assurance of our righteousness in His sight for Christ's sake.

Cf. Romans 3-5; 8; Gal. 2:16-3:29; Col. 1; I John 2:2.

VII. Conversion

We believe and teach:

The sinner's conversion takes place when God brings the contrite sinner to faith in Christ as his Savior. This change of heart with respect to sin and this reliance upon Christ for salvation from sin is the work of God the Holy Spirit, without any co-operation whatsoever from sinful man. "No man can say that Jesus is the Lord, but by the Holy Ghost," I Cor. 12:3b.

Cf. Acts 5:31; 26:18; Eph. 2:1-9; Jer. 31:18-19; Ezek. 11:19-20.

VIII. Sanctification

We believe and teach:

The believer in Christ can no longer enjoy living in sin, but he is prompted and enabled by the love of God in Christ and by the indwelling Holy Spirit to live according to God's commandments and to be minded towards all things as God is minded. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, Who loved me and gave Himself for me," Gal. 2:20.

We therefore, out of gratitude to God, seek to glorify Him by abounding in good works, without which faith is dead. In glorifying God we seek to serve Him and our neighbor in love, as He directs us in both tables of His Law.

In this present world the Christian can never attain perfect sinlessness because sin inheres in him until death. But we strive for

the goal that is set before us and by daily contrition and faith make progress in our Christian life. We look forward to the life to come when we shall be cleansed of every defilement of sin and shall share with Christ His perfect life.

Cf. Rom. 12:2; I Cor. 6:9-11; II Cor. 5:14-15 & 7:1; Eph. 2:10; Phil. 2:13 & 3:12; Col. 1:10 & 2:6; I Thess. 4:3; Titus 2:11-14; I Peter 1:15; I John 3:6-9.

IX. The Church

We believe and teach:

All believers in Christ constitute the one, holy, apostolic (in agreement with the Apostles' doctrine), and catholic (universal) Church. Jesus Christ is its Head. Through the means of grace He calls all its members into fellowship with Himself, and also unites the members in fellowship with one another.

To all members of His Church the Lord has given all the rights and prerogatives set forth in His Word. Every Christian has the right of direct access to God without a human mediator.

To the Church has been given the commission to preach the Gospel and to administer the Sacraments. It is therefore the duty of Christians to unite in local congregations for this purpose. In such local congregations the presence or activity of any unbelievers or hypocrites does not nullify the power of the Word of God. The efficacy of the means of grace does not depend on the faith of the administrant, but inheres in the Word of God itself.

In this present world Christ does not promise His Church any earthly reign over the affairs of men. His Church will remain a kingdom of the cross until His return for judgment; but He will sustain it according to His promise. "The gates of hell shall not prevail against it," Matt. 16:18b.

It is the duty of the Church to be faithful to its Lord and His Word in all its testimony, to be steadfast in its confession of His truth at all times, and to avoid and combat error. It is the duty of the Church to mold and keep its practice in conformity with the Lord's directives in the Holy Scriptures. Therefore we dare not condone error or have altar and pulpit fellowship and an unscriptural co-operation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word. We must also be alert and susceptible to the Lord's leading to establish and maintain fellowship with those whom He has made one with us in the faith, and to seek to win the erring and wayward for unity in the true faith. We are mindful of our Lord's intercessory prayer that we, who are His brethren, may be one, even as He and the Father are one.

Cf. Matt. 28; John 8:31-32; 15; 17; 20:22-23; Romans 12:3-8; 16; I Cor. 1:10; 3; 12; Eph. 2; 4:1-16; 5:6-11; Col. 1; I Tim. 6; I Peter 2:9-10; I John 4:1; II John 9-10.

X. The Ministry

We believe and teach:

The ministry of the Word and Sacraments exists by divine ordinance. God continues to call men into this holy office and entrusts the spiritual welfare of His congregations to these pastors as His gifts to the Church. It is the will of God that congregations choose as their pastors only such men as have the qualifications

outlined in the Holy Scriptures. Pastors are required by God to be faithful and as faithful pastors are entitled to the love and respect of their congregations.

Cf. Acts 20:28; Rom. 10:12-18; I Cor. 4:1-2; II Cor. 4; Eph. 4:11-15; I Tim. 3; 5:17; Heb. 13:7-17.

XI. The Lutheran Confessions

We believe and teach:

The Lutheran Confessions (Book of Concord 1580) are true exhibitions of the truths of the Holy Scriptures. Therefore it is rightly required that every pastor and congregation in the Lutheran Church subscribe to and uphold the doctrines taught in these Confessions without any omission, deviation, or reservation.

XII. The Last Things

We believe and teach:

The Church of Jesus Christ will exist and endure on earth, according to the promises of Christ, until His return for judgment. When Christ returns for judgment He will raise up all the dead — all believers in Him to eternal life, and all others to everlasting damnation.

Among the signs of His approaching return for judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman papacy, the climax of all human usurpations of Christ's authority in the Church. We hold it to be an error to teach anything as a sign of Christ's second advent not promised or foretold in the Holy Scriptures, such as the expectation of a mass conversion of the Jews, a preliminary resurrection of martyrs, and a visible millennial reign of Christ on the earth before the Day of Judgment.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time, wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls," I Peter 1:3-9.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is," I John 3:2.

Cf. Matt. 16:18; John 5:28-29; 6:40; 18:36; Romans 11; II Thess. 2:1-10; I John 2:18; Rev. 20.

Your Committee is conscious of the fact that before pulpit and altar fellowship can be declared to exist between these two

bodies some other matters will have to be considered and adjusted, which are mentioned in the following.

Since the Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any one of its constituent synods without the consent of every synod in the Synodical Conference ("Without the consent of all the synods of the Synodical Conference of North America, none of its constituent synods can be permitted to enter into actual fellowship with any other church body"), and since the American Lutheran Church already in 1938 in its Sandusky Resolutions declared itself ready to place the agreement reached with the Missouri Synod before its sister synods for approval and acceptance: your Committee recommends that after favorable action has been taken by the American Lutheran Church and The Lutheran Church — Missouri Synod on the confession of faith here submitted, this course, pertaining to sister synods on both sides, be followed.

Since the practice of the Church must agree with its doctrine, your Committee recommends that matters of church practice, especially the attitude of Lutheran congregations toward lodgery and unionism and similar issues be carefully studied and that for this purpose the President, the Vice-Presidents, and the District Presidents of our Church endeavor to hold conferences with the President, the Vice-Presidents, and the District Presidents of the honorable American Lutheran Church to survey the problems in this field and to see how uniformity in church practice can be brought about.

Finally, your Committee recommends that a Committee on Doctrinal Unity be again appointed, in the manner prescribed by the regulations of Synod, to serve as a steering committee and clearinghouse. It is hoped that the honorable American Lutheran Church likewise will continue a Fellowship Committee for the same purpose.

THE COMMITTEE ON DOCTRINAL UNITY
OF THE LUTHERAN CHURCH — MISSOURI SYNOD

DR. W. ARNDT, *Chairman* PASTOR GEORGE J. MEYER
DR. JOHN H. C. FRITZ PASTOR W. H. JURGENS, *Secretary*
DR. F. H. BRUNN MR. HERBERT W. KNOPP
PROF. WALTER BAEPLER

[602] **Accept "Common Confession"**

WHEREAS, It has pleased Almighty God to lead the Committee on Doctrinal Unity of The Lutheran Church — Missouri Synod and the Committee on Fellowship of the American Lutheran Church to a complete meeting of mind and spirit in the "Common Confession of Faith," dated December 6, 1949; and

WHEREAS, We believe that this "Common Confession" is in full accord with the teachings of Holy Scripture as expounded in the canonical books of the Old and New Testaments and the Confessional works of the Lutheran Church embodied in the Book of Concord of 1580; and

WHEREAS, We believe that the said "Common Confession" meets every point that has been historically in controversy between The Lutheran Church — Missouri Synod and the constituent synods of the American Lutheran Church on a Scripturally sound basis; and

WHEREAS, This "Common Confession" meets with the instructions of the 40th Regular Convention of The Lutheran Church — Missouri Synod given in Parts 2 and 3 of the resolution on doctrinal unity (*Proceedings*, 1947, p. 510); and

WHEREAS, It has at all times been the expressed intention of The Lutheran Church — Missouri Synod to come to a God-pleasing unity with its fellow Lutherans based on a truly doctrinal unity; therefore be it

Resolved, That Grace Evangelical Lutheran Church, 199th Street and Valentine Avenue in the City of New York, does hereby petition our honorable Synod to accept the afore-mentioned "Common Confession of Faith," dated December 6, 1949, as being Scripturally sound and in accord with the traditional teachings of the Lutheran Church; and be it further

Resolved, That we further petition Synod that it shall pass appropriate resolutions suggesting that all members of Synod shall pray that the American Lutheran Church may be led to also accept this "Common Confession" as its own expression of faith and that in God's own time He may lead all Lutherans in America to accept it as their confession of faith; and be it further

Resolved, That we further petition Synod that it shall continue the Committee on Doctrinal Unity, with instructions that the said committee shall initiate discussions with a like group in the American Lutheran Church looking toward the establishment of fellowship based on the said Confession; and be it further

Resolved, That copies of these resolutions, duly certified by the

president of this congregation, be forwarded to the President and Secretary of Synod.

Attested by **WILLIAM A. MESSNER, President**
GRACE EVANGELICAL LUTHERAN CHURCH
NEW YORK, N. Y.

[603]

The Common Confession of Faith

We, the undersigned members of the Missouri Synod, hereby reject the proposed "Common Confession of Faith" as a basis for church fellowship with the American Lutheran Church for the following reasons: —

Plenary Verbal Inspiration

The "Common Confession" reads: "Since the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge the Holy Scriptures in their entirety as the inspired Word of God." (Par. V.)

The expression that the Holy Spirit by divine inspiration "supplied to the holy writers content and fitting word" is taken from the "Declaration" of the A. L. C. and the "Pittsburgh Agreement" between the A. L. C. and the U. L. C. The late Dr. Reu, who was the chief exponent of this expression, taught a verbal inspiration in the sense that the holy writers wrote their words under the "guidance" or "influence" of the Holy Spirit. But he denied *plenary* verbal inspiration, that is, that *every* word of Scripture is inspired. Nor do the words "in their *entirety*" imply a plenary verbal inspiration. According to dictionaries in common use, the word "entirety" has the meaning of "whole" and does not "necessarily imply parts."

Over against this, our Catechism confesses: "'By inspiration of God' means that God the Holy Ghost moved the holy men to write, and put into their minds, the very thoughts which they expressed and the *very words* which they wrote." (Qu. 10.) "Whose word, then, is every word of the Bible? *Every word* of the Bible is God's Word, and therefore the Bible is without error." (Qu. 11.)

The "Common Confession" does not confess the plenary verbal inspiration of Holy Scripture.

Objective Justification

The "Common Confession" reads: "God by raising Christ from the dead proclaimed to the world that He has accepted the atonement for man's sin as completed." (Par. III.) Again it says: "By His redemptive work Christ is the propitiation for the sins of the

whole world; hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.)" (Par. VI.)

Over against this, our *Brief Statement* confesses: "Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5: 19; 2 Cor. 5: 18-21; Rom. 4: 25." (Par. 17.) Dr. Pieper, *Dogmatik*, II, p. 411, says: "God, then, already in His heart forgave the whole world its sin, justified the whole world." In 1941 our Committee on Doctrinal Unity reported to our Synod: "We regret that the statement [of the A. L. C. at Detroit] does not include a definition of objective justification such as was before the joint meeting of the two commissions and found mutually acceptable, 'That God has already in Christ absolved all the world of its sins.'" (*Proceedings*, 1941, p. 280.) There is a vast difference between the statement that "forgiveness of sin *has been secured and provided* for all men," and the statement that "God *has already* in Christ absolved all the world of its sins." The former opens the door to work-righteousness, while the latter closes the door against it.

The "Common Confession" does not confess the Scriptural doctrine of an objective justification.

Conversion

The "Common Confession" reads: "The sinner's conversion . . . is the work of God the Holy Spirit, without any co-operation whatsoever from sinful man." (Par. VII.)

The A. L. C. has taught, and does teach to this day, that all unconverted men "naturally" resist the converting grace of God. But whoever adds to his natural resistance a so-called "willful" resistance places an obstacle in the way of grace which the Holy Spirit cannot overcome.

The "Common Confession" does not rule out the false and unscriptural distinction between a "natural" and a "willful" resistance as a factor in man's conversion.

Election

The "Common Confession" reads: "God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life." (Par. IV.)

Our *Brief Statement* rejects this as a doctrine of election. "By election of grace, Scripture does not mean that *one part* of God's counsel of salvation according to which He will receive into heaven those who persevere in faith unto the end" (or as the

"Common Confession" puts it: "whom He makes and keeps members of His kingdom and heirs of eternal life"). Our *Brief Statement* confesses: "But, on the contrary, Scripture means this, that God, before the foundation of the world, from pure grace, because of the redemption of Christ, has chosen for His own a definite number of persons out of the corrupt mass and has determined to bring them, through Word and Sacrament, to faith and salvation." (Par. 39.)

The "Common Confession" does not confess the Scriptural doctrine of election.

The Holy Christian Church, the Communion of Saints

Our Catechism confesses: "What is the holy Christian Church? The holy Christian Church is the communion of saints, that is, the whole number of believers in Christ; for all believers, and only believers, are members of this Church." (Qu. 175.) "Why do you say, 'I believe' in the Church? I say, I *believe* in the Church, because the Church is *invisible*, since no man can look into another's heart and see whether he believes." (Qu. 176.) In other words, the Church in the true sense of the term consists of all believers, and only believers, who are known only to God.

Over against this, the A. L. C. to this day contends that the Church has also a "visible side—the use of the means of grace," and that the "use of the means of grace" must be included when defining its essence, or when answering the question what the holy Christian Church is.

The "Common Confession" makes no mention of the invisibility of the Church. Both Luke 17:20-21 and 2 Tim. 2:19 are conspicuous by their absence. Its language enables the A. L. C. to retain its old false teaching, that the one holy Christian Church is both invisible and visible.

The "Common Confession" does not confess the Scriptural doctrine of the invisibility of the holy Christian Church, the communion of saints.

Church Fellowship

The "Common Confession" reads: "We dare not condone error or have altar and pulpit fellowship and unscriptural co-operation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word." (Par. IX.)

Note, first of all, that the "Common Confession" does not include "prayer fellowship" in the forbidden church fellowship. This is in conformity with Paragraph 8 of "A Statement," of which the chairman of our Committee on Doctrinal Unity is a signer. "We affirm our conviction that any two or more Christians may pray together to the Triune God in the name of Jesus Christ if the

purpose for which they meet and pray is right according to the Word of God."

Note, in the second place, that "altar and pulpit fellowship" dare not be practiced only with such erring individuals, church bodies, or church groups "that refuse to be corrected." Which errorist does not say that he sincerely believes that he is teaching according to God's Word? And which errorist is so base as to declare that he is not willing to be corrected?

Scripture, on the other hand, commands us to mark and avoid those who persist in causing divisions and offenses contrary to Apostolic doctrine, Rom. 16:17. Our *Brief Statement* therefore confesses: "We repudiate *unionism*, that is, church fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17." (Par. 28.)

The "Common Confession" does not confess the Scriptural doctrine of church fellowship.

The Last Things

The "Common Confession" reads: "We hold it to be an error to teach anything as a sign of Christ's second advent not promised or foretold in the Holy Scriptures, such as the expectation of a mass conversion of the Jews, a preliminary resurrection of martyrs, and a visible millennial reign of Christ on the earth before the Day of Judgment." (Par. XII.) The "Common Confession" rejects as "an error to teach anything" such as the things there mentioned, for such things are "not promised or foretold in the Holy Scriptures."

No one will deny that millennialism is being taught and tolerated within the A. L. C. to this day. But such millennialism, as taught, for example, by Dr. Reu in his *Lutheran Dogmatics*, 1928 ed., pp. 305-310; 1941-42 ed., II, pp. 228-247; 1945 ed., pp. 373-383, is treated in the A. L. C. as an open question, that is, a question which need not disrupt church fellowship. This position is also held by the chairman of our Committee on Doctrinal Unity, who declared at the conventions of the California Districts that "church fellowship is not made impossible by the existence of error in the views of an individual or a church body, provided these errors are of a non-fundamental nature and the right attitude to Christ and the Word of God is maintained."

The "Common Confession" does not confess that millennialism is an error because of which it is necessary to sever church fellowship, if persistently advocated.

The "Common Confession of Faith" does not confess the full truth of God's Word. It does not remove a single one of the doc-

trinal differences which have for decades existed between the American Lutheran Church and the Missouri Synod and which do exist to this day.

(Signed) (REV.) THEO. DIERKS, Morrison, Ill.
 (REV.) WALLACE H. McLAUGHLIN, Pittsburgh, Pa.
 (DR.) P. E. KRETZMANN, Cuba, Mo.
 (REV.) H. D. MENSING, Tinley Park, Ill.

Signatures attested by (REV.) H. D. MENSING
 Tinley Park, Ill., April 5, 1950

[604]

Memorial on the "Common Confession"

WHEREAS, The "Common Confession," proposed by the Committee on Doctrinal Unity of The Lutheran Church—Missouri Synod and the Committee on Fellowship of the American Lutheran Church is being submitted to the convention of The Lutheran Church—Missouri Synod in June, 1950, for approval or revision or rejection; and

WHEREAS, The "Common Confession" falls short of meeting the requirements of the first object of The Lutheran Church—Missouri Synod as stated in its Constitution, Art. III, Sec. One; to wit:

"The conservation and promotion of the true unity of faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)."

This object of Synod clearly states that it is not enough merely to confess the true doctrine, but that it is also necessary to defend the true doctrine of God's Word against any and every schism and, accordingly, to voice rejection of any and every error in clear and unmistakable terms; thus failure to do so is in effect toleration of false teaching; and

WHEREAS, The "Common Confession" fails in making mention of specific errors in points of doctrine heretofore in controversy between The Lutheran Church—Missouri Synod and the American Lutheran Church, such as the doctrines of election and conversion, the verbal inspiration of Holy Scripture, the distinction between the invisible Church and visible church groups; and

WHEREAS, Quotation of John 17:20, 11-23 in Art. IX of the "Common Confession" is misapplied to the visible Church, while our Lord applies it to the spiritual unity in the invisible Church; and

WHEREAS, Ambiguous words are used in Art. XII of the "Com-

mon Confession" in identifying the Antichrist with the Roman Papacy, permitting various interpretations; and

WHEREAS, The "Common Confession" avoids special mention of Romans 16:17 and other Bible passages demanding of us not to enter into fellowship with such as teach otherwise than God's Word teaches, to remain separate (2 Cor. 6:14-18); and to withdraw ourselves from "any man that teaches otherwise and consents not to the wholesome words, even the words of our Lord Jesus Christ and to doctrine" (1 Tim. 6:3-5); and

WHEREAS, The "Common Confession" makes no mention of the Brief Statement of the doctrinal position of The Lutheran Church—Missouri Synod, the official confession of The Lutheran Church—Missouri Synod, which confession not only in keeping with the Constitution of the Missouri Synod, Art. III, Sec. I, presents the true saving doctrine of God's Word, but also in definite unmistakable language points out and rejects all errors contrary to the true doctrine; and

WHEREAS, No reference is made in the "Common Confession" to Scriptural lodge practice and doctrinal discipline; therefore be it

Resolved,

1. That The Lutheran Church—Missouri Synod declare the "Common Confession" inadequate as a true confession of the doctrines of Holy Scripture;

2. That this "Common Confession" be referred back to the Committee of Doctrinal Unity for the purpose of including definite antitheses, rejecting specific errors with reference to election and conversion; (such as election in view of faith, contrary to Acts 13:48; Rom. 8:28-30, failure to distinguish between God's eternal decree of election and the universal plan of salvation, etc.); the Scriptural distinction between the invisible Church and visible church groups; and include the demands of God's Word, which teaches us to avoid religious fellowship with such as continue to teach false doctrine;

3. That in the revision of the "Common Confession" the correct teaching of Rom. 16:17, as stated in Synod's Constitution (Art. III, Sec. 1) and as stated in the *Brief Statement*, Par. 28, be maintained as part of the "Common Confession"; and be it further

Resolved,

1. That among the congregations of the Missouri Synod, Synod insist on practice in conformity to Rom. 16:17 and permit no fellowship with adherents of false doctrine, be it even in detail of doctrine, and to deal with such as persist in unionism according to Art. XIII, Sec. 1, of Synod's Constitution;

2. That no fellowship can be maintained with the American Lutheran Church as long as specific errors, taught heretofore, are not repudiated, and as long as the American Lutheran Church retains membership in the National Lutheran Council and tolerates religious fellowship contrary to the demand of God's Word, as stated in Rom. 16:17 and in the Constitution of The Lutheran Church — Missouri Synod in Art. VI, Sec. 2, and as long as Scriptural lodge practice and doctrinal discipline are not put into effect.

E. A. LAABS

PAUL G. KOCH

WALTER M. AVE-LALLEMANT

PAUL L. KRETZMANN

G. H. NAUMANN

A. V. KUSTER

M. F. KRETZMANN

Plymouth, Ind., March 23, 1950

[605]

Decline the "Common Confession" of Faith as Basis for Fellowship

The document beginning with the words "This common confession of faith" and submitted to the synods by the two committees, The Committee on Doctrinal Unity of The Lutheran Church — Missouri Synod and The Committee on Fellowship of the American Lutheran Church, shall be called in this memorial This Common Confession of Faith according to its first five words as quoted above.

The writing of the Formula of Concord had the aim and the purpose to cover and allay matters in controversy throughout some thirty years. Procedure for the document This Common Confession of Faith should have been as at that time, in this way, that every teaching called into question between the two church bodies or the one-time individual synods be stated in simple words, if true, and if in error be noted as false. This is not doctrinalism, or lovelessness, or the spirit of separatism, but the duty and obligation of parties concerned for the truth and with love for all mankind.

Thus it was done openly, frankly, and candidly in the writing of the Formula of Concord according to the following excerpts taken from the Formula of Concord:

Triglotta: Page 837, 22: "This is the brief and simple explanation of the controverted articles, which for a time have been debated and taught controversially among theologians of the Augsburg Confession. Hence every simple Christian, according to the guidance of God's Word, and his simple Catechism, can perceive what is right or wrong, since not only the pure doctrine has been stated, but also the erroneous contrary doctrine has been re-

pudiated and rejected, and thus offensive divisions that have occurred are thoroughly settled (and decided)."

Triglotta: Page 1095, 94—95: "So much concerning the controverted articles which have been discussed for many years already among the theologians of the Augsburg Confession, in which some have erred and severe *controversiae* (controversies), that is, religious disputes, have arisen. From this our explanation, friends and enemies, and therefore every one, may clearly infer that we have no intention of yielding aught of the eternal, immutable truth of God for the sake of temporal peace, tranquillity, and unity (which, moreover, is not in our power to do). Nor would such peace and unity, since it is devised against the truth and for its suppression, have any permanency. Still less are we inclined to adorn and conceal a corruption of the pure doctrine and manifest, condemned errors. But we entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance, that unity according to our utmost power, by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ."

Triglotta: Page 1103, 40: "Since now, in the sight of God and of all Christendom (the entire Church of Christ), we wish to testify to those now living and those who shall come after us that this declaration herewith presented concerning all the controverted articles aforementioned and explained, and no other, is our faith, doctrine, and confession, in which we are also willing, by God's grace, to appear with intrepid hearts before the judgment-seat of Jesus Christ, and give an account of it; and that we will neither privately nor publicly speak or write anything contrary to it, but, by the help of God's grace, intend to abide thereby: therefore, after mature deliberation, we have, in God's fear and with the invocation of His name, attached our signatures with our own hands."

The document This Common Confession of Faith on account and for reason of its brevity is inadequate to cover and allay all the items of the controversies engaging the two church bodies, or the one-time individual synods, during the past 70 years. Its brevity postulates the basis: in love to assume and tacitly take for granted that there is now full agreement in those matters which at one time were of such serious differences as to bring the charge of false teaching and as to demand and sustain separation for many years.

Furthermore, and also as an example, the paragraphs on the

Holy Scriptures are too few and altogether too brief to do justice to this doctrine in view of the conditions now existing in this matter in Germany (Bad Boll), in some Lutheran bodies of America, and in Protestant circles in general. Under these circumstances it is a solemn and a sacred duty of trust, obligation, and service to set down at length in specific statements the various truths concerning Holy Scriptures, as these truths are in debate or under attack at the present time.

The method and procedure which were followed for the writing of the Formula of Concord take time and patience and love for the truth, in order to settle and stabilize matters of controversy, as it did by and through the writing of the comprehensive and lengthy Formula of Concord. The document This Common Confession of Faith through its brevity and wording leaves matters of controversy in doubt and uncertainty, such as concerning "The Inspiration of Holy Scriptures," "The Church," "The Eternal Election," "The Antichrist," "The Observance of Sunday."

The document This Common Confession of Faith is inadequate and cannot be regarded or accepted as a basis for establishing pulpit or altar fellowship between the two church bodies The Lutheran Church—Missouri Synod and The American Lutheran Church. Therefore the document This Common Confession of Faith must be declined, and instead a resolution should be adopted requesting full coverage of all necessary items, so that such a thorough declaration may result in a document which in itself exhibits positive evidence and induces full confidence and engenders wholehearted thanksgiving and rejoicing that true unity of doctrine indeed unites the two church bodies.

