

Lessons For The Future From The Past: Highlights From The Ministry Of The Synodical Conference

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Several months ago an historian in a television interview stated, “You don’t know where you’re going until you know where you’ve been.” That was just another way of stating the old proverb, “Those who don’t read history are bound to repeat it.” Over 120 years have passed since that constituting convention met in 1872 in Milwaukee to establish the Evangelical Lutheran Synodical Conference of North America. Over 25 years have also elapsed since that Synodical Conference officially passed out of existence in 1967. Is there anything we can learn from its some 90 years of existence? Are there lessons from the past for us today as we meet in April, 1993, at Oberwesel in this constituting convention of the Confessional Evangelical Lutheran Conference? Obviously, the committee charged with arranging this convention seemed to think so as we can see from the title of the essay before us. Hopefully, as we now go back into the past, we’ll also agree.

Formation and Foundation

Nowhere in Scripture do we find a specific command that believers band together in some form of organization or grouping. No commands are needed because Christians do this automatically. Believers do not live in isolation. Brought to faith by the Spirit, the individual becomes not only a believer, but at the same moment a member of God’s family. And family members look for one another for a variety of compelling reasons. They desire to share the joy they have as members of God’s family. From fellow family members they desire comfort in sorrow and support in temptation. As they journey through this vale of tears with its daily ambushes set up by the devil and his cohorts, they desire encouragement and admonition from fellow family members and feel the loving need to offer the same to others. In prayer they desire to speak together as a family to their Father; from His Word they desire together to hear Him speak to them. And they very much desire to bring others into that wonderful family, which we know as the church. No commands are needed for believers to join together. The closest we come to a command in Scripture are the words given by the Spirit in the Letter to the Hebrews admonishing lax Christians not to “give up meeting together as some are in the habit of doing,” but to “encourage one another” (Hebrews 10:25). The Spirit works this desire in believers, making them eager to get about their family mission of sharing the gospel with others on both local and wider levels.

That same wholesome desire propelled the founding fathers of the Synodical Conference. Where could they look for such companionship, those men from the six groups known as the Missouri, the Ohio, the Wisconsin, the Norwegian, the Illinois, and the Minnesota Synods? Remember, the decade before the founding of the Synodical Conference was a turbulent time. Realignment and divisions of churches were the order of the day. In 1820 the General Synod had come into existence and by 1860 included more than 2/3 of America’s Lutherans. But this body, more Lutheran in name than in doctrine (not even considering the Means of Grace as a fundamental doctrine), offered a rather inhospitable bosom for the more conservative. As a result in 1866 the General Council came into being with the Wisconsin Synod joining as a charter member only to leave shortly thereafter when it became apparent that the Council subscribed to, but did not practice the Confessions.

Like-minded Lutherans kept looking and planning. In January 1871, a meeting was held in Chicago, Illinois, attended by representatives of the Illinois, Norwegian, Missouri, Ohio and Wisconsin Synods. The result was the drafting of a form, call it a constitution, for a federation. In November of the same year a second meeting occurred, this time at Fort Wayne, Indiana and this time welcoming also official representatives from the Illinois and Minnesota Synods which by now had left the General Council. At this gathering Dr. W. Sihler of the Missouri Synod in his paper entitled “*Denkmahl*” took up the question which we at this constituting

convention have already answered for ourselves and will have to answer for others. “Why?” Why set up another Lutheran Conference?

Dr. Sihler’s answer, with a bit of updating, can serve as our answer. He wrote, “Anyone who is somewhat acquainted with the present situation of the Lutheran Church in America will consider it quite natural that the synods which intend to form the Synodical Conference began to feel the need for such closer, outward union ...It is well known that for many years our American Lutheran church as a whole - in as far as everything can be included under this name which still calls itself Lutheran and thus claims to belong to the Lutheran Church - has presented a very sad picture of external description and internal dissension -there existed between various synods a deplorable disunity of spirit not only in relation to particular essential parts of our Lutheran teaching and practice, but even in such matter of principle as ...the authoritative value of the symbols or the requirement of Lutheran church membership, of the scriptural authority of our distinctive Lutheran teaching ...Our synods and congregations live here in the midst of almost innumerable sects and groups. These gladly brag of their ‘evangelical Protestantism’ and ...about their ‘vital piety,’ but ...disgracefully falsify the dear Word of God ...Finally we are surrounded by a wide, furiously raging flood of materialism, pleasure seeking, worldliness ...apparent unbelief and insolent godlessness. This wild torrent has ...inundated the large part of baptized Christendom and threatens ...to swallow up everything Christian.”ⁱ

