

REPORT  
of  
The Sixteenth Regular Convention  
of  
The Norwegian Synod  
of  
The American  
Evangelical Lutheran Church

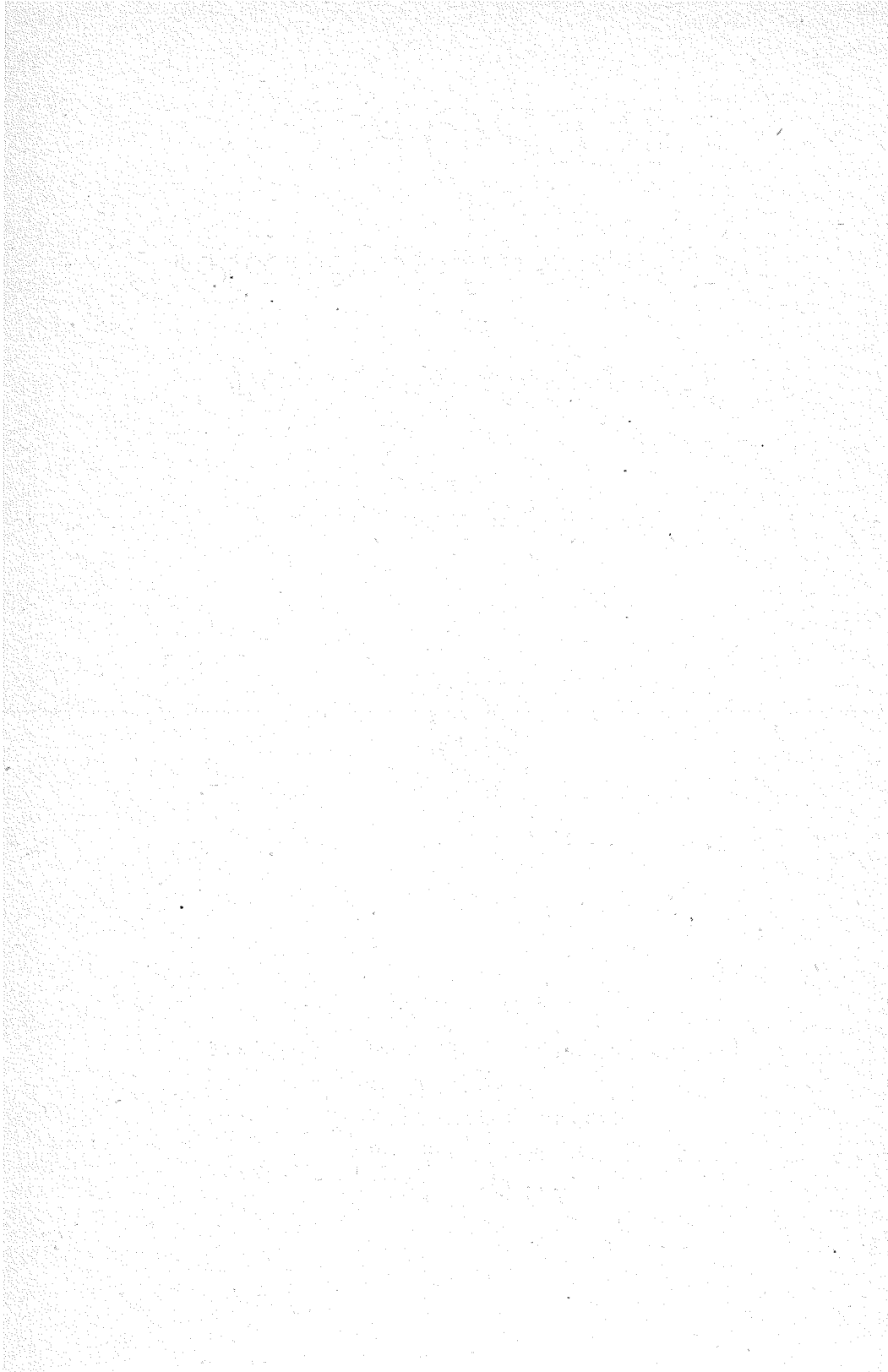


Held in  
*Bethany Evangelical Lutheran Congregation*  
DR. S. C. TLVISAKE, *Pastor*  
*Bethany Lutheran College*  
*Mankato, Minnesota*  
*June 14-20, 1933*

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## Organization and Delegates of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church convened for the Sixteenth Annual Convention, and for the celebration of the eightieth anniversary of the foundation of the Norwegian Synod, in Bethany Lutheran Congregation (Dr. S. C. Ylvisaker, pastor) at Bethany Lutheran College, Mankato, Minnesota on June 14, 1933.

The Rev. J. R. Runholt of Ulen, Minnesota, delivered the opening sermon based on Rev. 3:11, "Hold that fast which thou hast, that no man take thy crown."

The president, Rev. H. M. Tjernagel, appointed the following as Committee on Credentials: Pastors A. J. Torgerson, L. S. Guttebo and delegates, Lars Tangen of Princeton, Minn., A. T. Huso of Northwood, Iowa, and Alex Stephens of Deerfield, Wisconsin.

The afternoon session was opened with devotion conducted by Rev. C. J. Quill.

The secretary read the names of the pastors who are standing voting members and of the pastors and professors who are standing advisory members.

The Committee on Credentials reported, whereupon the president declared the Sixteenth Annual Convention of the Norwegian Synod to be in session in the name of the Triune God.

### Pastors

Chr. Anderson, E. W. Brewer, M. O. Dale, G. Guldborg, O. M. Gullerud, G. A. Gullixson, Jr., L. S. Guttebo, E. Hansen, A. M. Harstad, John Hendricks, H. Ingebritson, S. E. Lee, Geo. O. Lillegard, N. A. Madson, C. A. Moldstad, J. A. Moldstad, M. F. Mommsen, Tobias Pederson, C. N. Peterson, J. A. Petersen, C. J. Quill, J. R. Runholt, Stephen Sande, A. Strand, H. A. Theiste, H. M. Tjernagel, A. J. Torgerson, J. B. Unseth, E. Ylvisaker, P. Ylvisaker, S. C. Ylvisaker.

### Delegates

Chr. Anderson's charge: Ross Jacobson, H. O. Knutson.  
C. M. Gullerud's charge: Theo. Hellekson, Rev. C. M. Gullerud.  
O. M. Gullerud's charge: Jens Annexstad, Maurice Gran.  
L. S. Guttebo's charge: Vernon Sandvig.  
E. Hansen's charge: J. G. Sime, R. O. Quill, A. O. Seeverts.  
A. M. Harstad's charge: G. A. Sandberg.  
H. Ingebritson's charge: John Brudvig, E. K. Tyssen.  
Geo. O. Lillegard's charge: Carl Hoydahl.  
N. A. Madson's charge: Lars Tangen, Bjarne Teigen.

C. A. Moldstad's charge: August Kroon, Arnold Jacobson.  
J. A. Petersen's charge: Hans Sande, John Dale, Christ Brede-  
son, Knute Nærness.  
C. J. Quill's charge: Alex Stephens.  
S. Sande's charge: Anton Harum, John Munson.  
E. A. Schuette's charge (temporarily): Anton Helgeson, Lars  
Fosse.  
H. A. Theiste's charge: Marvin Klovjan.  
H. M. Tjernagel's charge: John Roberson, Lars Osan, Ned  
Borlaug.  
A. J. Torgerson's charge: A. T. Huso, A. M. Hanson, Anton  
Ringo, O. L. Tynning, Isaac Oppedal.  
J. B. Unseth's charge: O. S. Hesla.  
P. Ylvisaker's charge: T. Mortenson.  
S. C. Ylvisaker's charge: H. T. Frank, A. J. Natvig.

#### **Delegates ineligible to vote**

E. W. Brewer's charge: Hans Petersen.  
Tobias Pederson's charge: Gerald Andreson.

#### **Standing Advisory Members**

Rev. E. W. Anderson, Prof. W. E. Buszin, Rev. Robert Heyne,  
Prof. A. J. Natvig, Rev. H. A. Preus, Rev. J. E. Thoen.

#### **Advisory Members for this Meeting**

Cand. Theol. N. S. Tjernagel, Rev. E. A. Dicke (Mo. Syn.), Rev.  
R. Polzin (Wis. Syn.), Rev. C. Albrecht (Mo. Syn.), Charles  
Syverson.

#### **Excuses**

For not sending delegates:

St. Paul's Church, Chicago.

St. Pauli Congregation, Redtop, Minn.

Central Ev. Luth. Congregation, Duluth, Minn.

Emmaus Congregation, Minneapolis.

St. Mark's Congregation, Chicago.

For coming late:

Rev. J. R. Runholt.

For leaving convention before its close:

Rev. J. B. Unseth, Rev. H. A. Theiste, M. Klovjan, O. S. Hesla.

## President's Report

The past year has been one full of anxiety and trials for our Synod with its congregations, pastors, and many individual members. What the coming year has in store for us, thank God, we do not know. What shall we do to fortify ourselves against a possible continuation of the trying times? Shall we grovel with backs bent and faces earthward?

A certain small group of forlorn Christians were once asked: "Why stand ye gazing up into heaven?" They gazed up because a cloud had received their Lord and Savior out of their sight. They did not throw themselves prostrate on the ground in despair, but continued to gaze upward where He had gone who held their heart's love and trust. And they were rewarded, for while they yet gazed they received the cheering assurance from angel messengers that He should in like manner return.

And so, dear assembled brethren, pastors and delegates, and guests, let us raise our faces and hearts to heaven. Our Savior, Lord, and King is there at the right hand of God the Father, and He continually prays for the Church He has purchased with His blood. He is fully aware of our struggles and the trials and troubles of all His children. He can open and He can close the "windows of Heaven." He can withhold and He can pour out blessings. "His favor is as dew upon the grass."

May such dew fall upon this our Convention!

During the 1932 Convention and until November the V. P., O. M. Gullerud, was acting president on account of the physical indisposition of undersigned. Due to the low ebb of all our Synod activities, the official acts of your president have been few.

The Rev. C. M. Gullerud of the Missouri Synod was installed as pastor of our Oslo congregation on September 18 by the acting president. Rev. Gullerud succeeds the Rev. C. J. Quill.

The Rev. C. J. Quill took over the Western Koshkonong charge on August 28. The Rev. Erling Ylvisaker officiated at the installation.

The Rev. Emil Hanson was installed as pastor of our Savior's Church at Albert Lea, and Our Savior's of Hayfield, Minn., November 27, by acting President Gullerud.

December 11 the Rev. Tobias Pederson was installed at Mayville and Morgan, N. Dak., and on December 12 at Bygland, Minn., by undersigned.

The Rev. G. A. Gullixson, Jr., has been placed in charge of Blanchard and Sheyenne, N. Dak., and is no longer assistant to the Mayville pastor.

The Rev. C. N. Peterson resigned his pastorate at Fertile, Minn., March 26. The Revs. E. A. Schuette and J. R. Runholt are serving the charge during the vacancy.

Your president was very glad to be enabled to attend the funeral of Peder Andreson, that staunch defender of the faith at Bygland, Minn.

The Rev. L. S. Guttebo represented our Synod at the interment of the aged and retired, scarred captain of many battles, the Rev. P. A. Widvey.

In the name of our Synod, your president said the last "Thank you" and "Blessed is your memory" over the remains of our kind, faithful, and fearless hero of the faith, the Rev. G. A. Gullixson, Sr.

I have visited the Rev. Heyne of Detroit Lakes, who is in charge of our Audubon congregation. Have also had the opportunity of official visits to Fertile, Minn. Regret very much that weather conditions prevented a call on the Rev. G. P. Nesseth.

Have attended a few committee and board meetings. I do not understand "ex officio membership in all standing committees" as involving the duty of attending all meetings of such committees. My request that the announcement, to the president, of committee meetings be accompanied by a statement of the matters to be considered, has been observed by a few. Likewise, my request for a copy of the minutes, reasonably soon, after each committee or board meeting has received scant response.

The sacrifice, practically, forced upon a charge by electing its pastor president of Synod, is too great. This can be remedied to a great extent by assigning to others work now expected of the president, but not necessarily belonging to the office. As a beginning to the urgently needed relief, I suggest that this convention create the office of Statistician and of 1st, 2nd, and 3rd Vice President.

If the convention sees fit to consider these suggestions, I shall be pleased to offer my opinions as to detail regarding the proposed new offices.

The following, which appeared in No. 23, Vol. 15 of Sentinel sets forth a matter of vital importance so clearly and well, in my judgment, that I make no excuses for incorporating same in full in this report with my recommendation that the proposal receive favorable action:

"I am only a middle aged man, yet I can well remember the day when, I believe, it can be truthfully said that the rank and file of the membership of the 'Old Synod' had a fairly keen perception of what the Synod stood for, what it had fought for, who the men were who

had carried the brunt of the battles; consequently each knew fairly well just why he was a 'Synodemand.' The most of them were not in the Synod by accident, but from conviction, often arrived at after many battles and much suffering and anguish.

"However, as I let my mind dwell on the years gone by and halt at a point, say about thirty years ago, I note a period of peace and quiet, so to speak, quiet on all fronts. Not that the Synod had subdued or conquered its enemies; that, we know, can never be; yet whatever the reason, the enemies had stopped their onslaught.

"When peace and quiet had reigned a short time we came to a period in which it was quite ill-mannered to express any definite opinion on why you belonged to the Synod. It just was not the thing to do—to show that you were conscious of the fact that there existed a difference in teaching and to point it out; if you did you were soon dubbed a partisan—'en stridfant.'

"The next following period is so recent and so painful to us who are trying to reach the other shore with the compass that we salvaged from the shipwrecked Synod, that I wish to refrain from any remarks at this time.

"All this should have taught us a lesson. And the lesson, as I see it, is this: That as long as the battles raged the 'Old Synod' sailed on undaunted. We understood the charts and the compass and we knew where the reefs and rocks were hidden. But when the lull in battle came, we soon became unfamiliar with both chart and compass and reefs, and the ship was wrecked.

"What, then, can and ought we do in order that our little Synod may not suffer the same fate as the 'Old'? Should we go out and wage battle in all directions and seek out those who differ with us? Decidedly not! Perhaps, dear reader, by this time you are saying to yourself, 'We have an able body of ministers, that carefully weigh every word in their sermons, and in their instructions of the children. Our young pastors come to us from sister Synods who have the very best theological schools; we have Sunday schools and Day schools; yes, and we have Bethany College. What more would you have us do?'

"I would that we should teach Church History. Modern Church History. I believe that we should have two Church Histories prepared. One brief and simple as a text book, for the children, and another more detailed, for adults, and this should be used as a text book at Bethany College, and our theological students should study it. When I say Modern Church History, I mean the history of the 'Old Synod' and our attempt to continue from the point where it stranded. I feel that if our children were given a text book where they could study the lives of Koren, Otteson, Preus and the many others, and learn what they fought for and what they suffered, they



would attain a keener perception of the Biblical truths and therefore be better equipped to hold their own in life's battles.

"If it is proper to do so, I wish to submit for consideration at the next annual convention of our Synod: 'Moved that the Synod elect one man to gather the necessary material for a Church History as it developed among the Norwegians in America, and that a committee of three be elected as advisors or assistants to the one elected historian.'"

—SYVER O. TVEDEN.

In regard to our official publications, **Tidende** and **Sentinel**, I have the courage, I should perhaps say temerity, to recommend that they be consolidated and made a bi-lingual, monthly magazine, the January number to contain the essentials of our **Folkekalender**, and the July or August number to constitute our annual convention report. I urge that this suggestion receive thorough consideration and well-advised action.

Reports will be heard from all our Standing Committees. Our Working Committees will study them carefully and prepare reports on same for consideration and action by the convention. Every committee member and voter is asked to consider all things seriously as before God and to give of his best.

Efforts to allay difficulties in our Parkland congregation have been made according to constitutional and usual procedure, but without avail. Two sets of delegates to this convention, one from each of the opposing factions, have been announced.