As a suggestion for such a document, there should be included paragraphs on Higher Criticism and an understanding should be reached in the matter of Membership in Certain Organizations, Societies, or Lodges.

"May Almighty God and the Father of our Lord Jesus Christ grant the grace of His Holy Ghost that we all may be one in Him and constantly abide in this Christian unity, which is well pleasing to Him. Amen." *Triglotta*: Page 837, 23.

J. R. SHEPPARD, *Pastor*
Emmaus Luth. Church, Tripp, S. Dak.

March 10, 1950

ARTHUR W. MEYER PHIL MUELLER
G. H. STEFFEN H. H. KUEHN

March 21, 1950

[606] Objections to Statement of Doctrinal Unity

The Southwest Minnesota Pastoral Conference submits the following for consideration: We the pastors of the Southwest Minnesota Conference, in session March 6, 1950, at Luverne, Minn., object to the "Unity Statement" prepared by members of the Missouri Synod and American Lutheran Church Committees, on the grounds that the "Statement" does not clearly state the *Antithesis*.

We recommend that the "Statement" of the Unity Committee be considered a document for further study rather than a matter of confession.

We, therefore, offer the following resolution: "Be it resolved, that The Lutheran Church—Missouri Synod consider the "Statement of Unity" drawn up by the committees on Union of both The Lutheran Church—Missouri Synod and The American Lutheran Church as a document for further study rather than a matter of confession." We urge adoption.

SOUTHWEST MINNESOTA PASTORAL CONFERENCE

REV. J. G. STEINMEYER, *Chairman*

REV. G. L. KATH, *Secretary*

[607]

Re The Confessional Basis for Church Union and Fellowship

WHEREAS, The first objective of The Lutheran Church—Missouri Synod is "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" (Constitution, Art. III); and

WHEREAS, The Lutheran Church—Missouri Synod, assembled in convention in Chicago in 1947, reaffirmed its loyalty to the doctrinal position of the *Brief Statement*, thereby asserting that 1. Christians are "to have church fellowship only with orthodox church bodies"; 2. "We repudiate *unionism*, that is, church fellowship with the adherents of false doctrine . . . as causing divisions in the Church, Rom. 16:17"; 3. "The orthodox character of a church is established . . . by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications" (*Brief Statement*, Par. 28 and 29); in accordance with the above,

We, the members of Trinity Lutheran Church, Westville, Ind., and the members of St. Paul's Lutheran Church, Otis, Ind., hereby declare our unswerving and uncompromising loyalty to these truths and all other truths set forth in the following: 1. The

canonical books of the Old and New Testaments; 2. The confessional writings contained in the *Book of Concord*; and 3. The *Brief Statement* adopted in 1932.

We respectfully memorialize The Lutheran Church—Missouri Synod, assembled in convention in Milwaukee, to restrict its church fellowship to those church bodies only which are willing to bind themselves to the entire doctrinal stand of the above Confessions, also with respect to the practical application of those doctrines (e. g., our official position with respect to the lodge).

Resolved, That we petition Synod, in harmony with its official doctrinal position (*Brief Statement*, Par. 29), to exercise evangelical doctrinal discipline, whenever necessary, in the interest of preserving the truth within our own Synod.

Adopted on March 28, 1950, by

TRINITY EV. LUTHERAN CONGREGATION
OF WESTVILLE, IND.

ANDREW CARSON, *Chairman*

ELMER LUBS, *Secretary*

WALTER M. AVE-LALLEMANT, *Pastor*

Adopted on March 30, 1950, by

ST. PAUL'S EV. LUTHERAN CHURCH
OF OTIS, IND.

L. R. SCHMIDT, *Chairman*

JONHENRY MILLER, *Secretary*

WALTER M. AVE-LALLEMANT, *Pastor*

[608]

Where Does Synod Now Stand?

We, the undersigned, members of The Lutheran Church—Missouri Synod, having taken cognizance of the apparent increasing disunity in our Synod and being deeply concerned about the doctrinal position and the unionistic practices of leading members of this church body, herewith submit the following overture and respectfully request a clear and unequivocal reply at this convention, since the answers to our questions involve no need for further study, the truth being clearly presented in Holy Writ, the Lutheran Confessions, the exposition of the Small Catechism as in use in the Missouri Synod, and the *Brief Statement* of this body (as accepted in 1932 and reaffirmed in 1947).

1. Does the venerable Synod approve or does it reject the exposition of Rom. 16:17-18 contained in a St. Louis faculty opinion issued in 1946 and referred to in the *Lutheran Witness*, Vol. LXVII, p. 87, and footnote (cp. Vol. LXVI, p. 59, footnote 10)? This

"opinion" nullifies, in part, § 28 of the *Brief Statement* and contradicts the exposition of the Small Catechism, Question 186, D. See also Overture No. 607, as approved by the 1947 convention. (*Proceedings*, p. 514f.)

2. Does the venerable Synod approve or does it reject the teaching on Prayer Fellowship presented in Doctor Theodore Graebner's pamphlet bearing that name and as practiced in the unionistic meetings which are connected with the co-operation of our men in the welfare agencies of various large cities, in conference with National Lutheran Council representatives, in intersynodical laymen's organizations, etc.? See *Proceedings* of the 1947 convention, pp. 514—517, and earlier articles on the subject by Dr. Theo. Graebner, Dr. Wm. Arndt, and other teachers of the Church.

3. Does the venerable Synod approve or does it reject the unionism that is being practiced by virtue of the participation of St. Louis faculty members in celebrations, institutes, and seminars which are far from bearing a mere academic character, likewise the common devotions and the worship intimacy of the Association of Lutheran Seminarians? Such fellowshiping has taken place at Dubuque, at St. Louis, at Columbus, Ohio, at Maywood, Ill., and elsewhere, and the meetings had public recognition.

4. Does the venerable Synod approve or does it reject the teaching as found in the classrooms of the St. Louis Seminary, in conference discussions, and in the *Lutheran Witness*:

- a. That "there is a visible manifestation of the invisible Church," that "we do not declare invisibility to be an attribute of the Church"? See the *Brief Statement*, § 25; exposition of the Small Catechism, Question 176, A.
- b. That, as openly stated by at least one member of the St. Louis faculty, the declaration of our Lutheran Confessions of the Pope's being the Antichrist according to clear statements of Scripture is not acceptable?
- c. That the St. Louis faculty has openly stated, in a faculty "opinion" dated May 24, 1949, that the obligations of a valid engagement do not have the binding force of holy marriage? See the exposition of the Small Catechism, Question 61, and many statements of former teachers of the Church, particularly of Luther.
- d. That, as recently repeatedly stated by Dr. William Arndt, there are "doctrines" of Holy Writ which are not divisive of church fellowship? See the venerable doctor's essay at the convention of the Western District, 1948, and in the two California Districts, 1949.

5. Does the venerable Synod approve or does it reject the "co-operation in externals" with other church bodies even when it involves common endeavors in the field of Christian education, prayer fellowship, etc.?

We feel that we have the right to request and to expect a straight and unequivocal answer to every one of these questions at once, since these are not matters which require long and painstaking research, but are taught in the textbooks which have been recognized among us for many years.

Respectfully submitted, with our signatures duly recorded.

ST. PETER'S EV. LUTH. CHURCH, GOODHUE, MINN.
ARTHUR DREVLOW, *Pastor*

GOOD SHEPHERD LUTHERAN CHURCH OF BERWYN, ILL.
BY IRVING H. GRIMM, *Chairman*

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P. E. KRETZMANN, Ph. D., Cuba, Mo.

[609] Correct Synodical District Essay

We, the undersigned members of Synod, would hereby call the attention of Synod to the following facts and request remedial action.

The Visible Side of the Church

In its *Declaration* the American Lutheran Church has said: "We declare that (to speak of a visible side of the Church when defining its essence) is not a false doctrine if by this visible side nothing else is meant than the use of the means of grace." (*Proceedings*, 1938, p. 223.)

Lehre und Wehre in 1904 designated this definition of the Church "unbiblical, contrary to the Confessions, and downright absurd," and showed how it can become "very detrimental to the faith." (Vol. 50, p. 443f.)

Our Synod therefore confesses in its *Brief Statement*: "In our day some Lutherans speak of two sides of the Church, taking the means of grace to be its 'visible side.' It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them. But the means of grace are not for that reason a part of the Church; for the Church, in the proper sense of the word, consists only of *believers*, Eph. 2:19-20; Acts 5:14. Lest we abet the notion that the Christian Church in the proper sense of the term is an external institution, we shall continue to call the means of grace the 'marks' of the Church." (Par. 25.) "Not to be included in the number of open questions are the following: the doctrine of the Church and the Ministry . . . these doctrines being clearly defined in Scripture." (Par. 44.)

But in an essay read to the 1949 convention of the Southern California and the California and Nevada Districts of Synod, Dr. W. A. Arndt says regarding this false teaching of the A. L. C.: "It is evident that here we are dealing with a question of terminology."

In short, what Missouri has always regarded as being a difference between truth and error and as a departure from the clear teaching of Scripture is regarded by Dr. Arndt and the A. L. C. merely as a "question of terminology."

Antichrist

In its *Declaration* the American Lutheran Church has said: "We accept the historical judgment of Luther in the Smalcald Articles that the Pope is the very Antichrist, because among all the antichristian manifestations in the history of the world and the Church that lie *behind us in the past* there is none that fits the description given in 2 Thessalonians 2 better than the Papacy. . . .

The answer to the question whether in the *future that is still before us*, prior to the return of Christ, a special unfolding and personal concentration of the antichristian power already present now and thus a still more comprehensive fulfillment of 2 Thessalonians 2 may occur, we leave to the Lord and Ruler of the Church and world history." (*Proceedings*, 1938, p. 225.)

That the Pope is the Antichrist is not accepted by the A. L. C. as a *doctrine* of Scripture, but merely as an "historical judgment." The A. L. C. is willing to accept the opinion of Luther in this matter, because at present there is none that fits 2 Thessalonians 2 better than the Papacy. However, by adding the second statement quoted above, the A. L. C. makes the identity of the Antichrist an open question—Luther may be right, or he may be wrong. The A. L. C. thereby also makes room in its midst for the false teaching that prior to Christ's return (the *Declaration* does not specify which return of Christ—His return to Judgment or His supposed return before the millennium) THE ANTICHRIST will appear and will be vanquished at the first return of Christ. Christ will terminate Antichrist's rule, cause the "first resurrection," and then begin His millennial reign with the saints. (Reu, *Dogmatics*, 1945 ed., p. 375ff.)

Lehre und Wehre in 1904 said: "We confidently assert that it is the teaching of Scripture . . . that the Pope is the Antichrist. Here, too, it is a matter of accepting in faith or rejecting a clearly expressed doctrine of Scripture. . . . We do indeed reproach the theologians who still expect a future Antichrist that they do not understand these words of prophecy and refuse faith and obedience to the same." (Vol. 50, p. 492.)

Our Synod therefore confesses in its *Brief Statement* that it is a "doctrine clearly defined in Scripture" that "the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2:3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion. All the features of the Antichrist as drawn in these prophecies . . . are the outstanding characteristics of the Papacy." (Par. 44, 43. Our emphasis.)

But in the essay under consideration, Dr. Arndt, misunderstanding the A. L. C. position entirely, contends that those who hold that "the antichristian power now in the world will in the future reach a height which it has not yet attained" do not deny "anything that the Scriptures teach."

In short, what Missouri has always regarded as a rejection of a clearly expressed doctrine of Scripture is designated by Dr. Arndt and the A. L. C. as not being a denial of "anything that the Scriptures teach."

Conversion of the Jews

In its *Declaration* the American Lutheran Church has said: "With reference to the question concerning the conversion of Israel, which some find indicated, especially in Rom. 11:25-26, we declare with Dr. Walther that to assume such a conversion 'must not be regarded as a cause for division' (Milwaukee-Colloquium, p. 156)." (*Proceedings*, 1938, p. 225.)

Dr. Walther did not say that. He did, however, say: "If it had been *only* in the doctrine of the conversion of the Jews that he [Schieferdecker] had been unable to agree with us, we would not have regarded that as a ground for severing relation with him." (Our emphasis.) But when the idea of the conversion of Israel before the end of the world is coupled with chiliasm (the A. L. C. in its *Declaration* puts "the question concerning the Antichrist, the future conversion of Israel, the resurrection of the martyrs, and the millennial reign of Christ" in the same category; cf. *Proceedings*, 1938, p. 224), then it must be rejected as false teaching.

Our Synod therefore confesses in its *Brief Statement*: "We reject every type of millennialism, or chiliasm, the opinions that . . . before the end of the world a universal conversion of the Jewish nation (of Israel according to the flesh) will take place. . . . Scripture clearly teaches, and we teach accordingly . . . that there will be no general conversion, a conversion *en masse*, of the Jewish nation, Rom. 11:7; 2 Cor. 3:14; Rom. 11:25ff.; 1 Thess. 2:16." (Par. 42.)

But in the essay under consideration, Dr. Arndt contends that the teaching of "a general conversion of the Jews" is "a question of interpretation which is not without its difficulties," and "has no bearing on our faith."

In short, what Missouri rejects as false teaching is not regarded as such by Dr. Arndt, but is by him and the A. L. C. designated as a "question of interpretation."

Resurrection of the Martyrs

In its *Declaration* the American Lutheran Church has said: "With reference to the assumption of a physical resurrection of the martyrs, which some find indicated in Rev. 20:4, we declare that we are not ready to deny church fellowship to any one who holds this view, merely on that account." (*Proceedings*, 1938, p. 225.)

Over against this, our Synod has taught: "The teaching that a special physical resurrection precedes the so-called millennial kingdom has ever been regarded in our Church as a mark of gross and damnable chiliasm." (*Lehre und Wehre*, 18, p. 75.) "Let the chiliast be serious with the word 'souls,' and then the whole proof

of chiliasm from this passage collapses." (*Synodalbericht*, Western District, 1888, p. 19.) "Whoever insists that the believers will rise a thousand years before Judgment Day calls Christ a liar." (*Synodalbericht*, Central District, 1895, p. 90.)

Our Synod therefore confesses in its *Brief Statement*: "We reject every type of millennialism, or chiliasm, the opinions that . . . before the general resurrection on Judgment Day a number of departed Christians or martyrs are to be raised again to reign in glory in this world. . . . Scripture clearly teaches, and we teach accordingly . . . that there will be but *one resurrection of the dead*, John 5:28; 6:39-40." (Par. 42. Our emphasis.)

But in the essay under consideration, Dr. Arndt, contrary to the express words of Scripture that "the souls of them that were beheaded . . . lived and reigned with Christ," Rev. 20:4, contends: "There are some who say that these words must be taken in their native sense, as signifying an actual resurrection of the body. Now, if this is explained as signifying that their bodies will be taken into heaven and that they will be enjoying the happiness of the mansions above even before the Judgment, we need not protest."

In short, what Missouri rejects as a mark of gross and damnable chiliasm, as being a perversion of the text, and as contradicting other clear passages of Scripture — against that Dr. Arndt and the A. L. C. would not protest.

Beginning of the Thousand Years

In its *Declaration* the American Lutheran Church has said: "With reference to the thousand years of Revelation 20 we declare with Dr. Walther (Milwaukee-Colloquium, p. 157) that 'it is not possible to say with absolute certainty either that the thousand years have already been fulfilled or that they still lie in the future.'" (*Proceedings*, 1938, p. 225.)

It is true, no one can definitely say when the thousand years of Revelation 20 began and when they will end, "however, as soon as someone today places these thousand years still in the future and in consequence teaches: 'Judgment Day does not come for a long time; first must occur a resurrection of the dead,' etc., etc. — as soon as this is taught, then the foundation of faith is subverted." (*Synodalbericht*, Syn. Conf., 1877, p. 31.) Such a one contradicts the clear teaching of Scripture that the time of Christ's coming to Judgment is, and will remain, unknown.

Our Synod therefore confesses in its *Brief Statement*: "Scripture clearly teaches, and we teach accordingly . . . that the time of the Last Day is, and will remain, unknown, Matt. 24:42; 25:13; Mark 13:32, 37; Acts 1:7, which would not be the case if the Last Day were to come a thousand years after the beginning of a millennium." (Par. 42.)

But in the essay under consideration, Dr. Arndt contends: "There are some who think the thousand years are still to be expected. In our Church a different view has generally been held, but no one has presumed to speak with finality. It is evident here that we are dealing with a problem, a real open question where opinions may differ without prejudice to anybody's orthodoxy."

In short, what Missouri regards as unscriptural and contrary to the analogy of faith is not regarded as such by Dr. Arndt, but is designated by him and the A. L. C. as "a problem, a real open question where opinions may differ without prejudice to anybody's orthodoxy."

We therefore request Synod to correct Dr. Arndt's essay on "Present Hindrances to Lutheran Union" with respect to its presentation on the five non-fundamentals (pp. 19—20) so as to bring it into conformity with the Scriptural teaching and confession of our Synod.

A False Definition of Non-Fundamental Doctrines

In the essay under consideration, Dr. Arndt improperly defines non-fundamental doctrines as having "no connection with the foundation of our faith." This is truly an amazing aberration. Every teaching of Scripture is somehow connected with the organic foundation (Scripture itself), the dogmatic foundation (the various articles of saving Christian doctrine), and the real foundation (Christ). Cf. Eph. 2:20; 1 Pet. 1:10-12; also 1 Tim. 5:8.

We therefore request Synod to strike the assertion: "They are called non-fundamental because they have no connection with the foundation of our faith." In their stead we ask that the following be inserted: "They are called non-fundamental because they do not constitute the foundation or object of faith, in so far as faith apprehends the forgiveness of sins and makes us children of God." (Cf. Pieper, *Dogmatik*, I, p. 102.)

Non-Fundamental Doctrines and Church Fellowship

The distinction between fundamental and non-fundamental doctrines comes into consideration when asking the question: How much of the divine truth must a person know in order to be saved? Or, who is a member of the one holy Christian Church and therefore a Christian? However, this distinction dare never be considered when determining the answer to the question: With whom may we establish or continue to practice church fellowship? Here we must demand submission to the *entire* Word of God. Only then first can we acknowledge such a one as a brother in the faith. (Cf. *Synodalbericht*, Syn. Conf., 1888, pp. 10—11; Central District, 1867, p. 10.)

Speaking of the requirements of confessional fellowship, our Church asserts in the Formula of Concord that it entertains heartfelt pleasure and love for, and is on its part sincerely inclined and anxious to advance, unity, but it must be a unity "by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, *no room is given to the least error.*" (Triglotta, p. 1095.)

Our Synod therefore confesses in its *Brief Statement*: "We repudiate *unionism*, that is, church fellowship with the *adherents of false doctrine.*" (Par. 28; Our emphasis to show that the *Brief Statement* does not in any way qualify "adherents of false doctrine.")

But in the essay under consideration, Dr. Arndt, after referring to the distinction between fundamental and non-fundamental doctrines, contends: "Church fellowship is not made impossible by the existence of error in the view of an individual or of a church body, provided these errors are of a non-fundamental nature and the right attitude toward Christ and the Word of God is maintained."

That is the position of the former Iowa Synod. Distinguishing between "doctrines of faith" and "doctrines not necessary for salvation," it said: "There are doctrines, *even doctrines of the Bible*, concerning which members of our Church may hold different views and convictions without thereby being compelled to refuse each other church fellowship; and that these are the very doctrines for the sake of which the Missourians adjudge us to be heretical. In such matters unity should indeed be sought; but it is not absolutely required, as in the doctrines of faith." (Quoted in *Ebenezer*, p. 169. Emphasis by Dr. J. H. C. Fritz.)

That is the position of the American Lutheran Church, which declared: "It is neither necessary nor possible to agree in all non-fundamental doctrines." (C. T. M., 1939, p. 59.) "Whoever thinks that he must, on account of non-agreement in non-fundamentals, sever or reject church fellowship with brethren who bow as sincerely as he does to the Word of God and who desire above all else to accord supreme authority to the Scriptures, should be made to understand that he separates himself from his brethren on account of something which has nothing to do with our salvation and stands far out in the periphery of Christian doctrine." (In the *Interest of Lutheran Unity*, p. 38.)

That is also the position of *A Statement*, of which Dr. Arndt is a signer. "Church fellowship is possible without complete agreement in details of doctrine and practice which have never been considered divisive in the Lutheran Church." (Par. 11.)

In short, what Missouri, in harmony with the Formula of

Concord, has always rejected as a determining factor in the question of church fellowship is regarded by Dr. Arndt and the A. L. C. as a deciding factor in that question.

We therefore request Synod to correct Dr. Arndt's essay so as to rule out the distinction between fundamental and non-fundamental doctrines as a factor in the question of church fellowship and to bring it into harmony with the position of Synod, that "the term 'non-fundamental doctrines' . . . should not be made to convey the idea that anything clearly revealed in Scripture, although not absolutely necessary for salvation, may be denied." (Proceedings, 1941, p. 302; cf. also Memorial 604, p. 292.)

Those Weak in Faith

In the essay under consideration, Dr. Arndt also improperly and inadequately defines "those weak in faith" and the attitude to be taken toward them in the words: "Dr. Walther was right when he repeatedly stated that absolute unity cannot be achieved here on earth, human weakness being what it is. The question at once presents itself whether we do not have to insist on loyalty to everything that God has taught. We do indeed; but it does not follow that we cannot have church fellowship with people who in this or that point of doctrine are in error. Church fellowship is not made impossible by the existence of error in the views of an individual or of a church body, provided these errors are of a non-fundamental nature and the right attitude toward Christ and the Word of God is maintained. . . . We must deal gently with those weak in the faith and not reject them on account of the misconception under which they labor."

We therefore request Synod to correct and amplify the paragraph which seeks to define "those weak in faith" so that the following Scriptural truths are included:

a. That an individual or church body can only then be considered "weak" if the error which has arisen is "due to a deficiency of knowledge or of precipitancy" (*Lehre und Wehre*, 14, p. 105), and if the individual or church body *proves* that the proper attitude towards God's Word is being held by acknowledging and removing the error called to their attention by such as possess a correct knowledge of Scriptural truth. A church cannot be dealt with as "weak" when it has made these errors a part of its confession, clinging to them in spite of admonition through several generations, or if it insists that any points of doctrine deviating from God's Word be treated as a matter of indifference. (Cf. 1 Thess. 5:14; 1 Cor. 9:22; James 5:19-20; also *Lehre und Wehre*, 14, p. 107; *Brief Statement*, Par. 29.)

b. That our treatment of the "weak" is never to be limited to

those who err in non-fundamental doctrines, but applies also to fundamental doctrines. (Acts 15:1; cf. *Lehre und Wehre*, 14, pp. 105 and 106.)

Finally, in order that the first objective of our Synod, namely, the "conservation and promotion of the unity of the true faith," may be attained,

We therefore request Synod to require of Dr. Arndt that he agree to these corrections of his essay.

We herewith advise Synod that in a contrary case Synod must be viewed as a body which has forfeited its orthodox character according to its own official confession. (*Brief Statement*, Par. 29; Cf. *Lehre und Wehre*, 36, p. 262: "We Missourians consider a church body, as a body, orthodox only when the true doctrine resounds from all its pulpits and lecture chairs and in all writings which appear in public within such church body; when every erroneous teaching is *stopped* in the manner prescribed by God as soon as it makes its appearance. We Missourians must and want to be judged according to the doctrine which is taught by our individual pastors, be it in San Francisco or in New York, St. Paul or New Orleans, or in our publications, immaterial whether they appear officially or unofficially. If it were shown us that even but one pastor were preaching false doctrine, or that even one periodical were in the service of false doctrine, and we would not put a stop to this false doctrine, we would thereby have ceased to be an orthodox synod and would have become a unionistic fellowship.")

Signed by Theo. Dierks in behalf of himself and the following:

REV. A. A. BRAUER	DR. P. E. KRETZMANN
REV. PAUL H. BURGDORF	REV. W. H. McLAUGHLIN
REV. A. T. KRETZMANN	THEO. DIERKS

Morrison, Ill., April 1, 1950

[610]

Regarding the President's Theses on the Church

WHEREAS, The President of Synod has submitted a number of sets of theses pursuant to the Agreement made with the signers of "A Statement" and a resolution of the Chicago Convention that he "continue to submit to pastors and congregations material for the Scriptural study of the questions at issue" raised by "A Statement" and memorials referring to "A Statement"; and

WHEREAS, The President of Synod asked that members of Synod point out anything in the theses that is unsatisfactory; and

WHEREAS, The theses on the Church in the last paragraphs on

page ten do not clearly state the distinction between the *Una Sancta* and the Visible Church and lend themselves to misunderstanding and abuse; and

WHEREAS, Such erroneous statements have been pointed out to the President in at least two conferences where he was present, in correspondence with him, and in public print; and

WHEREAS, It is in the interest of the preservation of the truth and in conformity with Scripture that all doctrine in the Church be stated in a clear manner to avoid misunderstanding and to ward off false teaching; therefore

We, the undersigned, respectfully petition Synod, assembled in convention at Milwaukee, to order a correction of all unsatisfactory and unclear doctrinal statements contained in the President's theses on the Church.