Why a new conference? Dr. Sihler said it well. The founders wanted a group that was like-minded in doctrine and practice on the basis of God’s inerrant, infallible Word. Their constitution spelled this out under Article II “Confession,” it stated. “The Synodical Conference acknowledges the canonical writings of the old and New Testaments as God’s Word and the confessions of the Evangelical Lutheran Church of 1580, called the ‘Concordia,’ as her own.”ⁱⁱ

Sound familiar? What does Article II, “Confession of Faith,” for our Confessional Evangelical Lutheran Conference state? “The Conference accepts the canonical books of the Old and New Testaments as the verbally inspired and inerrant Word of God and submits to this Word of God as the only infallible rule and authority in all matters of doctrine, faith and life. The Conference also accepts the Confessions of the Evangelical Lutheran Church contained in the Book of Concord of 1580, not in so far as, but because they are a correct exposition of the pure doctrine of the Word of God.”ⁱⁱⁱ Our “Confession of Faith” article, because of the attacks on God’s Word and the events in the Lutheran Church since 1872, contains more words than the one in the constitution drafted by the Synodical Conference. Yet the meaning rings out loudly and clearly as the same. From the past we have learned a vital lesson. There is only one way for brothers to stand and work together. By God’s grace we meet here in 1993, not all of German or Scandinavian extraction like those in 1872, but an international family from 13 different countries and six different continents, yet like-minded where it counts, in doctrine and practice on the basis of God’s inerrant, infallible Word. May the lesson for the future from the past for our Confessional Evangelical Lutheran Conference always be, “How good and pleasant it is when brothers live together in unity” (Psalm 133:1).

Expectation and Evangelization

Doesn’t another “why” question come to our minds? Why is it so important that our Confessional Evangelical Lutheran Conference walk together in unity of both doctrine and practice? Others dismiss such a concern as irrelevant, but we dare not. Scripture won’t allow us to! Was it not the Head of the Church Himself who charged us to teach “everything I have commanded you” (Matthew 28:20)? And wasn’t it also He who assured us, “If you hold to My teaching, you are really My disciples” (John 8:31)? Wasn’t it also His own apostle who described the Church as “God’s household built on the foundation of the apostles and prophets (Ephesians 2:19, 20)? Also didn’t another one of His apostles lay down the principle, “If anyone speaks, he should do it as one speaking the very words of God” (1 Peter 4:11)? Didn’t the Spirit move Paul to urge a young missionary, “Command certain men not to teach false doctrine any longer” (1 Timothy 1:3)? And didn’t the Spirit through that same apostle urge a congregation, “So then, brothers, stand firm and hold to the teachings we passed on to you, whether by word of mouth or by letter” (2 Thessalonians 2:15)?

Christ wants to rule His Church by His Word alone. How dare men insult the Church's Head by teaching something other than what He has given? How dare men assault those in His church by imposing human ordinances on them at the expense of the truth? Such substitution or addition is never wholesome, but always a matter of life and death.

The founders of the Synodical Conference, by God's grace, had caught the vital truth, that God for wholesome and holy, reasons demands His Word be taught and shared in all its purity. This we find plainly stated in Section III of their constitution in which the "Aim and Purpose" of the Synodical Conference were set forth. Again we quote, "The external expression of the spiritual unity of the respective synods; mutual strengthening in belief and confession; furtherance of unity in teaching and practice, and the eliminating of potential or threatening disturbances thereof; common activity for mutual aims; the endeavor to fix the limits of the synods according to territorial boundaries, provided that language does not separate them; the consolidation of all Lutheran synods of America into a single, faithful, devout American Lutheran Church."^{iv}