In October, 1932 your president, together with the Rev. Chr. Anderson, as counselor, visited the Parkland congregation and in three long night sessions heard both sides of the controversy, the Rev. Anderson taking copious notes which are available for perusal. Soon after the return home I sent a written Opinion in the case which, if heeded by both parties, would, in my judgment, have brought about a God-pleasing settlement of the lamentable controversy. Neither faction has to this day authoritatively accepted or rejected the statements and recommendations made to them, nor have I authoritative assurance that the recommendations have been seriously and adequately considered by the congregation.

About a year later I requested the resignation of Rev. Mommsen as pastor. Said request was refused.

Rev. Tobias Pederson, pastor in charge of our Mayville, Morgan, and Bygland congregations, applies for membership in Synod. His acceptance is recommended.

Since our last convention the following well-known and faithful members have closed their eyes in death.

The Rev. P. A. Widvey, p.em., gained his heart's desire to depart from this life and be with Christ on December 29, 1932. He was buried January 3 at Prairie Farm, Wis., the Rev. J. C. Brehm officiating and the Rev. L. S. Guttebo representing our Synod.

Peder Andreson of Bygland, Minn., a pillar of strength in the Lord, died February 19. His presence at our conventions will be missed.

Ole P. Tveden, another layman, richly endowed intellectually and spiritually, and firm in the faith, departed this life March 20. He was one of the founders of our Synod.

Past. em. L. P. Jensen suffered a heart attack March 6 and died suddenly. A complete obituary was printed in **Tidende** No. 6, current volume.

The Rev. G. A. Gullixson passed away at his home in Chicago on May 22. A layman wrote me in a recent letter: "I was surprised to hear of Rev. Gullixson's death. I have felt very sad. This morning listening to an excellent rendition of the Hallelujah Chorus it was to me as if our dear departed ones were singing to us."

I suggest that our program committee be instructed to arrange for a memorial service in honor of these our departed brethren.

Now may God bless our 16th convention. In Jesus' name, Amen.  
Saude parsonage, June 8, 1933.

—H. M. TJERNAGEL.

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## Literal and Figurative Language in Scripture

This subject possibly might more fittingly be termed, **Some Principles of Interpretation Having to Do with Literal and Figurative Language.**

A. Let us begin with the fact that the Bible, like most other books, is written in a style which contains both literal and figurative expressions. For example, when we read the story of the nativity, we find prose that is literal, simple, but as beautiful as any figure of speech. "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed." Again, "she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger." Throughout the telling of the story of Christ's birth, Luke uses a plain narrative style which is to be interpreted by the most fundamental laws of language.

However, a portion of the Holy Scriptures is written in figurative language which calls for a special care in exegesis. When a word is employed in another than its primary meaning, it is called a trope, from the Greek word Tropos, a turn or twist of language; that is, a word turned from its primary usage to another meaning. For instance when James, Cephas, and John are called pillars of the church, (Gal. II, 9), we see at once that the word pillars is a meta-

phor. And when the church itself is said to be "built upon the foundation of the Apostles and Prophets" (Eph. II, 20) we know that the image of a house or temple is the mental picture of the passage.

Figures of speech have been divided into two distinct classes: Figures of words and figures of thought. This distinction is an easy one in that a figure of words is one in which the image is confined to a single word, whereas a figure of thought may require for its expression many words, and even sentences. When Jesus said, "Go and say to that fox," (Luke XIII, 32) meaning Herod, the image is confined to the single word, fox. Figures of thought, which require sometimes one verse, sometimes many verses, are found in the allegories, parables, and other tropes.

The purpose of this paper is not to make an exhaustive study of all the different types of figures of speech employed by the inspired writers, but it is essential that we realize that the Bible abounds in many different images which, so to speak, had their native home in Palestine. Consider this verse (Psalm XVIII, 2) "Jehovah my rock, and my fortress, and my deliverer; my God, my rock—I will seek refuge in Him; my shield and horn of my salvation, and high tower"—all of which the Hebrews understood perfectly well because the words were chosen from their everyday language. When David exclaims, "God is my rock," the native of Palestine visualized Mount Sinai and other peaks, and thought, "If God is my rock, He is firm and everlasting."

For our better understanding, let us make a list of the more common figures of speech found in the Old and New Testament: **Personification** (Matt. VI, 34): "Be not therefore anxious for the morrow, for the morrow will be anxious for itself." Here the morrow itself is pictured before us as a living person, pressed by care and anxiety. **Hyperbole or exaggeration** (Judges VII, 12) where the writer describes the enemy: "Lying in the valley like grasshoppers for multitude; and as to their camels, no number, like the sand which is upon the shore of the sea for multitude." **Irony**, by which the speaker says the very opposite of what he means: Elijah's saying to the Baal worshippers in very effective irony (I Kings XVIII, 27): "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked."

**Simile** (Is. LV, 10, 11): "For as the rain and the snow come down from the heavens, and thither do not return, but water the land and cause it to bear and to sprout, and it gives seed to the sower and bread to the eater; so shall my word be which goes forth out of my mouth." Delitzsch says about this passage: "The images chosen are rich with allusions."

Besides these, we have the riddles (Judges XIV, 14), the parables, and the allegories, but we have made it clear that Scripture's pictur-

esque language is Palestine's natural manner of speech. It is no exaggeration to say that the holy writers made use of the hills, the Jordan, the climate, the valleys, seedtime and harvest, shrubs, beasts and birds, to portray in vivid images the unseen mysteries of the Kingdom of God. Imagine the Holy Bible robbed of these mental pictures. Sarah and Hagar, the deliverance from Egypt, the rock and the Manna, the lifting up of the brazen serpent, these were all types which furnished the New Testament writers with spiritual building material. The tiny mustard seed has its moral; lilies teach their lessons. Harts panting for water brooks, roes feeding among lilies, eagles hasting to their prey, the ox and his yoke—these are but random specimens out of a literary treasure box; and they are all found in the Holy Land where the dialect of God's spiritual kingdom was to be spoken, written, and taught.

B. We come now to the specific rules of interpretation in order to determine when language is used figuratively and when literally. It is an old hermeneutical principle that words should be understood in their literal sense unless such literal interpretation involves an obvious contradiction or absurdity. However, this rule needs to be explained more in detail. To begin with, we can state that we dare not leave the literal content of a text until the Word of God itself compels us to. "Knowing this that no prophecy of the Scripture is of any private interpretation." (2 Pet. I, 20.) If Scripture interprets Scripture, then we have no right to let our own reason pass final judgment. It is not enough that a text possibly can be explained figuratively, but the Word of God must demand the departure from the literal sense.

We can mention three such Scriptural occasions.

1. The context may tell me that the words have a figurative meaning. For example, if I hear the word "door," then I think of a door in my house, a door made of wood. But if I read that Christ is the door, then I know instantly that now we are not speaking about a common door which swings on iron hinges. Jesus says, "I am the way." I know that Jesus is not a cement highway, nor a path in the woods. But by this vivid picture He emphasizes that He is the way to eternal life. We could probably enumerate many more passages to prove the same thing: that the context itself may compel us to depart from the literal, or usual, sense of the word.

2. Parallel passages also must have a bearing on our exegesis. For example, when Christ says, "On this rock will I build my church," the Pope makes this comment: "Here we see that Christ built His Church on Peter, and since I am the Apostle Peter's successor, it follows that Christ wanted to build His Church on me." But the Apostle Peter could not have been the designated rock because other portions of Scripture inform us that Peter was not a rock—did he not deny his Lord? Furthermore, St. Paul tells us that

the rock is Christ, and that we are built on the foundation of the apostles and prophets.

Likewise, when we are told (Luke XI, 20) that Christ drove out devils with God's finger, we understand that the word **finger** is to be explained figuratively, for parallel passages tell us that God is a Spirit and that the devils were not ousted by hands of flesh and bone but by the Word of God. Luther writes, "When the church Fathers interpreted a text they did so not with their own reason—if they did, they usually failed—but by employing another passage which is clearer, and thus they explained Scripture with Scripture." (Erl. 27, 244).

3. The analogy of faith also will compel me to interpret a passage in the light of more truth. Rom. XII, 6: "Let us prophesy according to the proportion of faith." St. Paul tells us that there is one mediator between God and man, namely the man, Christ Jesus. But that does not imply that this same Christ Jesus is not also true God, for that would be contrary to the principle that one Scriptural truth is in harmony with every other Scriptural truth. In Isaiah XI, 6, we read that the wolf shall dwell with the lamb, and the leopard lie down with the kid, etc. Many chiliasts have wanted to interpret this passage literally: the animals shall be friendly to that extent here upon earth in the millennium. However, by the analogy of faith we must reject this interpretation, for it leads to absurdities.

Luther says in his sermon on Genesis: "I have often said that he who desires to study the Holy Scriptures must see to it that he sticks to the common usage of the words, whenever and wherever he can, until an article of faith forces him to read the words otherwise." (Erl. 33, 24, 25).

Again Luther: "Just because Christ in Matt. 16, 18 calls Himself a rock, it would not do for me to read the word Christ into the text every time I find the word rock. Nor would it do to say: Moses struck a real rock with his staff; therefore when Christ speaks of rock in Matt. 16, 18, He necessarily means the same kind of physical stone. What shall we do then? Every word shall be explained literally unless our faith contradicts that meaning. For instance, on first thought I should permit the word rock in Matt. 16, 18, to mean a physical rock, but because my faith will not tolerate that interpretation, I must here give the word rock a spiritual significance. My faith will not bear that I let Christianity rest upon a stone" (Walch 19, 1601).

When we say that Scripture alone—by context, parallel passages, and analogy of faith—must determine when a passage shall be interpreted figuratively, we do not imply, however, that, even for the mature believer, this correct understanding is always an easy task. We read in John 7:17, "If any man will do His will, he shall know of the doctrine." Earnest prayer, concentrated meditation, and

a willing heart to abide with the Word, are all a part of that doing of God's will which begets a sound knowing of the doctrine. As we confess in the third article: not by mechanical rules as in mathematics, but by the enlightenment of the Holy Spirit accomplished through the Gospel itself, do we become faithful interpreters.

C. This is the gist of the matter: the danger of confusing literal and figurative language. The history of Biblical interpretation is the account of many fanciful speculations built on the plain and simple words of Scripture. The early Jews of Alexandria, who perfected the allegorical method, tried to find a moral lesson in every statement of fact. Thus to them the four rivers of Eden mentioned in the second chapter of Genesis were not mere streams of water, but the four virtues: prudence, temperance, courage, and justice. This allegorical system disregarded the laws of language, took away the everyday significance of words, and inserted figurative interpretations based on pure speculation.

Among the later abusers of the literal text was Emanuel Swedenborg, who maintained a three-fold sense of Scripture—the natural, the spiritual, and the celestial. Thus he explained "Thou shalt not kill" first in its natural sense, as forbidding murder; secondly, in the spiritual sense, as forbidding to "act the devil and destroy a man's soul"; and thirdly, in the celestial sense, the angels understand killing to signify hating the Lord and the Word. Swedenborg is dead, but his disciples, who are never satisfied until they have theorized as far as their imaginations can reach, are still with us.

Perhaps the sect that has gone farthest astray by their wholesale spiritualizing is the Christian Scientist party. When they have blown their whims into the clear text, the reader must rub his eyes. On page 46 of their **Science and Health**, we read this exegesis on the verse, "And God said, let us make man in our image, after our likeness": "There is no life, truth, nor substance in matter. Spirit is immortal truth; matter is mortal error. Spirit is God, and man in His image and likeness. Therefore, man is not material; he is spiritual."

And so we could go on showing how these false interpreters have turned the literal language of Scripture into a frying-pan for their own religious fancies. It was just this type of confusing the literal with the figurative phrases which caused the early controversy about the Lord's Supper. Luther had this to say about Zwingli's doctrine: "If each one of us should have the privilege to depart from the plain meaning and invent figurative conclusions according to his own reason, then Scripture would be nothing but a straw blown hither and thither in the breeze" (Walch 18, 2270-75).

The dispute concerned the meaning of Jesus' words, "This is my body." Luther says in the same passage: "Some theologians wanted a trope in the word 'this'; others in the word 'is'; still others in the

word 'body.' I have observed," continues the Reformer, "that errors do not come from the Bible itself, but all errors have come from this, that the interpreters have attempted to explain literal language figuratively."

From his writings we can judge that Luther was very much in earnest about condemning this perverting exegesis.

Carlstadt and a few others maintained that the word "this" in "This is my body" did not designate the bread in Christ's hand, but that "this" designated the body of Jesus. Zwingli himself laughed at this and called the explanation of Carlstadt "trefflich Frevel."

Zwingli picked on the word "is" in the passage "This is my body" and declared that the word "is" here means **signifies**, or better still, "is a picture of." The bread thus becomes a symbol, an image of Christ's body, which, according to Zwingli, is locked up in heaven.

Luther answered this claim very effectively when he wrote: "If the sects could find in any language on earth one passage, one sentence, where the word 'is' can have the meaning of 'signifies' they could have won the controversy. It seems to me that they disregard all the laws of language which we have learned in kindergarten" (Walch 20, 1131-38).

In the passages where Jesus says, "I am the door," "I am the true vine," "I am the way"—in all these there is a figure of speech, but this trope can never be found in the substantive word "is." Christ is not only a picture of a door; He is the door.

History relates that when Zwingli at Marburg in 1529 found it hard to defend his position that Christ's body is not actually present in the Lord's Supper, Zwingli argued that he had dreamed a dream. He had seen a man—black or white he could not remember—and this man had advised the dreamer to consult Exodus 12, 11, which reads: "It is the Lord's Passover." Plainly, neither the quoted passage nor the dream had anything to do with the Lord's Supper.

Oecolampadius and Calvin wanted to insert a mere image into the word "body" in the sentence, "This is my body." These two insisted that Christ did not mean His real, physical body, but merely the image of his body. But, as Professor Pieper used to say: "How can this be so when Jesus explicitly states about the mentioned body: 'which is given for you'? How could an imaginary body be given for us?"

The point is that Scripture itself at no place even intimates that the words of Jesus, "This is my body," are to be interpreted figuratively.

It might be well to mention another false doctrine cropping up from this confusion of literal and figurative language; namely, the teaching of the millennium based on several figurative expressions in the Old Testament, and more especially on Revelation XX, 1-7.

The millennial theory was embraced by the early Jews and in

various forms was taught by a few of the church fathers. Papias supposed that during the thousand years there would grow colossal grapes. By the way, these luscious grapes have become a symbol of the earthiness of chiliasm. Augustine, however, correctly urged that the earthly kingdom of Christ is the church which was even then in the millennial period. At the time of Luther a fanatical form of chiliasm was espoused by the Anabaptists of Germany who took possession of the city of Munster, in order to set up there the reign of the saints.

The chiliasts, in ancient and present times, are characterized by their teaching respecting the second advent of Jesus which, they believe, will be accompanied by the resurrection of the martyrs and saints, who will reign with Christ on earth in a state of blessedness for a thousand years, after which the resurrection of the wicked will occur, together with the final judgment.

In passing, I would like to suggest several passages in Scripture which not only permit us, but compel us to interpret the figure "thousand" in Revelation XX as a symbol.

1. John V:25-29 states that there shall be one, and not two, resurrections from the dead.

2. Revelation XX:4 states that the souls of them that were beheaded lived and reigned with Christ for a thousand years. The souls of the believers in heaven and on earth reign with Christ now. Does not the Apostle Peter say that every believer is a spiritual priest and king? Thus Revelation XX is a picture of the Gospel's victory over Satan—it is a spiritual reign.

3. Heb. IX:28 reads: "So Christ was once offered to bear the sins of many, and unto them that look for Him shall He appear the second time without sin unto salvation." Plainly, as we confess in the second article, He shall return only once more to judge the quick and the dead.

4. The millennial theory contradicts the hope of the Christian by placing our desires on this earth—absolutely contrary to what St. Paul says in Philippians 3:20: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ."