E. A. LAABS	WALTER M. AVE-LALLEMANT
A. V. KUSTER	PAUL G. KOCH
M. F. KRETZMANN	PAUL L. KRETZMANN
G. H. NAUMANN	

Plymouth, Ind. March 23, 1950

[611]

Memorial Concerning Synodical Discipline

WHEREAS, The faith of our fathers, as it is set forth in the Book of Concord and the *Brief Statement* of the doctrinal position of The Lutheran Church—Missouri Synod, is in full agreement with Scripture (1 Pet. 4:11; 2 Cor. 4:13); and

WHEREAS, It is the privilege and duty of every member of Synod to confess and defend this faith (Jude 3; Phil. 1:27) in order to achieve and maintain true Scriptural unity in doctrine (Acts 2:42; Rom. 15:5-6); and

WHEREAS, "Avoid them" in Rom. 16:17 clearly and directly forbids church fellowship with all heterodox teachers and their adherents (Formula of Concord, Thor. Decl. X, 22; synodical Constitution, Art. III; *Brief Statement*, Par. 28; synodical Catechism, Qu. 186, D and 326, D); and

WHEREAS, The passages of God's Word which prohibit church fellowship with the heterodox compel us to "tell everyone who champions a different doctrine: 'We can no longer walk together. Hence we can no longer pray together'" (*Proceedings of Missouri Synod*, 1881, p. 31), since "persistent adherence to false teaching or to a sinful life form a barrier against joint prayer" (*Proceedings of Oklahoma District*, 1937; Rom. 16:17; 2 Thess. 3:6); and

WHEREAS, All church fellowship by participation in joint re-

ligious work or worship with those who advocate and support false doctrine is UNIONISM, 1 Cor. 1:10; Rom. 16:17, even though there be no denial of the truth or approval of error in express words; and

WHEREAS, Every error, also in details of doctrine, persistently advocated, is divisive of church fellowship (Matt. 28:20; 2 John 10; 1 Cor. 1:10; Matt. 5:17-19); and

WHEREAS, Our Lord Jesus Christ has given us the great commission to "make disciples of all nations," Matt. 28:19, and at the same time gives no one the right to disregard any teaching of His Word or to deviate from it, Matt. 28:20, and no "crisis" (the mounting tide of atheism, Communism, Romanism, secularism, world-wide distress, etc.) excuses anyone from this directive; and

WHEREAS, In order to retain God's Word in all purity, we must promptly correct any erroneous teaching in our fellowship (Jer. 23:31-32; 2 Tim. 1:12; 4:1-5); and

WHEREAS, When we hold fast these Scriptural principles, insist upon their application, and in true love for God and man earnestly contend for the faith once delivered to the saints, the blessing of our Lord and Savior rests upon us and our work, as He has promised John 8: 31-32; Matt. 28:19-20; therefore be it

Resolved, That the President of The Lutheran Church — Missouri Synod and the Presidents of the several Districts of the Missouri Synod, as obligated under Articles XI and XII (especially 7 and 8), promptly and without respect of persons admonish any member of Synod who teaches error and if necessary (according to our Constitution) suspend such person from membership; and be it furthermore

Resolved, That if the afore-mentioned responsible officials of Synod do not act according to the Constitution of Synod, they deal honestly with Synod and tender their resignation.

PAUL G. KOCH

[612]

Remove Leaven of False Doctrine and Practice

We are deeply worried and seriously troubled in our consciences because of the lamentable doctrinal disunity which has been permitted to continue in our beloved Synod, especially since the publication of "A Statement" almost five years ago. We tremble when we think of what it will mean to us and especially to our children and children's children, if Synod will not AT THIS CONVENTION purge itself of this leaven of false doctrine by rejecting in no uncertain terms the doctrinal aberrations that are expressed in "A Statement," and if it will not likewise AT THIS CONVENTION institute immediate and effective measures to put a stop to

antiscritptural statementarian practice that is found and that is increasing at an alarming rate in many sections of our beloved Church. We refuse to believe that the Missouri Synod is willing to yield the field to Satan and to forfeit the precious treasure of purity of doctrine, which we have by the grace of God enjoyed for 100 years and through which the Lord has blessed us so abundantly.

In order that thousands of troubled souls in our Synod might be put at ease, we

1. *Respectfully request the Hon. Synod to give us clear and unequivocal answers to the following questions:*

- A. Do you accept or do you reject "A Statement" with its doctrinal aberrations?
- B. Do you accept or do you reject the St. Louis Faculty opinion on Rom. 16:17-18, which reads: "We shall never be able to say with absolute certainty whether Paul is here issuing a general warning or is speaking of a special group, and if the latter is the case, what particular group he has in mind." ("Church Fellowship," Opinions by the Faculty of Concordia Seminary, St. Louis, Mo., Manuscript for Course in Dogmatics, Concordia Publishing House, 1946, page 19), an opinion which casts serious doubts upon the clarity of the Scriptures and especially upon a passage which our Synod has recognized and used as a *sedes doctrinae* for 100 years?
- C. Do you accept or do you reject the position taken in Dr. Theo. Graebner's *Prayer Fellowship*, page 4: "Rom. 16:17 deals with enemies of the truth who come with the sinister purpose of deceiving innocent hearers," a position which for all practical purposes removes Rom. 16:17 from the Scriptures, which are "profitable for doctrine, for reproof, etc."?
- D. Do you accept or do you reject the unscriptural position, taken in an essay delivered before two synodical Districts, where Dr. W. Arndt, in speaking of *establishing* fellowship says: "Church fellowship is not made impossible by the existence of error in the views of an individual or a church body, provided these errors are of a non-fundamental nature and the right attitude toward Christ and the Word of God is maintained"? — Southern California and California and Nevada Districts, 1949.
- E. Do you accept or do you reject the unscriptural opinion of the St. Louis Faculty "that betrothal or engagement must not be regarded as tantamount to marriage"? — May 24, 1949.
- F. Do you approve of or do you condemn the unionism which

with the sanction of the Faculty is practiced by some of the students of our St. Louis Seminary in the Association of Lutheran Seminarians? *Lutheran Witness*, November 18, 1947.

G. Do you approve of or do you condemn the unionism practiced by some of our Youth leaders at All-Lutheran Youth Conferences, as well as their efforts to arrange an All-Lutheran Youth Congress, an All-Lutheran Youth Magazine, All-Lutheran Study Topics, etc.? — *Lutheran Standard*, July 2, 1949 — *Lutheran Witness*, February 11, 1947, November 16, 1948 — *American Lutheran*, October, 1948.

H. Do you approve of or do you condemn the unionism that is practiced brazenly in many sections of our Synod by both pastors and laymen in actual worship services and in opening and closing devotions at All-Lutheran meetings, All-Lutheran councils, All-Lutheran welfare organizations, etc.? Examples are so numerous and so well known that an enumeration is not necessary.

I. Do you approve of or do you condemn the publishing in the *Lutheran Witness* without a word of condemnation or warning of such incidents? March 11, 1947 — March 25, 1947 — March 9, 1948 — Dec. 14, 1948.

J. Do you approve of or do you condemn the use of our official publication, the *Lutheran Witness*, to make propaganda for the unscriptural principles of fellowship urged in "A Statement"? December 16, 1947 — March 23, 1948 — December 14, 1948 — May 18, 1948 — May 3, 1949.

2. Plead in deep earnestness that the Hon. Synod institute effective measures AT THIS CONVENTION to remove without delay this dangerous leaven of false doctrine and practice from our body.

ST. PAUL'S EV. LUTHERAN CHURCH
WALTER SCHMECKPEPER, Chairman
RALPH BRAUER, Secretary
ARTHUR A. BRAUER, Pastor

[613]

Reject "A Statement"

In 1947 Trinity Congregation laid before Synod a memorial on doctrine which rose out of the issuance of "A Statement" and its companion documents (the accompanying letter and *Speaking the Truth in Love*). The memorial was not printed in the *Book of Overtures*, and the 1947 convention was not acquainted with its text. The overture was listed as "similar" to Memorial 616 (*Proceedings*,

1947, p. 522). We hold that our congregation's communication to Synod may not be characterized simply as "similar" to Memorial 616, since it contained a specific declaration of a member congregation of Synod on doctrine and practice challenged within our fellowship and embodied specific requests for action which are not contained in Memorial 616. Therefore the congregation reiterates its memorial, with the request that it be printed in the *Book of Overtures* for the 1950 convention.

Also, we note the following facts: 1) The "Agreement" reached by the Presidency and signers of "A Statement" in January, 1947, provided that "A Statement" be "withdrawn as a basis of discussion." Nevertheless, *Speaking the Truth in Love*, a booklet containing "A Statement" and essays defending it, was sold on the campus of our St. Louis Seminary as late as December, 1948. We face the possibility that copies are still being sold. 2) In the 1949-50 course sheets provided for our students at the St. Louis Seminary *Speaking the Truth in Love* is listed for collateral reading (Orientation II, 4). Since Synod has not clearly and unequivocally declared its position over against the documents involved, we face the possibility that our theological students may gain the impression that the principles and judgments contained therein are acceptable to Synod and are a correct presentation of its doctrine and practice. 3) Signers of "A Statement" have publicly declared, after the issuance of the "Agreement," that they fully support "A Statement." 4) In the three years and two months since the "Agreement" was announced the two sets of "Theses," sponsored and prepared by the Presidency, have not covered the issues raised by "A Statement," and it is manifest that the issues involved have not been resolved by the "Theses" provided.

In view of these considerations, for the sake of those hereinafter mentioned, and in order that Synod's confessional fellowship and unity may be maintained, we resubmit the following overture, originally adopted March 25, 1947, and request that the 1950 convention take definite action upon its petitions:

Because the Word of God commands us to scrutinize and judge all doctrine and requires that the practice of church fellowship be regulated by full agreement in doctrine and confession, the members of Trinity Congregation, Oak Park, Ill., have examined "A Statement" and its accompanying documents. We have taken note of the announcement of the President of Synod that "A Statement" and its accompanying letter are withdrawn by representatives of the signers only "as a basis of discussion" and that this "shall not be interpreted as a retraction." We have also noted the assurance given that the signers hold Synod's Scriptural position on unionism and the divisiveness of any error persistently held, and, on the other hand, we have taken cognizance of the statement that "issues" remain and that "the issues involved" shall not now "be glossed over or ignored."

We hold that it is the inalienable right and duty of Synod and its members to express a judgment on the documents in question, since they still exist unwithdrawn as public statements of members of Synod and since, irrespective of the intent of supporters of the document, they in plain language present teachings in conflict with clear Scripture, advocate positions contrary to the Scriptural position of Synod and its Confessions, raise unsub-

(E.g., "Statement," Propositions 5, 8, 11. Compare: Ps. 119:105; John 8:31-32; Rom. 16:17-18; Titus 3:10; Matt. 7:15; Prov. 28:9; Jer. 23:28-31; Formula of Concord (*Trigl.*, 1095): "no room is given to the least error"; Syn. Constitution, Art. III, 1: "a united defense against schism and sectarianism (Rom. 16:17)"; *Brief Statement*, Sec. 28-29: "Since God ordained that His Word only, without admixture of human doctrine, be taught and believed in the Christian Church, 1 Pet. 4:11; John 8:31-32; 1 Tim. 6:3-4, all Christians are required by God to discriminate between orthodox and heterodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16:17. We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as the real cause of the origin and continuance of divisions in the Church, Rom. 16:17; 2 John 9-10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17ff. 29. The orthodox character of a Church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries and in its publications. On the other hand, a Church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; 1 Tim. 1:3."

Lehre u. Wehre, XXXVI (1890), 262: "We Missourians consider a church body an orthodox body only when the true doctrine is proclaimed from all pulpits and professors' chairs and in all writings which appear publicly within the organization, and on the other hand, every erroneous teaching is *put away*, in the manner indicated by God, as soon as it makes its appearance. . . . Were it established that only one pastor were preaching false doctrine or only one periodical were in the service of false doctrine, and we did not put a stop to this false doctrine, we would have ceased to be an orthodox Synod and would have become a unionistic fellowship."

Lehre u. Wehre, XIV (1868), 68 (Walther): "We . . . maintain that in the orthodox church no error contrary to God's clear Word dare be tolerated; that in the orthodox church it dare not be made a matter of liberty to depart from God's clear Word even in the least point, be it positively or negatively, directly or indirectly; that every such departure from God's clear Word within the orthodox church, even if it consisted only in the denial that Balaam's ass spoke, demands that steps be taken against it, and that when all instructions, admonitions, warnings, threats, and all patience that has been shown have proven themselves fruitless and ineffectual in persuading the respective person or communion to give up their contradiction of God's clear Word, finally nothing but excommunication or schism can result."

Syn. Catechism, Qu. 186: "We use the doctrine of the Church properly—D. When we avoid all false churches and all other organizations that profess a religion that is false. . . . Rom. 16:17"; Qu. 326: "The Lord's Supper must be denied—D. To those of a different faith, since the Lord's Supper is a testimony of the unity of faith. . . . Rom. 16:17."

Concordia Cyclopaedia, "Unionism": "Religious unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. In effect, it denies the doctrine of the clearness of Scripture. It would treat certain doctrines as fundamental or essential and others as non-essential to Christian unity." Syn. *Proceedings*, 1941,

p. 303, 11: "That in the meantime it be understood that no pulpit-, altar-, or prayer-fellowship has been established between us and the American Lutheran Church."

Letter of Pres. J. W. Behnken to the clergy, April 30, 1946, pp. 9-10: "But there are some points [in 'A Statement'] with which we were not then and are not now in agreement. This holds true also of the 'deplorations' and also of the accompanying letter . . . we voiced our disagreement with some of the points in 'A Statement' as well as with the accompanying letter and insisted that these be corrected or withdrawn."

stantiated charges against Synod and its members past and present, without proof presented that all processes of orderly Christian admonition and discipline had been exhausted, and embody misrepresentations of teaching and practice within Synod.

(E.g., "Statement," Deplorations 2, 4, 5, 8, 9; "Accompanying Letter," paragraph 5; *Speaking the Truth in Love*, p. 11: "Fears, suspicions, tyrannized consciences, perversions of Scripture, the binding of souls through human interpretations—how can a Church so afflicted with the manifestations of legalism do her work in a manner befitting her opportunities . . . ?"; p. 16: "The over-all picture is that of a body infested for many years with a legalistic spirit."; p. 17: "There is an entire, yes, a complete and absolute ignoring of the doctrine of the *Una Sancta* (the One Holy Christian Church)"; p. 18: "Every call for repentance from President H. C. Schwan's time to our own has been (largely) ignored"; p. 20: "Finally, one of the most pernicious effects of a legalistic judging of brethren is the premium which it places on theological illiteracy. The thorough student is bound to get himself into trouble. My correspondence shows that this is a Synod-wide condition"; p. 21: "To what extent some theologians will use their learning and ingenuity to arrive at certain desired interpretations is evidenced in a recent tract issued against the 'Statement.'")

Because the "Statement" documents present such principles and charges as here set forth, Trinity Congregation rejects these papers as containing antiscriptural, unproved, and slanderous allegations, and earnestly petitions the Centennial Convention, for the sake of the preservation and defense of the truth of God's Word and of true unity in teaching and spirit within Synod:

1. To adopt the five declarations requested by ten appointees of the President of Synod in an overture submitted under date of February 25, 1947;
2. To declare its rejection of the "Statement" documents for the reasons adduced above;
3. To direct the Presidency of Synod to solicit from the signatories of the "Statement" papers an unequivocal withdrawal of the documents for the reason stated;
4. To take action in the 1947 convention on the petitions here made, in harmony with the declaration of the Preface to the Book of Concord (*Trigl.*, p. 25): "We will also take pains, if either controversies already composed should be renewed, or new controversies concerning religion should arise, to remove and settle them betimes, for the purpose of avoiding offense, without long and dangerous digressions."

TRINITY LUTHERAN CHURCH, OAK PARK, ILL.

E. L. KREFT, Secretary

[614]

Concerning "A Statement"

WHEREAS, "A Statement," a document sent to all pastors of Synod in September, 1945, and subsequently given wider publication, sets forth the following doctrines, namely: 1. That deviation in doctrine or practice from certain teachings of the Bible ("details of doctrine") is not divisive of church fellowship (Point 11 of "A Statement"). 2. That not all acts of joint religious work and worship with persistent teachers of false doctrine or their adherents are to be regarded as religious unionism forbidden by God's Word (Point 9). 3. That any two or more Christians may meet and pray together if they do so for a good purpose (Point 8). 4. That Rom. 16:17-18 is not to be applied to all Christians who differ from us in certain points of doctrine, but that this passage is limited in its application to those who are not Christians (Point 5); and

WHEREAS, The above-mentioned doctrines are *false doctrines*, in disagreement with, and in opposition to, God's clear Word, the Lutheran Confessions, our synodical Catechism, the Constitution of our Synod, and the *Brief Statement* of the doctrinal position of our Synod (see Rom. 16:17-18; The Formula of Concord, Concluding Statement, Concordia Triglotta, p. 1095; Revised Synodical Catechism, Question 186 D; Constitution of Synod, Articles II and III; *The Brief Statement*, Par. 28); and

WHEREAS, The agreement of Synod's President, in 1947, with the signers of "A Statement" specifically declares that this document is not retracted, in the words: "The withdrawal of 'A Statement' as a basis of discussion shall not be interpreted as a retraction"; and

WHEREAS, This agreement was reported to Synod in convention assembled in 1947 but not corrected by the convention, Synod in convention assembled thus permitting the doctrinal errors set forth in the *unretracted* "A Statement" to stand side by side with the truth within our fellowship; and

WHEREAS, As a result of this failure of Synod specifically to reject the errors set forth in "A Statement," these errors have *continued* to be taught officially and practiced within our Synod in numerous instances; and

WHEREAS, The only God-pleasing way to remove doctrinal differences which have arisen in a confessional church body is to require the specific public disavowal and retraction of all errors publicly disseminated in its midst (1 Cor. 5:6-7; cf. Gal. 5:9; 1 Tim. 5:20; Titus 1:11, 13); and

WHEREAS, By the failure to exercise doctrinal discipline a

church body imperils and eventually forfeits its orthodox character (*Brief Statement*, Par. 29) and substitutes for confessional orthodoxy a unionistic principle which permits divergence in doctrine without disruption of church fellowship, thus compelling orthodox congregations, in obedience to God's Word in Rom. 16:17-18, to leave its fellowship; therefore

We, Trinity Evangelical Lutheran Church of Crete, Ill., now respectfully entreat and earnestly implore the honorable Lutheran Church—Missouri Synod, at its convention assembled in Milwaukee, 1950,

1. Not merely to reaffirm its true Scriptural position in a positive way, but also by definite action specifically to reject and disavow the afore-mentioned doctrinal errors.

2. To require, as a condition for continued membership in Synod (Constitution of Synod, Art. IV, 2) that the signers of "A Statement" as well as all other pastors, professors, teachers, and employees of Synod conform to this rejection and disavowal of the errors set forth in "A Statement," ceasing henceforth to teach and practice them.

TRINITY EV. LUTHERAN CHURCH OF CRETE, ILL.

A. T. KRETZMANN, *Pastor*

W. J. BRASE, *Chairman*

R. E. PIEPENBRINK, *Secretary*

The same memorial was submitted by

TRINITY EV. LUTH. CHURCH OF TINLEY PARK, ILL.

H. D. MENSING, *Pastor*

ALBERT KOEHLER, *Chairman*

OTTO G. BECCUE, *Secretary*

IMMANUEL EVANGELICAL LUTHERAN CHURCH

PITTSBURGH, PA.

WALLACE H. McLAUGHLIN, *Pastor*

[615]

Concerning "A Statement"

WHEREAS, We, the undersigned congregation, were grieved that our reasonable request for a declaration of principles, concerning the issues raised by "A Statement" of 1945, was apparently by-passed by The Lutheran Church—Missouri Synod in convention, 1947 (cp. Unprinted Memorials, *Proceedings*, p. 522); and

WHEREAS, None of the issues involved have been clarified or resolved during the past three years; and

WHEREAS, On the contrary, doubt and confusion concerning the doctrine of Christian fellowship and other matters are on the increase in Synod, and the spirit of unconcern seems to be growing apace; and

WHEREAS, God's abiding blessing cannot remain with any synod which refuses or hesitates to act decisively against those who teach or practice anything contrary to His Word, but permits all manner of contradictions to flourish;

Now, therefore, we respectfully entreat Synod assembled —

First, to state its position with special reference to the issues raised by "A Statement" positively, briefly, unequivocally, as, for instance, is done in the document called "A Reaffirmation," to which we subscribe in full, and which reads in part:

"We confess 3) That 'avoid them' in Rom. 16:17 clearly and directly forbids church fellowship with all heterodox teachers and their adherents. (Formula of Concord, Thor. Decl., X, 22; Synodical Constitution, Art. III; *Brief Statement*, Par. 28; Synodical Catechism, Qus. 186-D and 326-D.)

"4) That the passages of God's Word which prohibit church fellowship with the heterodox compel us to 'tell everyone who champions a different doctrine: 'We can no longer walk together. Hence we can no longer pray together'' (*Proceedings of the Missouri Synod*, 1881:31), since 'persistent adherence to false teaching or to a sinful life forms a barrier against joint prayer' (*Proceedings of Oklahoma District*, 1937). Rom. 16:17; 2 Thess. 3:6.

"5) That all church fellowship by participation in joint religious work or worship with those who advocate and support false doctrine is *unionism*, 1 Cor. 1:10; Rom. 16:17, even though there be no denial of the truth or approval of error in express words.

"6) That every error, also in details of doctrine, persistently advocated, is divisive of church fellowship. Matt. 28:20; 2 John 10; 1 Cor. 1:10; Matt. 5:17-19.

"7) That our Lord Jesus Christ has given us the great commission to 'make disciples of all nations,' Matt. 28:19, and at the same time gives no one the right to disregard any teaching of His Word or to deviate from it, Matt. 28:20. No 'crisis' (the mounting tide of atheism, Communism, Romanism, secularism, worldwide distress, etc.) excuses anyone from this directive.

"8) That in order to retain God's Word in all purity we must promptly correct any erroneous teaching in our fellowship. Jer. 23:31-32; 2 Tim. 1:13; 4:1-5."

Secondly, in the manner of the Lutheran Formula of Concord

(*Trigl.* pp. 855 and 857), to reject as false the following expressions related to the issues involved:

A. Any assertion to the effect that "avoid them" in Rom. 16:17 applies only to non-Christians or only to those who are trying to deceive Christians or only to enemies of the Cross.

B. Any assertion to the effect that "avoid them" in Rom. 16:17 cannot be applied to a person or a church group which bears the name "Lutheran."

C. Any assertion that there are details or points of doctrine which are not divisive of church fellowship though they conflict with or add to the teachings of Scripture and are persistently advocated.

D. Any opinion that sinful unionism does not take place unless those who participate in joint religious work or worship with persistent errorists explicitly deny the truth or approve of error by positive word or action.

E. Any assertion which advocates or condones public joint prayer with Christians who persistently advocate false doctrine.

Thirdly, to enjoin the President (or District Presidents, as the case may be) to suspend forthwith any members of Synod who continue to cause divisions and offenses by promulgating the false principles rejected by Synod.

We believe the action we recommend to be Scriptural and evangelical. We believe it to be entirely fair, not only to offenders, but also to that vast majority within Synod who still want the forthright Catechism truths and good Missourian practice to stand unsullied by theological vagaries and disputing interpretations. We must inform our Synod, which we have loved so long and so well, that our membership in it is and will remain a membership under protest so long as it fails to take action as outlined above. Continued inaction will deprive us (and all other congregations) of that distinctive blessing which is our primary reason for belonging to Synod and rendering our loyalty to it. Cp. Constitution, Art. III, Objects, No. 1: "The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)."

ST. JOHN'S LUTHERAN CHURCH, WANATAH, IND.
REV. A. V. KUSTER, *Pastor*
WILLIAM BRESEKE, *Secretary*

FIRST LUTHERAN CHURCH, HANNA, IND.
REV. A. V. KUSTER, *Pastor*
RUSSELL LONG, *Secretary*

[616]

Synod Reject False Teachings in "A Statement"

WHEREAS, There is great confusion in our beloved Synod at the present time because of new doctrines and teachings disseminated through the mails and also in the official and unofficial religious magazines, and since our body is in great danger of losing its orthodox character as a true visible church faithful to the Word of God, and since the welfare of many souls is at stake because of this unfortunate situation; be it therefore

Resolved That our honorable Synod reject the false teachings in "A Statement" disseminated in our midst in the year 1945; that it determine whether a Scriptural engagement is tantamount to marriage or not; and that it answer all other questions of doctrine raised in the last decade. Also that it declare all major and minor teachings which are contrary to the Scriptures, such as unionistic worship, prayer fellowship, joint prayer and common Communion with those who differ in doctrine; that Romans 16:17-18 does not refer to all false and heterodox teachers; that there is a visible side of the Invisible Church; that the Holy Scriptures are not inspired verbally; as well as the denial of the Scriptural proof against the Antichrist; to be false and soul-destroying and request the authors of such false doctrines to retract them.

That the honorable Synod pray God by His Holy Spirit to purge all false doctrines from our midst by His almighty power.

ZION EVANGELICAL LUTHERAN CHURCH
OF KAPPA, HOWARD COUNTY, IND.