Did we hear what they expected of all who joined their conference and of all the work they hoped to do together? It was spiritual unity in teaching and practice, strengthening of that unity, activity which spread that unity, even consolidation for the sake of that unity! This expectation was highlighted at their 1872 convention. Though they had extremely important business to transact, yet they devoted seven of their sessions to a discussion of a 48 page paper with 12 theses on "*Die Rechtfertigung*" (Justification). What a confession that was to their desire to preach and teach first and foremost that a "man is justified by faith apart from observing the law" (Romans 3:28). Dr. C.F.W. Walther later in his announcement of the availability of the proceedings of the convention wrote, "The deliberations on the doctrine of justification lend to the report its peculiar value. The treatise of this doctrine, dear to the hearts of all, is not of the dry, learned theological type, but practical, fully satisfying anyone seeking food for his soul."^v Those founders knew that all of Scripture revolves around the central, precious message of how God was in Christ reconciling the world unto Himself, not charging their sins to them but to the Lamb without spot and blemish. They knew that any changing of the Word through additions, any corrupting through subtractions, any compromising through alterations would only damage and eventually dissipate the gospel. They knew that only by faithfulness to all of Scripture could they retain the full blessings of the gospel.

The second convention of the Synodical Conference in 1873 brought another doctrinal dissertation, this time on "*Kirchenmeinschaft*" (Fellowship). Interesting isn't it, how back at the beginning the founders considered justification and fellowship as topics most important for discussion. Some things never change! Paging through the Synodical conference Proceedings I found this fellowship dissertation with its 18 theses discussed at six of the seven conventions between 1873-1879. Finally the discussions ended in 1879 with the last two theses not handled in their sessions.

Lessons for the future from the past? Have we learned them? It appears so, thank God. the constitution of the confessional Evangelical Lutheran Conference states in Article III "Purpose," "to give outward expression to the unity of spirit and oneness in the faith and confession that binds the members of the conference together. To provide a forum for the members' mutual encouragement, spiritual growth, and strengthening in faith and confession. To promote and strengthen the existing unity in scriptural doctrine and practice among the member churches and to seek to remove whatever might threaten to disturb or disrupt that unity. To give a clear, firm, and united testimony to the world concerning X11 that the Bible, the verbally inspired, inerrant and authoritative word of God teaches. To encourage and undertake the preparation and publication of clear Scripture-based confessional statements on issues that confront the church from time to time and which may not be addressed in the Confessions of the Evangelical Lutheran Church contained in the Book of Concord of 1580."^{vi}

Those who read the foregoing in all its seriousness will have the prayer rise from their concerned hearts, "So help us, God." Don't let us falter or flag. Keep us true to the commands of Your Word and the high expectations of our Conference. Let doctrinal presentations be ever on our agenda as on that first agenda in 1872. As we face ever bowing Goliaths in a world which derides, disregards and discards so much of Your word, let us immerse ourselves in that Word. Perhaps it will even become necessary for us to rite new

statements of belief in order to address the needs and errors of a changing world. If so, God help us make them clear, concise, complete and true to His Word.

Also on the agenda at the first convention in 1872 was a paper with the title, "*Was ist unsere Aufgabe der englischen Bevoelkerung unseres Landes gegenueber?*" (*What Is our Duty to the English Speaking Population of This Country?*) Meeting at that convention was a group composed of Germans and Scandinavians. They were struggling to share God's Word with thousands of immigrants who spoke their own tongue and yet we hear of a presentation on getting the universal gospel out to the English speaking population. Seem strange? It shouldn't. The essayist for this dissertation knew the Scriptures. Professor Matthias Loy told the assembly, "The Evangelical Lutheran Church unquestionably has the task of proclaiming the mighty acts of God in the English language in this country; first because otherwise she would be disobeying the command of the Lord to preach the gospel to every creature; and secondly because otherwise she would be neglecting her special mission in this country."^{vii}

That's the way it is with believers, whether individually or in a group. It's their very nature to share God's good news in Christ. David said it in the Old and Paul echoed it in the New Testament, "I believed, therefore I have spoken" (Psalm 116:10, 2 Corinthians 4:13). Dr. Walther in his opening sermon based on 1 Timothy 4:16 picked up the same thought under the theme, "Our Common Task: the Saving of Souls." If the church aims at saving souls, he pointed out, it must be concerned about the right doctrine. And that struggle for doctrine will be a blessed one, he continued, if it wishes to save souls. Seeking souls, bringing them to Christ, keeping them with Christ through the Word, and thus saving them, he concluded, was the common task of the Synodical Conference. And their constitution said so, too. Article V, "Objects of Activity," lists among other tasks, "matters pertaining to home and foreign (mission work) as also to mission work among immigrants."^{viii}

Such words were more than lip service. Their second convention, the one in 1873, spoke of promoting work among the immigrant Chinese, an effort which disappeared after two years. At the 1877 convention the retiring president of the Norwegian Synod urged beginning work among the blacks and the Indians of this country. The delegates responded. Remember, over four million blacks had been brought to America, beginning in 1619 and ending in 1862, just ten years before the Synodical Conference began. Work began in Little Rock, Arkansas and New Orleans, Louisiana and spread to the Carolinas, Virginia and Alabama. Places like Greensboro, North Carolina and Selma, Alabama became known as centers for training the young and also pastors and teachers. Under God's guidance the work prospered.