The danger of chiliasm to him who accepts its implications is that he forgets that the Kingdom of God is within us: forgiveness of sins, peace, and joy in the Holy Ghost. Like the Jews who wanted to re-establish the Kingdom of Israel, the chiliast lives in expectation of a heaven here on earth. The colossal cluster of grapes is the symbol of his salvation.

Let me quote from **McClintock and Strong's Cyclopaedia**: "The tendency of the millenarian theory to chill the hopes, and thus repress the missionary activities of Christians, by representing the efforts of Christians to convert mankind as fruitless, until the coming of Christ, constitutes not the least serious objection to such opinions."



Briefly said, a literal interpretation of this number thousand which in Biblical language is a symbol of rounded fulness (being a multiple of ten—we have ten fingers), dissipates the Gospel into a mere plan for a worldly utopia.

D. Finally; in the passages which we commonly call "**sedes doctrinae**" the language is always literal, never figurative. Each article of faith is explained thoroughly and clearly in some definite portion of Scripture, and in that particular portion, the doctrine has its own home. In line with this truth we find the article of justification expounded in plain language in Romans III, IV, V; the doctrine of the resurrection in I Corinthians XV, and the doctrine of election in Ephesians I and Romans VIII. In these proof texts we are to interpret the words according to their natural and ordinary usage.

Luther has this to say: "The sacred teachers have this method of interpretation that they allow the clear passages to bring light upon the more obscure. This is also the order of the Holy Spirit: to dissipate darkness with light. But the sectarians do the opposite. They choose an uncertain sentence which fits their own conclusions, disregard the context, make a plain passage obscure, and then teach that all this is the unadulterated truth" (Erl. 30, 113).

The Scriptural principle can be illustrated by Jesus' words of institution. Here the Lord used plain and simple speech: "This is my body, and this is my blood." If the bread were only bread, and wine only wine, and not the blood of Christ, we would need no clear proof text, but because Jesus wanted to teach the mysterious and the sacramental communion of the bread and body, He used such direct language that even Peter and Andrew, the fishermen, could understand. It is a common law of all languages that new things must be explained simply, while familiar facts can afford to be explained with less familiar modes of speech. It is just because the Bible has taught us our articles of faith in every day language ("Thy Word is a Lamp unto my feet") that we can rely upon the Word in life and death. If error creeps in, it is not because the Scriptures are unclear in matters that concern our salvation, but because men like Zwingli insist on saying literal language has figurative meaning or because others have tried to stretch figurative language as a child stretches a rubber band.

Trench, the English authority on the Parables, writes these pertinent words: "Once more—the parables may not be made first sources of doctrine. Doctrines otherwise and already grounded may be illustrated, or indeed further confirmed by them; but it is not allowable to constitute doctrine first by their aid. They may be the outer ornamental fringe, but not the main texture, of the proof. For from the literal to the figurative, from the clearer to the more obscure, has been ever recognized as the law of Scripture's interpretation. This rule, however, has been often forgotten, and controversialists, look-

ing round for arguments with which to sustain some weak position, one for which they can find no other support in Scripture, often invent for themselves supports in these" (The obscure).

In the **Formula of Concord—Thorough Declaration**, article VI, 501, we read, "Now surely there is no interpreter of the words of Jesus Christ, as faithful and sure as the Lord Christ Himself, who understands best His words, His heart and opinion—and here, as elsewhere in presenting all articles of faith, He uses not allegorical, but entirely proper, simple, indebatable and clear words; and in order that no misunderstanding can occur, He explains them more clearly with the words, 'Given for you, shed for you.' He allows His disciples to abide by this simple, easy sense, and commands them to teach whatsoever He had taught them."

In closing, the author wants to say that he feels that this is only a beginning. But perhaps we have done enough to persuade ourselves that the interpretation of Scripture requires the humility to let the Word of God speak for itself. Melancthon warned Zwingli that the latter would not be able to defend his false exegesis before the judgment throne; let us be sure that our own interpretation will be blameless on that Great Day.

—ERLING YLVISAKER.

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## Christian Burial

*"Blessed are the dead which die in the Lord from henceforth."*

The topic Christian Burial might on first thought appear to be a topic that rightfully belongs to the pastoral conference. It should not require so much thought to realize, however, that the right understanding of this important subject and, following upon the right understanding, the correct practice concerning Christian burial, is of vital importance to the members as well as to the pastor of the congregation, especially then in our day when the opinion is steadily gaining ground that Christian burial should be denied **no one**, regardless of what the deceased has confessed and how he has lived. At no time perhaps does the pastor need the enlightened understanding and sympathetic support of his flock more than when he is forced, on Scriptural grounds, to refuse to officiate at a funeral. The purpose of this paper is to further this understanding and support. May the Lord of the Church grant His blessing!

### What a Christian Burial Is

We must first inquire what a Christian burial is, and what meaning such a burial has. Though a burial in itself is a purely civil affair—everyone must be buried and anyone can bury—yet because of the mode of burial among Christians, accompanied as it is by hymn-

singing, prayer, and preaching, it at once becomes a sacred, religious act, a part of our liturgy and public service. To the conservative Lutheran Church the real essence of a Christian burial consists in the words of committal: "Out of dust art thou come. Unto dust shalt thou return. From the dust shalt thou rise again. Amen." In these words is expressed the hope of resurrection to life, life eternal, not a general hope, as some would have it, but a specific hope for the body being buried. This same specific hope of resurrection to life is also powerfully expressed in the grand words from St. Peter's First Epistle General: "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." 1 Peter 1, 3. We repeat again, the words of committal and what they express are the essential part, the heart of a Christian burial. Everything else in our burial ritual could be left out, and still it would be a Christian burial, just as in the Sacrament of Baptism and the Lord's Supper everything could in an emergency drop out but the words of institution.

Now since the hope of resurrection to life eternal can be expressed only with regard to Christians, it follows of itself, as night the day, that only Christians should be given a Christian burial. According to our Church a Christian burial is a privilege and honor for those only, concerning whom we in charity have reason to hope have died in the faith. "Blessed are the dead which die in the Lord from henceforth." Rev. 14, 13.

A Christian burial is furthermore a testimony of fellowship. It expresses the hope that those who here in this world were united in faith, shall also be united hereafter in life eternal. As a testimony of fellowship, burial is also regarded by the secret societies or lodges, as statements from their authoritative writings clearly prove. As such burial is also often regarded by outspoken infidels, who have completely broken with the church and all religion. As a dying wish they have often requested that the church have nothing to do with their burial. Since burial is undoubtedly an expression of fellowship, it clearly follows that those who would have nothing to do with our Christian faith and fellowship in life, surely should not be forced into such fellowship after death. So much for the meaning of Christian burial. We now consider the duty which the church has towards her dead.

The church has a duty toward her dead. We find that the Church of God has ever taken charge of her deceased members. In Deut. 34, 8 we read: "And the children of Israel wept for Moses in the plains of Moab thirty days." When John the Baptist was beheaded by Herod, we are told in Matt. 14, 12: "And his disciples came and took up the body, and buried it, and went and told Jesus." It is proper at the burial of a Christian that not only the relatives and friends partici-

pate, but also the deceased's brothers and sisters in faith. In other words, that the congregation participate as a congregation.

In his **Liturgical Essays**, Kliefoth pertinently states: "That the Christian Church takes charge of the bodies of its dead members has its grounds in what we know about the body. God has created not only the soul, but also the body. The Lord has died not only for the soul, but also for the body as well. Not only the soul, but also the body is a member of Christ, a temple of the Holy Ghost. Not only the soul, but also the risen body of the believer shall eternally live and be with God. It isn't only from a feeling of piety towards the dead body that the church is moved to take charge of the remains of the deceased, but the fact that the dead body was together with them in this life a member of the church and of the body of Christ, and in view of the resurrection still is such a member. It is for this reason that the church does not deal with the funeral of one of its members as a private matter, but as a congregational matter." (Freely translated.)

### **The Purpose of Christian Burial**

It has a three-fold purpose. First, with regard to the deceased. By giving the deceased a Christian burial, the congregation testifies before the world: "This man was one of us; through faith he was a member of Christ's holy body, a soldier in Christ's army, a sheep of His flock. We are now laying our brother in faith to rest. He was a Christian, as a Christian lived, and as a Christian we believe he died. And though now we are committing his body to the dust, we believe it shall once rise again, be reunited with the soul, and live and reign with God in all eternity. And we believe that we shall once see our brother in that yonder blessed life, and there together with him sing the praises of our Savior, the Lamb of God who 'wast slain, and hast redeemed us to God by his blood.'" Further, a Christian burial is a sincere thanksgiving to God for everything that He has done for the departed: that He through the means of grace brought him to faith, kept him in the true faith, and now at last has granted him a blessed end. From this we see that as a Christian death is the most glorious thing that can fall to a man's lot here on earth, we in like manner do not exaggerate when we assert that Christian burial is one of the grandest and most beautiful rites that the Christian Church has. It celebrates the joyful homecoming of a faithful soldier of the cross, after his struggle with and victory over all the enemies of his soul.

The second purpose or object of a Christian burial is with respect to the mourners. They are our brothers and sisters in faith. Their hearts have been wounded by the death of a dear one. In their sorrow they are tempted to regard their loss as an evidence of God's wrath. Or they are in danger of losing sight of their glorious Christian

hope, and mourning as those who have no hope. Christians have true sympathy with one another in the hour of need. With the only true and abiding comfort, the Gospel, they say to their mourning brethren: "Weep not. It is well, eternally well, with your dear departed one. 'Blessed are the dead which die in the Lord.'"

The third purpose of a Christian burial is with respect to the congregation itself. Thereby the Christian congregation confesses its faith before the whole world. It also is a clarion call from yonder world to the congregation, to each member thereof, to think of his hour of departure, and to cling with ever tighter hold to his blessed Savior, in whom he is ever ready and prepared to depart this life.

But this duty of Christian burial the congregation does not owe all people, nor is it an honor that the Christian congregation can, without denying her Christian faith and hope, confer upon all.

### **When Must Christian Burial Be Refused?**

Established custom, public opinion, and sentiment at once answer, "Under no circumstances should Christian burial be denied anyone." All too many both within and without the church look upon the pastor as a sort of assistant undertaker. And many weak-kneed pastors, even Lutheran pastors, alas, yield to these popular demands, and without further ado are ready and willing to bury anybody and anything.

Now to refuse to officiate at a burial is not an easy thing. To be forced to tell a bereaved wife that you cannot for valid grounds give her husband a Christian burial is one of the most heart-rending duties that can fall to the lot of a faithful shepherd of souls.

But the conscientious Lutheran pastor dare not be swayed by established custom, public opinion, aye, even by the sympathetic sentiments of his own heart, but must act also here in strict conformance with the Word of God, which is the only true rule and guide in doctrine and practice, lest he fall under the condemnation of God's prophet when he says: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter." Is. 5, 20.

Now from the meaning and also from the purpose of Christian burial itself, we have already noted powerful and sufficient grounds for denying Christian burial to non-Christians. But we must elaborate on this point. The Christian Church must refuse Christian burial to unbelievers first and foremost because it is unscriptural practice.

1. Here God Himself has set us an example, both in the Old and the New Testament. Concerning the godless Jehoiakim, the son of Josiah, the king of Judah, God gave the following directions: "They shall not lament for him, saying, Ah Lord! or, Ah his glory! He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem." Jer. 22, 18-19. To one of His disciples, who

before following Christ first wanted to go and bury his father, who from the text must have been a godless man, Christ Himself says: "Let the dead bury their dead." Matt. 8, 22. That is, let the spiritually dead, and not the Christians, who have been quickened to spiritual life, bury their physically dead. This has been the practice of the conservative Lutheran Church. It is told of Conrad Becker von Güstrow that he would rather be deposed from office than bury a manifest unbeliever.

2. Giving Christian burial to an unbeliever is further a denial of the way of salvation, which ever goes through repentance of sin and faith in Christ. By giving a Christian burial to unbelievers, the Church contradicts and denies her own teachings.

3. Such a burial gets to be nothing but a sham. How, for example, could our ritual, which gives expression to the hope of resurrection to life, and is designed for Christians only, be used at such a burial? Or how could our funeral hymns, which all breathe of positive Christian sentiments, be sung at such a funeral? For example, "My life is hid in Jesus, and death is gain to me"; or "I know of a sleep in Jesus' name"; or "Asleep in Jesus, blessed sleep"; or "Nu har jeg vunden og stridt den gode strid"; or "Bedre kan jeg ikke fare, end at fare til min Gud." What blasphemous mockery when sung at the grave of an unbeliever!

4. Such practice must surely give offense to enlightened, earnest Christians. And such offense is no small matter in the eyes of our Savior, who says "Woe unto him, through whom they come."

5. Giving Christian burial to unbelievers further strengthens worldlings in their ungodly ways, and gives them a false hope. Must not the world conclude, and rightly: "It isn't a question of faith or unbelief after all. One can live ungodly and still be praised blessed in death"? Concerning such false comfort Dr. Walther says in one of his sermons: "Oh foolishness over all foolishness! To live as an unbeliever, and yet expect to die as a Christian. To walk on the wrong way, and yet expect to reach the right goal. To refuse to strive against sin, and yet expect to attain the crown of victory. May God deliver us all from such terrible deception!"

To demand a Christian burial for an unbeliever is furthermore most unreasonable. What would the government say to a family that demanded a military funeral for a son who had refused to serve in the army or navy? Or what would the Masonic lodge answer to a request for a Masonic funeral for one who had never been a Mason, ay, who perhaps during his life had opposed the principles of the order?

We have established the general rule, a Christian burial for Christians only, be the party pauper or President. We shall now enumerate a number of specific instances where a conscientious Lutheran pastor must refuse to officiate at a burial.

## Specific Instances

1. He must refuse to officiate at the burial of those whom we classify as theoretically ungodly, such as manifest scoffers, free-thinkers, heathens, Jews, Mohammedans, Universalists, Unitarians, Christian Scientists, Modernists; in a word, all deniers of the deity of our Lord and Savior Jesus Christ and salvation through His blood alone.

2. He must refuse to officiate at the burial of those whom we classify as practically ungodly, such as murderers, thieves, adulterers, drunkards, etc., who, as far as we can judge, have died in their sins without repentance and faith. Neither shall he officiate at the burial of one who for valid reasons has been excommunicated from the congregation, and never, so far as man knows, repented of his sins.

3. Neither shall the pastor officiate at the burial of a despiser of the means of grace, one who in his lifetime refused to have anything to do with the Christian Church, her Gospel, and her Sacraments. Right here there is altogether too much laxity in the Christian Church, even in the Lutheran Church. One thing is preached from the pulpit, namely, that forgiveness of sins, life and salvation, are to be found in the means of grace alone, the Word and the Sacraments, and then the pastor turns right around and grants a Christian burial to one who to the very end openly despised and wilfully neglected these life-giving means. But one who despises the means of grace cannot be a Christian. True, one may diligently use the means of grace, and still not be a Christian, but one cannot be and remain a Christian without using the means of grace. Such a person shuts **himself** out from salvation. Hear the decisive words of our Savior: "He that is of God heareth God's word: ye therefore hear them not because ye are not of God." John 8, 47. "So then faith cometh by hearing, and hearing by the word of God." Rom. 10, 17. Despising of the means of grace is often regarded as a small sin, if a sin at all, but in reality unbelief is the greatest of sins. Our Lord Himself calls unbelief the **SIN** of sins, for He includes all sins in this one sin. In speaking of the work of the promised Comforter, Jesus says that "He will reprove the world of sin, because they believe not on me." John 16, 9. Walther, in a sermon on the Twentieth Sunday after Trinity, the parable of the wedding-feast, says concerning the sin of despising God's Gospel: "In comparison with the greatness and heinousness of this sin," namely unbelief, "all other sins are small. He who persists in this sin, shuts himself out of heaven, and plunges himself into hell. He wilfully and deliberately strikes his name from the Book of Life, slaps the Son of God in the face, treads His precious blood under foot, and declares loudly before heaven and earth, 'I do not want to be saved, I want to be damned.'" A persistent despiser of the means of grace certainly should not be given a Christian burial. One who refuses to walk into

the House of God when alive, certainly should not be carried in when dead.