HARRY HARTMAN, *Chairman*
ROBERT POHLMAN, *Secretary*
ELMER I. MILLER, *Pastor*

March 22, 1950

[617]

1. Reject and Disavow Doctrinal Errors in "A Statement"

2. President Admonish District Presidents Who have Departed from True Doctrine

3. Require District President to Admonish Pastors, Professors, Teachers, etc.

WHEREAS, The marks by which a unionistic fellowship can be recognized and identified have been clearly laid down in our synodical literature (*Lehre und Wehre*, Vol. 36, p. 261; *Brief Statement*, par. 29; Mueller, *Christian Dogmatics*, p. 557; Pieper, *Christ-*

liche Dogmatik, Vol. 3, pp. 491, 487—488; Lutheran Confessions, *Concordia Triglott*, pp. 21—23, 855, 857; Luther, St. Louis Edition, XVII:1180). Accordingly a church body has become a unionistic fellowship when it does not without delay reprove, combat, and insist upon the retraction of every unscriptural teaching which arises within its midst, as well as when it does not expel from its fellowship persistent teachers of false doctrine who refuse to retract their error, but permits the leaven of false doctrine, unretracted, to continue working in its midst. In such a body the demands for doctrinal discipline made by minority groups bring no results ("Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven." 1 Cor. 5:6-7; cf. Gal. 5:9. "Now I beseech you . . . avoid them," Rom. 16:17. NOTE: A unionistic body does not always as such formally resolve to permit false teachings to remain within its fellowship. The membership as such is often ignorant of what is going on, because responsible officials keep the full facts from the membership as such, e. g., the U. L. C. A., as described by Dr. Theo. Graebner in *The Problem of Lutheran Union*; the General Council, as described in the *Proceedings of the Synodical Conference*, 1875, p. 13 ff.); and

WHEREAS, The Lutheran Church — Missouri Synod now has the distinctive characteristics of a unionistic fellowship, as is shown by the following facts:

1. "A Statement," September, 1945, in conjunction with its explanatory brochure, *Speaking the Truth in Love*, sets forth the following false doctrines:

A. That deviation in doctrine or practice from certain teachings of the Bible ("details of doctrine") is not divisive of church fellowship.

B. That not all acts of joint religious work and worship with persistent teachers of false doctrine or their adherents are to be regarded as religious unionism forbidden by God's Word.

C. That any two or more Christians may meet and pray together if they do so for a good purpose.

D. That Rom. 16:17-18 is not to be applied to all Christians who differ from us in certain points of doctrine, but that this passage is limited in its application to those who are not Christians. (Cf. *Speaking the Truth in Love*.) (The above-mentioned doctrines are contrary to God's Word in Rom. 16:17-18; Matt. 7:15; 1 Tim. 6:1-5; etc. Compare also the Scriptural position of the Missouri Synod set forth in: *The Formula of Concord*, *Concordia Triglotta*, p. 1095; Pieper, *Chr. Dogm.*, pp. 486—492; Mueller, *Chr. Dogm.*, pp. 556—560; *Synodical Catechism*, Qu. 186 D and 326 D; *Brief Statement*, Par. 28—29; *Constitution of Synod*, Articles XI and 1.11.)

2. These doctrinal errors have been allowed to stand unretracted within our fellowship. Note the following facts:

A. Although he has admitted publicly that "A Statement" contains doctrinal aberrations as the words read, the President of Synod nevertheless made an "Agreement" with the signers of "A Statement" which declares: "'A Statement' shall be withdrawn as a basis of discussion" and further: "This withdrawal shall not be interpreted as a retraction."

B. Synod, in convention assembled in 1947, did not correct this "Agreement," reported to it by its President.

C. The mere reaffirmation of Synod's *Brief Statement*, which sets forth the true doctrine in a positive way, did not remove the errors introduced into our Synod by "A Statement." Since this action was not followed by a specific rejection of the errors which conflict with the doctrine of church fellowship set forth in the "Brief Statement," *truth and error now stand side by side within our synodical fellowship*; the truth by a formal resolution of Synod, the error by a lack of God-pleasing action against it.

3. As a result of the fact that "A Statement" has been allowed to stand unretracted within our fellowship, the doctrinal errors set forth therein have continued to be taught officially within our Synod. Note the following facts:

A. The *Lutheran Witness*, official publication of the Missouri Synod, has made propaganda for the false doctrines set forth in "A Statement," in the following instances: February 25, 1947, p. 59, Footnote 10; December 30, 1947, p. 427; December 14, 1948, p. 414.

B. Dr. Theodore Graebner's *Prayer Fellowship*, sold by Concordia Publishing House, with official approval, teaches contrary to what the plain words of Rom. 16:17 say, limiting the application of this passage to "enemies of Christ," p. 4.

C. In an essay read at the Southern California and the California and Nevada Districts of Synod Dr. W. Arndt declared that the false positions held by the American Lutheran Church on the "visible side" of the Church, the Antichrist, the Resurrection of the Martyrs, and the Conversion of the Jews are merely questions of interpretation or terminology in the face of the fact that Synod in its *Brief Statement* rejects these teachings as unscriptural. In the same essay he also continues to advocate the unscriptural position of Point 11 of "A Statement" that "church fellowship is possible without complete agreement in details of doctrine and practice which have never been considered divisive in the Lutheran Church."

4. As a result of the fact that "A Statement" has been allowed to stand unretracted within our fellowship, the doctrinal errors

set forth therein have also continued to be practiced within our fellowship. Note the following facts:

A. In 1946 a Reformation service, participated in by pastors and congregations of various Lutheran Synods (Missouri, A. L. C., U. L. C. A.) was held in New York and was reported in the *Lutheran Witness*, December 3, 1946, p. 411, without disapproving comment.

B. An "All-Lutheran Youth Conference," attended by representatives of the Walther League, together with National Lutheran Council youth leaders, was held at Valparaiso University on August 26-30, 1948. What this means is pointed out by the Rev. O. A. Anderson in the *Lutheran Herald* of October 5, 1948, p. 930 ff.: "... these young people and their leaders proved without a doubt that, at least on the youth level, all Lutherans can worship and work together. . . ." "The unity of the conference was achieved not only through discussion and lectures, but very evidently through recreation and worship."

C. A joint U. L. C. A. and Missouri Easter Sunrise Service was held on April 17, 1949, in Charlotte, N. C., as the first of a projected series. (See *Lutheran Companion*, May 18, 1949.)

D. The students of our St. Louis Seminary are united in the Association of Lutheran Seminarians, drawing together seminarians of all Lutheran bodies for such purposes as "to encourage the spiritual life of Lutheran seminarians"; and this in the face of the objections of students attending the various seminaries of the Synodical Conference.

E. "Lutheran seminars" are still being held periodically at which members of our Synod practice church fellowship with members of other church bodies not united with us in doctrine. These seminars are not being held for the purpose of discussing and removing doctrinal differences.

F. In accordance with the false principle set forth in "A Statement" that certain details of doctrine are not divisive, books containing false doctrine on the Lord's Supper, written by pastors of Synod, continue to be sold by our Concordia Publishing House. (*Thy King Cometh* and *The Presence*.)

G. In accordance with the same false principle, two conflicting doctrines on engagement and marriage are being advocated within Synod, one by the faculty of our Seminary at St. Louis and the other by the faculty of our Seminary at Springfield. The latter is in agreement with the Scriptural teaching in our synodical Catechism; the other is in disagreement therewith.

H. Note also the following: Among the signers of "A Statement" are at least 250 pastors, four professors at our St. Louis Seminary, a newly appointed Vice-President of Synod, the Director

of Public Relations, the president of one of our preparatory schools, the president of Valparaiso University and several of its professors, two editors of the *Lutheran Witness*, and one or more Presidents of synodical Districts. It can be seen that men in these positions wield a potentially very great influence not only upon the members of their congregations within our fellowship, but also upon the future pastors in Synod and the general public in America and abroad. The continued toleration and/or appointment of these men to such positions of influence is another indication that our Synod now has the characteristics of a unionistic fellowship; and

WHEREAS, It is of utmost importance that the distinctive characteristics of a unionistic fellowship which our Synod has at the present time be removed in order that orthodox pastors and congregations may not be forced to renounce the Missouri Synod as a *persistently* unionistic church body and withdraw from its fellowship (Rom. 16:17; *Brief Statement*, par. 28 and 29; Synodical Catechism, Qu. 186 D); therefore we, the undersigned members of Synod, now

Respectfully request and urgently require the honorable Lutheran Church—Missouri Synod, at its convention assembled in Milwaukee, 1950:

1. Not merely to re-state its true Scriptural position in a positive manner, as it did in 1947 by its reaffirmation of the *Brief Statement*, but also by resolution specifically to reject and disavow the afore-mentioned doctrinal errors:

2. That Synod, through its President, in accordance with Synod's Constitution, Article XI, b. 2, continue to admonish the District Presidents, all officers of Synod, and all such as are employed by Synod, who, as shown in this memorial, have departed from the true doctrinal position required in Synod's Constitution, Articles XI and 1.11;

3. That Synod, in accordance with its Constitution, Article XII, 8, require its District Presidents, after due admonition, to suspend from membership until the next regular meeting of Synod the pastors, professors, and teachers in their respective Districts who persistently adhere to the afore-mentioned doctrinal errors, and also publish such proceedings.

(Signed) (REV.) A. T. KRETZMANN, Crete, Ill.

(REV.) WALLACE H. McLAUGHLIN, Pittsburgh, Pa.

(REV.) H. D. MENSING, Tinley Park, Ill.

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[418]

Issues Raised by "A Statement"

WHEREAS, The resolution to adopt the five doctrinal statements found on pages 401 and 402 of the 1947 *Reports and Memorials* was ruled out of order by the chairman, because he held that such resolution conflicted with a previous resolution of the Chicago convention to study the questions at issue (cf. *Proceedings*, 1947, p. 523); and

WHEREAS, This ruling of the chairman, sustained by the convention, can only mean that until a study of these matters has been completed, Synod does not know what God actually teaches on these five points; and

WHEREAS, Such action is a suspension of the Scriptural position consistently held by Synod and a deplorable failure to confess the truth of God; and

WHEREAS, Synod, being a confessional fellowship, at all times owes to its member congregations and its individual members a clear and unmistakable definition of its doctrinal position and confession; and

WHEREAS, The Preface of the Book of Concord specifically warns that "The result of these things, at length, is that the pure doctrine is obscured and lost, and nothing is transmitted to posterity except academical opinions and suspensions of judgment" (*Triglotta*, p. 23); now therefore be it

Resolved, That we petition our sister congregations in convention assembled at Milwaukee to adopt the five doctrinal statements found on pages 401 and 402 of the 1947 *Reports and Memorials*, to wit:

"1. In conformity with its position on church fellowship expressed in *A Brief Statement of the Doctrinal Position of the Evangelical Lutheran Synod of Missouri, Ohio, and Other States*, paragraphs 28 and 29, Synod rejects as antiscritural any assertion that there are details of doctrine which are not divisive of church fellowship though they conflict with or add to the teachings of Scripture and are persistently advocated.

"2. In conformity with its position on unionism, which is defined in Paragraph 28 of the *Brief Statement* as 'church fellowship with the adherents of false doctrine,' Synod rejects as untenable any opinion that unionism does not take place unless those who participate in joint religious work or worship with persistent errorists explicitly deny the truth or approve of error by positive word or action, because such an opinion disregards the Scriptural truth basic to this teaching that every act of church fellowship with

persistent adherents of false doctrine is in itself forbidden by Scripture.

"3. Because the Scriptural principles governing church fellowship govern also public prayer and prayer fellowship, Synod rejects any assertion which condones public joint prayer with Christians who persistently advocate false doctrine.

"4. Synod holds that the errors referred to in points 1, 2, and 3, if persistently advocated, are divisive of church fellowship. Rom. 16:17-18; Titus 3:10; Matt. 7:15.

"5. Since every doctrine or teaching of Holy Scripture is clearly and directly taught in a specific passage or passages, Synod holds that to be 'apt to teach' within Synod one must be able to expound the Scriptural teaching which prohibits church fellowship with all persistent errorists, Christian or non-Christian, on the basis of such passages as directly forbid such fellowship."

(Signed) (REV.) W. F. ROLF, St. James, Minn.

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[619]

Issues Raised by "A Statement" — President to Exercise Doctrinal Discipline

WHEREAS, The "Agreement" entered into by the President of Synod with the signers of "A Statement" has had the effect of keeping those who still uphold the former official doctrinal position of Synod busy *studying* and *correcting* the material submitted by the President, while the signers of "A Statement," unhindered by the officials of Synod, continue to uphold and carry out the unscriptural principles advocated by "A Statement"; and

WHEREAS, The President of Synod has again and again appointed to key positions in Synod those who uphold the unscriptural principles of "A Statement"; now therefore be it

Resolved, That we petition Synod to put an end to this intolerable situation and to state in plain and unequivocal words what it regards as the teaching of Scripture in the issues raised by "A Statement"; and be it furthermore

Resolved, That we petition Synod to declare that it will not tolerate the contrary teaching and practice in its midst; and be it furthermore

Resolved, That we petition Synod to remind all synodical Presidents of their solemn duty diligently to observe that the teaching and practice of all professors, pastors, and officers of Synod

be in harmony with Synod's official doctrinal position, and to exercise evangelical discipline, whenever necessary, without respect of persons and without procrastination.

(Signed) (REV.) W. F. ROLF, St. James, Minn.

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[620]

Issues Raised by "A Statement" — Synod Purge Itself of Halting Between Two Opinions

WHEREAS, Synod confesses, "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications. On the other hand, a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20:30; 1 Tim. 1:3" (*Brief Statement of the Doctrinal Position of the Missouri Synod*, Par. 29); and

WHEREAS, Synod by its failure in 1947 to confess the truth of God on the issues raised by "A Statement" has during these three years permitted truth and error to stand side by side in its midst; and

WHEREAS, By permitting truth and error to stand side by side in its midst, Synod has not only given grievous offense to Christians both within and outside of Synod, but has also caused Synod to be on the verge of forfeiting its orthodox character, according to its own confession in the *Brief Statement*, quoted above; now therefore be it

Resolved, That we earnestly implore Synod to purge itself of all halting between two opinions and boldly to confess the truth of God's Word in this matter and to combat and remove all error from its midst by means of doctrinal discipline.

(Signed) (REV.) W. F. ROLF, St. James, Minn.

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[621] **Issues Raised by "A Statement" — Every
Departure Also in Non-Fundamentals, Divisive**

WHEREAS, The first object of The Lutheran Church — Missouri Synod is "The conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" (Constitution, Art. III); and

WHEREAS, This objective is being frustrated by not settling the issues raised by "A Statement"; and

WHEREAS, The contrary teaching has always been rejected within The Lutheran Church — Missouri Synod in all its official pronouncements and confessional statements as being contrary to Scripture; and

WHEREAS, Contrary teachings are being publicly advocated in spite of Synod's reaffirming its loyalty to the *Brief Statement*; now therefore be it

Resolved, That The Lutheran Church — Missouri Synod reaffirm its adherence to the following truths of Scripture:

1. That Rom. 16:17 clearly and directly forbids joint religious work or worship with all heterodox teachers and their adherents, even though there be no denial of the truth or approval of error in *express words* in such religious work or worship;

2. That every departure from the clear Word of God, also in the so-called non-fundamental doctrines as well as in details, or points, of doctrine, if persistently advocated, is divisive of church fellowship;

3. That persistent adherence to false teaching forms a barrier against joint prayer; and be it furthermore

Resolved, That The Lutheran Church — Missouri Synod hereby repudiates all statements or expressions not in conformity with the above declarations which have appeared in public print within the Missouri Synod.

(Signed)

(Rev.) A. T. KRETZMANN, Crete, Ill.

(Dr.) P. E. KRETZMANN, Cuba, Mo.

(Rev.) ERNEST T. LAMS, Oak Park, Ill.

(Rev.) H. D. MENSING, Tinley Park, Ill.

(Rev.) H. PREKEL, Chicago, Ill.

Signatures attested by (Rev.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[622] **"A Statement"**

WHEREAS, The Synodical convention of 1947, in answer to a question of Pastor McLaughlin "relative to the action on the five doctrinal declarations in Memorial 616," advised Pastor McLaughlin "that he give his congregation the assurance that Synod has again declared its doctrinal position by unanimously reaffirming its loyalty to the Holy Scriptures, the Lutheran Confessions, and the Brief Statement" (*Proceedings*, 1947, p. 524); and

WHEREAS, The resolution to adopt the five doctrinal statements found on pages 401 and 402 of the 1947 REPORTS AND MEMORIALS was ruled out of order by the chairman, because he held that such resolution conflicted with a previous resolution of the Chicago Convention to study the question at issue (cf. *Proceedings*, 1947, p. 523); and

WHEREAS, The material submitted by the President has not restored unity of doctrine and faith in our midst, but has even more confused the question at issue; and

WHEREAS, Synod cannot, and must not, if it would be and remain an orthodox church body, tolerate two opposing teachings in its midst; now therefore be it

Resolved, That we petition Synod not to delay the settling of the issues raised by "A Statement" any longer, but boldly confess the truth of God's Word in this matter and remove all error from its midst by means of doctrinal discipline.

REDEEMER LUTHERAN CHURCH
FREEPORT, ILL.

JOHN N. SANDER, *President*

ROBERT V. LOEWE, *Recording Secretary*

REV. C. J. SCHUTH, *Pastor*

[623] **Re Appointment of Fourth Vice-President**

WHEREAS, In the past year Dr. E. J. Friedrich has been appointed as a Vice-President of Synod; and

WHEREAS, He has signed "A Statement" and has been the chairman of the committee which drafted, issued, and defended the document; and

WHEREAS, "A Statement" contains doctrinal aberrations as the words read, as was declared by the President of Synod, who also wrote to the clergy of Synod (April 30, 1946) with regard to the document that "there are some points with which we were

not then and are not now in agreement. . . . We voiced our disagreement with some of the points of "A Statement" as well as with the accompanying letter and insisted that these be corrected or withdrawn"; and

WHEREAS, The "Agreement" between the Presidency and the signers of "A Statement," in which Dr. Friedrich participated, specifically declares that "the withdrawal of "A Statement" as a basis of discussion shall not be interpreted as a retraction"; and

WHEREAS, The President is charged with "supervision regarding the doctrine and the administration" of Synod's servants (Constitution, XI, B); and

WHEREAS, The Vice-Presidents of Synod may at any time be called upon to discharge the President's functions (Constitution, XI, C); and

WHEREAS, Only he who is firmly and fully grounded in the pure doctrine of God's Word can properly discharge these functions; and

WHEREAS, In spite of the synodical President's stipulation on August 16, 1946, that there should be no further organizational solicitation of adherents while the meetings of the committees dealing with "A Statement" were being held, Dr. Friedrich on September 28, 1946, by letter requested signers of "A Statement" to "accelerate the distribution of *Speaking the Truth in Love*, a booklet which explains, defends, and propagandizes for "A Statement," and added the comment that "it should be an easy matter to secure additional signatures"; and

WHEREAS, As chairman of the "A Statement" committee Dr. Friedrich tendered apology to Dr. E. W. Koehler for a statement in *Speaking the Truth in Love* which questioned the latter's honesty in using Scripture, and yet thereafter, in his letter of September 28, 1946, urged brethren to "accelerate the distribution" of the booklet containing the accusation for which apology had been made; and

WHEREAS, No provision of Synod's Constitution and By-Laws may be construed or so applied as to nullify the clear precepts of God's Word (see, for example, the Second and Eighth Commandments); therefore be it

Resolved, That Trinity Congregation inform Synod that it does not and cannot recognize Dr. Friedrich as qualified to be a Vice-President of Synod, in which it holds membership, as long as the considerations here detailed are not resolved in harmony with Scripture's directions, and that the congregation must, therefore, protest his Vice-Presidency; and be it further

Resolved, That we request that this overture be printed in the BOOK OF MEMORIALS for the 1950 convention.

TRINITY LUTHERAN CHURCH
OAK PARK, ILL.
E. L. KREFT, *Secretary*

[624] **Protesting Against Appointment of Fourth Vice-President**

WHEREAS, A certain District President, as chairman of a committee, in 1945 addressed a letter to all the clergy of the Missouri Synod, in which the following false and unwarranted accusations were raised against certain unnamed brethren within Synod: "In recent years, especially since the Saginaw Convention, a strange and pernicious spirit, utterly at variance with the fundamental concepts of the Gospel and the genius of the Lutheran Church, has lifted its ugly head in more than one area of our beloved Synod. This spirit has its origin in a wrong approach to the Holy Scriptures and in a tragic misconception of the very essence of the Gospel and the nature, functions, and mission of the Church. It is characterized by barren, negative attitudes, unevangelical techniques in dealing with the problems of the individual and the Church, unsympathetic legalistic practices, a self-complacent and separatistic narrowness, and an utter disregard for the fundamental law of Christian love. One need not be a prophet to forecast what the results will be if this unevangelical and intolerant spirit is left unrestrained and to its own devices. Spiritual life will be blighted. The organism of the Church will be paralyzed. Ecclesiastical persecution will occur with increasing frequency. The onward march of the Gospel will be obstructed, and one open door after another will be closed to us"; and

WHEREAS, The said District President was an original signer of "A Statement"; and

WHEREAS, The President of Synod in a public meeting held in Chicago on July 1, 1947, declared "that there are doctrinal aberrations in 'A Statement' as the words read"; and

WHEREAS, The President of Synod in a letter dated January 18, 1947, informed the members of Synod that an Agreement had been made between the Praesidium and the signers of "A Statement," to wit: that "'A Statement' and 'The Accompanying Letter' be withdrawn as a basis of discussion. . . . The withdrawal of 'A Statement' as a basis of discussion shall not be interpreted as a retraction"; and

WHEREAS, THE SAID DISTRICT PRESIDENT HAS NOT TO THIS DAY RETRACTED EITHER HIS FORMER UNSCRIP-TURAL VIEWS OR HIS PUBLIC DEFAMATION OF HIS BRETHREN IN SYNOD; and

WHEREAS, The President of Synod offered the said District President the appointment as Fourth Vice-President of Synod (cf. *Lutheran Witness*, 1949, p. 346); and

WHEREAS, The President seeks to justify such offer on the basis of Section 2.37 of the *Handbook*; and

WHEREAS, "Where the defense of the honor of God and His Word and the truth of the Confession of the Church, based there-upon, is at stake, there the witness of the truth should both orally and in writing tread boldly under foot every article of the Constitution of a synod which stands in the way of his testimony and should make no confession of sin" (*Lehre und Wehre*, Vol. 24, p. 291); and

WHEREAS, The President, acting according to the Constitution (Art. XI, B. 2: "It is the President's duty to see to it that all the aforementioned act in accordance with Synod's Constitution, to admonish all who in any way depart from it."), did admonish said District President (cf. Letter to Clergy, April 30, 1946, pp. 9, 10); and

WHEREAS, The President did not follow through the procedure laid down in the Constitution (Art. XI, B. 2: "and, if such admonition is not heeded, to report such cases to Synod.") and did not report this case to the 1947 convention of Synod; and

WHEREAS, "Synod at all times has the right to call its officers to account and, if circumstances require it, to remove them from office in accordance with Christian procedure" (Constitution, Art. XI, A. 2); now therefore be it

Resolved, That we, the undersigned, call this matter to the attention of Synod in convention assembled; and be it furthermore

Resolved, That we hereby protest the appointment of said District President to the Vice-Presidency of Synod as being contrary to the first object of Synod: "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)." (Constitution, Art. III.)

TRINITY EV. LUTHERAN CHURCH, CRETE, ILL.

A. T. KRETZMANN, *Pastor*

W. J. BRASE, *Chairman*

R. E. PIEPENBRINK, *Secretary*

The same memorial was submitted by

(Signed) (Dr.) P. E. KRETZMANN, Cuba, Mo.

(Rev.) E. T. LAMS, Oak Park, Ill.

(Rev.) H. D. MENSING, Tinley Park, Ill.

(Rev.) W. F. ROLF, St. James, Minn.