In 1925 black delegates assembled at Concord, North Carolina, passed a resolution urging that the gospel be carried to Africa. They also backed up this resolution by contributing an accumulated offering of \$3000 in just three years, no small sum in those days. Meanwhile Jonathan Udo Ekong had been sent by his Ibibio tribe in Nigeria to the United States for theological training and had enrolled at Immanuel Lutheran College in Greensboro. Repeated appeals from his people in Nigeria brought action at the 1936 convention with the resolution passing that the Synodical Conference take over the Nigerian field. A number of workers from the synods of the Synodical Conference labored there as did Ekong, after his schooling. Also the four synods constituting the Conference supported his overseas work and the work stateside in proportion to their communicant membership. Then the break came, the Lutheran Church-Missouri Synod's Southern District in 1962, absorbed most of the black congregations and the LCMS also took over the Nigerian field. From that early work we still see some results today. Christ the King Lutheran Church of Nigeria, represented here at this constituting convention, carries on the work begun almost 60 years ago. The Synodical Conference in its mission efforts showed that confessional commitment is not merely some sterile theoretical combating for the truth. Interwoven with that commitment is always the concern for spreading the gospel in all its purity in order to save souls, just as Walter had preached in his sermon at that 1872 convention.

Lessons for the future from the past? Each of the church bodies represented here today has felt the need to spread the word. Efforts have varied because of age and ability. From WELS beginning efforts now 100 years old among the Apaches in Arizona to the ELS more recent efforts in Peru, from the outreach of the *Evangelisch Lutherische Freikirche* to the gifts brought over the years by the churches in Japan, Sweden, Puerto Rico, Central Africa or outreach in other parts of the world, the emphasis has been the same. It's "we believe,

therefore have we spoken.” Will it be any different in the future? Dare it be? Point 4 of Article III “Purpose” for our Confessional Evangelical Lutheran Conference states, “To encourage the members of the conference to be zealous *in sharing* their Lutheran heritage of the pure and unadulterated gospel of Jesus Christ with those who do not yet know and believe in Jesus as their Savior.”^{ix} How this will happen in the years ahead, what work our church bodies will do individually or collectively, we do not know at this time. But that they will do mission work we do know. For we have the common task of saving souls by reaching out to them with our God-given heritage, His Word in all its truth and purity.

Examination and Exhortation

To every Christian, every congregation, every church body which seeks to be true to His Word, God has given the duty of being “a watchman for the house of Israel” (Ezekiel 3:17). This task of watching each other’s doctrine and practice closely is no small matter. For the Romans Paul prayed, “May the God who gives endurance and encouragement give you a spirit of unity among yourselves as you follow Christ Jesus” (Romans 15:5). To those same Romans he gave the charge, “Keep away,” from those “who cause divisions and put obstacles in your way that are contrary to the teaching you have learned” (Romans 16:17). To the Ephesians went his urging, “Make every effort to keep the unity of the Spirit through the bond of peace” (Ephesians 4:3). To the elders serving the congregations at Ephesus went the command, “Even from your own number men will arise and distort the truth ...He on your guard” (Acts 20:29). From 2 Timothy 3:16 came the reminder of what the Christian is to use for such an important task, “the scriptures” which are “God-breathed” and “useful for teaching, rebuking, correcting and training in righteousness.” And from Galatians 6:1 Christians learn with what spirit to approach this task. “Gently,” the apostle said.