4. Ordinarily a pastor must not officiate at the burial of a suicide, even if he has belonged to the congregation. Life is a sacred thing. God alone can give it, and God alone has the right to take it. Suicide is often but the expression of unbelief and her offspring despair, which certainly is not in harmony with our Christian faith and hope. There may, however, be extenuating circumstances, e.g., an unbalanced mental condition brought about by sickness, that would justify a pastor in giving one who had otherwise conducted himself as a child of God, an honorable Christian burial.

5. In cases of insanity, what then? If the person had been ungodly or a despiser of the means of grace before his insanity, and he had had no rational moments during which he confessed his sins and faith in the Savior, a Christian burial must be denied. Otherwise, he is entitled to a Christian burial; for the peace of God which passeth all understanding is able to keep the heart and mind through Christ Jesus. Cf. Phil. 4, 7.

6. What attitude should be taken toward Catholics or Reformed church people? The position of our Church has been this: A Lutheran pastor must not officiate when the deceased has viciously attacked the Lutheran faith, and there is no evidence to show that he has changed his attitude. If a Lutheran pastor is called to the death-bed of a Catholic or Reformed, and the dying person confesses himself to be a poor, lost sinner who builds his hope of salvation on Christ alone, then surely a Lutheran pastor would with joy officiate at his burial.

7. What about officiating when the body of the deceased has been cremated? Cremation is not the Biblical or Christian mode of disposing of the dead. Both the Old and the New Testament take for granted that as the body was taken originally from the earth, so it is to return to earth again. In Gen. 23, 19 we read: "Abraham buried Sarah his wife." In Deut. 34, 5-6 we read: "So Moses the servant of the Lord died there in the land of Moab . . . and he buried him in a valley in the land of Moab, over against Bethpeor; but no man knoweth of his sepulchre unto this day." Above all we have the example of our Lord Jesus Himself. Concerning the woman who had anointed Him with precious ointment shortly before His death, Jesus said: "For in that she hath poured this ointment on my body, she did it for my burial." Matt. 26, 12. So the Lord desired it, and so it was done, as we see from the action of Joseph of Arimathea. Cf. Matt. 27, 59-60. Cremation is but an expression of materialism. In this manner the heathen peoples often dispose of their dead. Cremation is an insidious denial of the resurrection from the dead. Our Christian consciousness shrinks from it, and can but shudder at the



thought of it. A Lutheran pastor certainly cannot with a good conscience officiate at such a burial.

8. Lodge members: A conscientious Lutheran pastor cannot and will not have anything to do with the secret societies or lodges in connection with funerals, or in any other connections. It should not be necessary here to state the grounds. Nor can the pastor officiate where the deceased has made the Christless lodge religion his confession of faith, even if the lodge has nothing to do with the funeral. Where one who has been a lodge member renounces the lodge religion and confesses Christ as the only Savior of sinners, in such a case a Lutheran pastor will gladly officiate.

9. A true Lutheran pastor must not officiate at a funeral where a pastor of another faith is also to take part in the services. Here the many passages in Scripture that warn against unionism apply. To officiate under such circumstances would compromise the true faith, and place truth and error on the same level. The Norwegian Lutheran Church of America, as we all know, officially tolerates such unionistic practice, and it is therefore not strange that such practice is gaining ground among them. By refusing to officiate in such a case, the pastor must take pains to explain that he by declining to participate in no wise thereby passes judgment upon the deceased.

We have tried to enumerate the chief outstanding instances when a Lutheran pastor must not officiate at a burial. No attempt has been made to cover every case. Peculiar circumstances may arise where the pastor is in doubt just what to do. In such cases the pastor will plead with God for true pastoral wisdom and love, and seek the counsel of his brethren in faith and office. Whenever he can with a good conscience, without compromising the truth of God's Word, the pastor will officiate. He is not looking for trouble. In cases where it is impossible to arrive at conclusive evidence, the pastor will give the party the benefit of the doubt. No Christian takes pleasure in the death of the wicked. But where there are no extenuating circumstances, where the case is clear-cut, there the pastor must refuse, though it means the hatred of the world, and may even cost him the good will of many of his own church members.

#### **A few objections to our practice stated, and briefly answered:**

1. The funeral is not for the sake of the dead, but for the living. Surely the pastor can go and preach to the living. Answer: But we are not burying the living, but the dead. The whole service centers about him, and if it weren't for the deceased, there would be no funeral service.

2. But one need say nothing about the dead. We answer: To remain silent would be hypocrisy, we would be "dumb dogs that cannot bark." And the very fact that you must remain silent about

the deceased is pretty good evidence that the pastor has no business officiating at such a burial.

3. A funeral service gives the pastor an excellent opportunity to testify to the issues of life and death. Answer: The most powerful sermon that can be preached on such an occasion is to refuse to preach. That sermon will be remembered long after anything that was said in a funeral sermon over an unbeliever.

4. The pastor can go and preach a sermon of warning, a thundering law sermon. Answer: By so doing hearts are only embittered, and more is lost than gained.

5. But the family belongs to the congregation, and it is the duty of the pastor to comfort them in their sorrow. Answer: False comfort is no comfort. Privately the pastor can hold forth the true comfort of God's Word to the mourners.

6. By refusing to preach, the pastor passes judgment upon the dead. No one knows what may have transpired between the deceased and his God in the last moments. Answer: We can only judge by that which we see. The pastor does not pass final judgment. That alone is God's office. But by giving one who to all appearances has lived and died without God and without hope a Christian burial, the pastor does pass judgment, he pronounces him a Christian, calls him blessed, and holds forth the hope of resurrection to life. By not officiating, the pastor suspends judgment, leaving final judgment to Him who "searcheth the reins and hearts," whose "judgments are true and righteous altogether."

7. Relatives and friends may leave the congregation. The congregation will be torn to pieces, etc. Answer: If they are enlightened Christians, they will not leave the congregation. And very often it happens that so far from weakening a congregation, such a firm stand on the part of the pastor only serves to strengthen the congregation. God's Church is never weakened by following God's Word. And even though some should leave the congregation, we should be more concerned about the favor of God and the salvation of souls than the favor or fear of man. And when we are accused of lacking love and being hard, we will remember that true "love rejoiceth in the truth," and that it was the tender Savior Himself, who died for us on the cross, that told us the startling parable of the Rich Man and Lazarus.

### **The Funeral Sermon**

The subject of Christian burial should not be left without directing some special attention to the funeral sermon; for next to the words of committal, the funeral sermon is the most important part of the Christian burial. In our day especially, when the funeral sermon is all too often turned either into a sentimental eulogy of the deceased or a harsh sentence of judgment over the dead, it is of great impor-

tance that our people are instructed concerning what the funeral sermon should be and contain.

Incalculable harm has undoubtedly been wrought in the Church through the wrong kind of funeral sermons. "Many a funeral sermon helps to dig a grave for the Church itself." "One of the contributing causes to the apparently carefree security that many live in is the beautiful (?) church service and the complimentary ticket to heaven given in funeral sermons to anyone that happens to die." Many people have undoubtedly been confirmed in their worldliness and unbelief by funeral sermons. On account of this shocking abuse, earnest men in the Church have advocated the abolishment of funeral sermons. But here the striking old Norwegian saying applies: "Man maa ikke kaste barnet ut med vaskevandet." "One should not throw out the child with the wash water."

The funeral sermon affords the Church through its official spokesman, the pastor, an outstanding opportunity to testify of the issues of life and death, and the most should be made of such golden opportunities. Many people attend funerals who rarely, if ever, go to Church at other times. If ever they are serious, if ever the uncertainty of life, and the certainty of death, is impressed upon them, if ever men are brought to realize that their "hearts are muffled drums beating funeral marches to the grave," it is now. It is hard for unbelief and skepticism to look death in the face. Their bold front often breaks down over the coffin and at the grave.

If ever, therefore, the issues of life and death should be proclaimed clearly, convincingly, and fearlessly, if ever we should preach as "dying men to dying men," it is at a funeral. To the casket before us we can point as concrete, indisputable evidence of the awful truth that "the wages of sin is death," but at the same time we can over the mortal remains of a child of God joyfully, aye, boastfully, point to the glorious hope of life eternal as the "gift of God through Jesus Christ, our Lord." Sin and grace should be stressed in every sermon, and certainly should resound clearly in every funeral sermon. It should be emphasized that the deceased was, and confessed himself to be a poor sinner, whose only comfort and hope against his sins was the grace of God in Christ Jesus.

In an article on funeral sermons, *Lehre und Wehre*, Vol. 15, p. 112, Pastor E. W. Keyl points out what a funeral sermon should contain in the following statement: "The funeral sermon should, as the Gospel lesson of the widow's son of Nain teaches us, vividly picture two processions to us: First, a death procession, which proclaims louder than words, 'In the midst of life we are in death'; and secondly, a procession of life, which united in the song of victory, 'In the midst of death we are in life.' Funeral sermons should testify whence death comes, namely from sin, and whence life comes, namely from Christ. Funeral sermons should admonish us to constant prep-

aration for death, as well as to constant fellowship with Christ, the Destroyer of death, and the Giver of life. Funeral sermons should admonish us to faithfully use our time of grace." (Freely translated from Keyl.) By following this advice, the true aim of the funeral sermon is attained, namely, to admonish, to warn, to instruct, and above all, to comfort and strengthen, in order that souls might be won for the blessed hereafter also on this occasion.

By preaching Law and Gospel, sin and grace, one avoids the danger of making the funeral sermon too personal, that is of saying too much about the deceased, a fault all too common in funeral sermons today. By preaching sin and grace, one also avoids the dangerous and disgusting practice of making a eulogy out of the funeral sermon, of placing word floral-offerings on the casket of a sinner, whose only hope, as certainly as he is a Christian, is the grace of God earned for sinners by Christ's death on the cross.

The custom prevalent among the ancient heathen of Greece and Rome, that of engaging an orator to pronounce a eulogy at funerals, praising the virtues of the departed, in order that his memory might be cherished among men, and that he might find favor among the gods, has, alas, been revived in our day, and all too many preachers are to be had who for the reward of money, or for the praises of men, are willing and glad to serve in this capacity. No wonder that funeral sermons have been sarcastically called "lying sermons"!

Would that the spirit of Christian Ernst, Duke of Saxony, might pervade every preacher and every hearer of every funeral sermon! This pious Christian before his death made the request that all praise of him should be withheld in his funeral sermon, and only the grace of his Savior be praised.

This does not mean that we must never point to the virtues or good works of the deceased Christian. Scripture does not forbid this. The thing to be avoided is the appearance that these good works are in any way the ground of salvation instead of only the fruits, the evidence of faith in the Savior's work and merits.

Neither should the funeral sermon be an attempt to play upon the emotions and feelings of the mourners. The funeral service should not be an emotional spree. The number of tears that a preacher may cause to flow at a funeral is by no means a proof of the true value of the sermon. Sentiment has its rightful place in the funeral service, but let it be true sentiment, flowing naturally from the conviction of sin and the joy of God's grace. "Instead of dwelling upon sentimental incidents from the death of the departed, there ought to be more said about another death,—that on Calvary's Hill."

May our consideration of this solemn subject "Christian Burial" serve to remind each and every one of us of our death's day, which also is to be our great day of entrance into life, so that we may be constrained to pray daily:

Who knows how near my life's expended?  
Time flies, and death is hasting on,  
How soon, my term of trial ended,  
Death may be here and life be gone,  
My God, for Jesus' sake I pray  
Thy peace may bless my dying day.

My many sins! O veil them over  
With merits of Thy dying Son!  
I here Thy richest grace discover,  
Here find I peace, and here alone;  
My God, for Jesus' sake, I pray  
Thy peace may bless my dying day.

—JUSTIN A. PETERSEN.

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## **Annual Report, Board of Regents and President of Bethany Lutheran College**

**To the Annual Convention, Norwegian Synod, held at Bethany  
Lutheran College, Mankato, Minnesota, June 14-20, 1933**

Dear Brethren:

Our synod has now conducted its own High School and Junior College six years. The financial statement will show that we are making what may seem to be slow headway in liquidating the original indebtedness incurred by the purchase of the buildings and equipment here. Those who are inclined to become disheartened on this account are reminded of the fact that the present figures include, not only the debt on the purchase price but also what sums have been needed from year to year to take care of the actual running expenses, interest, cost of improvements, repairs, etc. The attendance of students is also virtually what it has been several years, without any particular change for the better. In this particular, also, we should remind ourselves of the privilege and responsibility we own by the fact that this goodly number of young people has been given into our care, and we should not forget the sure promise of blessing to these who have been taught Christian doctrine and principles here as well as to the church in which they will, as we confidently expect, continue in the future.

The faculty at Bethany has consisted of the following the past school year: the men, Professors Ylvisaker (Christianity, Greek, Norse), Buszin (German, Music, Dean of Men), Natvig (Latin, Norse, Registrar, Athletic Coach), John John (History, Latin); and the women, Misses Hagen (English), Seidel (Sciences and Mathema-

tics), Jacobson (Commercial Branches), Madson (Dean of Women, Home Nursing, Social Usage); Mrs. Anna John Silber (Piano) has assisted in the music department. Total number of students enrolled was fifty-seven, divided as follows: High School, thirty-five; Junior College, fifteen; Commercial Department, four; Music Department, three. Twenty-nine of these students come from the circles of the Norwegian Synod, twenty-six from the congregations of the Wisconsin and Missouri Synods. Six students from our circles are attending Concordia Theological Seminary, St. Louis; one, Dr. Martin Luther College, New Ulm; and one at Concordia College, Milwaukee. As far as the school work, health, spirit and general attitude of the students are concerned, we are thankful to report that conditions have been very good; cooperation among and with the teachers has also been highly commendable.

Among improvements which have been made may be mentioned the decorating of several halls and offices through the efforts of the so-called Paint and Varnish Club, the installation of automatic draft adjusters in connection with the heating plant, the beautiful library table donated to the main office by the graduating class, repairs in the buildings generally paid for by the Bethany Congregation, further beautifying of the grounds by the students and faculty and local congregation, the repairing and painting of window frames and sills and of the gutters and downspouts. At very little expense substantial improvements have thus been effected, by several of which we hope that a great saving may be brought about in the operating costs. Dr. Schlesselmann has also fulfilled his promise of last year by building a retaining wall and rustic approach to our college grounds at the foot of the hill. We sincerely hope that it will be possible to continue this approach by a fitting stairway up to the level of the campus proper. Payments on the stoker have continued, so that the balance to be paid is now less than \$800.00. In approximately one more year this item of expense will disappear, and we shall then benefit more directly by the great savings of this device.

Our Synod is asked to take due notice of the assistance afforded by the National Lutheran Education Association; for the added loan of \$12,500.00 extended by this organization during the past year helped materially to carry us through a very difficult period. This association also invited our College to revive the organization with the hope of securing additional support for our school; but these efforts were not so successful, due undoubtedly to general conditions about us. The bondholders, too, have contributed their share by liberal reductions in interest charges. In this connection it is well to remind ourselves of the fact that our Bethany bonds are due to mature in three years, 1936.

The Board would take this opportunity of commending those congregations of our synod which have, by their generous contributions

of money and foodstuffs, made it possible to carry on; likewise the teachers for their successful efforts at economy. Further attempts at economy will be made by both the Board and the teachers during the coming school year. A chief problem, of which the Synod should be aware, lies in the old and recent unpaid students' accounts, and we urge the parents who send their children to Bethany to do what they can to carry this burden themselves, rather than to increase the load for the college and the synod.

The action of the Supreme Court of the State of Washington in the Hanson Estate will contest established the rights of our Synod, and it now appears that the necessary legal technicalities will soon be adjusted so that the Synod may come into its own in this matter. This will, we hope, in the end bring relief also to Bethany, as Mrs. Hanson intended. Mr. David Frank's legacy of \$5,000.00, reported last year, was used in part to pay obligations incurred at Bethany.