Signatures attested by (Rev.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[625]

Repudiate the St. Louis Faculty Opinion (Rom. 16:17)

WHEREAS, The first object of Synod is "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)"; and

WHEREAS, the *Brief Statement*, reaffirmed at the Chicago Convention as a correct expression of Synod's doctrinal position, expressly declares: "All Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt. 7:15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16:17. We repudiate *unionism*, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17" (Par. 28); and

WHEREAS, The faculty of Concordia Seminary, St. Louis, Mo., in an Opinion dated May-June, 1946, and reiterated in May, 1948, has stated: "We shall never be able to say with absolute certainty whether Paul is here issuing a general warning or is speaking of a special group, and if the latter is the case, what particular group he has in mind" ("Church Fellowship," Opinions by the Faculty of Concordia Seminary, St. Louis, Mo., Manuscript for Course in Dogmatics, Concordia Publishing House, 1946, p. 19); and

WHEREAS, The St. Louis faculty in the above-quoted words confesses that it does not know for certain what God actually says in this passage, thus denying that Rom. 16:17 is a clear Word of God; and

WHEREAS, The St. Louis faculty, clearly showing its own disagreement in this matter, says in this same Opinion, "Some would hold that v. 18 shows definitely that Paul is pointing to people who are not Christians; others deny this. . . . Many hold that St. Paul here inculcates that *all* false teachers must be avoided" (p. 20); and

WHEREAS, The St. Louis faculty does not regard disagreement between those two conflicting positions (the one position holding that Rom. 16:17 applies also to heterodox Christians; the other holding that Rom. 16:17 is not to be applied to Christians, but only to non-Christians) as a difference between truth and error, but regards such disagreement as a difference of opinion in exegetical matters and would grant tolerance to both positions within the Church by stating, "We are all agreed that where differences of opinion pertain to purely exegetical matters, brethren must be willing to bear with one another" (p. 20); and

WHEREAS, This Opinion of the St. Louis faculty therein follows the pattern of all unionistic compromising of the truth of God: First contending that it is not clear what God says in His Word; then insisting that the existing differences represent mere differences of opinion in exegetical matters; and finally pleading that brethren should be charitable and bear with one another; and

WHEREAS, The St. Louis faculty in this Opinion nowhere confesses that either one of the above-mentioned positions is Scriptural and nowhere rejects either one of them as unscriptural, thus leaving the Scripturalness, or respectively, the unscripturalness of either position undecided and in doubt; and

WHEREAS, By its failure to confess that the position which applies Rom. 16:17 also to heterodox Christians is Scriptural, and by its failure to reject as unscriptural the contrary position, which holds that Rom. 16:17 dare not be applied to Christians and must be applied only to non-Christians, the St. Louis faculty has challenged the *Brief Statement's* use of Rom. 16:17 as a proof-text for the teaching that Christians should leave heterodox church bodies and that church fellowship with the adherents of false doctrine is disobedience to God and causes divisions in the Church; and

WHEREAS, The St. Louis faculty has thereby also challenged the use of Rom. 16:17 as a proof-text for the Catechism truth that "we use the doctrine of the Church properly . . . when we avoid all false churches" (New Catechism, Qu. 186), and the truth that "the Lord's Supper must be denied . . . to those of different faith, since the Lord's Supper is a testimony of the unity of faith" (*Ibid.*, Qu. 326); and

WHEREAS, By challenging the pertinency of Rom. 16:17 as proof-text in the *Brief Statement* and in the synodical Catechism the St. Louis faculty has undermined the official doctrinal position and confession of the Missouri Synod on church fellowship, and the teaching of its Catechism; and

WHEREAS, The above-quoted Opinion of the St. Louis faculty grants tolerance to a teaching which has been steadfastly rejected

as unscriptural within the Missouri Synod from the very beginning to this day (Cf. Constitution, the *Brief Statement*, and the Catechism, quoted above), and makes room in our midst for unionistic practices forbidden by this text; now therefore be it

Resolved, That we, the undersigned, petition The Lutheran Church—Missouri Synod in convention assembled, in conformity with its reaffirmation of the *Brief Statement* in 1947, to repudiate the above-quoted Opinion of the St. Louis faculty as a rejection of what God clearly and unmistakably commands in Rom. 16:17, as being out of harmony with Synod's official position, as being a unionistic perversion of the text, and as opening the door to unionistic practices.

(Signed) (REV.) F. E. BARTLING, Northlake, Ill.
 (REV.) J. BERTRAM, Fort Dodge, Ia.
 (REV.) J. F. BOERGER, SR., Racine, Wis.
 (REV.) E. A. BRAUER, Joliet, Ill.
 (REV.) PAUL H. BURGDOFF, Clinton, Ia.
 (REV.) ROBERT F. CORDES, St. Paul, Minn.
 (REV.) A. C. DAHMS, Chicago, Ill.
 (REV.) H. W. DEGNER, Lewisville, Minn.
 (REV.) THEO. DIERKS, Morrison, Ill.
 (REV.) MARTIN FRICK, Chicago, Ill.
 (REV.) R. A. FRICK, Grant Park, Ill.
 (REV.) A. C. HALLMANN, Maywood, Ill.
 (REV.) E. T. HEYNE, Truman, Minn.
 (REV.) PAUL G. KOCH, La Crosse, Ind.
 (REV.) A. T. KRETZMANN, Crete, Ill.
 (REV.) PAUL L. KRETZMANN, Michigan City, Ind.
 (DR.) P. E. KRETZMANN, Cuba, Mo.
 (REV.) C. G. KRUSE, Chicago, Ill.
 (REV.) A. V. KUSTER, Wanatah, Ind.
 (REV.) O. H. LINNEMEIER, Rochelle, Ill.
 (REV.) K. F. LOHRMANN, Berwyn, Ill.
 (DR.) H. O. LUSKY, Evanston, Ill.
 (REV.) H. D. MENSING, Tinley Park, Ill.
 (PROF.) ALBERT H. MILLER, Oak Park, Ill.
 (REV.) EDW. H. MILLER, PH. D., Warwick, N. Y.
 (REV.) ELMER I. MILLER, Kokomo, Ind.
 (REV.) ELDOR MUELLER, Sterling, Ill.
 (REV.) M. H. MUELLER, Dwight, Ill.

(REV.) WALLACE H. McLAUGHLIN, Pittsburgh, Pa.
 (REV.) ARTHUR W. OETTING, Sterling, Ill.
 (REV.) C. F. PAUL, Corder, Mo.
 (REV.) H. PREKEL, Chicago, Ill.
 (REV.) ALBERT C. ROLF, Ambia, Ind.
 (REV.) W. F. ROLF, St. James, Minn.
 JOHN C. RUSCH, Chicago, Ill.
 (REV.) GUSTAV SCHUPMANN, Chesterfield, Mo.
 (REV.) OTTO G. SCHUPMANN, Minneapolis, Minn.
 (REV.) C. J. SCHUTH, Freeport, Ill.
 (REV.) ANDREW SZEGEDIN, Blackburn, Mo.
 W. WEGENER, Forest Park, Ill.
 (REV.) ARTHUR F. H. WIEGERT, Springfield, Ill.
 (REV.) HAROLD J. WUNDERLICH, Beecher, Ill.

Signatures attested by (REV.) H. D. MENSING
 Tinley Park, Ill., April 5, 1950

The same memorial was submitted by

REV. BUNDE SKOV, Pastor
 TRINITY LUTHERAN CHURCH, STERLING, COLO.
 April 8, 1950
 M. H. ELSHAUSER, Wray, Colo.
 R. P. SCHULZ, Yuma, Colo.
 REV. T. PEDERSON, Akron, Colo.

[626]

Application of Rom. 16:17

WHEREAS, The first object of The Lutheran Church — Missouri Synod is "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" (Constitution, Art. III); and

WHEREAS, The *Brief Statement*, re-affirmed at the Chicago Convention in 1947 as a correct expression of Synod's doctrinal position, expressly declares: "All Christians are required by God to discriminate between orthodox and heterodox church bodies, Matt. 7:15, to have church fellowship only with orthodox church bodies, and in case they have strayed into heterodox church bodies, to leave them, Rom. 16:17. We repudiate *unionism*, that is, church fellowship with adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:17" (Par. 28); and

WHEREAS, Contrary teachings are being publicly advocated in spite of Synod's re-affirming its loyalty to the *Brief Statement* (cf. *The Lutheran Witness* of Dec. 14, 1948, page 414, quoting without disapproval: "To apply the passage [Rom. 16:17] to fellow Christians with whom we do not agree in all points or, to put it the other way, who, we are certain, err from the truth of God's Word in some particulars, is a misapplication of the Word of God, an affront to children of God; and an insult of which we ought not to make ourselves guilty";) therefore be it

Resolved, That The Lutheran Church — Missouri Synod re-affirm its adherence to the following truths of the Scripture:

- (1) That Rom. 16:17 clearly and directly forbids joint religious work or worship with all heterodox teachers and their adherents, even though there be no denial of the truth or approval of error in *express words* in such religious work or worship;
- (2) That every departure from the clear Word of God, also in the so-called non-fundamental doctrines as well as in details, or points, of doctrine, if persistently advocated, is divisive of church fellowship;
- (3) That persistent adherence to false teaching forms a barrier against joint prayer; and be it furthermore

Resolved, That The Lutheran Church — Missouri Synod hereby repudiates all statements or expressions not in conformity with the above declarations, which have appeared in public print within the Missouri Synod.

IMMANUEL EVANGELICAL LUTHERAN CONGREGATION

MISSOURI SYNOD

MICHIGAN CITY, IND.

CHARLES E. OLMSTEAD

Recording Secretary of the Congregation

REV. PAUL L. KRETZMANN, Pastor

The same memorial (with the addition of the following WHEREAS as second paragraph: WHEREAS, This objective is being frustrated by not settling the issues raised by "A Statement";) was submitted by

ADOLPH WESCHE, President
 R. E. KREYLING
 RUDOLPH KUHLMANN
 ARNOLD BESTKE
 FRED A. BAUMGARTH
 E. B. SCHAEFER
 E. H. NIEBRUEGGE

Our Redeemer
 Luth. Church
 Overland, Mo.

TRINITY LUTH. CHURCH, CHESTERFIELD, Mo.

FRED H. MERTZ, *President*

March 22, 1950

ROLAND E. HOFFMANN, *Secretary*

H. A. STRUMPLER, Emmaus Luth. Church, St. Louis, Mo.
O. E. REIMNITZ, Emmaus Luth. Church, St. Louis, Mo.
FRED J. NIEBRUEGGE, Trinity Luth. Church, Chesterfield, Mo.
MARTIN F. SCHUPMANN, Hope Luth. Church, Overland, Mo.
WILLIAM A. KOSLOWSKE, Hope Luth. Church, Overland, Mo.
AUG. MERTZ, Trinity Luth. Church, Chesterfield, Mo.
IRVING B. KUNZ, Emmaus Luth. Church, St. Louis, Mo.
H. W. NIEBRUEGGE, Trinity Luth. Church, Chesterfield, Mo.
CLARENCE H. METZLER, Emmaus Luth. Church, St. Louis, Mo.
LEO. HOFFMANN, Trinity Luth. Church, Chesterfield, Mo.
F. WM. HOFFMANN, Trinity Luth. Church, Chesterfield, Mo.
LEONARD F. LOEHR, Trinity Luth. Church, Chesterfield, Mo.
GEORGE STRAUB, St. John's Luth. Church, Ellisville, Mo.
A. A. KOCH, St. John's Luth. Church, Ellisville, Mo.
LOUIS STRAUB, St. Paul's Luth. Church of Orrville, Mo.
FRED H. MERTZ, Trinity Luth. Church, Chesterfield, Mo.
NORMAN RETHMEIER, Trinity Luth. Church, Chesterfield, Mo.

[627]

Rom. 16:17

WHEREAS, "The issues raised by 'A Statement'" have not been settled but have only been studied "on the basis of materials supplied by direction of the President" (cf. *Proceedings*, 1947, p. 523); and

WHEREAS, The members of Synod have had three long years to study these matters; and

WHEREAS, Some of the material supplied by direction of the President has been publicly rejected and repudiated in some circles as not being in harmony with the Word of God; and

WHEREAS, Further postponement of not stating its official position can only create further confusion and contentions within the Missouri Synod; now therefore be it

Resolved, That Synod be requested to give a clear-cut, unequivocal answer to the following questions:

1. Does Synod hold that Rom. 16:17 forbids church fellowship, that is, joint religious work or worship, with all persistent adherents of false doctrine?

2. Does Synod reject the assertion that Rom. 16:17 forbids church fellowship only with unchristian enemies of the truth?

3. Does Synod reject the assertion that Rom. 16:17 does not forbid joint work or worship with heterodox Christians as long as a person does not explicitly deny the truth or approve of error by positive word or action?

4. Does Synod hold that any departure from the clear Word of God, be it in fundamental or non-fundamental doctrines or merely in details or points of doctrine, is divisive of church fellowship if persistently advocated?

ST. PETER'S EV. LUTHERAN CONGREGATION
MORRISON, ILL.

HERMAN BEVEROTH, *Chairman*

MARVIN BEVEROTH, *Secretary*

Adopted March 12, 1950

The same memorial was submitted by

(Signed) (REV.) W. F. ROLF, St. James, Minn.

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[628]

On Rom. 16:17-18

WHEREAS, The faculty of Concordia Seminary, St. Louis, in an opinion dated May-June, 1946, reiterated in 1948, has stated: "We shall never be able to say with absolute certainty whether Paul in Rom. 16:17-18 is issuing a general warning or is speaking of a special group, and, if the latter is the case, what particular group he has in mind" (Church fellowship opinions by the faculty of Concordia Seminary, St. Louis, Mo., manuscript for course in dogmatics, Concordia Publishing House, 1946, page 19); and

WHEREAS, That which is not particular is of necessity general; and

WHEREAS, The warning against false teachers in Rom. 16:17-18 is not particular and therefore is general, being directed against all who teach falsehood contrary to the true doctrine of God's Word; and

WHEREAS, It appears to us that more is here involved than a difference in interpretation of one Scripture passage, namely, the doctrine whether all false teachers are to be avoided, after due admonition, whether or not they may still be regarded as Christians; and

WHEREAS, Rom. 16:17-18 is sorely needed to combat the union-

ism of our times, in which also members of our Synod are becoming involved; now therefore be it

Resolved, That we, the undersigned, petition The Lutheran Church — Missouri Synod, in convention assembled in June, 1950, at Milwaukee, Wis., to declare anew that Rom. 16:17-18 is plainly a condemnation of all who teach false doctrine, persist in their error, and make propaganda for it; and be it also

Resolved, That Synod reaffirm its acceptance of the interpretation of Rom. 16:17-18 as found in Stoeckhardt's *Roemerbrief*, long a textbook at our seminaries, page 642:

"Here we have God's commandment, teaching us that Christians are not only to avoid false doctrine, but also false teachers, including church bodies in which false doctrine and false teachers are tolerated. All unionism, which unites truth and error in the same church organization, is condemned by this word of the Apostle, which is the Word of God."

WM. SINGLE	WALTER J. LUECKE
G. R. NAUMANN	KARL H. EHLERS
A. R. REINKING	M. F. KRETZMANN

[629]

On Rom. 16:17

WHEREAS, Synod's Constitution, Art. III, applies Rom. 16:17 also to such errorists as may yet be Christians; and

WHEREAS, Synod's Catechism, Question 186-D, quotes Rom. 16:17 to prove that we must "avoid all false churches and all other organizations that profess a religion that is false"; and

WHEREAS, Synod's *Brief Statement*, reaffirmed in 1947, cites Rom. 16:17 to prove that "all Christians are required by God to have church fellowship only with orthodox church bodies, and, in case they have strayed into heterodox church bodies, to leave them," and, again, refers to the passage to prove that we must avoid "church fellowship with the adherents of false doctrine," and thus uses the passage without in any way limiting its application to non-Christians only; and

WHEREAS, On the other hand, the *Lutheran Witness*, an official periodical of Synod, has declared (February 25, 1947, p. 59): "We incline to the notion . . . that Rom. 16:17 f. refers to un-Christian enemies of the Church who by their deceitful tactics are trying to seduce Christians"; and

WHEREAS, The *Lutheran Witness* on December 14, 1948 (p. 414) quoted these words without disapproving comment: "To apply the passage [Rom. 16:17] to fellow Christians with whom we do not agree in all points, or, to put it the other way, who, we are certain,

err from the truth of God's Word in some particulars, is a misapplication of the Word of God, an affront to such children of God, and an insult of which we ought not to make ourselves guilty"; and

WHEREAS, These statements raise the accusation that in its Constitution, Catechism, and *Brief Statement*, as well as in many books and articles published under official censorship, Synod has misinterpreted and misapplied the Word of God; and

WHEREAS, Synod is responsible for every doctrinal statement made in its official organs (*Handbook* 11.23 i); therefore be it

Resolved, That we request our Synod in its 1950 convention to inform us whether it still holds the position on Rom. 16:17 taught in its Constitution, Catechism, and *Brief Statement*; whether it rejects the contrary teaching; and whether it will require repudiation of the contrary teaching; and be it further

Resolved, That we request that this overture be printed in the BOOK OF MEMORIALS for the 1950 convention.

TRINITY LUTHERAN CHURCH, OAK PARK, ILL.
E. L. KREFT, *Secretary*

[630]

On Rom. 16:17-18

WHEREAS, God in Rom. 16:17 clearly and unmistakably commands us to mark and avoid those who cause divisions and offenses contrary to Apostolic doctrine; and

WHEREAS, Rom. 16:18 is GOD'S judgment on those whom we are to mark and avoid, because they cause divisions and offenses contrary to Apostolic doctrine, and is not serviceable to us for the purpose of identification; and

WHEREAS, It has been falsely contended (1) that Rom. 16:18 must always be consulted for the purpose of identifying those whom we are to mark and avoid, (2) that Rom. 16:18 can be applied only to a false teacher who shows by his teaching that he destroys the fundamentals and is truly an enemy of Christ, and (3) that therefore Rom. 16:17 can be applied only to those who by their false teaching destroy the fundamentals and are the enemies of Christ; now therefore be it

Resolved, That we petition Synod to declare that it holds:

1. That all the marks necessary for identifying those whom we are to mark and avoid are given in Rom. 16:17;
2. That the command of Rom. 16:17 to mark and avoid those who cause divisions and offenses contrary to Apostolic doctrine

must be obeyed in every instance where the marks there given are present; and be it furthermore

Resolved, That we petition Synod to reject the contrary teaching as being contrary to the clear Word of God and to declare that the contrary teaching shall not be tolerated within Synods.

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa
(REV.) A. C. DAHMS, Chicago, Ill.

IMMANUEL EV. LUTHERAN CHURCH, PITTSBURGH, PA.
WALLACE H. McLAUGHLIN, *Pastor*
J. KENSEY CLARKSON, *Secretary*

(REV.) H. D. MENSING, Tinley Park, Ill.
(REV.) ERNEST T. LAMS, Oak Park, Ill.
(REV.) A. T. KRETZMANN, Crete, Ill.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

The same memorial was submitted by

IMMANUEL EV. LUTH. CONGREGATION
Town Rich, Matteson, Ill.
E. HIEBER, *Pastor*
MARTIN BRUDER RAYMOND VOLLMER
EDWIN MARQUARDT

March 26, 1950

[631]

Withdraw Rom. 16:17-18 from Official Doctrinal Statements

WHEREAS, The consistent application of Rom. 16:17-18 to other Christians requires that we regard them as "belly-servers," and, furthermore, that we instruct all who read the Bible that this passage requires the application of this epithet to any who disagree with them concerning any doctrine of Scripture, which would require all not in fellowship with us to apply such terms to us; and

WHEREAS, The application of this passage to others than the heathen among whom the Roman Christians were living is not based on considerations inherent in the Book of Romans itself, but is based on reasoning and deductions made centuries after the time of St. Paul; and

WHEREAS, The possession of such harsh attitudes toward other Christians and the teaching of them to apply such harsh terms

toward ourselves is not the practice among our clergy and laity, is repugnant to Christian common sense, and is in contradiction to other passages of Scripture (Gal. 6:1; 1 Cor. 4:21; 1 Tim. 5:1); and

WHEREAS, The application of Rom. 16:17-18 to other Christians was avoided in our historic Lutheran Confessions; and

WHEREAS, The Lutheran Church — Missouri Synod is not under the curse of a popish doctrine of infallibility; and

WHEREAS, The greatest glory of The Lutheran Church — Missouri Synod has been its readiness to review the decisions of church councils in the light of Scripture and to adjust its actions accordingly; therefore be it

Resolved, That Rom. 16:17-18 be withdrawn as a prooftext from all official doctrinal statements of The Lutheran Church — Missouri Synod in which it is made to refer to other Christians.

EDGAR P. H. MEIBOHM

[632]

Position of Synod on Engagement

WHEREAS, Our synodical Catechism reads: "What is marriage? Marriage is the lifelong union of one man and one woman unto one flesh. Marriage was instituted by God and is entered into by rightful betrothal, or engagement." (Question 61.) See Matt. 1:19-20, 24.

WHEREAS, In conformity with the Catechism, the Springfield faculty has declared in an opinion, dated December 19, 1949: "If God instituted the state of marriage, or wedlock, He also instituted the salient part of it, the mutual consent or betrothal. . . . We are bound by God's Word, therefore, to give as our firm conviction that 'betrothal' and 'marriage' as spoken of in the Word of God, are identical in essence and differ only as does the possession of privileges and their use."

WHEREAS, The St. Louis faculty contends in an opinion, dated May 26, 1949: that betrothal, or engagement, is "of human origin." It declares in effect that the mutual promise given at a wedding ceremony dare not be broken, except for fornication or malicious desertion, but that the mutual promise given in a rightful betrothal may be broken when "such serious situations should arise as would at once preclude a happy married estate between the betrothed." The St. Louis faculty would therefore grant a dispensation from truce-breaking, where God has not given such dispensation.

WHEREAS, It is intolerable that the Springfield faculty should

teach one thing to some future pastors of our congregations, while the St. Louis faculty teaches the exact opposite to others; therefore be it

Resolved, That we ask The Lutheran Church — Missouri Synod, in convention assembled at Milwaukee, Wis., June 21 to 30, 1950, to state what it confesses and teaches concerning this matter.

Signed by the Pastor and Board of Elders of Christ Ev. Luth. Church, Northlake, Ill.

F. E. BARTLING, *Pastor*

T. BRUCE

R. PARKER

O. SCHULTZ

The same memorial was submitted by

ADOLPH WESCHE, *President*

R. E. KREYLING

RUDOLPH KUHLMANN

ARNOLD BESTKE

FRED A. BAUMGARTH

E. B. SCHAEFER

E. H. NIEBRUEGGE

Our Redeemer
Luth. Church
Overland, Mo.

H. A. STRUMPLER, Emmaus Luth. Church, St. Louis, Mo.

O. E. REIMNITZ, Emmaus Luth. Church, St. Louis, Mo.

FRED J. NIEBRUEGGE, Trinity Luth. Church, Chesterfield, Mo.

MARTIN F. SCHUPMANN, Hope Luth. Church, Overland, Mo.

IRVING B. KUNZ, Emmaus Luth. Church, St. Louis, Mo.

H. W. NIEBRUEGGE, Trinity Luth. Church, Chesterfield, Mo.

WILLIAM A. KOSLOWSKE, Hope Luth. Church, Overland, Mo.

AUG. MERTZ, Trinity Luth. Church, Chesterfield, Mo.

CLARENCE H. METZLER, Emmaus Luth. Church, St. Louis, Mo.

LEO. HOFFMANN, Trinity Luth. Church, Chesterfield, Mo.

F. WM. HOFFMANN, Trinity Luth. Church, Chesterfield, Mo.

LEONARD F. LOEHR, Trinity Luth. Church, Chesterfield, Mo.

GEORGE STRAUB, St. John's Luth. Church, Ellisville, Mo.

A. A. KOCH, St. John's Luth. Church, Ellisville, Mo.

LOUIS STRAUB, St. Paul's Luth. Church of Orrville, Mo.

FRED H. MERTZ, Trinity Luth. Church, Chesterfield, Mo.

NORMAN RETHMEIER, Trinity Luth. Church, Chesterfield, Mo.

[633]

On Engagement

WHEREAS, Synod's Catechism, Question 61, teaches on the basis of Scripture that "Marriage . . . is entered into by rightful betrothal, or engagement"; and

WHEREAS, In harmony with this definition the faculty of our Springfield Seminary has declared (December 19, 1949): "We are bound by God's Word, therefore, to give as our firm conviction that 'betrothal' and 'marriage,' as spoken of in the Word of God, are identical in essence and differ only as does the possession of privileges and their use"; and

WHEREAS, On the other hand, the faculty of our St. Louis Seminary has asserted (Opinion of May 24, 1949): "It is our opinion that betrothal, or engagement, must not be regarded as tantamount to marriage"; therefore be it

Resolved, That we request Synod at its 1950 convention to declare what it holds to be the teaching of the Word of God on engagement, to reject the contrary teaching, and to require that any contrary teaching be retracted; and be it further

Resolved, That we request that this overture be printed in the BOOK OF MEMORIALS for the 1950 convention.

TRINITY LUTHERAN CHURCH

OAK PARK, ILL.

E. L. KREFT, *Secretary*

[634]

Investigation of the St. Louis Faculty

WHEREAS, A communication, signed by 127 pastors of our Synod, was in 1946 addressed to the Board of Electors of the St. Louis Seminary, requesting an investigation of five professors of that Seminary; and

WHEREAS, The then chairman of the Board of Electors, who was also the chairman of the St. Louis Board of Control at that time, in a letter dated May 29, 1946, rejected the request in these words:

"Pastor — — —, a member of the Board of Electors of Concordia Seminary, St. Louis, has forwarded to me as chairman of the Board of Electors the 23 mimeographed documents signed by 127 pastors of our Synod, asking the Board of Electors to proceed with an investigation of five professors of Concordia Seminary.

"According to synodical *Handbook*, 1945 edition, p. 76, IV, 2 a, the signers must address themselves to the Board of Control of the Seminary before they approach the Board of Electors. If the Board of Control finds the charges to be true and valid, the Board

of Control is to ask the Board of Electors to weigh the finding of the Board of Control and decide whether the charges have been proved, same edition, p. 82, 11.

"Accordingly the Board of Control must prove to the Board of Electors that the accused are guilty of the accusations made against them. If the Board of Electors, then, upholds the findings as sufficient cause for the removal of one or all, the Board of Electors proceeds to do so.

"In speaking for the Board of Control may I state that at no time has an OFFICIAL document been addressed to the Board of Control, making charges against any of these five members of the faculty. The Board of Control has been apprised of the fact that charges have been lodged against five men to other officials of Synod and has filed these to await further development.