The founders of the synodical Conference took this task of examination and exhortation seriously as we can see again by examining their constitution. Article III speaks of “furtherance of unity in teaching and practice, and the elimination of potential or threatening disturbance thereof.”^x One of those founders, Dr. A. Ernst, wrote in the “*Gemeindeblatt*,” the periodical of the Wisconsin Synod, “The synodical Conference, however, is not to be ruled by vote counts, but by God’s Word and thus it is not a question of who has the most votes, but who is the most faithful interpreter of God’s Word, for with it all devout hearts must agree. And just because God’s Word rules, the minority must have significant rights, for it could well be in possession of the truth, the others not.”^{xi} Dr. Ernst, in responding to the concern raised about the smaller synods having too many votes, enunciated an important point about concern for each other’s faithfulness in doctrine and practice. A resolution of the 1876 Synodical Convention exhibited the same concern. “He it resolved,” it stated, “that every synod of the Synodical Conference will make arrangements that report of its annual proceedings be sent to the president of the Conference betimes; and he must make arrangements that a written report is rendered at the next meeting of the Conference about the prevailing circumstance within the individual synods, and at the same time call attention to anything that might cause concern.”^{xii}

A mighty cause for concern soon surfaced in the controversy over the doctrine of election. And one of the Synodical Conference larger church bodies took the lead. In 1877 Dr. Walther in an essay to the Missouri Synod’s Western District set forth the dual cause for election, God’s mercy and Christ’s merits and also rejected the “*intuitu fide*” approach (election in view of faith) as false. On the “*intuitu fide*” side was Prof. F.A. Schmidt of the Norwegian Synod who labeled Walther’s position as an innovation. In 1882 the Synodical Conference stood with Walther by adopting as its own the *Thirteen Theses* on election which he had subsequently authored. When the dust finally settled, both the Ohio and the Norwegian Synods were gone from the Synodical Conference. From that Norwegian Synod, we might add, came the Evangelical Lutheran Synod which in 1918 withdrew and two years later joined (better we say “rejoined”) the Synodical Conference and is a partner in calling together our Conference. God’s Word was followed. Examination and exhortation were practiced in a timely and fitting manner though the outcome was different than hoped for. To compromise might have saved the Synodical Conference’s dream of the “consolidation of all Lutheran synods in America into a single, faithful, devout American Lutheran Church.” Far more important, though, was faithfulness to God’s Word.

The next major doctrinal controversy came years later, beginning in the late 1930's and stretching into the early 1960's. This controversy resulted in the ruination of the Synodical Conference. During the 1930's the church body known as the American Lutheran Church carried on negotiations with the Lutheran Church-Missouri Synod. As a result of these meetings the LC-MS at its 1938 convention resolved that tux "Brief Statement" (LC-MS's doctrinal position paper of which the other bodies in the Synodical Conference approved) together with the "Declaration" (the statement of the American Lutheran Church) "be regarded as the doctrinal basis for future church-fellowship."^{xiii} Looking back, many now regard this action of Missouri as the radical turning point in its history. The Wisconsin Synod objected, calling for a single, joint doctrinal statement covering the contested doctrines thetically and antithetically so that the burning issues could be discussed and no compromising be allowed. This led to the joint LC-MS-ALC statement entitled "*Doctrinal Affirmation*," then to the better known "*Common Confession I*" in 1949 and to the "*Common Confession II*" in 1952. Missouri's much smaller partners in the Synodical Conference rightly rejected all three as faulty.

During this same time frame Missouri's position with regard to joint prayer changed and unionistic prayer was allowed with those not in fellowship. Another area of concern was their participation in the military chaplaincy program with its disregard for the doctrine of church and ministry. Still another was its lifting of the ban on the participation of their congregations in the Scouting movement with its errors of self-righteousness and unionism. Still another was its unionistic activities with the National Lutheran Council.

The smaller Wisconsin and Norwegian synods examined and exhorted but when earnest and loving admonition brought no reversal in Missouri, the Evangelical Lutheran Synod sadly in 1955 and the Wisconsin Evangelical Lutheran Synod in 1961 severed fellowship ties with its partner of so many years. Their actions, though correct, were little appreciated. The *Lutheran Witness* said of the ELS action, "We do not admit the charges. On the contrary, we emphatically deny them."^{xiv} The *Lutheran Herald*, the official paper of the Evangelical Lutheran Church, editorialized, "Missouri will continue to struggle along even without fraternal relationship with the most reactionary splinter group of Lutherans in America."^{xv}

The Wisconsin Synod sent a memorial, supported also by the ELS, to the 1962 Synodical Conference convention calling for the dissolution of this body. But the memorial was ignored. For several more years till 1967 the Synodical Conference sputtered on with only the Missouri Synod and the small Synod of Evangelical Lutheran Churches (Slovak Synod) participating. That which had begun in 1872 with joyous fellowship based on full doctrinal unity expired when that unity disintegrated.