The treasurer's statement as of June 1 is appended to this report to show the actual status of our accounts at the college. The attention of the synod is called to the fact that only the approximately actual expense to the college is charged to the synod current expense fund for the apartment occupied by the editor of the "Tidende" and "Sentinel." Since this charge has not been listed before, it is now made to cover the three-year period over which this arrangement has continued.

And now we commend the cause of Bethany to our dear synod, asking that the brethren deliberate earnestly with us regarding her problems and possibilities, that you work with us for her growth in service of the Gospel and of our church, that you make use of this institution for the young people of our congregations, so that these young people and the various congregations of our synod may reap the fruits of the Christian training which our synod is trying so earnestly to provide at Bethany, and that you pray for the guidance and the blessing of God for our school. And do we need to remind the brethren of the debt of gratitude we as a synod owe our Lord for the help He has given us hitherto in this test of faith? And is this the time to forget and despise His promises when we look into the future? Let us continue to look to Him who is the same yesterday, today, and forever!

—J. A. MOLDSTAD, G. A. GULLIXSON, CHR. ANDERSON,  
S. SANDE, A. J. TORGERSON, K. T. DAHLEN,  
J. A. JOHNSON, G. VAALA, S. C. YLVISAKER.

# Treasurer's Report

## BETHANY COLLEGE BUILDING FUND

	Dr.	Cr.
Balance May 1, 1932—notes and cash .....		\$3,950.81
Contributions .....		966.50
Legacy of Rosine Hesla .....		419.00
Loan to Synod Fund .....	700.00	
Balance, April 30, 1933, notes and cash .....	4,636.31	
	<u>\$5,336.31</u>	<u>\$5,336.31</u>

## BETHANY COLLEGE BOARDING DEPARTMENT

	Dr.	Cr.
Contributions .....		5.00
Paid to S. C. Ylvisaker, Treas. ....	5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

## BETHANY COLLEGE BOND ACCOUNT

	Dr.	Cr.
Balance May 1, 1932 .....		\$ 80.00
Received for bonds, \$85 and \$86 .....		200.00
Paid to Synod Fund .....	\$ 200.00	
Balance April 30, 1933 .....	\$ 80.00	
	<u>\$ 280.00</u>	<u>\$ 280.00</u>

## BETHANY COLLEGE ORGAN FUND

	Debit	Credit
Balance May 1, 1932 .....		\$ 17.81
Balance April 30, 1933 .....	\$ 17.81	
	<u>\$ 17.81</u>	<u>\$ 17.81</u>

## HANS BLEKEN

Contributions .....		\$ 32.66
Paid to Bethesda Lutheran Home, Watertown, Wis. ....	\$ 32.66	
	<u>\$ 32.66</u>	<u>\$ 32.66</u>

## LUTHERAN CHILDREN'S FRIEND SOCIETY

Contributions .....		\$ 10.90
Paid to Children's Friend's Society, Mpls. ....	\$ 10.90	

## HEATHEN AND CHINA MISSION FUND

Balance China Mission Fund, May 1, 1932, note .....		\$ 160.43
Balance Heathen Mission Fund, May 1, 1932, notes and cash .....		272.83
Contributions to China Mission .....		6.00
Paid to E. Seuel, Treasurer, China Mission .....	\$ 6.00	
Paid to S. C. Ylvisaker, Heathen Mission .....	10.70	
Paid to W. Lehr, treasurer, Heathen Mission .....	27.50	
Balance China Mission, note .....	160.43	
Balance Heathen Mission, notes and cash .....	234.63	
	<u>\$ 439.26</u>	<u>\$ 439.26</u>



### CHRISTIAN DAY SCHOOL FUND

	Dr.	Cr.
Balance May 1, 1932 .....		\$ 2.85
Contributions .....		473.29
Lina Fretsvold Tesdall legacy .....		57.00
School at Scarville, Iowa .....	\$ 100.00	
School at Albert Lea, Minn. ....	200.00	
School at Story City, Iowa .....	55.00	
School at St. Peter, Minn. ....	100.00	
Envelopes .....	4.00	
Balance April 30, 1933 .....	74.14	
	<hr/> \$ 533.14	<hr/> \$ 533.14

### CHURCH EXTENSION FUND

Balance May 1, 1932 .....		\$1,185.19
Contributions .....		85.14
Paid on notes receivable .....		176.86
Loan to Home Mission Fund .....	\$1,200.00	
Loan to Scarville Congregation, Scarville, Iowa .....	200.00	
Balance April 30, 1933 .....	47.19	
	<hr/> \$1,447.19	<hr/> \$1,447.19

### DEAF MUTE INSTITUTE, DETROIT, MICH.

Contributions .....		\$ 10.75
Paid to Deaf Mute Institute, Detroit, Mich. ....	\$ 10.75	
	<hr/> \$ 10.75	<hr/> \$ 10.75

### DAVID FRANK ESTATE

Balance May 1, 1932, cash, bonds and mortgage .....		\$5,000.00
Paid to Synod Fund .....	\$ 963.90	
Paid to Teachers' Salary Fund .....	2,000.00	
Balance April 30, 1933, Beth. Col. bonds No. 120, No. 121, No. 122, No. 123 and accrued interest .....	2,036.10	
	<hr/> \$5,000.00	<hr/> \$5,000.00

### HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions .....		\$ 13.75
Paid to Home Finding Society, Fort Dodge, Iowa .....	\$ 13.75	
	<hr/> \$ 13.75	<hr/> \$ 13.75

### HOME MISSION FUND

Deficit May 1, 1932 .....	\$ 465.69	
Contributions .....		\$5,248.89
Convention offering, 1932 .....		360.76
Loan from Church Extension Fund .....		1,200.00
Lena Fretsvold Tesdall legacy .....		57.00
E. M. Hanson Trust Fund .....		20.00
Refund .....		5.00
St. Luke's Chicago note paid .....		77.70
Church of the Holy Cross, Madison .....	\$1,476.83	
Concordia Congregation, Eau Claire .....	1,289.00	
Our Savior's, Albert Lea .....	112.50	
St. Luke's, Chicago .....	259.50	
Emmaus, Minneapolis .....	612.95	

	Dr.	Cr.
Our Savior's, Amherst Junction, Wis. ....	285.00	
Sutton's Bay and Holton, Mich. ....	518.15	
Rev. M. F. Mommsen .....	50.00	
First Wild Rice, Ulen, Minn. ....	320.00	
Central Lutheran, Duluth, Minn. ....	515.00	
Rev. G. A. Gullixson, Jr. ....	425.00	
Simcoe, N. D. ....	45.00	
Rev. John Hendricks .....	34.00	
Expenses .....	48.85	
Balance, April 30, 1933 .....	511.88	
	<hr/>	<hr/>
	\$6,969.35	\$6,969.35

#### Notes Payable:

Church Extension Fund .....		\$1,200.00
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#### INDIA MISSION

Contributions .....		\$ 1.00
Paid to E. Seuel, Treas. ....	\$ 1.00	
	<hr/>	<hr/>
	\$ 1.00	\$ 1.00

#### INDIGENT PASTOR'S FUND

Balance May 1, 1932 .....		\$ 55.00
Contributions .....		48.55
Paid to P. A. Widvey .....	\$ 10.00	
Paid to Rev. M. Fr. Wiese .....	5.00	
Paid to Mrs. Dina Torgerson .....	17.50	
Balance April 30, 1933 .....	71.05	
	<hr/>	<hr/>
	\$ 103.55	\$ 103.55

#### MRS. T. LARSON TRUST FUND

Interest and Dividend received .....		\$ 72.00
Interest due and dividend paid to Mrs. Larson .....	\$ 221.15	
Deficit April 30, 1933 .....		149.15
	<hr/>	<hr/>
	\$ 221.15	\$ 221.15

#### Notes and Securities Held in the Mrs. T. Larson Trust Fund:

Note of Rev. A. J. Torgerson .....	\$3,800.00
Note of N. E. and Anna Marie Solli, balance .....	85.00
Note of Olaf G., Mrs. Josephine and Mrs. Martha Mageli .....	200.00
Note of A. J. and Mrs. A. J. Hall, balance .....	650.00
Note of W. F., Alma and O. G. Storaasli, balance .....	400.00
Two shares of Am. Tel. and Tel. stock .....	

#### MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1932, notes and cash .....		\$ 345.00
Balance April 30, 1933, notes .....	\$ 300.00	
Balance April 30, 1933, cash .....	45.00	
	<hr/>	<hr/>
	\$ 345.00	\$ 345.00

#### NEGRO MISSION

Contributions .....		\$ 254.76
Balance May 1, 1932 .....		22.57
Paid to Theo. W. Eckhardt, Tr. ....	\$ 250.00	
Balance April 30, 1933 .....	27.33	
	<hr/>	<hr/>
	\$ 277.33	\$ 277.33

# **NORSTAD ESTATE**

	Dr.	Cr.
Balance May 1, 1932, notes .....		\$1,012.34
Balance 1931 rent received .....		92.40
Balance April 30, 1933, notes .....	\$1,056.25	
Balance April 30, 1933, cash .....	48.49	
	<hr/> \$1,104.74	<hr/> \$1,104.74

## **OLD PEOPLE'S HOME FUND**

Balance May 1, 1932, notes and cash .....		\$1,605.62
Balance April 30, 1933, notes and cash .....	\$1,605.62	
	<hr/> \$1,605.62	<hr/> \$1,605.62

## **HANNAH C. OTTESON STUDENT LOAN FUND**

Balance May 1, 1932, note and cash .....		\$ 542.05
Interest received .....		20.00
Balance April 30, 1933, note and cash .....	\$ 562.05	
	<hr/> \$ 562.05	<hr/> \$ 562.05

## **GUNHILD LARSON**

Title to a certain piece of land in Section 10, Tn. 19, N,  
Range 3, E. of the WM in Pierce county, Washington.

## **SYNOD FUND**

	Debit	Credit
Balance May 1, 1932 .....		\$ 663.91
Contributions .....		2,457.81
Convention offering, 1932 .....		265.83
Lina Fretsvold Tesdall legacy .....		57.00
David Frank Estate .....		963.90
Loans .....		450.00
Bethany College Bonds .....		200.00
Loan from Bethany College Fund .....		700.00
Mrs. Louise Hanson Estate .....		34.64
Burroughs Adding Machine Co. ....	\$ 3.25	
Telephone .....	1.15	
Taxes, Deerfield, Wis. ....	1.03	
Rent, Safety Deposit Box .....	3.19	
Printing, Stationery and Postage .....	79.41	
Miscellaneous expense .....	3.90	
K. T. Dahlen, expense .....	10.40	
J. A. Petersen, expense.....	3.15	
H. M. Tjernagel, expense .....	4.00	
A. J. Torgerson, expense .....	50.40	
C. A. Moldstad, expense .....	8.50	
J. B. Unseth, expense .....	21.00	
Paul Ylvisaker, expense .....	39.25	
Chr. Anderson, expense .....	16.20	
G. A. Gullixson, expense .....	10.00	
N. A. Madson, expense .....	18.39	
J. A. Moldstad, expense .....	10.00	
O. M. Gullerud, expense .....	10.06	
Railroad Secretary .....	10.00	
Loans paid .....	70.00	
Premium Treasurer's Bond .....	25.00	
Committee of Five on Parkland expense .....	42.03	

	Dr.	Cr.
Lenten Folders .....	2.50	
Mrs. Louise Hanson, Estate Case .....	20.00	
Bethany College bonds and interest .....	2,768.07	
Interest on other notes .....	424.00	
Insurance premium on policies covering Bethany College .....	1,166.56	
Federal tax on checks .....	6.60	
Tidende and Sentinel .....	723.62	
Balance April 30, 1933 .....	241.43	

	\$5,793.09	\$5,793.09
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Notes and loans payable in the Synod Fund .....		\$3,585.44
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### STUDENT FUND

Balance May 1, 1932, notes and cash .....		\$1,012.30
Contributions .....		63.00
New loans to students, \$148.70 .....		
Loans to students .....	\$1,145.00	
Overdraft .....		69.70
	<u>\$1,145.00</u>	<u>\$1,145.00</u>

### TEACHERS' SALARY FUND

Balance May 1, 1932 .....		\$ 723.17
Loans .....		12,500.00
Convention offering, 1932 .....		322.79
Contributions "in natura" .....		202.75
Contributions .....		2,469.91
David Frank Estate .....		2,000.00
Note paid .....	\$ 10.00	
Paid to Bethany College .....	18,103.02	
Balance April 30, 1933 .....	105.60	
	<u>\$18,218.62</u>	<u>\$18,218.62</u>

### TIDENDE AND SENTINEL

From Rev. S. E. Lee, Mgr. ....		\$1,112.20
Synod Fund .....		723.62
To John Anderson Publishing Co. ....	\$1,171.17	
Rev. J. E. Thoen, Editor .....	583.45	
Expenses .....	80.20	
Balance April 30, 1933 .....	1.00	
	<u>\$1,835.82</u>	<u>\$1,835.82</u>

### WIESE LIBRARY FUND

Contributions .....		\$ 62.00
Paid to M. Fr. Wiese .....	\$ 62.00	
	<u>\$ 62.00</u>	<u>\$ 62.00</u>

### NATIONAL LUTHERAN EDUCATIONAL ASSOCIATION

Membership dues .....		\$ 5.00
Paid to F. Darsow, Tr. ....	\$ 5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

## WHEAT RIDGE SANATORIUM

	Dr.	Cr.
Contributions .....		\$ 10.00
Paid to Wheat Ridge Sanatorium .....	\$ 10.00	
	\$ 10.00	\$ 10.00

## YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Contributions .....		\$ 2.75
Balance April 30, 1933 .....	\$ 2.75	
	\$ 2.75	\$ 2.75

## PAINT AND VARNISH CLUB—BETHANY COLLEGE

Contributions .....		\$ 3.00
Paid to Paint and Varnish Club .....	\$ 3.00	
	\$ 3.00	\$ 3.00

Minneapolis, Minn., June 13, 1933.

Board of Trustees,  
Norwegian Synod,  
Mankato, Minn.

Gentlemen:

We, the undersigned auditors, have checked the books and cash of the Norwegian Synod of the American Evangelical Lutheran Church, A. J. Torgerson, Treasurer, and Paul Ylvisaker, Treasurer, from May 1, 1932 to April 30, 1933, and have found them to be correct.

Respectfully submitted:

M. R. HANDBERG.  
C. A. MOLDSTAD.

## Report of the Finance Committee

The past year has been one of great trials financially. The general depression has been felt in all walks of life. Large business institutions have been forced to the wall, and a large number of banks, great and small, have closed their doors, tying up the savings of those who still had money laid up. Industrial plants have either closed down or are run at greatly reduced capacity, throwing a multitude of people out of work. That this has served to a great extent to hamper the work of the Church is self-evident, since only a fraction of the revenue needed for the support of the work, as it was laid out during the years of plenty, has come in.

In this respect our Synod has been no exception. Many of our members in the cities have for a long time been unemployed. In many country districts conditions have been even worse; owing to low prices, most of the farmers have scarcely been able to make their living expenses besides paying taxes and other unavoidable expenses in order to keep their work going. Not a few of our members have lost their homes and are on the point of becoming objects of charity.

Under these conditions it is not strange that there should be a considerable reduction in the income of the treasuries of our Synod. Some of the funds that had come in have either temporarily or permanently been tied up in closed banks. Adding to

this, the fact that it has been well-nigh impossible to obtain loans as in former years, all this has made it extremely trying times for those who have been entrusted with the direction of our work, especially in our school and in the mission fields.

But while it is only just to call attention to these difficulties, we have all reason to thank and praise God for His bountiful mercies toward us during the past year. Even though the treasurer's report will show somewhat reduced incomes in the various treasuries, a survey of the contributions from the different charges brings to light that much faithful work has been done by our members all along the line, in order to bring the totals up to where they are, in the face of the present financial stress. True, not all have been equally diligent in this respect. Some charges have fallen considerably below what others have done, which have no greater ability. This is no doubt chiefly due to lack of system in their giving. In this respect there is still much room for improvement in many places. The pastors must learn to be alive to their duties, as ambassadors for Christ, to instruct their flocks in the need of being about the Lord's business, also in the matter of furnishing the necessary means to carry on His work effectively. If the pastor neglects this duty, which at times may not be so agreeable, the results will always be meager.