"Should the signers decide to address themselves to the Board of Control, the accusers will be asked to prepare a brief in which their charges are fully and clearly stated and in which proof for these charges has been furnished. The *accusers* must furnish the proof so that the Board of Control may examine the same to determine whether or not sufficient evidence has been submitted to call a meeting of the Board of Electors and to ask said Board to remove those who are accused. It is therefore evident that the Board of Control must present proof to the Board of Electors of the guilt of those accused.

"May I also state that I have also consulted the President of Synod as well as Synod's Committee on Constitutional Matters, to make sure that the above outlined procedure is the correct one.

"The President as well as the Committee on Constitutional Matters, consisting of Doctors ——— and ——— agree that this is the proper procedure.

"The Constitutional Committee even holds that the protest ought first be addressed to the president of the Seminary, who is responsible for all matters pertaining to the institution. See Synodical *Handbook*, same edition, p. 74, 'II. The President of Faculties'; and

WHEREAS, The synodical procedure outlined above is not in harmony with Synod's *Handbook* (neither on p. 76, IV, 2 a, nor anywhere else in the 1945 *Handbook* is it prescribed that "the signers must address themselves to the Board of Control of the Seminary before they approach the Board of Electors," or that protests "ought first be addressed to the President of the Seminary"). **SYNOD HAS MADE NO SUCH RULE OF PROCEDURE.** It is purely an invention which effectually evades and eventually stifles all synodical discipline. Synod, however, has decreed: "The Board of Control of an institution shall diligently observe a) Whether the doctrine

taught in the institution be that of the Word of God and therefore in accordance with the Confessions of our Church (Book of Concord of 1580); b) Whether the instructors are found to be faithful in the discharge of their duties." (*Handbook*, 1945 edition, p. 76, IV, 2 a-b.) In these words Synod has imposed a special obligation on the Board of Control. Synod has given the President of Synod the obligation of supervising the doctrine and administration of all officers of Synod and of all those employed by Synod. (Cf. Constitution. Art. XI, B, *Handbook*, 1945, p. 7.) Synod also holds the president of an institution "first of all" responsible as to all matters pertaining to an institution. (Cf. *Handbook*, 1945, p. 74 II, 1.) But in the above-quoted words Synod has specifically and expressly charged the Board of Control diligently to observe that all instruction is according to the Word of God. The Board of Control is therefore in a special sense the guardian of the truth of God in the institution under its control. It is to keep a close watch that no false doctrine is taught at any time. To this end it must continually investigate conditions within the institution: "The Board shall ask at least one of its members annually to visit a few of the classes of the various instructors." *Handbook*, 1945, p. 77, IV, 9; and that even without a formal request for such investigation, and even without receiving "an OFFICIAL document addressed to the Board of Control." For a Board of Control to take no action whatsoever, but to "file" charges "to await further development," after it "has been apprised of the fact that charges have been lodged . . . to other officials of Synod," can by no stretch of the imagination be regarded as diligently observing "whether the doctrine taught in the institution be that of the Word of God" and "whether the instructors are found to be faithful in the discharge of their duties." It must be condemned as a flagrant evasion of a voluntarily accepted obligation. For a chairman of the Board of Electors to reject a request of 127 pastors because such request was addressed to him as chairman of the Board of Electors, when according to his own ruling, which is in no wise supported by the *Handbook*, it should have been addressed to him as chairman of the Board of Control—such action can only be repudiated as an evasion of the issue and legalism of the worst kind); and

WHEREAS, According to the new *Handbook* (6.83), "the Board of Control shall duly investigate all the facts and circumstances and shall refer its findings to the electors when a member of the administration or teaching staff of an institution appears to be guilty . . . of promulgation of and adherence to false doctrine"; and

WHEREAS, According to the new *Handbook* (6.101), "for the purpose of considering final action relevant to the suspension or the removal from office . . . there shall be present and voting as

electors: The Board of Control as a group, with one vote (the President of the synodical District, not voting with his Board of Control); the President of the synodical District in which the institution is located or his official representative; the President of Synod or his official representative; the chairman of the Board for Higher Education or his official representative"; and

WHEREAS, Of the four above-mentioned electoral votes three are at present in the hands of those officials who in the past have taken no action in this matter, but have with the Board of Control "filed" such charges and requests "to await further development"; and

WHEREAS, According to the new *Handbook* (5.81), "The original jurisdiction of Synod's Board of Appeals shall include controversies about membership in Synod and eligibility for service in a particular field of work or in the Church in general which arise in connection with activities directly under the control of Synod. However, the plaintiff in such cases shall first present the case to the President of Synod, who shall make every effort to settle it. Only when all administrative efforts have been exhausted shall the President of Synod refer the case to Synod's Board of Appeals"; and

WHEREAS, The President of Synod has during these past years taken no effective action in this matter and has not referred these charges to Synod's Board of Appeals; now therefore be it

Resolved, That we, the undersigned, hereby petition Synod, in convention assembled, to order the President of Synod immediately to refer all charges which have been raised against any member of the St. Louis faculty since 1945 to Synod's Board of Appeals or to a special committee of six clergymen and five laymen, two of whom may be teachers, to be elected by the convention. Synod's Board of Appeals or the special committee shall without long and dangerous digressions investigate all the facts and circumstances. If it finds the accused innocent of the charges brought against them, it shall publicly exonerate them. If it finds the accused guilty as charged, it shall then report its findings to the responsible officials of Synod, who shall then without further delay carry out the judgment of the Board or Committee and promptly remove the offenders from office.

(REV.) F. E. BARTLING, Northlake, Ill.
 (REV.) J. BERTRAM, Fort Dodge, Iowa
 (REV.) PAUL H. BURGDOFF, Clinton, Iowa
 (REV.) A. C. DAHMS, Chicago, Ill.
 (REV.) H. W. DEGNER, Lewisville, Minn.
 (REV.) THEO. DIERKS, Morrison, Ill.
 (REV.) ARTHUR DREVLOW, Goodhue, Minn.

(REV.) PAUL G. KOCH, La Crosse, Ind.
 (REV.) A. T. KRETZMANN, Crete, Ill.
 (DR.) P. E. KRETZMANN, Cuba, Mo.
 (REV.) C. G. KRUSE, Chicago, Ill.
 (REV.) A. V. KUSTER, Wanatah, Ind.
 (REV.) ERNEST T. LAMS, Oak Park, Ill.
 (REV.) O. H. LINNEMEIER, Rochelle, Ill.
 (REV.) H. D. MENSING, Tinley Park, Ill.
 (REV.) WALLACE H. McLAUGHLIN, Pittsburgh, Pa.
 (PROF.) ALBERT H. MILLER, Oak Park, Ill.
 (REV.) ELMER I. MILLER, Kokomo, Ind.
 (REV.) ELDOR MUELLER, Sterling, Ill.
 (REV.) M. H. MUELLER, Dwight, Ill.
 (REV.) ARTHUR W. OETTING, Sterling, Ill.
 (REV.) C. F. PAUL, Corder, Mo.
 (REV.) H. PREKEL, Chicago, Ill.
 (REV.) ALBERT C. ROLF, Ambia, Ind.
 (REV.) GUSTAV SCHUPMANN, Chesterfield, Mo.
 (REV.) C. J. SCHUTH, Freeport, Ill.
 (REV.) ANDREW SZEGEDIN, Blackburn, Mo.
 (REV.) ARTHUR F. H. WIEGERT, Springfield, Ill.

Signatures attested by (REV.) H. D. MENSING
 Tinley Park, Ill., April 5, 1950

[635]

Special Committee to Investigate St. Louis Faculty

WHEREAS, The faculty of our St. Louis Seminary has issued an "opinion" on engagement which is not in harmony with Synod's Catechism and the consistent Scriptural teaching of Synod on the subject; and

WHEREAS, This faculty has censorially approved a booklet by Dr. Th. Graebner, *Prayer Fellowship*, and expressions on doctrine in the *Lutheran Witness* which limit the application of Rom. 16: 17-18 to non-Christians only, and thus stands at variance with Synod's Constitution, Catechism, and *Brief Statement*, as well as the historic Lutheran Confessions; and

WHEREAS, This faculty has permitted and encouraged the Saint Louis student body to hold membership in the Association of Lutheran Seminarians, an organization composed of Lutheran students of varying confessions which engages in spiritual work and fosters joint worship; and

WHEREAS, This faculty has met with silence letters seeking pertinent information on its attitude toward the Association of Lutheran Seminarians and requesting a God-pleasing resolution of

the issues involved in our student body's membership in the organization; and

WHEREAS, Members of this faculty signed "A Statement" and espouse its erroneous principles; therefore be it

Resolved, That we request Synod in its 1950 convention to direct that a thorough investigation of the doctrine and practice taught in our St. Louis Seminary be promptly made; and be it further

Resolved, That, since the officers of Synod now charged with supervision of the institution have not found it possible to resolve the matters in issue, the 1950 convention be requested to instruct a special committee to make this investigation, to take such action promptly and from time to time as it may find necessary to safeguard the Scriptural teaching of the Missouri Synod, as it has been declared in the historic Confessions and the *Brief Statement*, and to report its findings and action to the next convention of Synod or to a convention specially called through the President, if the committee finds such a meeting necessary; and be it further

Resolved, That it be suggested to the 1950 convention that the last St. Louis Electoral Board which was elected directly by a synodical convention, or a group of persons, elected by the present convention, who have not had previous connection with supervision of the institution, compose the investigating committee, with the provision that the committee shall not include persons who have subscribed to "A Statement"; and be it further

Resolved, That we request that this overture be printed in the BOOK OF MEMORIALS for the 1950 convention.

TRINITY LUTHERAN CHURCH, OAK PARK, ILL.
E. L. KREFT, *Secretary*

[636]

Demanding an Investigation of the Faculty of Concordia Seminary, St. Louis

St. John's Evangelical Lutheran Congregation of South Branch Twp., Watonwan Co., Minn., in lawful meeting assembled on January 8, 1950, earnestly petitions The Lutheran Church—Missouri Synod to seriously consider the following overture:

WHEREAS, The first object of our Synod is "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)" (Constitution, Art. III); and

WHEREAS, That objective cannot be attained unless there is true

unity of faith among the teachers of the future pastors of our Synod; and

WHEREAS, Charges of a very serious nature (promulgating and adhering to false doctrine) have during the past years been publicly raised against certain members of the St. Louis Faculty by various members of Synod (individuals and conferences); and

WHEREAS, Such charges have not been adjudicated by the responsible officials of Synod; and

WHEREAS, Not adjudicating these matters is giving grievous offense to members of Synod, causing them to lose confidence in the orthodoxy of the whole St. Louis Faculty; and

WHEREAS, Failure on the part of responsible synodical officials to exercise effective doctrinal discipline in this case is contributing towards a complete breakdown of all synodical discipline, so that there is grave danger that the Missouri Synod is forfeiting its orthodox character; and

WHEREAS, Such inaction on the part of responsible synodical officials is destroying the unity of the true faith within the Missouri Synod and is frustrating the very purpose for which the Synod was organized; now therefore be it

Resolved, That The Lutheran Church—Missouri Synod, in convention assembled, shall order Synod's Board of Appeals or a special committee elected by the convention to investigate all the charges raised against any member of the St. Louis Faculty during the past years and shall without procrastination adjudicate these charges in a God-pleasing manner.

ST. JOHN'S EV. LUTH. CONGREGATION
HERMAN HECKMAN, *Chairman*
M. B. RAABE, *Secretary*

The same memorial was submitted by

ST. JOHN'S LUTHERAN CHURCH, WANATAH, IND.
A. V. KUSTER, *Pastor*
WILLIAM BRESEKE, *Secretary*

FIRST LUTHERAN CHURCH, HANNA, IND.
A. V. KUSTER, *Pastor*
RUSSELL LONG, *Secretary*

ST. PETER'S EV. LUTHERAN CONGREGATION
MORTISON, ILL.
HERMAN BEVEROTH, *Chairman*
MARVIN BEVEROTH, *Secretary*

Adopted January 9, 1950.

IMMANUEL EV. LUTH. CONGREGATION
Town Rich, Matteson, Ill.

E. HIEBER, *Pastor*

MARTIN BRUDER RAYMOND VOLLMER
EDWIN MARQUARDT

March 26, 1950

REDEEMER LUTHERAN CHURCH
FREEPORT, ILL.

JOHN N. SANDER, *President*

ROBERT V. LOEWE, *Recording Secretary*

REV. C. J. SCHUTH, *Pastor*

[637]

Public Correction of Public Error

WHEREAS, Our Synod has always held to the principle that error publicly stated and defended must be publicly corrected (cp., e. g., *Lutheran Witness*, 1919, p. 188; *Lehre und Wehre*, XXIV, 10, p. 289ff.); and

WHEREAS, This principle is Scriptural (1 Tim. 5:20: "Them that sin rebuke before all, that others also may fear"; Gal. 2:11ff.: When Peter in public did not walk "uprightly according to the truth of the Gospel," Paul "withstood him to the face" and rebuked him "before them all"); and

WHEREAS, "He that teaches and lives otherwise than God's Word teaches profanes the name of God among us," and therefore sins grievously, giving offense; and

WHEREAS, Christians who are guilty of such sin and repent of it, should also then be anxious to counteract the evil effects of their error, keeping God's honor and glory uppermost in mind, and not their own reputation before men; and

WHEREAS, Any error in any point of Scripture teaching, in either the so-called fundamental or non-fundamental doctrines, is detrimental to the Christian faith and fellowship, eats "as doth a canker," 2 Tim. 2:17, "leaveneth the whole lump," Gal. 5:9; and

WHEREAS, of late years there has been much confusion with regard to this simple Scriptural principle;

Now, therefore, we respectfully *request* The Lutheran Church — Missouri Synod, in convention at Milwaukee, to declare that it holds it to be a Scriptural principle that every error publicly taught and propagated must be retracted and corrected as publicly and as extensively as its influence for evil may extend.

A. V. KUSTER

PAUL G. KOCH

WALTER M. AVE-LALLEMANT

PAUL L. KRETZMANN

G. H. NAUMANN

E. A. LAABS

M. F. KRETZMANN

[638]

Public Correction of Public Error

WHEREAS, Every teaching which is not in harmony with the clear Word of God is a grievous sin which robs God of His honor and glory ("He that teaches and lives otherwise than God's Word teaches, profanes the name of God among us" — explanation of the First Petition of the Lord's Prayer) and makes God a liar ("He that believeth not God, hath made Him a liar," 1 John 5:10); and

WHEREAS, Every departure from the clear Word of God (in major or in minor details or points of Scripture teaching, in so-called fundamental or non-fundamental doctrines) is detrimental to the Christian faith: It eats "as doth a canker," 2 Tim. 2:17; "leaveneth the whole lump," Gal. 5:9; causes offense, Rom. 16:17; and may rob man of his salvation, 2 Tim. 4:3-4; 2 Thess. 2:11-12; Matt. 5:19; and

WHEREAS, Error publicly stated or defended must be publicly corrected, 1 Tim. 5:20; and

WHEREAS, God's name ought always be hallowed among us ("Hallowed be Thy name," Matt. 6:9), even though this should require the abasement of men ("He must increase, but I must decrease," John 3:30); now, therefore, be it

Resolved, That we petition Synod to declare that it holds it to be a Scriptural principle that every error publicly taught and propagated must be retracted and corrected as publicly and as extensively as its influence to evil may extend.

ST. PETER'S EV. LUTHERAN CONGREGATION
MORRISON, ILL.

HERMAN BEVEROTH, *Chairman*

MARVIN BEVEROTH, *Secretary*

Adopted March 12, 1950

The same memorial was submitted by

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa

(REV.) A. T. KRETZMANN, Crete, Ill.

(DR.) P. E. KRETZMANN, Cuba, Mo.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING

Tinley Park, Ill., April 5, 1950

[639]

Purge "Lutheran Witness" of Error

WHEREAS, The *Lutheran Witness* of February 25, 1947, p. 59, footnote 10, has declared: "We incline to the notion, supported by more than 30 commentaries which we have consulted, that Rom. 16:17f. refers to un-Christian enemies of the Church who by deceitful tactics are trying to seduce Christians"; and

WHEREAS, The *Lutheran Witness* of December 14, 1948, p. 414, quotes without disapproval: "To apply the passage (Rom. 16:17) to fellow Christians with whom we do not agree in all points, or, to put it the other way, who, we are certain, err from the truth of God's Word in some particulars, is a misapplication of the Word of God, an affront to such children of God, and an insult of which we ought not to make ourselves guilty"; and

WHEREAS, The *Lutheran Witness* in the above-quoted words contradicts and denies the clear and unmistakable COMMAND OF GOD in Rom. 16:17 and declares the official doctrinal position and confession of the Missouri Synod (*Brief Statement*, Par. 28; synodical Catechism, Qus., 186, 326) to be a misapplication of the Word of God"; and

WHEREAS, A correction of the *Lutheran Witness* is not obtainable from the responsible editors under the present circumstances; and

WHEREAS, Synod in 1947 has reaffirmed the declaration that it "is responsible for every doctrinal statement made in its official organs" (*Proceedings*, 1947, p. 559); now therefore be it

Resolved, That we petition Synod to purge its official organ of this flagrant denial of God's clear and unmistakable command, for otherwise Synod itself will become guilty of denying the truth of God's Word and of condoning false doctrine in its midst and will thereby forfeit its right to be regarded as an orthodox church body, in which orthodox congregations can continue to hold membership.

REDEEMER LUTHERAN CHURCH
FREEPORT, ILL.

JOHN N. SANDER, *President*
REV. C. J. SCHUTH, *Pastor*

Attested: ROBERT V. LOEWE, *Secretary*

[640]

Concerning Statements in "Lutheran Witness"

WHEREAS, The *Lutheran Witness* in the past decade again and again has published statements which are not in harmony with the clear Word of God and the official doctrinal position of our Church (the most flagrant examples being found *Lutheran Witness*, 1940, p. 275; 1944, p. 51; 1945, p. 277 f.; 1947, p. 29, p. 59; 1948, p. 414); and

WHEREAS, "Synod is responsible for every doctrinal statement made in its official organs" (*Proceedings*, 1947, p. 559); and

WHEREAS, Under the present circumstances a correction of the aberrations of the *Lutheran Witness* is not obtainable from the responsible editors; now therefore be it

Resolved, That the President of Synod shall appoint a special committee of seven members (two from the Springfield faculty and five from the active ministry) which shall carefully examine every statement made in the *Lutheran Witness* during the last decade and shall publicly correct every statement which is not in harmony with the Word of God, the Lutheran Confessions, and the *Brief Statement of the Doctrinal Position of the Missouri Synod*.

TRINITY EV. LUTHERAN CHURCH, CRETE, ILL.

A. T. KRETZMANN, *Pastor*

W. J. BRASE, *Chairman*

R. E. PIEPENBRINK, *Secretary*

The same memorial was submitted by

(Signed) (Dr.) P. E. KRETZMANN, Cuba, Mo.

(Rev.) H. D. MENSING, Tinley Park, Ill.

(Rev.) W. F. ROLF, St. James, Minn.

Signatures attested by (Rev.) H. D. MENSING

Tinley Park, Ill., April 5, 1950

[641]

The Terms "Prayer Fellowship" and "Joint Prayer"

WHEREAS, Our Synod in its proceedings and official publications uses the expressions "prayer fellowship" and "joint prayer" synonymously, or simply uses the general expression "joining in prayer" (e. g., *Proceedings*, Oklahoma District, 1937: "We must conclude, then, that where people lead a life of sin and refuse to heed admonition, a barrier to prayer fellowship is being erected, and before there can be *joint prayer* with them, this sinning has to cease." In explanation of Thesis XXIV, which states that "persistent adherence to false teaching or to a sinful life form

a barrier against *joint prayer*," the essay declares: "That we are not going too far when we say that adherence to false doctrine is a barrier to *prayer fellowship* is evident etc." [Our emphasis.] Also in *Homiletic Magazine*, 44, 231: "Joint prayers presume Christian fellowship." *Proceedings*, Southern District, 1895, p. 97: "People who join in prayer must be of one mind, one faith, one hope, for joint prayer is an expression of common faith. For that reason Christians cannot join in prayer with the heterodox." *Lutheran Witness*, 1940: "Leaders in the A. L. C. believe that prayer is under some circumstances permissible with those agreeing with us in the essentials of Christianity, though not throughout in confessional harmony. From this view we dissent." *Proceedings*, Delegate Synod, 1881, p. 31: "We tell everyone who champions a different doctrine among us, although he alleges his adherence to the Confessions of the Lutheran Church, openly and honestly: 'We do not belong together and hence have come to the parting of the ways. . . . We can no longer walk together. Hence we can no longer pray together.'"); and

WHEREAS, Some within Synod have contended that there is a difference between "prayer fellowship" and "joint prayer" and that joint prayer is not prayer fellowship, without offering a Scriptural basis for such a claim; now, therefore, be it

Resolved, That Synod declare that it has not changed its position regarding these expressions and that it holds that joint prayer is prayer fellowship; and be it furthermore

Resolved, That Synod reaffirm its Scriptural position that we cannot join in prayer with the heterodox, since joint prayer is an expression of common faith.

(Signed) ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, *Pastor*

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[642]

Prayer Fellowship and Joint Prayer

WHEREAS, Our Synod in its proceedings and official documents has used the expressions "prayer fellowship" and "joint prayer" synonymously (cf., e.g., *Proceedings*, Oklahoma District, 1937, Thesis XXIV); and

WHEREAS, The majority report of the synodical committee "On the Question of Synod's Becoming a Participating Body in the National Lutheran Council" insists that there is a distinction between "prayer fellowship" and "joint prayer"; and

WHEREAS, The minority report of the synodical committee rightly holds that this distinction has no validity, but wrongly understands Question 222 of our old synodical Catechism as referring to outward acts of prayer in the visible Church, while it actually refers to an inward spiritual reality in the invisible Church (as the wording of our new synodical Catechism, Question 216, makes abundantly clear); and

"WHEREAS, Such distinction between "prayer fellowship" and "joint prayer" has been used as though Synod does not sanction "prayer fellowship" with heterodox Christians, but does sanction "joint prayer" with heterodox Christians on any occasion, provided that there is no denial of the truth in the wording of the prayers; now, therefore, be it

Resolved, That we petition Synod in convention assembled to declare:

1. That there is no Scriptural basis for a distinction between "prayer fellowship" and "joint prayer," and that our Synod regards these expressions as synonymous; and

2. That joint worship with the heterodox is contrary to Rom. 16:17; Titus 3:10; 2 John 10—11; 2 Thess. 3:6.

(Signed) ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, *Pastor*

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[643]

Joint Prayer or Prayer Fellowship?

WHEREAS, The commands "avoid them," "an heretic reject," Rom. 16:17; Tit. 3:10, leave no room for joint prayer, or prayer fellowship, with the heterodox; and

WHEREAS, Joint prayer, or prayer fellowship, is always a confessional act, as is evident from the meaning Scripture puts into the expression "call upon the name of the Lord," Gen. 4:26 and 54 other Old Testament and ten New Testament texts; and

WHEREAS, Joint prayer, or prayer fellowship, would involve that leadership in such prayer be granted also to the heterodox; and

WHEREAS, Without a common meaning attached to the common words the joint prayer, or prayer fellowship, becomes vain repetitions, 1 Cor. 1:10; Phil. 1:27; and

WHEREAS, Joint prayer, or prayer fellowship, with the heterodox can be defended only by arguments from silence, false interpretations of Scripture, and poor reasoning; and

WHEREAS, *Prayer Fellowship*, by Theodore Graebner, used in our theological seminary at St. Louis, contains a number of unscriptural statements and misrepresentations; now, therefore, be it

Resolved, That we urge Synod to declare unequivocally:

That joint prayer, or prayer fellowship, with heterodox Lutherans is contrary to the Word and will of God; and

That the defense and persistence in joint prayer, or prayer fellowship, with such heterodox will lead to the application of Rom. 16:17 to the offenders; and

That Synod instruct its *Praesidium* and the District Presidents to admonish the offenders and, if they show themselves obstinate, to deal with them according to the example given us by our fathers, namely: "We cannot walk together any longer. We can no longer pray together."