Lessons for the future from the past? Mutual examination and exhortation are so important. And it works both ways as history shows - the larger church bodies in concerned love caring for the smaller ones, and not shrinking because of the danger of being perceived as paternalistic - and the smaller church bodies with the same concerned love caring for the larger ones, and not scared off because of size. But it needs always to be lone in concerned love with a free and full exchange, not in loveless suspicion or in false zeal such as Jonah showed outside the walls of Nineveh. We need brother-to-brother concern. We need to meet together. we need to listen to one another. We need to share with one another. We need to grow together through study in the Word so that our confessional Evangelical Lutheran conference might continue to be what the Synodical conference once was, a conference of church bodies truly confessional in every way, truly faithful in doctrine and practice to God's Word, its great heritage.

Appreciation and Anticipation

At that 1872 convention of the Synodical Conference Dr. Walther, in his pre-sermon prayer, pointed out where all praise and glory belonged. "It is not the work of man, O Lord Jesus, It is not our work," he prayed, "but Yours alone and due to Your grace that we are assembled here today in unity of faith, knit together by the bond of love and peace. To You be thanks, praise and blessing in time and eternity." Then he also pointed out where the future belonged as he continued in that pre-sermon prayer, "But You alone, O Lord, Who has begun in us the good work can sustain it, crown it with Your blessings, and perfect the same. Therefore, oh how we pray ...that You do not forsake us, grant unto us Your gracious presence at this gathering and hereafter and aid us for without You we can do nothing but err, sin, and ruin Your cause. Work with us, enlighten us, sanctify us,

strengthen us, bless us, and let a blessing go forth from all our gatherings for the welfare of our dear charges, for the up-building of Your whole church, for the honor of Your great name. Lord, we bow ourselves before You in our prayers, relying not on our righteousness, but on Your great mercy, Hear us for Your mercy's and your truth's sake. Amen."^{xvi}

Dare we pray for anything less today? Looking at the participants in this Confessional Evangelical Lutheran Conference, brothers from across the globe, brothers united in the faith, brothers committed to contending for the faith, brothers striving to spread the faith, must we not exclaim in humble appreciation with the Psalmist, "Not to us, O Lord, not to us, but to Your name be the glory, because of Your love and faithfulness" (Psalm 115:1)?

Our confessional unity is a rich gift of God's amazing grace. In the years ahead our practice of that unity will be a very real way of thanking God for His grace. What higher honor and glory can awe give Him than to proclaim faithfully what He has given us? What the future holds for our little Confessional Evangelical Lutheran Conference we know not. But we do know in whose hands we can confidently lay that future. With the Apostle Paul we join in praying, "Now to Him who is able to do measurably more than all we ask or imagine, according to His power that is at work within us, to Him be glory in the church and in Christ Jesus throughout all generations, forever and ever! Amen" (Ephesians 3:20, 21).

ⁱ *Documents of Lutheran Unity in America*, Richard C. Wolf. Philadelphia: Fortress Press, 1966, p. 187f.

ⁱⁱ *Ibid.* p. 196.

ⁱⁱⁱ *Book of Reports and Memorials*, WELS, 1991, p. 203.

^{iv} Wolf, *op. cit.* p. 196.

^v *Lutheraner*, Vol. 28, p. 184. September 1, 1872. St. Louis, Mo.

^{vi} *Book of Reports and Memorials*, p. 201, 202.

^{vii} *Proceedings of the Ev. Lutheran Synodical Conference of North America*, 1872. St. Louis, Mo., p. 14.

^{viii} *Documents of Lutheran Unity in America*, p. 197.

^{ix} *Book of Reports and Memorials*, p. 203.

^x *Documents of Lutheran Unity in America*, p. 196.

^{xi} *Ev. Lutheran Gemeindeblatt*, VII, February 1, 1972, p. 7.

^{xii} *Proceedings of the Ev. Lutheran Synodical Conference of North America*, p. 54.

^{xiii} *Proceedings of the Missouri Synod*, 1938, St. Louis, Mo. P. 231-233.

^{xiv} *Lutheran Witness*, August 2, 1955. St. Louis, Mo. P. 6ff.

^{xv} *Lutheran Herald*, July 26, 1955, p. 694.

^{xvi} *Proceedings of the Ev. Lutheran Synodical Conference of North America*, *op. cit.* p. 3.