Special contributions have come to us at a time when we were in the greatest need. A part of the David Frank legacy has been used to meet the interest of the Bethany bonds, and a mortgage from the same legacy has helped us to cover a deficit on the fuel bill from last year as well as to secure the necessary fuel for the present school year. Chiefly through the efforts of Dr. S. C. Ylvisaker, a loan has been secured on very favorable terms from the National Lutheran Education Association large enough to displace the loans from the local banks, which in these times they could not have carried any longer. As a result, the Board of Regents has had less grief than for many years. We would be very ungrateful indeed if we fail to recognize the merciful hand of Providence directing our affairs; and the wonderful blessings which He has bestowed upon us in this time of stress, ought to spur us on to show real enthusiasm in our work for the building of our true Lutheran Zion.

Nevertheless, we have deficits to contend with. Our teachers and missionaries have not received in full the salaries promised them. We may be able, at least to some extent, to adjust these deficits. But if we are unable to meet these obligations in full, let us bear the cross patiently with the certain hope that the Lord will provide for us in some way. Many of our pastors also have received only part of their salaries the past year, but we have no reason to doubt that the Lord will find some way to help them through their difficulties.

An earnest effort must be made in all our congregations this coming year to secure the funds necessary to meet our obligation. It would be very helpful to our pastors also in the matter of instructing their people on the financial needs of the Synod if a workable system of visitation could be carried out. This matter should be taken hold of seriously without delay.

At the same time the greatest economy possible must be exercised. During the past year the Board of Regents and the Board of Home Missions have no doubt used their best judgment to effect savings wherever possible. But we have lacked a general survey of all the branches of our work, which might be available at all times for the information of our standing committees and others that may be interested in it. It is very easy for the members of one board to become so taken up with their own work that they lose sight of the needs of other branches of our work which are just as important. There is a real danger in this. This danger would be overcome to some extent if some of those who have served on one board for a time would be elected to serve on another board. Such interchange of working forces would, no doubt, have a wholesome effect on our work in general. In addition to this, the Finance Committee should be placed in a position that would enable it to serve as a clearing house in financial matters for all the other committees. Hitherto, this committee has been informed as to the general needs of the various treasuries,

and has tried through continued correspondence to pass the information on to the pastors for the benefit of our congregations. But in spite of the fact that resolutions to that effect have been passed from time to time, the Finance Committee has very rarely received reports of the work done by the other committees.

The Finance Committee has considered the matters referred to it by the last meeting of the Synod. The matter of how the David Frank legacy was to be used has been decided as follows: The cash amounting to nearly \$1000, has been applied on payment of interest on Bethany bonds. A \$2000 mortgage has been used for securing fuel for Bethany College. A \$2000 Bethany bond is still held in order that it may be used in case of an emergency.

The committee has considered, together with the Board of Trustees, the matter of possibly effecting a saving in the editing of Tidende and Sentinel. Since the editor, Rev. J. E. Thoen, has been given a regular call to this position by the Synod, we did not find any other arrangement that could be made whereby a saving could be effected.

On May 9th this year the Finance Committee had a joint meeting with the Publication Board and the Board of Regents to consider the matter of making a change in the management and the location of the Book Company. As a complete status of the Book Company was not available at this meeting, two members of the Finance Committee were elected to look into the matter further. They have had a meeting with the manager of the company and find that the Book Company has a debt amounting to \$1,613.04 (besides \$50.25 interest) to publishers for books and printing. This is considerably in excess of the total assets, even though these could be turned into cash. During the last years there have been some losses on the sales of our publications; but in the opinion of the committee, the deficit is chiefly due to the fact that a salaried manager has been retained long after the earnings of the business ceased to be large enough to cover this expense.

This arrangement cannot go on any longer. The Synod must take definite action at this meeting as to the future of the business. Some way must be found to pay the debts of the Book Company, for the Synod's honor is at stake. If all the members at this meeting would take a hand in trying to dispose of some of the books in stock, this would help a little; at all events, these accounts must not be permitted to run any longer.

May the Lord grant us wisdom and love for His work in our deliberations at this meeting. May He grant us the grace to carry on the discussions of our finances in a spirit which regards it a joyful privilege rather than a painful duty to work with intense diligence for the Lord's cause. May the triune God grant us this for His glorious name's sake!

CHR. ANDERSON,  
Secretary of Finance Committee.

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## Report of the Home Mission Board

The Home Mission Board has had four meetings the past year. We have had under consideration a few new fields, but, owing to the lack of funds, we could only ask the neighboring pastors to do whatever they could.

Oslo Congregation in Volga, South Dakota, formerly served by Rev. C. J. Quill, has formed one call together with a Missouri Synod congregation in Brookings and is being served by Rev. Monrad Gullerud without any help from our Home Mission treasury.

The Albert Lea Congregation is no longer receiving any subsidy.

Owing to illness, Rev. Blakkan has resigned his charge in Big Rapids, Mich., and Rev. Guldberg is now serving all our stations in Michigan.

Several of our missionaries have shown an excellent spirit of cooperation and

self-sacrifice by donating a substantial part of the promised subsidy. If it had not been for this, our Home Mission treasury would have had a much greater deficit.

Owing to the money shortage, we have been unable to open up new fields, but, thanks be to God, we have kept the work going in the old fields, and in practically all mission congregations there has been growth and a strengthening of our position.

We are at present supporting eleven missionaries at a cost of about seven thousand dollars. Let us beware of growing weary in the work of the Lord, and let us ask ourselves if we even in these days of depression treat the Lord and His business as well as we do our own.

C. A. MOLDSTAD.

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## Komiteen for Menighedsskolen

Synodens menighedsskole-komite mødte i september sidste høst.

Aarets arbejde blev uddelt paa medlemmerne af komiteen.

Der er blevet sørget for at skolens tarv og trang har været fremlagt for vort folk. Flere av vore prester har indsendt korte afhandlinger til vore blade; de fleste prester sendte ind juletræ offere til kassen.

Vi naaede dog langt fra ikke det forønskede maal. Dersom skolekomiteen skal kunne hjælpe de skoler i vort samfund, som beder om understøttelse, maa der opmuntres til større ofervillighed for denne sag. De gaver, som gjenneem aaret er kommet ind, har været delt efter omstændighederne paa fire skoler.

Menighedsskolen er en vigtig sag, et grundlæggende arbejde for kirke, saaelv som for hjem og stat. Den staar først paa vort program.

Paa opfordring fra Skolekomiteen, vil pastor Harstad indlede i samtale over dette emne under dette synodemøde.

Paa samfundets vegne vil vi, som komite, takke de mange venner, som har ihukkommet menighedsskolekassen med gaver i det forløbne aar.

Paa komiteens vegne,

H. INGEBRITSON, formand.

O. A. SMEDAL, sekretær.

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## Report of the Committee for Colored Missions

Since our last Synod Meeting the Mission Board has held one plenary meeting (Oct. 1932), which your representative attended. This year only one such meeting will be held; the same to be in July at River Forest, Ill. This is in the interest of economy. The local committee at St. Louis meets monthly and transacts a great deal of business. The members of the plenary board are furnished copies of all minutes and other matters, as well as monthly financial reports from the treasurer. The vice president of the Board (Rev. L. A. Wisler, St. Louis), has acted as part-time executive secretary.

The Lord has in His mercy continued to bless the work of our mission. The fields are white unto harvest; and there are many new fields, especially in the cities of the North, where missions ought to be opened. From numerous conferences appeals have come; but the Board has been powerless, due to lack of funds. Our sister synods have been compelled to reduce their subsidies, and even then money has not been forthcoming. The financial credit of the Board is excellent, and it has been able to borrow whatever was needed; but this means interest and is very unfortunate.

Our Synod last year resolved to include our apportionment (\$1000) for colored missions in the budget; but very little money has been received (\$254.76).

Our Synod also resolved that your committee should arrange that an active



worker in the colored mission present the cause to our congregations; but no request for speakers came from our congregations.

The lack of funds has made it necessary to close Luther College, New Orleans, and to reduce Alabama Luther College, Selma, Alabama, to a junior high school and to transfer advanced students to Immanuel Luther College, Greensboro, N. C. It will also undoubtedly become necessary to discontinue both our papers, "Missions-taube" and "Lutheran Pioneer," which are running at a great loss.

God grant us greater interest and love for the colored mission. May the Holy Spirit lead us to pray, to work, and to give.

Sincerely,

J. A. MOLDSTAD,  
Committee.

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## Board of Foreign Missions

To the Annual Convention, Norwegian Synod, June 14-20, 1933:

The Committee on Foreign Missions is happy to report that the General Convention of the Missouri Synod in June last resolved to appoint a committee to investigate the whole matter of the so-called Term Question in the China Mission, which has caused us so much difficulty through several years. See former reports of your committee. Since this question is, by this resolution, opened for renewed consideration by our sister synod, our synod would do well to await the report of the committee and the final decision of the Missouri Synod.

We pray that our dear Lord will guide the minds and hearts of all concerned to a God-pleasing solution, that we may in the spirit of true fellowship join hands about this holy cause of foreign missions.

ALEX STEPHENS  
H. A. PREUS  
JOHN PEDERSON  
S. C. YLVISAKER

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## Report of Church Extension Committee

During the year since last Synod meeting the Church Extension Committee has held two meetings. A loan of \$200.00 was granted the Home Mission Board upon request of said Board. Also, the Scarville Congregation, Rev. J. A. Petersen's charge, was granted a loan of \$200.00, it being impossible to supply the full amount requested, namely \$500.00. According to the report of the Treasurer of the Synod, the contributions to Church Extension during the past year were \$134.50; amount paid back on loans, \$127.50; money on hand in this treasury at close of fiscal year: \$47.19.

The Committee notes that only 4 congregations having loans from Church Extension have made payments on their loans during the past year. More of our congregations having loans should make at least part payment on their loans. The Synod last year passed a resolution urging the congregations concerned to realize the importance of this (Report for 1932, p. 77). May this our realization be followed by action along the line indicated.

Following is the report of the Church Extension Fund up to May 1, 1933:

Name	Amount of Loan	Amount Paid	Balance Due	Date
Synod Congregation, Forest City, Ia.	\$1,500.00	\$1,422.50	\$ 77.50	7-11-'31
Bethany Congregation, Story City, Iowa .....	300.00	160.00	140.00	8-19-'31
Scarville Congregation .....	600.00	.....	600.00	12-1-'36
Our Savior's Congregation, Hayfield, Minn. ....	500.00	7.90	492.10	4-18-'37
First Evanger Congregation, Fertile, Minn. ....	1,000.00	888.45	111.55	11-21-'27
Our Savior's Congregation, Prince- ton, Minn. ....	500.00	179.82	320.18	8-30-'28
First Shell Rock Congregation, North- wood, Ia. ....	2,000.00	235.68	1,764.32	10-14-'35
Bethany Christian Day School, Story City, Ia. ....	500.00	.....	500.00	7-14-'36
Holy Cross Congregation, Madison, Wis. ....	2,000.00	.....	2,000.00	7-30-'31
Mayville Congregation, Mayville, N. Dak. ....	2,000.00	1,700.00	300.00	12-3-'36
Emmaus Congregation, Minneapolis, Minn. ....	1,200.00	.....	1,200.00	2-29-'33
Somber Congregation .....	1,000.00	185.00	815.00	12-24-'33
Our Savior's Congregation, Belview, Minn. ....	1,000.00	.....	1,000.00	6-4-'34
Concordia Congregation, Eau Claire, Wis. ....	1,000.00	.....	1,000.00	10-3-'34
Norseland Day School, Rev. O. M. Gullerud .....	150.00	.....	150.00	9-26-'35
Holy Cross Congregation, Madison, Wis. ....	300.00	.....	300.00	12-15-'35
Concordia Congregation, Eau Claire, Wis. ....	425.00	.....	425.00	8-5-'35
Our Savior's Congregation, Albert Lea, Minn. ....	1,100.00	.....	1,100.00	4-7-'37
Scarville Congregation .....	200.00	.....	200.00	2-21-'38

The Church Extension Fund has loaned to the Home Mission Board the sum of \$1,200.00, payable on 30 days' notice.

Respectfully submitted,  
A. M. HARSTAD,  
Secretary.

## Report of Publication Board for 1932-1933

The Publication Committee has met twice alone in Minneapolis, since the last Synod meeting, and once in a joint meeting with the Bethany College Board of Regents and the Synod's Finance Committee, at Bethany College, Mankato, May 9, 1933, as we were advised to do at the last Synod meeting.

At the January meeting of our committee, for economy's sake, it was decided to reduce all issues of *Tidende* and *Sentinel* to eight pages per; this to remain in effect until our next Synod meeting, when the Synod will no doubt take the matter under consideration.

The Committee also decided to offer premiums as an incentive to getting new subscribers for our papers.

### Report on Tidende and Sentinel

We are grateful to the Lord that the publication of *Tidende* and *Sentinel* has been continued during the past year. The failure of many subscribers to send in renewals, especially during the past two years, has brought about a considerable deficit in this fund and has made it difficult to pay the printing bills. In order to prevent this deficit from growing larger the Publication Board decided to reduce the size of every issue of our papers to eight pages. With this reduction in the cost of printing it is hoped that the income from subscriptions will carry the cost of printing and eventually make up the deficit.

The Manager recommends:

1. That the present size of our papers be retained until there is a marked increase in earnings from subscriptions.

2. That our pastors and people be urged to put forth greater efforts in securing renewals and new subscribers in order that the publication of our papers may be continued.

There are about 1300 subscribers on the *Tidende* and *Sentinel* list, but many in arrears—only 707 sent in renewals during the period, June 1, 1932 to June 1, 1933. There was a decrease in the number of subscribers last year, and only 22 new ones while 154 discontinued their subscriptions. This explains, in a measure, the need of cutting down the size of the paper per issue.

However, the receipts at the present time compare quite favorably with those of a year ago: January 1, 1932 to May 25—\$434.50—same period this year, \$407. Greater decrease occurred in that same period in 1932 as compared with 1931, where the difference was \$352.75. With the papers at the present size it is hoped that the income will cover the printing expense and also the deficit which we now have in the treasury (Refers only to printing bills and not to editor's salary).

Respectfully submitted,

S. E. LEE,

Business Manager.

Also for economy's sake it was decided to reduce the number of pages in the next "Folkekalender" and the "Synodalberetning," and to reduce the number of copies to 700 and 400 respectively.

It was decided that there should be incorporated in my report of Publication Committee: That we ask the Synod to decide whether or not to print Beretning and Folkekalender; also to decide the size of *Tidende* and *Sentinel*.

We also noted that the Publication Board has nothing to do with the editorship of paper; note resolution in Beretning p. 80 (1932), No. 2, under Committee on Finances.

At the joint meeting of the Publication Committee with the Bethany Board of Regents and the Synod's Finance Committee, at Mankato, May 9, it was resolved that a committee of two, Rev. Chr. Anderson and Rev. A. J. Torgerson, should investigate and prepare a report as regards our Lutheran Synod Book for the next Synod meeting.

Rev. J. Hendricks was again engaged to edit the next Folkekalender.

Respectfully,

H. A. PREUS, Sec'y.

### The Lutheran Synod Book Company

Statement of the Accounts from June 1, 1932, to May 31, 1933.

Assets:

Inventory of stock on hand .....	\$ 896.45
Accounts receivable .....	253.14
Funds in insolvent bank .....	223.31
Deficit .....	296.19
Total .....	\$1,669.09

#### Liabilities:

Accounts payable for printing .....	\$ 667.00
Accounts payable for books .....	509.04
Note payable .....	437.00
Loan from manager .....	56.05
Total .....	\$1,669.09

We, the undersigned auditors, have audited the books of the Lutheran Synod Book Company and have found them to be correct.

Minneapolis, Minn., May 8, 1933.