(Signed) (REV.) A. C. DAHMS, Chicago, Ill.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, Pastor

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[644]

Repudiate Pamphlet "Prayer Fellowship," by Theodore Graebner

WHEREAS, A pamphlet entitled *Prayer Fellowship*, by Theodore Graebner, contains a number of unscriptural statements and misrepresentations, for example, the statement: "Rom. 16:17 deals with enemies of the truth who come with the *sinister purpose of deceiving* innocent hearers, the simple-minded Christians" (page 4). The words italicized by us are not found in the plain words of Rom. 16:17, but are an addition by the author of the pamphlet; and

WHEREAS, Synod has always recognized that Rom. 16:17 and similar passages are pertinent to the question of prayer fellowship (*Lehre und Wehre*, 1927: "That prayer fellowship presupposes a fellowship in the faith, Scripture abundantly teaches, e. g., Rom. 16:17, where the Christians are admonished to avoid those who do not continue in the Apostles' doctrine. . . . Whom we are to avoid, with them we also do not practice prayer fellowship." *Proceedings*, Oklahoma District, 1937: "Whoever is altering the teachings of Jesus, thereby is creating a division in the Church, placing himself in opposition to all who adhere to Christ's doctrine. We have been told by St. Paul that we must avoid such

division makers. Rom. 16:17. That implies of course that we do not have prayer fellowship with them."); and

WHEREAS, The author of *Prayer Fellowship*, in direct contradiction to the doctrinal position of Synod, contends "that neither the texts" (the texts commonly quoted in our circles as being pertinent to the question of prayer fellowship, such as Rom. 16:17, etc.) "nor the contexts in which they stand have anything to do with prayer fellowship. In fact, not a single one of them refers to prayer at all" (page 7); and

WHEREAS, The pamphlet *Prayer Fellowship* contains many false and dangerous assertions, for example, the amazing statement that the Catholic Church agrees with the Lutheran Church "in the fundamentals" but differs "in other doctrines" (The Smalcald Articles, *Triglotta*, p. 460, state that there was no contention or dispute between the Lutherans and the Catholics concerning the doctrines of the Trinity and of the Incarnation. But regarding the doctrine of justification by faith alone, the Smalcald Articles declare: "Upon this article all things depend which we teach and practice in opposition to the Pope, the devil, and the whole world." In contradiction to this assertion of the Smalcald Articles, the author of *Prayer Fellowship* asserts: "The New Testament was written before the present relationship of Christian bodies agreeing in the fundamentals (including the Catholic Church, see *Triglotta*, p. 460), but differing in other doctrines, yet existing side by side" (page 10). According to these words, as they read, the doctrine of justification by faith alone, which the Formula of Concord calls "the chief article in the entire Christian doctrine," is not included in the "fundamentals" of the Christian faith.); now, therefore, be it

Resolved, That we petition Synod to repudiate the pamphlet entitled *Prayer Fellowship*, by Theodore Graebner, as being out of harmony with the clear Word of God, as being contrary to the official position of Synod, and as being detrimental to the Christian faith; and be it furthermore

Resolved, That we petition Synod to order Concordia Publishing House to withdraw this pamphlet from circulation; and be it furthermore

Resolved, That Dr. Theodore Graebner be dealt with in an evangelical and unprocrastinating manner, so that he may be converted "from the error of his way," James 5:20.

(Signed) ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, Pastor

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

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Dr. Graebner's Aberrations and Dr. Behnken's Ineffective Action

WHEREAS, Dr. Theodore Graebner in 1917 rightly stated: "We hold it to be a self-evident truth that, where there is no unity of faith, there ought to be no unity of worship. If the texts of Scripture which forbid unionism (for example, Rom. 16:17; 1 Tim. 6:3ff.) do not apply here, they are devoid of meaning" (*Lutheran Witness*, 1917, p. 292); and

WHEREAS, Dr. Theodore Graebner in 1920 rightly declared: "Joint prayers presume Christian fellowship. . . . If joint prayer signifies anything, it signifies the spiritual unity of those who pray: and if the words of Christ that we must worship 'in spirit and in truth' mean anything at all, they mean that our prayers must indeed be spoken with no denial, explicit or implicit, of those truths which His Spirit has taught us" (*Homiletic Magazine*, 1921, pp. 231, 233); and

WHEREAS, Dr. Theodore Graebner in 1923 correctly affirmed: "Joint worship of those who are divided by many shades of Christian belief . . . is against the conscience of everyone who is mindful of Rom. 16:17. To be *separate* is the command which we have, to be separate from those who do not agree in every point with the doctrine of the Apostles" (*Lutheran Witness*, 1923, p. 67); and

WHEREAS, Dr. Theodore Graebner in 1931 correctly asserted: "Rom. 16:17-18 is removed by Dr. Neve from the category of pertinent texts because Paul's warning is declared to be directed 'against fanatical Judaists who had disturbed Antioch and the Galatians and were now about to invade the Roman congregation.' Pure assumption, even if it is supported by Weiss, Godet, and Luthardt. The apostle warns against errorists and schismatics in the most general terms. As for v. 18, we shall remember that divisions in the Church have been caused chiefly by those who sought personal advantages, rather than Christ, and who practiced deception upon those who innocently followed their leadership" (*Concordia Theological Monthly*, 1931, p. 571f.); and

WHEREAS, Dr. Theodore Graebner in 1943 cast aspersions on the use of Rom. 16:17 with reference to joint prayer by stating: "The refusal to join in prayer, defended with reference to Rom. 16:17 and similar texts, has proved an obstacle to a better understanding" (*Lutheran Witness*, 1943, p. 274); and

WHEREAS, Dr. Theodore Graebner in 1945 bluntly asserted: "Neither the texts (Rom. 16:17 etc.) nor the contexts in which they stand have anything to do with prayer fellowship. In fact,

not a single one of them refers to prayer at all" (*Prayer Fellowship*, p. 7); and

WHEREAS, Dr. Theodore Graebner with other signers of "A Statement" in 1945 declared: "We deplore the fact that Rom. 16:17-18 has been applied to all Christians who differ with us in certain points of doctrine" ("A Statement," Par. 5); and

WHEREAS, Dr. Theodore Graebner in 1947 wrote: "We incline to the notion, supported by more than 30 commentaries which we have consulted, that Rom. 16:17f. refers to un-Christian enemies of the Church who by deceitful tactics are trying to seduce Christians, undermining and frustrating the Christian message" (*Lutheran Witness*, 1947, p. 59); and

WHEREAS, Dr. Theodore Graebner in 1947 before the whole synodical convention in Chicago defiantly declared that he was a "signer" of "A Statement" and that he stood "by every word of it," and thereby publicly declared his continued adherence to doctrinal aberrations, which the President of Synod has publicly admitted as being in "A Statement," as the words read; and

WHEREAS, Dr. Theodore Graebner in 1948 quoted without disapproval the statement: "To apply the passage [Rom. 16:17] to fellow Christians with whom we do not agree on all points, or, to put it the other way, who, we are certain, err from the truth of God's Word in some particulars, is a misapplication of the Word of God; an affront to such children of God; an insult of which we ought not to make ourselves guilty" (*Lutheran Witness*, 1948, p. 414); and

WHEREAS, Dr. Theodore Graebner thus completely contradicts and denies his former orthodox position and has, without adverse comment, published a bold attack on Synod's use of Rom. 16:17 in its official confessions (Constitution, Art. III; *Brief Statement*, Par. 28; Synodical Catechism, Quest. 186, 326), calling it a "misapplication of the Word of God"; and

WHEREAS, These matters, recited above, have again and again been brought to the attention of the President of Synod and are therefore well known unto him; and

WHEREAS, "The President has the supervision regarding the doctrine and the administration of a) all officers of Synod; b) all such as are employed by Synod" (Constitution, Art. XI, B. 2); and

WHEREAS, "The President has, and always shall have, the power to advise, admonish, and reprove. He shall conscientiously use all means at his command to promote and maintain unity of doctrine and practice in all the Districts of Synod" (Constitution, Art. XI, B. 3); and

WHEREAS, "Synod at all times has the right to call its officers

to account and, if circumstances require it, to remove them from office in accordance with Christian procedure" (Constitution, Art. XI, A. 2); and

WHEREAS, The President of Synod has to this day taken no effective action against the doctrinal aberrations of Dr. Theodore Graebner; now, therefore, be it

Resolved, That this whole matter (both Dr. Theodore Graebner's doctrinal aberrations as well as the failure of the President of Synod to take effective action against such aberrations) be brought to the attention of Synod in convention assembled; and be it furthermore

Resolved, That we petition Synod to resolve this whole matter in a God-pleasing manner, so that the first objective of our Synod may not be frustrated, namely, "the conservation and promotion of the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10) and a united defense against schism and sectarianism (Rom. 16:17)." (Constitution, Art. III.)

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa
(DR.) P. E. KRETZMANN, Cuba, Mo.
(REV.) ERNEST T. LAMS, Oak Park, Ill.
(REV.) H. D. MENSING, Tinley Park, Ill.
ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.
CARL G. KRUSE, *Pastor*

Signatures attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

[646]

Condemn and Discontinue Association of Lutheran Seminarians

WHEREAS, The Association of Lutheran Seminarians by its name, its machinery of organization, and its stated objectives plainly is of a religious nature; and

WHEREAS, Our Synod has officially declared that doctrinal differences do exist between us and the other Lutheran church bodies participating in the Association of Lutheran Seminarians; and

WHEREAS, These other church bodies have not accepted (some have officially rejected) the invitation of our College of Presidents to hold further conferences for the removal of doctrinal differences on the basis of God's Word, and thereby clearly show that they are heterodox church bodies devoted to false doctrine and indifference to the truth, and to laxity in practice and unionism; and

WHEREAS, The student representatives of these church bodies

according to the constitution of the Association of Lutheran Seminarians intend "to encourage the spiritual life" of our students in order that they, too, may reach the broadmindedness of their church bodies; and

WHEREAS, Our students are already showing an inclination to disregard the warnings of Christ and His Apostles by contending that "they would be losing sight of their goal by avoiding those who are tainted with false doctrine"; and

WHEREAS, There is evidently a willingness to grant error equal right with truth and rest content with "contributing their part to the organization," which amounts to a compromise; and

WHEREAS, The Association of Lutheran Seminarians is thus becoming a back door to union without unity; now therefore be it

Resolved, That we plead with Synod, in convention assembled,

1. To save our future ministry from the damage inflicted on their faith and character by membership in the Association of Lutheran Seminarians;

2. To that end to exclude the Association of Lutheran Seminarians from our institutions.

IMMANUEL EV. LUTH. CONGREGATION
Town Rich, Matteson, Ill.

E. HIEBER, *Pastor*

MARTIN BRUDER RAYMOND VOLLMER

EDWIN MARQUARDT

March 26, 1950

The same memorial was submitted by

(Signed) (REV.) J. BERTRAM, Fort Dodge, Iowa

Signature attested by (REV.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

* * *

WHEREAS, The Association of Lutheran Seminarians is a religious organization, as its name indicates and its constitution states; and

WHEREAS, The meetings of the Association of Lutheran Seminarians have demonstrated that religious issues cannot and will not be avoided; and

WHEREAS, It is a fellowship which ignores or minimizes the existing doctrinal differences in the Lutheran bodies whose students hold membership in it; and

WHEREAS, All the local associations from seminaries other than ours openly flaunt their unionism and invite our students to practice a like unionism; and

WHEREAS, The students at our St. Louis seminary who oppose

the Association of Lutheran Seminarians are branded as schismatic and told that they refuse to follow the leadership of the faculty and the majority of the students; and

WHEREAS, The students of other orthodox seminaries who for conscience' sake refuse to join the Association of Lutheran Seminarians are also accused of being separatists; and

WHEREAS, All appeals by many pastors and parents to our faculty at St. Louis to induce their students to break off this sinful affiliation have brought no results; and

WHEREAS, The faculty of the St. Louis seminary asserts, "It is clear from this constitution that the organization aims at remaining altogether within the sphere of activities that are properly the concern of theological students, and that it avoids unscriptural unionism and church fellowship," while the very opposite is apparent to all who have studied the constitution of the Association of Lutheran Seminarians and have observed the practice of the Association of Lutheran Seminarians at its conventions; and

WHEREAS, Our students are thus systematically taught not to apply Rom. 16:17-20 to persistent errorists in so-called Lutheran church bodies; now therefore be it

Resolved, That we herewith appeal to Synod in convention assembled

1. To condemn membership in the Association of Lutheran Seminarians by our students as fellowship forbidden in God's Word and therefore

2. To declare it the duty of the Board of Control and faculty in St. Louis to direct our students to discontinue this relation;

3. To insist through our synodical officials on the performance of this duty.

IMMANUEL EV. LUTH. CONGREGATION
Town Rich, Matteson, Ill.

E. HIEBER, *Pastor*

MARTIN BRUDER RAYMOND VOLLMER
EDWIN MARQUARDT

March 26, 1950

The same memorial was submitted by

(Signed) (Rev.) A. C. DAHMS, Chicago, Ill.

(Dr.) P. E. KRETZMANN, Cuba, Mo.

(Rev.) H. D. MENSING, Tinley Park, Ill.

ZION EV. LUTHERAN CHURCH, CHICAGO, ILL.

CARL G. KRUSE, *Pastor*

Signatures attested by (Rev.) H. D. MENSING
Tinley Park, Ill., April 5, 1950

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Evangelical Procedure in Dealing with Erring Churches

Heresies sometimes arise within the Church through over-stressing one side of given truths or through overemphasis or underemphasis. It is the Church's task rightly to divide the Word of Truth, to maintain the proper balance between; e. g., Law and Gospel, sin and grace, justice and mercy, fellowship and separation.

Overstressing the Law leads to legalism, understressing to indifference. The happy medium is safeguarded through evangelical procedure. Man by nature tends toward legalism. This has been evident in many dealings within congregations, among brethren, and in dealing with the church at large. We, therefore, *petition* Synod to plead for a truly evangelical approach and attitude, as the love of God constrains us.

Recognizing that unity on the human level is not an absolute experience, that Christians individually and collectively always are in the process of growth, saints being perfected, the body being edified, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, etc.; that such growth is the accomplishment of the Holy Spirit through the Means of Grace; we, therefore, *petition* Synod for a truly evangelical procedure in dealing with erring churches.

A church which in the process of growth continues to establish higher walls of separation, dividing it from those which have not advanced as far as it has, is in danger of becoming schismatic. Withdrawal and separation is the ministering of the Law; it is an admission of the failure of the Gospel; an act of judgment; a professing that the Holy Spirit can no longer operate through our use of the Gospel; it is an extreme measure, particularly when it becomes absolute (partial separation is indicated in 2 Thess. 3:6-15); we, therefore *petition* Synod that it guard itself lest its zeal against unionism lead it to separatism and pharisaism.

CHICAGO ENGLISH DISTRICT PASTORAL CONFERENCE
HAROLD H. NAGEL, *Secretary*

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Report of the Committee on Finnish Relations

As a token of the unity of faith and confession existing between the National Church and our Synod the undersigned was privileged to attend, during the past triennium, all annual conventions of our Finnish brethren, viz.: 1947 in Ashtabula, Ohio; 1948, in Calumet, Mich.; and 1949, in Ely, Minn. This year he intends to be present again at the convention in Sebek, Minn., June 23—27, while our own Synod is convening at Milwaukee.

Our mutual bonds of fellowship have not only continued but were strengthened. With the gradual introduction of the English language (besides Finnish) our brethren make good use of our synodical literature. Since their ministerial candidates are graduating from our Springfield Seminary, their number of pastors has increased considerably.

Your Committee is always ready to serve you with recommendations of good Finnish literature and with other suggestions, especially if you live in a Finnish community.

With deep regret the undersigned must add that during the past triennium it has pleased God to call the other two members of our Committee, with whom he always worked together in full harmony, to their eternal rest: Pastor E. Wegehaupt of Decatur, Ill., and Dr. Paul Schulz of Springfield, Ill.

Lidderdale, Iowa
March 30, 1950

R. HERRMANN

[649]

Report on Agreement of Breslau Synod and Free Church

DEAR DR. BEHNKEN:

In your letter dated September 29 you inquired as to whether our St. Louis faculty has ever given its "*nihil obstat*" on the doctrinal document which became the basis for the agreement reached between the Breslau Synod and the Evangelical Free Church in Germany.

In discussing the matter at the last faculty meeting, it was agreed by resolution that the *censorium* of the final text of this document which was given by the censors of the *Concordia Theological Monthly* before the document appeared in print is the faculty's "*nihil obstat*." This gives it the approval of the entire faculty.

LOUIS J. SIECK, President
CONCORDIA SEMINARY, ST. LOUIS, MO.

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Questions Asked by the Hon. Wisconsin Synod

DEAR BRETHREN:

Among the many divine blessings which we have enjoyed during our one hundred years of history, of which we have been reminded frequently at our Centennial Convention in 1949, not the least has been the bond of unity which has welded your Honorable Synod and ours together for more than three quarters of a century. This unity is precious to us, and it is purely for the sake of preserving it that we venture to address you at this time.

During recent years we of the Wisconsin Synod have found ourselves constrained to voice our protest against the rising tide of unionism and its attendant evils of indifference to Biblical truth and undermining of confessional Lutheranism. In our action we have taken the stand that is outlined in the *Brief Statement of the Doctrinal Position of the Missouri Synod*, Art. 28, "On Church Fellowship," particularly the last sentence: "We repudiate unionism, that is, church fellowship with adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16:7; 2 John 9—10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2:17-21."

In our efforts we have, however, been handicapped by the fact that members and sometimes official representatives and organizations of your Synod have been involved in what seem to be obvious violations of these principles. Efforts to remedy this situation by dealing with the individuals involved have met with little or no success. Official discussions in an Intersynodical Forum have been equally futile. On the other hand, the positive testimony that we have tried to give has been to a considerable extent neutralized by the silence of your Synod. The inevitable result has been serious confusion and offense.

In an endeavor to clarify this confused and confusing situation, which, if not corrected, will vitiate the spiritual life within both your Synod and ours, we address to you the following questions on the basis of the mutual fellowship of our synods:

1. Does the Missouri Synod approve of the participation of its pastors in the programs and in the joint worship of intersynodical laymen's organizations, specifically Lutheran Men in America? If not, only a public disavowal of the offense will remove it.

2. Does the Missouri Synod approve of the co-operation of some of its welfare agencies with Lutherans with whom it is otherwise not in fellowship, in view of the fact that such welfare work is inseparably associated with spiritual implications? If the Synod

does not approve, what will you do to clear yourselves of the responsibility for the offense that has been given?

3. Does the Missouri Synod approve the co-operation of its representatives with the National Lutheran Council in matters which are admittedly no longer in the field of externals? (E. g. "Building a New Lutheranism in Great Britain," *L. W.*, 3-8-49, p. 76.) If not, what will be done to correct the impression that has been created?

4. Does the Missouri Synod approve the position taken by its representatives at the first Bad Boll with regard to the program for devotions and worship? If not, what will be done to remove the offense?

5. Does the Missouri Synod approve of the arrangement whereby prominent members of its official committees are serving with representatives of other Lutheran bodies as sponsors of the book *Scouting in the Lutheran Church*, published by the National Scout Organization? If not, what will you do about the offense that was thus given?

6. Does the Missouri Synod still hold to its former position that Rom. 16:17 applies to all errorists, whether Lutheran or not? (See Stoeckhardt, *Roemerbrief*, p. 641 and 642; also Pieper, *Dogmatik* III, p. 474, par. 5; *Brief Statement*, Art. 28.) If so, what will be done to correct the growing impression that this is no longer the case?

We say again that it is our earnest hope and prayer that your answers to these frank questions will show us to be in full agreement on these issues and will thus result in a strengthening of the ties which unite us.

With cordial brotherly greetings,

THE EVANGELICAL LUTHERAN JOINT SYNOD
OF WISCONSIN AND OTHER STATES
THE REV. JOHN BRENNER, *President*
PROF. WINFRED SCHALLER, *Secretary*

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Appeal of the Norwegian Synod

In view of the continued agitation in Synodical Conference circles for union with heterodox Lutherans on a wider basis than the conservative Lutheran Church has hitherto considered Scriptural, particularly in the field of so-called "externals" of church work, we of the Norwegian Synod wish to present to our sister Synods our position on the following points:

1. With regard to President J. W. Behnken's call for a "Free Conference": — Although we, in general, favor "free conferences" for doctrinal discussion with any and all who are willing to bow to the Word of God, we consider such "free conferences" of but doubtful value at the present stage in union negotiations among Lutherans. They are not welcomed by those liberal Lutherans who want federation or organic union at once without further doctrinal discussion. Nor can they accomplish much toward building up a more conservative spirit in our own and other churches, so long as we in our own circles are divided on the fundamental question of what constitutes "unionism." Cf. the agitation still carried on by the so-called "Statementarians," the *American Lutheran*, etc.

2. With regard to the "co-operation in externals," so-called, which is becoming so widespread in our circles through such organizations as "Lutheran Men in America," "The Lutheran Editors' Association," "The Association of Lutheran Seminarians," certain welfare agencies, etc.: — We hold that this constitutes unionism. Cf. the *Brief Statement*. The organizations referred to do not limit themselves to things properly to be called "externals," but concern themselves also with the spiritual side of the work of the Church. Cf. for detailed evidence the synodical essay appearing in the Norwegian Synod's Report for 1949, Synodical Conference Report, 1948, p. 52.

3. With regard to the form of unionism connected with prayer fellowship, as distinguished from pulpit and altar fellowship: — We hold that the position presented in Dr. S. C. Ylvisaker's synodical essay on *Prayer*, in 1947, is the correct Scriptural position. Cf. Report of the Synodical Conference, 1940, p. 89.

We are deeply concerned over these and other matters which are causing strained relations within the Synodical Conference, and appeal to our sister Synods to do everything possible, under the gracious hand of God, to maintain true unity of spirit in our circles. As a step to that end, we as a Synod are asking our sister Synods, at their next conventions, kindly to consider this statement of our Synod and express their agreement or disagreement with it.

NORWEGIAN SYNOD OF THE EVANGELICAL LUTHERAN CHURCH
A. M. HARSTAD, *President*

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Joint Report on Scouting

At its Saginaw Convention (1944) Synod adopted this policy with regard to Scouting, as recommended by Synod's Bureau of Information and Board for Young People's Work, "That the matter of Scouting should be left to the individual congregation to decide and that under the circumstances Synod may consider her interests sufficiently protected." (*Proceedings of 39th Regular Convention*, Saginaw, Mich., 1944, pp. 257 and 258.)

In its report to the Centennial Convention (Chicago, July, 1947), the Bureau of Information, after consultation with Synod's Board for Young People's Work, stated: "Nothing has developed that would cause our boards to modify our opinion, endorsed by the 1944 convention." (*Proceedings of 40th Regular Convention*, p. 646.)

Largely as a result of Memorial 617 (*Proceedings*, 1947, page 538f.) and an unprinted memorial by the standing Committee on Church Union, Wisconsin Synod, our Synod, in its Chicago Convention, authorized the President of Synod to appoint three men "who, in conjunction with the Bureau of Information and the Board for Young People's Work, shall restudy the matter [of Scouting] and report to the next convention." (*Proceedings of 40th Regular Convention*, p. 538f.)

This special committee of three men (John F. Choitz, Felix Kretzschmar, George C. Stohlmann), authorized by Synod and subsequently appointed by the President of Synod, attempted honestly and objectively to perform the task assigned to it. It studied the official pronouncements of the Boy Scouts of America. It met on three separate occasions in all-day meetings with the Wisconsin Synod Committee on Scouting. It was in correspondence with the authors of Memorial 617 (*Proceedings*, 1947, p. 538) and others in an attempt to gather together all the factors in the Scout program which might be disturbing our brethren. It solicited other information from additional sources relative to Scouting. It mailed a questionnaire to brethren in whose congregations Scout troops exist, requesting their views and seeking to determine if the operation of the Scout program in their troops presented obstacles that violated Scripture and conscience. The special committee met in a two-day joint meeting with Synod's Bureau of Information and Board for Young People's Work. The Wisconsin Synod Committee on Scouting was invited to be present on one of the two days and attended.

As a result of their joint study of Scouting and on the basis of their findings, the Special Committee authorized by the 1947 convention of Synod, the Bureau of Information, and the Board

for Young People's Work unanimously declare to Synod as their position that in their opinion the policy with regard to Scouting adopted by Synod in 1944 should be sustained.

SPECIAL COMMITTEE ON SCOUTING

JOHN F. CHOITZ, *Chairman* FELIX KRETZSCHMAR
GEO. C. STOHLMANN

BUREAU OF INFORMATION

THEODORE GRAEBNER PAUL M. BRETSCHER
J. W. ACKER

BOARD FOR YOUNG PEOPLE'S WORK

CLARENCE PETERS GILBERT P. MUCHOW
L. W. SPITZ HOMER C. GRUBER
PAUL W. JABKER

[653]

Report of Committee on Membership in the National Lutheran Council

**Instructions to the Committee by the Fortieth Regular Convention,
Held in Chicago, Ill., July 20—29, 1947**

Resolved, That a committee (two pastors, two laymen, one teacher) be appointed by the *Praesidium* and the Board of Directors to continue the study of the question of our relationship as a participating body in the National Lutheran Council and report its findings to the next synodical convention, after having submitted its findings to all pastors and congregations of our Church six months prior to the convention.

The Committee: The Rev. Walter H. Meyer, *Chairman**; Dr. Lawrence Meyer, *Secretary*; Mr. W. Charles Dickmeyer; Mr. Carl A. Geist; Mr. Arthur L. Miller.

The Work of the Committee

Your Committee held seven one-day meetings. It studied the overtures made to the synodical conventions in 1944 and in 1947. It held sessions with representatives of our Board for Home Missions in North and South America, the Student Service Commission, the Board for Parish Education, the Armed Services Commission, the Department of Public Relations, the Missionary Board of the

* Dr. Arthur Brunn, who had originally been appointed chairman of the Committee, died in the Lord, August 27, 1949. In his stead the Rev. Rudolph R. Ressmeyer was appointed. After serving for a number of months he tendered his resignation because of stress of work.

Synodical Conference, the Associated Lutheran Charities, official representatives of the English District, members of the College of Presidents, members of the clergy, and representatives of the National Lutheran Council. It studied carefully the origin, constitution, history, and development of the National Lutheran Council from 1918 to 1950.