C. A. MOLDSTAD.

M. R. HANDBERG.

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## Working Committees

*Credentials:* Pastors A. J. Torgerson, L. S. Guttebo; delegates, Lars Tangen, Princeton, Minn., A. T. Huso, Northwood, Ia., Alex Stephens, Deerfield, Wis.

*President's Report:* Pastors N. A. Madson, E. W. Brewer; delegate, J. G. Sime.

*Program:* Pastors C. A. Moldstad, C. M. Gullerud; delegate, Prof. A. J. Natvig.

*Nominations:* Pastors Paul Ylvisaker, S. E. Lee, O. M. Gullerud; delegates, R. O. Quill, O. S. Hesla.

*Finances:* Pastors J. A. Moldstad, H. Ingebritson; delegates, A. M. Hanson, Jens Annexstad, John Dale.

*Home Missions:* Pastors J. B. Unseth, S. Sande; delegate, Theo. Hellekson.

*Heathen Missions:* Pastors H. A. Preus, A. H. Strand; delegate, H. T. Frank.

*Higher Education:* Pastors A. M. Harstad, J. R. Runholt, G. A. Gullixson, Jr.; delegates, John E. Brudvig, John Munson.

*Elementary Christian Education:* Pastors O. M. Gullerud, G. Guldborg; delegates, Prof. W. E. Buszin, G. A. Sandberg.

*Church Extension:* Pastor S. E. Lee; delegates, John Natvig, Ross Jacobson.

*Publications:* Pastors Chr. Anderson, H. A. Theiste; delegates, E. Branstad, August Kroon.

*Press and Resolutions:* Pastors Geo. O. Lillegard, J. E. Thoen, John Hendricks.

*Conference Records:* Pastor J. R. Runholt; delegates, N. Levorson, A. Hegdal.

*Equalization of Pastors' Traveling Expenses:* Cand. Theol. N. S. Tjernagel.

*Committee of Five:* N. A. Madson, Sec'y, S. C. Ylvisaker, H. Ingebritson, Pres., August Kroon, G. A. Sandberg.

*Miscellaneous:* Pastor M. O. Dale; delegates, Sever Knutson, Nels King.

*Chaplain:* Pastor E. Hansen.

*Time Keeper:* Prof. W. E. Buszin.

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## Reports of Working Committees

(Considered and Adopted)

### *President's Report*

Your committee submits the following report:

1. The Synod expresses gratitude for the comforting words of divine truth in the President's opening address. It is well to take to heart the timely admonition, and with humble, prayerful confidence direct our vision and commit our cause to our ascended Savior King during these trying times.

2. In order that our President may be properly informed of Synod's activities and consequently be in a position rightly to carry on his duties, he must enjoy a greater cooperation on the part of all standing committees. The Synod, therefore,

earnestly advises all standing committees to deliver to our President with promptness complete reports of all their important proceedings.

3. The Synod does not favor the creation of any new offices. Instead of creating the office of statistician, the Synod recommends that the secretary assume the duties of statistician. Instead of additional vice-presidents, the Synod recommends the suggestion of the Finance Committee, namely, that the visitors should function as assistants to the president in his official duties.

4. The Synod heartily endorses the recommendation of Mr. Syver O. Tveden in regard to Synod Church History and requests the nominating committee to select suitable men to do this work.

5. The President's suggestion in regard to our official church papers is a matter of prime importance and far-reaching consequences. Your committee recommends that this serious matter should be submitted to the committee on publications and that its report be brought before this convention for action.

REV. N. A. MADSON, Chairman.

REV. E. W. BREWER, Secretary.

MR. J. G. SIME.

#### *Committee on Higher Education*

1. The Synod expresses heartfelt thanks to God for the work He has permitted to be carried on at Bethany College also during the past year, and for the progress He has granted the school.

2. A. The Synod commends the fine interest which the local congregation and organizations of the Synod have shown by way of improvements at the college.

B. We would urge our congregations and organizations within our congregations to concentrate their efforts on the reduction of the bonded indebtedness of our school.

3. The Synod urges pastors having under their spiritual care students or former students of Bethany College, who have failed to pay to the college, to do all within their power to bring about the payment of such indebtedness.

4. The Synod commends the work of the Board of Regents for the economical operation of the institution, and urges the Board to continue its practice of economy.

5. In view of the dangers to the spiritual life of the youth in the public schools, and the necessary lack of Christian religious instruction and training in the same, we strongly urge our people to make use of Bethany College and other institutions of the Synodical Conference for the education of the young.

6. The Synod urges pastors to keep in close touch with the youth of their congregations who attend state schools and colleges.

REV. A. M. HARSTAD, Chairman.

REV. J. R. RUNHOLT, Secretary.

REV. GEO. GULLIXSON, JR.

JOHN E. BRUDVIG.

JOHN MUNSON.

#### *Committee on Home Missions*

1. The Synod expresses its appreciation for the faithful work done by the Board of Home Missions and is grateful to God that the work has been permitted to continue in fields that have already been established, in spite of the trying times.

2. Resolved, That mission work in promising new fields be opened as soon as possible, in spite of the present financial depression.

3. We are glad to note that arrangements have been made whereby Oslo Congregation of Volga, So. Dak., and Albert Lea Congregation, Albert Lea, Minn., are no longer dependent on subsidy from the Synod.

4. The Synod expresses its gratitude to those missionaries who have donated a part of their promised subsidy in order to keep down the expenses of the Home Mission Treasury.

5. We urge our missionaries and their congregations to do all in their power to reduce the subsidies.

6. Let every member of our Synod remember that every Christian is a laborer in the Lord's vineyard and by diligent prayer and gifts comply with Paul's admonition: "Let us not be weary in well doing; for in due season we shall reap, if we faint not."

REV. J. B. UNSETH, Chairman.

REV. S. SANDE, Secretary.

THEODORE HELLEKSON.

#### *Committee on Heathen Missions*

1. We commend the Mission Board of the Synodical Conference on its endeavors at economy.

2. We deplore the lack of funds which have curtailed this work.

3. "Resolved: That the Norwegian Synod arrange to cover the deficit on last year's budget for the Negro Missions, and that the Synodical Conference Committee on Negro Missions be informed that efforts will be made to raise the regular budget of \$1,000.00, although this sum cannot at present be included in the Synodical Budget for the current fiscal year."

4. We recommend that our representative on this Mission Board make the necessary arrangements to have a speaker from the colored missions to make a tour of the congregations in our synod in order to stimulate interest and collect money for the cause. (This paragraph was referred to the Pastoral Conference.)

5. Let us remember the colored missions in our prayers and our contributions.

REV. H. A. PREUS.

REV. A. H. STRAND.

MR. A. H. FRANK.

#### *Committee on Elementary Christian Education*

1. The Synod expresses thanks to the almighty and gracious God for the privilege He has given several of our congregations to continue the blessed work of our Christian Day Schools in spite of handicaps and continuous oppositions and Who also has granted willingness to many of our friends to remember this important branch of our church with their gifts and prayers.

2. The Synod recommends that articles in the interest of these schools appear often in our church papers, and requests furthermore that pertinent literature and pamphlets be distributed among the congregations of our Synod.

3. Since the present days of financial depression may tempt us to neglect giving to our youth the training and education which only our Christian Day Schools can give, we urge that our people, particularly our pastors, apply the word of God diligently for the purpose of continuing our work in Christian education. We urge likewise that this be done to battle against such sins as unionism, indifferentism, and lodgism.

4. Since some of our congregations need financial assistance from the Synod to maintain Christian Day Schools, we recommend that the custom of contributing the annual Christmas-tree offering to the Christian Day School fund be continued; at the same time, however, we encourage our congregations to contribute faithfully to this fund also at other times of the year, particularly in these days of financial distress.

5. In order that our interests in the Christian Day School may grow, and not lag, we furthermore recommend to Synod that the services of a Lutheran School Superintendent be obtained for a limited period of time. It would be the duty of Synod's standing committee on elementary education to help said superintendent outline his activities and also to report the findings at Synod's next annual convention.

W. E. BUSZIN, Pres.

G. GULDBERG, Sec'y.

G. A. SANDBERG.

O. M. GULLERUD.

### *Committee on Church Extension*

The Committee on Church Extension recommends:

1. That Synod express its gratitude to God that some contributions have been made also for this fund during the past year.

The contribution of \$134.50 is very small in comparison with other years, but this can be attributed in part to the fact that greater stress has been laid on some of the other branches of work. However, it is hoped that our people will remember the importance of this fund and make regular contributions.

2. Since only four congregations have made payments on their loans during the past year, that Synod urge the congregations concerned to make efforts for at least part payment of loans wherever possible.

ROSS JACOBSON.  
LARS FOSSE.  
S. E. LEE.

### *Committee on Records of Pastoral Conferences*

The committee has read the minutes of the following conferences:

The Northwest Special Conference for the year 1933, and the Iowa and Southern Minnesota Special Conference.

These were the only minutes submitted.

The committee finds that much work has been done at these conferences, but has nothing special to report to Synod.

JOHN S. ROBERSON.  
J. R. RUNHOLT.  
JOHN H. DALE.

### *Committee on Miscellaneous Matters*

1. Your committee recommends that last year's resolution of Synod be changed from: "Resolved, That the president be empowered to appoint," to read: "That the president be instructed to nominate a program committee and working committees, excepting in the case of Nominating Committee and Committee on President's Report, before the annual convention, and have same published in our Church papers."

2. We recommend that the Synod elect a Committee of Three to outline the work and scope of each standing committee and board, and that they bring their report to the next meeting of the Committee of Committees.

3. Your committee recommends that the standing boards and committees of Synod be empowered to replace such members of their committees who for various reasons cannot function.

4. Your committee does not favor enlarging the standing committees of Synod. We, therefore, recommend that the Finance Committee be empowered to choose Prof. A. J. Natvig as a standing advisory member of their committee.

E. W. BREWER.  
L. F. FOSSE.  
M. O. DALE.

### *Committee on Finances*

1. The Synod gives thanks and praise to Almighty God for His bountiful mercy and grace toward us, both spiritually and temporally, during the past year. In confidence, gratitude, and love, let us carry on and thus glorify God. (Adopted by rising.)

2. a. The Synod recognizes and commends the faithful work, love, and liberality of many of its members.

b. The source of all Christian giving is faith, love, and gratitude. A Christian gives because the love of Christ constraineth him, and he gives according as God has prospered him.

3. The Synod is convinced that many of its financial difficulties are due to the lack of system in gathering contributions in many congregations, and requests its congregations to inaugurate the best possible system for securing funds. If no better system is found, it recommends to the congregations to try some form of duplex envelopes.

The pastors must remember that, as ambassadors for Christ, it is their duty to instruct their flocks also in the matter of furnishing the necessary funds to carry on the Lord's work effectively.

4. The Synod is very grateful to the National Lutheran Education Association for its interest in Bethany College and for its very valuable financial assistance. It urges its members to show their appreciation by becoming active members of the association.

5. It is the will of the Synod that its permanent Finance Committee shall serve as a clearing house in all financial matters, that it shall receive reports of all the financial affairs of the other permanent committees, so that it may at all times have a complete record of all assets and liabilities of the Synod.

6. The Board of Trustees is the steward and custodian of the Synod's property. It shall therefore be the duty of said board to gather all deeds, notes, and other assets of the Synod, to keep a complete record of same, to hold them in safe-keeping, and to manage same in the interest of the Synod.

7. The Norwegian Synod of the American Evangelical Lutheran Church in convention assembled at Mankato, Minn., June 19, 1933, authorizes its Board of Trustees to sell the Norstad farm in Cato Township, Manitowoc County, Wis., (legal description) and to execute the necessary deed therefor to the purchaser.

8. If the Synod's Board of Trustees finds it absolutely necessary to sell the Norstad farm, it shall be the duty of the Finance Committee and the Board of Trustees jointly to decide what use shall be made of the proceeds of same.

9. The Synod instructs the Board of Regents to ascertain if it is not possible temporarily to arrange suitable living quarters for the president in the college buildings; and if it is possible, to effect same.

10. The Synod instructs its Finance Committee to arrange for the collection of all accounts due the Synod Book Co. and also the payments of the debts of said company.

11. The Synod instructs its Board of Trustees and Finance Committee jointly to readjust the salary and living quarters of the Editor of "Tidende" and "Sentinel."

12. The Synod urges that a sensible economy in a Christian spirit be the guiding principle in the labors of all its boards and committees.

13. The Synod appreciates the cooperation and patience of the Bethany College faculty in waiting for a portion of the past year's salaries.

14. The Synod would call the special attention of the Board of Trustees, the Finance Committee, and the Treasurer to the advice and various notations and comments found in the report of its auditors.

H. INGEBRITSON.  
E. YLVISAKER.  
J. A. MOLDSTAD.  
A. M. HANSON.  
KNUT NÆRNESS.

#### *Committee on Publications*

##### *I.*

As regards the bi-weekly publications, *The Lutheran Sentinel* and *Kirke-Tidende*:

1. Be it resolved:

- a) That Synod continue the publication of *Sentinel* and *Tidende* in their present reduced form in accordance with the recommendation of the Standing Committee on Publications.



- b) That the Committee on Publications be encouraged to increase the number of pages as soon as circumstances permit.
- c) That while these publications are so small the greatest care be exercised in securing and publishing only such material as concerns synodical activities and articles on issues of timely concern.

## II.

Regarding The Annual (Folkekalender) and Synodical Report (Synodal Beretning) :

2. Be it resolved :

- a) That Synod publish the Folkekalender (Annual) reducing the number to 700 copies, each copy to contain approximately sixty-four pages.
- b) That a Synodical Report (Synodal Beretning) not to exceed sixty-four pages, be printed, omitting the sermons, and containing the Treasurer's report in full. The number of copies to be governed by the amount of advance subscriptions.
- c) That the pastors send, in advance, a request to the Committee on Publications stating the number of copies they will be able to dispose of, and that such pastors as are not heard from at the set time be reminded by the Committee on Publications.
- d) That the synodical treasury guarantee the cost incurred in the printing of these two publications, The Synodical Report (Synodal Beretning), The Annual (Folkekalender).

## III.

Resolved that the recommendation of the President in his annual report concerning the consolidation of these publications be considered through the coming year. That each congregation consider this matter, that this issue be discussed in each pastoral conference and circuit meeting, and that opinions on this matter be submitted to the chairman of the Publication Board as soon as possible.

## IV.

Regarding The Lutheran Synod Book Store:

Since we find there is no working capital with which to conduct the business of The Lutheran Synod Book Store, and in order that we might continue its existence—

3. Therefore be it resolved:

- a) That the stock of the company be moved to Bethany College and placed in the care of the managers of the Bethany College Book Store.
- b) That the management of Bethany College Book Store take inventory of the stock moved and an attempt be made to turn these assets into cash as quickly as possible, the same to be applied to payments of the old debts.
- c) That the present obligations of the company be assumed by the Synod and shall be covered either by loans or by notes given to the creditors.

CHR. ANDERSON, Pres.  
H. A. THEISTE, Sec'y.  
A. KROON.  
C. HOYDAHL.

### *Committee on Credentials*

In view of the deplorable condition of strife in the Parkland congregation, resulting in irregularities at the annual meeting of the congregation, where two sets of delegates were elected to represent the congregation at the annual convention of Synod at Mankato, Minn., June 14-20, and in view of the disregard of the principles of the Synod toward Unionism by an apparent majority of said congregation, we

recommend that neither set of delegates be seated. We further recommend that both delegations be invited to remain for consultation in regard to the difficulties existing in the Parkland congregation.

A. J. TORGERSON.  
L. S. GUTTEBO.  
LARS TANGEN.  
A. T. HUSO.  
ALEX STEPHENS.

Synod elected a Committee of Five to deal with the matter and come with its findings. This Committee conducted a series of open hearings during the Convention, and brought in its final findings which Synod adopted as rules to govern the officers of Synod in dealing with the two parties to the controversy.

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## Synod Officers and Permanent Committees

### *Officers*

Rev. H. M. Tjernagel, President.  
Rev. O. M. Gullerud, Vice-President.  
Rev. C. J. Quill, Secretary; Alternate, Rev. C. A. Moldstad.  
Rev. Paul Ylvisaker, Treasurer.