The following report and recommendation were arrived at individually and collectively after many hours of fervent prayer and days of careful deliberations, and they are herewith submitted to the pastors, teachers, and congregations of our Synod for study and to the synodical convention at Milwaukee, Wis., for adoption.

Brief History of the National Lutheran Council in Relation to The Lutheran Church — Missouri Synod

The National Lutheran Council was organized in 1918. The constituent bodies in the National Lutheran Council at present are: The United Lutheran Church, the Evangelical Lutheran Church, the American Lutheran Church, the Augustana Evangelical Lutheran Church, the Lutheran Free Church, the United Evangelical Lutheran Church, the Suomi Synod, the Danish Evangelical Lutheran Church.

1920 to 1940

In the third and fourth decades of the twentieth century there was no official relationship between the Missouri Synod and the National Lutheran Council. Our available records do not show any overture made by either the Missouri Synod or the National Lutheran Council to join in or to co-operate in or to co-ordinate work carried on by either organization during those years.

1941 to 1949

Since the year 1941 various approaches have been made both by the Missouri Synod to the National Lutheran Council and by the National Lutheran Council to the Missouri Synod to allocate work on a comity basis, or to co-ordinate or to co-operate, in certain emergency-born projects brought about by the Second World War.

The first of these projects related to Relief for Orphaned Missions in Africa and the Orient, which had been cut off from their home bases by the outbreak of World War II. Since 1940 the Armed Services Commission of the Missouri Synod has worked on the basis of allocation and co-ordination and comity with the Armed Service Commission of the National Lutheran Council. The Emergency Planning Council has worked together with the National Lutheran Council in Prisoner of War work and in various phases of physical relief work in war-torn areas.

In referring to the above co-ordinated activities of the National Lutheran Council and the Missouri Synod the word "co-operation" has sometimes been used. It must, however, be clearly understood that when it is so used, it does not imply working together in the field of spiritual ministry. Never at any time did the Missouri Synod turn over to the National Lutheran Council the spiritual responsibility for its membership nor its work.

The various committees and commissions of our Church which worked together with the National Lutheran Council during the past nine years believe that such relationship of co-ordination, allocation, and comity was of mutual benefit.

In 1949 Free Conferences in Europe were arranged by the Missouri Synod in co-operation with the VLKD (Vereinigte Lutherrische Kirche in Deutschland) and the National Lutheran Council. It is sometimes said that emergencies of the war brought about situations which prompted fellowship with other Lutherans *outside* of America on the basis of principles different from those followed by the Missouri Synod *in* America. Such a statement is not in harmony with the facts. *Prayer fellowship* was practiced only with those with whom we are in doctrinal unity. *Joint prayer* was sometimes practiced on the same basis as practiced in our own country with members of other church bodies.

Paragraphs from the Constitution of the National Lutheran Council Pertinent to the Study of the Question of Synod's Becoming a Participating Body

Preamble

(1949 Edition)

WHEREAS, In their respective constitutions, the participating Lutheran church bodies accept the Holy Scriptures as the Word of God and the only source, norm, and guide of Christian faith and life; and

WHEREAS, In their respective constitutions, the Participating Bodies accept the Unaltered Augsburg Confession and Luther's Catechism as the true exposition and presentation of the doctrine of the Holy Scriptures; and

WHEREAS, The Participating Bodies are of the conviction that they can and should serve the Lutheran Church at large by co-operating in matters of common interest and responsibility, co-operation in which does not affect their distinctive principles;

Therefore, said Church Bodies do hereby establish and will maintain a common agency to be governed by the following Constitution and By-Laws.

Article III. Purposes and Objectives

The purposes and objectives of this Council are:

- a. To witness for the Lutheran Church on matters which require an expression of common faith, ideals, and program.
- b. To bring to the attention of the Participating Bodies matters which in its judgment may require utterance or action on their part.
- c. To represent Lutheran interests in America in matters which require common action, before
 1. National and State Governments.
 2. Organized bodies and movements outside the Lutheran Church.
- d. To emphasize the continuing importance of a right relation between Church and State.
- e. To further the interests and the work of the Lutheran Churches in America.
- f. To be the National Committee for the Lutheran World Federation in the United States of America.
- g. To undertake and carry on such work as may be authorized by the Participating Bodies in fields where co-ordination or joint activity may be desirable and feasible, such as publicity, statistics, welfare work, missions, education, student work, and other fields.
- h. To take the necessary steps to meet emergencies requiring common action, each Participating Body to determine the extent of its co-operation in emergency work.
- i. To undertake additional work with the specific consent of the Participating Bodies.

Article X, Section 6, of the Constitution provides:

A Participating Body may determine the extent of its participation in the work of the Council; and its non-participation in the work of one or more Divisions, Departments, Bureaus, and/or Commissions shall not affect its relationship to the Council, provided that the Councillors representing a Participating Body shall not be entitled in meetings of the Council or of the Executive Committee to vote upon any matter relating specifically to a phase of the work of the Council in which that Body is not participating.

Article IX of the By-Laws specifies the following fields of work:

American Missions, Jewish Missions, Public Relations, Social Welfare, Student Service, Service to Military Personnel, Commission on Younger Churches, and Orphaned Missions.

Article IX, Section 6, of the By-Laws also provides:

Other Divisions, and/or Departments within Divisions, such as World Missions, Youth Work, Parish Education, Higher Education, and/or others, may be added from time to time, as deemed desirable by the Council, upon approval by the Participating Bodies.

The National Lutheran Council Constitution in Theory

It is the considered opinion of your Committee that the Constitution of the National Lutheran Council as it reads contains nothing which would make it sinful for the Missouri Synod to sign. There are expressions in the Constitution of the National Lutheran Council, such as "Holy Scriptures as the Word of God" (in the Preamble), "common faith" (Article III, a), which are subject to various interpretations. It could also be pointed out that the Constitution of the National Lutheran Council does not enumerate all the Lutheran Confessions.

However, it would not be fair to interpret such expressions otherwise than they are interpreted by the members of the constituent bodies of the National Lutheran Council. Representatives of the National Lutheran Council with whom we met emphasized that the Constitution of the National Lutheran Council is not a basis of confession for the participating bodies. To them their Constitution is merely an expression of a "common faith and general unity of spirit sufficient to warrant their working together in specified common objectives."

Furthermore, the provision in the National Lutheran Council Constitution "that a Participating Body may determine the extent of its participation in the work of the Council" would make it possible for the Missouri Synod to become a member of the National Lutheran Council and to participate in one or the other purely external objectives without violating its principles concerning unionistic practice.

The National Lutheran Council Constitution in Practice

However, the National Lutheran Council Constitution on paper and in theory and the National Lutheran Council in fact and practice are two different things. We quote from an article by Dr. Lawrence M. Stavig, a member of the National Lutheran Council, in the *Lutheran Quarterly*, May, 1949, page 151, in which the National Lutheran Council of today in practice is described as follows:

"Let me first of all point out that we have already developed within the framework of the National Lutheran Council a relationship which constitutes in effect a *Federation of Lutheran Bodies*.

The evolution of the Council has been very interesting and significant. *It was intended at the beginning to provide a method whereby bodies which were not in pulpit and altar fellowship could co-operate in certain limited activities without implication of fellowship. With the passage of the years it was time and again discovered that actual practices outstripped official declarations in the march toward co-operation and unity. Again and again Lutheran bodies were compelled to alter their official declarations to correspond with their practices. Today we are in the position of having very carefully defined our National Lutheran Council as merely a co-operative agency, and yet we are actually functioning as a federation of Lutheran church bodies.**

"In addition to the extensive co-operative program already realized, there are virtually unlimited opportunities for enlargement of the united work of the member bodies under the present constitution of the National Lutheran Council. In fact, we already possess organizational machinery which can, if we wish, lead into associations barely short of organic union. Without any change whatever in organization, *we can as readily merge our home missions departments as we have already merged welfare and child placement. We can as readily consolidate the administration of our foreign missions as we have already consolidated our Jewish missions. We can merge our youth work and our program of elementary Christian education as readily as we have merged our Student Service.*"

Similar expressions by leaders in the National Lutheran Council could be quoted. And they do describe the actual status of the National Lutheran Council at work not merely as an agency "in certain limited activities without implication of fellowship," but "actually functioning as a federation of Lutheran church bodies."

The National Lutheran Council is actually functioning as a Church when it carries on joint spiritual work among all Lutheran university students outside those in the Synodical Conference. This is only one of various other projects carried on by the National Lutheran Council in which the Missouri Synod cannot take part because to do so would violate its doctrinal position on pulpit, altar, and prayer fellowship.

Our Synod's Position on Pulpit, Altar, and Prayer Fellowship

In the *Brief Statement of the Doctrinal Position of the Missouri Synod* the Missouri Synod has stated as its principle that it cannot join forces in spiritual work with any Christian church body with

* Italics ours.

which it is not in pulpit and altar fellowship. (Page 13, paragraph 2.)

On *prayer fellowship* and *joint prayer*, Synod in 1947 passed the following resolution:

"WHEREAS, No pulpit and altar fellowship between the Missouri Synod and the American Lutheran Church has as yet been established; and

"WHEREAS, God's Word demands that all things shall be done decently and in order (1 Cor. 14:40), so that there be no confusion and offense; and

"WHEREAS, We as members of Synod are united as brethren in faith for the preservation of God's pure Word and Scriptural practice; therefore be it

"Resolved, a) That we re-affirm the resolutions on prayer fellowship adopted by the Saginaw, Mich., Convention (June 21—29, 1944) and recorded in the *Proceedings* of 1944 (p. 251f.), which resolutions read as follows: 'We re-affirm the position taken at the Fort Wayne Convention (page 303, par. 1) that in the meantime it be understood that no pulpit, altar, and prayer fellowship has been established between us and the American Lutheran Church; and until such fellowship has been officially declared by the synods concerned, no action is to be taken by any of our pastors or congregations which ignore the fact that we are not yet united.'

"However, joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolution of the Fort Wayne Convention provided such prayer does not imply denial of truth and support of error. Local conditions will determine the advisability of such prayer. Above all, the conscience of a brother must not be violated nor offense be given." (*Proceedings*, pp. 517—518.)

At the time when this report is written, pulpit and altar and prayer fellowship has not been declared between the Missouri Synod and any of the constituent bodies of the National Lutheran Council.

Doctrinal Differences Do Exist

While it is true that the Lutheran Churches of America in general accept the Lutheran Confessions, it is nevertheless also generally recognized that vital differences of doctrine exist. Answering a questionnaire sent out by the Lutheran Society, Inc., of New York, Dr. P. O. Bersell, President of the Augustana Synod, listed the following differences:

1. Differing interpretations in regard to the inspiration of the Scriptures;

2. Differing interpretations as to the sovereign grace of God, Predestination, *sola Dei gratia*, etc.;
3. Varying ranges of interpretation with reference to chiliasm, premillennialism;
4. Differing conceptions as to the true nature of the Church;
5. Varying policies in regard to membership in secret orders:
 - a. On the part of the laity;
 - b. On the part of the clergy;
6. Differing policies in regard to unionism, that is, unionistic services together with those who are not of the Lutheran faith.

Other serious differences in doctrine between the Missouri Synod and various member churches of the National Lutheran Council could be enumerated. No one familiar with the doctrines and practices of minorities, or in some instances majorities, in the various Lutheran groups in America will gainsay Dr. Bersell's statements regarding the lack of doctrinal unity existing in some Lutheran church bodies in the National Lutheran Council today.

Fields of Co-operation Limited

With few isolated exceptions the work carried on by the National Lutheran Council can be designated either as spiritual work or as work with spiritual implications, in which we cannot participate if we are to remain true to the principles which guide Missouri Synod action in working together with other Christians with whom we are not in pulpit and altar fellowship.

Thus the field of possible participation on the part of the Missouri Synod in the National Lutheran Council work in which we could co-operate without violation of our principles is confined to a very small area.

Polling of the Boards

All major boards and commissions carrying on work for the Missouri Synod were invited to consult with our Committee. Each of these boards carefully surveyed the possible areas of joint work with the National Lutheran Council in its specified field. Each board was asked to give the Committee its official expression on the question:

"Shall the Missouri Synod join the National Lutheran Council and participate in that phase of work which you are carrying on for Synod?"

The Board for Missions in North and South America, the Armed Services Commission, the Board for Foreign Missions, the Board for Higher Education, the Student Service Commission, the Board for Parish Education, the Missionary Board of the Lutheran

Synodical Conference, were unanimous in their recommendations that so far as their areas are concerned, we should not join the National Lutheran Council.

The only board that found areas of possible co-operation with the National Lutheran Council was the Board for Public Relations. Our Committee readily agrees that in this limited field co-operation would be possible.

A representative of Associated Lutheran Charities also met with your Committee and advocated that our Synod join the National Lutheran Council and participate in the work of the Council particularly in the field of "welfare service." With reference to "institutional missions," however, he declared that because pulpit and altar fellowship had not been established by the Missouri Synod with the bodies comprising the National Lutheran Council, only a limited co-operation could be achieved. It must be borne in mind that neither the Associated Lutheran Charities nor its constituent bodies are synodical agencies. It would not be within the jurisdiction of a synodical convention to declare that we should join the National Lutheran Council for the purpose of carrying on joint charitable endeavors, which are not under the direction of Synod.

What Would We GAIN?

Since theoretically if we should join the National Lutheran Council and participate only in those areas of work not classified as spiritual, without violation of our principles, it is but fair to ask, "What would we gain by such membership?" It is the considered opinion of your Committee, based on an analysis of experiences and facts, that it is more expedient for the Missouri Synod to carry on its work independently than to put a certain portion of it under the jurisdiction of a larger group of men, two thirds of which are not in fellowship with us or are not in agreement with us on many important aspects of the work of the Church. A factual evaluation of the work of the Missouri Synod today leads us to believe that its work can be carried on independently more efficiently, more effectively, and with greater economy than it could if we were to become participating members of the National Lutheran Council. Joining the National Lutheran Council would be of no advantage to the Missouri Synod. This has become clearly evident especially during this past decade. The National Lutheran Council consists of eight different groups. Not all of these are in pulpit and altar fellowship with one another. Every action must be approved by a majority before it can go into effect. The Missouri Synod is one closely integrated body, which can move relatively quickly. The Lord has abundantly blessed our work in the

fields of missions, of education, of our Armed Services Commission, of our Emergency Planning Council. He has made our Church an active, vibrant, working organism. We do not believe that the work of the Missouri Synod in the past decade would have been done better, nor that we could have accomplished more, if we had been members of the National Lutheran Council. We believe that in the very nature of an organization which acts for eight different bodies there is an approach to problems different from that of one closely knit church body.

The above statements are made in a spirit of deepest humility and in the fullest knowledge and keen awareness that the Lord has made our Church what it is and showered overwhelming blessings upon us not because of any merit or worthiness in us, but only because of His boundless grace and love. *Soli Deo gloria!*

What Would We GIVE?

To answer the question whether or not to join the National Lutheran Council purely on the basis of what we could gain would be selfish. It is better to give than to receive. That applies also to the question of membership in the National Lutheran Council. What could the Missouri Synod give to the National Lutheran Council? We frankly believe that at the present time our membership in the National Lutheran Council would be a continuous irritant. Our conscientious convictions would compel us to label as unionistic so much of the program of the National Lutheran Council that there would be few meetings at which the Missouri Synod commissioners would not be in conscience bound to raise official objections. We refer to only one phase of work. The largest item in the budget of the National Lutheran Council is that for Student Service. It amounts to \$175,000 a year. Visualize the following situation: In the eyes of the world and world Lutheranism we would be members of the National Lutheran Council. At a certain university the National Lutheran Council has a full-time student pastor, serving all students of the constituent members of the National Lutheran Council. The Missouri Synod also has a congregation and pastor there. However, our Synod could not turn the spiritual care of its students over to the pastor representing the National Lutheran Council, because we are not in pulpit and altar fellowship with him. What an anomalous situation that would be! This same situation would obtain in the field of American missions — Jewish Missions, Negro Missions, Institutional Missions, etc. In view of the fact that the National Lutheran Council is in reality functioning as a Church in so many phases of its work, it is our opinion that there would be little opportunity for the Missouri Synod to make any worthwhile contribution to it. The Committee is confident that the

National Lutheran Council would not welcome the Missouri Synod as a member if it were to join the National Lutheran Council merely "to bear witness to the Council" and "to make our influence felt from within rather than from without."

Effect on the Membership in Our Own Synod and the Synodical Conference

Your Committee believes that joining the National Lutheran Council would be an occasion of severe offense to many. It would cause strife within our own midst. We believe this to be true not only with reference to a few who may take a negative position on the question. A limited cross-section survey made by your Committee through interviews and consultations with laity and clergy persuades us to believe that the majority of our pastors and laity are at the present time not in favor of joining the National Lutheran Council. And while some of those who are not in favor would not raise serious objections to joining, the majority, we feel, would not be happy about such action on the part of the synodical convention.

Joining the National Lutheran Council would have serious repercussions in other constituent bodies of the Synodical Conference. Most assuredly, we do not want to take any action which would disturb the fraternal relationships with our brethren in the Synodical Conference. Furthermore, joining the National Lutheran Council would not be understood by our Free Church brethren in Europe. By many now in pulpit and altar fellowship with us such action would be interpreted as a capitulation in matters of doctrine.

Effect on Other Lutherans in America

If the Missouri Synod were to become a member of the National Lutheran Council, many Lutherans outside the Synodical Conference would, no doubt, interpret such action as a loosening of the doctrinal cords and a weakening of the stakes of orthodoxy, for which the Missouri Synod is known the world over. As a result endless misunderstanding and confusion would arise.

Resolutions

WHEREAS, The Constitution of the National Lutheran Council *in theory* would permit us to join without doing violence to our convictions; but

WHEREAS, So much of the program of the National Lutheran Council is to us of a unionistic nature; and

WHEREAS, In practice and in fact the field of participation would be very limited as compared with the over-all program of the National Lutheran Council; and

WHEREAS, The overwhelming majority of all boards and commissions in the Missouri Synod are not in favor of participation in the work of the National Lutheran Council as far as their specific fields of labor are concerned; and

WHEREAS, Joining the National Lutheran Council would be of little advantage to the Missouri Synod as an organization, but would multiply its problems; and

WHEREAS, Our membership would be an irritant rather than a help to the National Lutheran Council; and

WHEREAS, Our joining the National Lutheran Council would create disharmony within the Synodical Conference; would lead to misunderstanding in Lutheranism in America and the world; and in it world Protestantism would be misinterpreted; and

WHEREAS, Joining the National Lutheran Council could be interpreted as inconsistent with our Biblical doctrine and practice; be it therefore

Resolved, That we respectfully recommend to the Synodical Convention at Milwaukee in June, 1950, that at the present time our Synod do not apply for membership as a participating body in the National Lutheran Council; and be it further

Resolved, That we express to the National Lutheran Council not only our continued readiness and willingness, but also our eagerness and earnest desire to work together with it in matters which are mutually agreeable.

Signed by

THE COMMITTEE

REV. WALTER H. MEYER, *Chairman*

CARL A. GEIST

ARTHUR L. MILLER

DR. LAWRENCE MEYER

Dec. 21, 1949

Minority Report

Although the majority of your Committee advises against the affiliation of our Synod with the National Lutheran Council, I find it incumbent upon myself to dissent from their decision for the following reasons:

The many discussions of the committee have made it clear to me that the majority report is based, to a degree, upon two assumptions.

The first assumption is that we cannot pray with members of the National Lutheran Council except under certain circumstances.

I must humbly confess that I do not comprehend the distinction between joint prayer and prayer fellowship.

I have been reminded by my associates on the Committee that it is not the province of the committee to determine the right or wrong of Synod's resolution on prayer fellowship.

Nevertheless, Synod's resolution is one of the important and decisive factors in the determination of the majority report.

My many contacts with laymen throughout our Synod convince me that the large body of our laity does not accept a distinction between joint prayer and prayer fellowship and certainly it is the constant task of all of us to measure all resolutions by the standard of the Word of God.

In my youth I had the good fortune to attend a Lutheran parochial school where the Catechism and the Bible were a part of our daily curriculum. In my Catechism appeared this question: "Why are we to say, 'our Father'?" It answers: "Because all believers are in Christ the children of one Father and should therefore pray for and with each other." This concept has become and is a part of the thinking and life of many thousands of our members. Therefore I have never been able to understand why my Church of the present day asks us to change our attitude toward a fellow Christian simply on the basis of synodical affiliation.

Moreover, I have read with considerable interest the reports in our church literature concerning the devotions conducted at the splendid meetings in Bad Boll. The reports of those meetings indicate that the distinction between prayer fellowship and joint prayer is unreal and untenable.

The second assumption is that our meetings and work with the members of the National Lutheran Council would be considered unionistic in nature.

There are fears that the National Lutheran Council is leading toward organic union of the Lutheran bodies. If this should come to pass according to the will of God, who are we to say nay to such a trend. Whether the Missouri Synod will join in such a trend is altogether a matter for our Synod to decide.

We need not separate ourselves for our protection. Our protection lies in the strength of our faith and in those doctrinal principles to which we hold.

I have always been proud of the doctrinal integrity of my Synod, and I am not one who wants to see its doctrinal principles watered down, nor do I think that that will happen when we join the National Lutheran Council. I believe that the reverse will be true, that we will remain strong in holding to our doctrinal principles and, in holding to them, strengthen others.

Synod, I am sure, wants our Committee to view this question from the standpoint of what is best for the building of the Kingdom of God and the saving of immortal souls.

If my observation is correct, our people, by and large, do not follow those who insist upon our Synod separating itself wholly and completely from other church bodies at the cost of diminishing our effectiveness in the building of the Kingdom.

In joining the National Lutheran Council we will hearten great numbers of kindred spirits in other Lutheran bodies, even as they will hearten us. I refer to the many members who accept the Bible as the inerrant Word of God, who subscribe to *sola Scriptura*, *sola gratia*, *sola fide* as their tenet of faith, and who proclaim the need of repentance and Jesus Christ as the sole and only Savior from sin through His sacrificial death on the Cross and His resurrection on Easter morn. These forces in other synods, together with the Missouri Synod, will lend great strength toward the revitalization of Biblical truth in America and in the world.

In view of this, I cannot agree with the majority report that our great Missouri Synod would serve only as an "irritant" in the National Lutheran Council. It is my conviction that testimony to the truth, by whomsoever given, will be used for good by the Spirit of God when given to fellow Christians.

I hold in high esteem all persons who appeared before the Committee. The ultimate decision, however, depends upon the 1,500,000 souls who constitute our Church.

The majority report states: "It is the considered opinion of your Committee that the constitution *per se* of the National Lutheran Council contains nothing which would make it a sin for the Missouri Synod to sign."

I agree. Then surely the opportunity of our co-operating with the National Lutheran Council should be embraced.

Our conference with Dr. Sodt, President of the National Lutheran Council, and Dr. Empie, Executive Director of the National Lutheran Council, was reassuring. These men warmly welcomed us to join and assured us that we could participate in any department or phase of work and also that we would have the privilege of non-participation whenever it seemed to be desirable or indicated.

Both men showed a warm, evangelical attitude, and I appreciated their sincerity and honesty.

Finally, I should like also to call attention to the urgency that presents itself to Christians who have the responsibility of living and working in these challenging days. It is hardly necessary to discuss the threatening disaster to the world unless men can be brought to a realization that only through an acceptance of Christ as their Savior and God as their Guide can we hope for peace in the hearts of men. Only the intensive, active evangelical ministry of the Church can and will be effective. If by a greater degree

of co-operation among the Lutheran Church bodies of America it can be made more effective, it should be done.

It is for these reasons that I would recommend to Synod that it affiliate with the National Lutheran Council.

W. C. DICKMEYER

NOTE: On January 5, 1950, all members of the Committee were invited to attend a meeting of the Committee of Thirty-four, at which the status of the National Lutheran Council in the framework of a proposed federation was discussed. However, all proposals for a Lutheran Federation, of which the National Lutheran Council would become the core, are in such a tentative and uncertain state of development that they could not at the present time affect the above findings of either the majority or the minority report.

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Membership in National Lutheran Council

In the regular quarterly meeting of this congregation, held the evening of March 6, it was resolved that we *petition* Synod to join the National Lutheran Council.

We were moved to this resolve because

1. We can find nothing in the constitution of the National Lutheran Council that would make our working together with that body a unionistic effort, since that constitution guarantees us freedom of choice in the areas of co-operation.
2. There are many areas of co-operation in which we have worked together in the past and are working together today, areas which do not demand unity of doctrine, areas which have responded with signal blessings to our combined efforts. Such areas include the work of the Armed Services Commission, Emergency Planning Council, Prisoner of War Board, Public Relations Department, etc.
3. The problems of and the opportunities in the present world will undoubtedly multiply the areas where co-operation will be the best and God-pleasing solution and answer.
4. Our witnessing for Christ by word and deed in and through the National Lutheran Council can only redound to the glory of God and the welfare of His Church. To permit fear of man's opinion or of man's taking offense at actions which do not condone error or deny truth to keep us from working together as Lutherans is unworthy of a Church which believes in the power of the Gospel and the blessings of Almighty God.

TRINITY LUTHERAN CHURCH, GARY, IND.

ADOLPH M. BACHMANN, *Secretary*

JOHN F. ALBERT, *Chairman*