### *Board of Trustees*

T. S. Brustad, Scarville, Ia.; G. E. Brunsvold, Somber, Ia. (3 years, elected 1931);  
E. N. Edwards, 224 East Main St., Madison, Wis. (3 years, elected 1932);  
Rev. C. A. Moldstad: John Munson, Hartland, Minn. (3 years, elected 1933);  
Dr. S. C. Ylvisaker, (2 years, elected 1933, to fill Rev. G. A. Gullixson's unexpired term).

### *Board of Regents for Bethany Lutheran College*

J. A. Johnson, St. Peter, Minn. (4 years, elected 1930); G. G. Vaala, Saude, Ia.; Rev. A. J. Torgerson (4 years, elected 1931); Rev. S. Sande, (3 years, elected 1931); Rev. J. A. Moldstad (4 years, elected 1932); K. T. Dahlen, 2219 Taylor St., N. E., Minneapolis, Minn. (4 years, elected 1933); Rev. Chr. Anderson (4 years, elected 1933); Rev. H. Ingebritson (3 years, elected 1933, to fill Rev. G. A. Gullixson's unexpired term).

### *President of Bethany Lutheran College*

Dr. S. C. Ylvisaker.

### *Editor of "Luthersk Tidende" and "Lutheran Sentinel"*

Rev. J. E. Thoen.

### *Business Manager of "Tidende" and "Sentinel"*

Rev. S. E. Lee; Rev. E. W. Brewer, assistant.

### *Railroad Secretaries*

Revs. Chr. Anderson and J. A. Moldstad.

### *Visitors*

Rev. J. A. Moldstad: Alternate, Rev. C. J. Quill; Rev. E. Hansen: Alternate, Rev. H. Ingebritson; Rev. N. A. Madson: Alternate, O. M. Gullerud.

### *Permanent Committees*

Finances: Revs. Chr. Anderson and A. J. Torgerson (2 years, elected 1932); Rev. J. B. Unseth; Gustav Annexstad, St. Peter, Minn. (2 years, elected 1933); Prof. A. J. Natvig, advisory member.

Publications: Rev. H. A. Preus; Arnold Jacobson (2 years, elected 1932); Revs. S. E. Lee; N. A. Madson (2 years, elected 1933).

Home Missions: Revs. L. S. Guttebo; Emil Hansen; Nels Spangelo, Albert Lea, Minn. (2 years, elected 1932); Revs. C. A. Moldstad; J. A. Petersen; J. J. Jordahl, Manchester, Minn. (2 years, elected 1933.)

Foreign Missions: Rev. H. A. Preus; John G. Pederson, 2901 Milwaukee St., Madison, Wis. (2 years, elected 1932); Rev. E. Ylvisaker; Alex Stephens, Deerfield, Wis. (2 years, elected 1933).

Church Extension: Rev. O. M. Gullerud; P. G. Kloster, Forest City, Ia. (2 years, elected 1932); Rev. A. M. Harstad; Christ Mellem, Glenville, Minn. (2 years, elected 1933).

Charities: Rev. E. Ylvisaker; N. J. Loberg, Nelsonville, Wis. (2 years, elected 1932); Rev. M. O. Dale; Melvin Madson, Manitowoc, Wis. (2 years, elected 1933).

Christian Day Schools: John Førde, Emmons, Minn. (2 years, elected 1932); Rev. H. Ingebritson; O. A. Smedal, Albert Lea, Minn. (2 years, elected 1933); Rev. Emil Hansen (1 year, elected 1933, Acct. Rev. P. Ylvisaker's resignation from that committee).

Negro Missions: Rev. J. A. Moldstad.

Synodical Conference Hymnbook Committee: Revs. Chr. Anderson, N. A. Madson; A. M. Harstad, alternate. Prof. W. E. Buszin, subcommittee.

Auditors: Rev. C. A. Moldstad, Mr. M. R. Handberg.

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## Miscellaneous

### *Services*

Divine services at opening of convention. Sunday morning Festival services with celebration of the Eightieth anniversary of the organization of the old Norwegian Synod. Two services were held, a service conducted in the Norwegian language by Rev. C. A. Moldstad of Minneapolis, and a service immediately following, conducted in the American language by Praeses of the Minnesota District of the Wisconsin Synod, Rev. Im. F. Albrecht, Fairfax, Minn. A convention offering was lifted at both services. Dr. S. C. Ylvisaker served as liturgist.

Services and Holy Communion Monday evening. Rev. Geo. O. Lillegard delivered the pastoral sermon. Rev. E. W. Brewer conducted the Communion service.

Memorial service, Saturday evening, for the following brethren summoned to the rest in store for the people of God, since the last convention: Rev. P. A. Widvey, Rev. L. P. Jensen, Peder Andreson, Ole P. Tveden, and Rev. G. A. Gullixson. Memorial addresses were delivered respectively by Pastors J. A. Moldstad, C. N. Peterson, J. E. Thoen, John Hendricks and H. M. Tjernagel.

### *Sacred Concert*

Sunday afternoon a sacred concert was given by the Lutheran Choral Society of Mankato, assisted by Mrs. Anna John Silber, Prof. Walter Buszin, Miss Gertrude John, Miss Frieda Keller, Rev. Geo. A. Gullixson, Jr., and Mr. Gerald Druckenbrod; Prof. Buszin, director. Rev. J. A. Moldstad gave a very interesting and instructive address on the history of the Norwegian Synod through eighty years and on the fundamental principles for which the Synod has always stood. The concert, the address, and the large audience made the afternoon a very fitting and festive celebration.

### *Sessions*

The regular sessions were held from 9 to 12 a.m., and from 2 to 5 p.m., with thirty minutes intermission each session. The opening devotions were conducted by the following: Pastors C. J. Quill, G. Guldborg, E. W. Brewer, Robt. Heyne, Tobias Pederson, J. A. Moldstad, A. Strand, O. M. Gullerud, S. E. Lee, M. O. Dale, Cand. Theol. N. S. Tjernagel.

### *Resolutions*

Resolved, That Rev. P. Blicher, Boyceville, Wis., be accepted as a standing advisory member of the Synod.

Resolved, that the 1934 convention be held at Bethany College; that the time be left to Synod officers; and that the Synod open on Wednesday.

### *Closing*

The president in choice remarks brought the convention, fraught with blessings, to a fitting close. He stated that, considering the problems and difficulties with which this convention had to deal, it had been a truly successful and blessed convention. All pastors eligible to vote were present, except one. Rev. Robt. G. Heyne, pastor of our Audubon Congregation, was commended for being present and taking part during the entire session. Words of thanks and appreciation were extended to the hosts, and Dr. Ylvisaker was requested to convey the Convention's thanks to all concerned, whereupon the meeting adjourned, and Rev. J. E. Thoen conducted the closing devotion. Hymn No. 115 (Chr. Hymns); Scripture, Phil. 2:1-13. In a short discourse on this Scripture, it was pointed out that this epistle may be applied to us as members of our Synod. Special stress was laid on the admonition to humility; to shun the mind of pride, and to aspire to the mind of Christ Jesus. To the clear command of God, all must bow, high or low, for it is the highest authority, from which there is no appeal. Do all to the honor and glory of Christ and of God the Father, all of which is wrought in us by His Holy Spirit. With fear and trembling may we ever hold this before us, and ever build on this for Jesus' sake, Amen.

The Lord's Prayer, prayed in unison, and the Aaronitic Blessing, and the Sixteenth Regular Convention of the Synod closed.

# PAROCHIAL REPORT FOR 1932

Congregations	Pastors	Members			Bap- tisms		Con- firmed					Services	
		Baptized Members	Communi- cants	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1. Rock Dell <sup>1</sup>	Anderson, Chr.	236	176	78	9		4		248		2	30	3
2. Delhi <sup>3</sup>	Anderson, Chr.	50	43	17	3		2		66				27
3. Our Savior's <sup>1</sup>	Anderson, Chr.	97	62	23	11		2		80				37
4. Cottonwood <sup>1</sup>	Anderson, Chr.	60	46	13					71		1		29
5. Concordia <sup>1</sup>	Guthebo, L. S.	138	110	20	24		9		163	6	8	15	52
6. Effata Ev. L. <sup>3</sup>	Guthebo, L. S.	44	26	11			6		22			3	20
7.													
8. Richland <sup>3</sup>	Brewer, E. W.	125	78	31	5		3		227		1		46
9. Forest City <sup>1</sup>	Brewer, E. W.	84	60	17	2				81		2	1	28
10. Our Savior's <sup>1</sup>	Dale, M. O.	105	69	25	3		2		48		1	15	12
11. Grace Ev. L. <sup>1</sup>	Dale, M. O.	30	27	12					26			1	21
12. Bethania Ev. L. <sup>3</sup>	Dale, M. O.	40	20	5	1		1		18			11	12
13. Suttons Bay <sup>1</sup>	Gulberg, G.	78	56	12		7	12		46	1	11	10	20
14. Holton <sup>1</sup>	Gulberg, G.	68	50	11		1	10		26		1		12
15. N. Manitou Is'd	Gulberg, G.	10					4						4
16. Niccollet <sup>1</sup>	Gullerud, O. M.	315	225		14		12		254	3	4	15	23
17. Norw. Grove <sup>3</sup>	Gullerud, O. M.	89	61						51		1	4	18
18. St. Paul's <sup>1</sup>	Gullixson, G. A., Sr.	310	260	48	28	2	9		250	19	27	9	62
19. West Kosh. <sup>1</sup>	Quill, C. J.	289	204	78	4		8		284	1	4	10	35
20. First American <sup>1</sup>	Pederson, T.												
21. Morgan <sup>1</sup>	Pederson, T.												
22. Bygland <sup>3</sup>	Pederson, T.												
23. Blanchard <sup>2</sup>	Gullixson, G. A., Jr.		39		1				4				29
24. Sheyenne <sup>3</sup>	Gullixson, G. A., Jr.												
25. Our Savior's <sup>1</sup>	Harstad, A. M.	504	392	135	12		13	1	488		5	12	78
26. Chester <sup>1</sup>	Hendricks, J.	22	20	8					16	1			12
27. Simeo <sup>1</sup>	Hendricks, J.	16	8	4	1				16				12
28. Winnipeg <sup>2</sup>	Hendricks, J.											8	
29. Lime Creek <sup>1</sup>	Ingebritson, H.	106	75		1		1		111		2	28	6
30. Lake Mills <sup>1</sup>	Ingebritson, H.	101	62		6		2		95	1	4	15	29
31. Emmaus <sup>1</sup>	Lee, S. E.	101	66	16	6	3	3	3	83	1	2		72
32. Boston <sup>1</sup>	Lillegard, Geo. O.	137	100	10	5		1		220	2	6	27	46
33. Our Savior's <sup>1</sup>	Madson, N. A.	286	184	70	11		8		231	2	4	26	31
34. Fairview <sup>1</sup>	Moldstad, C. A.	380	265	55	9	2	16	2	255	6	4	45	63
35. St. Mark's <sup>1</sup>	Moldstad, J. A.	236	200	25	23	2	20	3	343	10	22	53	71
36. Parkland <sup>1</sup>	Mommson, M. F.	125	77	29	1	1	2	1	141	3	7	26	59
37. Concordia <sup>1</sup>	Nesseth, G. P.												
38. Cross Lake <sup>1</sup>	Nesseth, G. P.												
39. Clearwater <sup>1</sup>	Nesseth, G. P.												
40. Immanuel <sup>1</sup>	Nesseth, G. P.												
41. Scarville <sup>1</sup>	Petersen, J. A.	91	62	22	1		5		76			21	9
42. Center <sup>1</sup>	Petersen, J. A.	130	87	36	6		3		84	2	2	15	16
43. First Evange <sup>1</sup>	Peterson, C. N.												
44. Zion's <sup>1</sup>	Peterson, C. N.												
45. Rockwell <sup>1</sup>	Peterson, C. N.												
46. Calmar <sup>3</sup>	Preus, H. A.	450	350	125	7	1	8	1	349	2	10	20	69
47. Our Savior's <sup>1</sup>	Hanson, Emil	151	123	49	9		7		143	3	3	20	25
48. Our Savior's <sup>1</sup>	Hanson, Emil	12	12	4			1		12			12	3
49. 1st S. Wild Rice	Runholt, J. R.	128	76	32	10		13		73	1		24	24
50. Zion's <sup>1</sup>	Runholt, J. R.												
51. Hartland <sup>1</sup>	Sande, S.	118	85	35	2				73	1	2	25	11
52. Manchester <sup>1</sup>	Sande, S.	42	26	12	1				36			30	3
53. Central <sup>1</sup>	Strand, A. H.	76	55	15	4		5		57	2	1		62
54. St. Paul's <sup>1</sup>	Strand, A. H.	12	11	7					29			16	
55. St. Luke's <sup>1</sup>	Theiste, H. A.	110	58	20	5		2		111	1	1		71
56. Jerico <sup>1</sup>	Tjernagel, H. M.	423	284	128	10		9	1	239			1	17
57. Saude <sup>1</sup>	Tjernagel, H. M.	218	153	62	1		8		177		4	12	28
58. 1st Shell Rock <sup>1</sup>	Torgerson, A. J.	141	106	39	6		7		48		1	11	19
59. Sombra <sup>1</sup>	Torgerson, A. J.	105	81	27	3		2		95	1	1	14	15
60. Bethany <sup>1</sup>	Torgerson, A. J.	35	27	12	1		2		80		1	12	11
61. E. Paint Creek <sup>1</sup>	Unseth, J. B.	128	97	42	5				96	1		14	16
62. W. Paint Creek <sup>1</sup>	Unseth, J. B.	97	75	38	2		2		48	1		20	12
63. Holy Cross <sup>1</sup>	Ylvisaker, Erling												
64. West Prairie <sup>3</sup>	Ylvisaker, Paul	87	68	27	1	1			53		4	1	28
65. Thompson <sup>1</sup>	Ylvisaker, Paul	51	38	14	2				33		1	7	34
66. Bethany <sup>1</sup>	Ylvisaker, S. C.	61	40	13	1		6	1	92			1	43
67. Oslo <sup>1</sup>	Gullerud, C. M.	83	68	37	2				16			10	12
68. Immanuel	Heyne, R. G.	121	69	20	1		9		84	2	1		24

<sup>1</sup> Member of Synod. <sup>2</sup> Preaching Station. <sup>3</sup> Not Member. <sup>4</sup> No Report Received.

# PAROCHIAL REPORT FOR 1932

	Week-Day School			Sunday School		Saturday School		Summer School		Students			Contributions		
	Days taught	Enrollment	Teachers	Pupils	Teachers	Days taught	Enrollment	Days taught	Enrollment	In Synodical Institutions	In Publ. H.S. Colleges, etc.		Home Purposes	All Outside Purposes	Value of Property
1.	.....	.....	.....	.....	.....	32	42	15	41	.....	8	.....	980.00	338.00	12,000.00
2.	.....	.....	.....	.....	.....	30	16	.....	.....	.....	5	.....	320.00	50.00	4,000.00
3.	.....	.....	.....	.....	.....	32	22	10	12	.....	4	.....	100.00	30.00	3,000.00
4.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	.....	350.00	95.00	8,000.00
5.	.....	.....	.....	80	5	.....	.....	.....	.....	.....	.....	.....	750.00	.....	10,000.00
6.	.....	.....	.....	16	1	.....	.....	.....	.....	.....	.....	.....	75.00	.....	1,000.00
7.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
8.	.....	.....	.....	26	4	.....	.....	17	15	.....	7	.....	892.00	125.00	7,000.00
9.	.....	.....	.....	18	3	.....	.....	15	14	.....	5	.....	312.00	8.00	3,500.00
10.	.....	.....	.....	3	1	40	14	.....	.....	.....	8	.....	600.00	275.00	10,000.00
11.	.....	.....	.....	6	1	.....	.....	25	3	.....	3	.....	200.00	50.00	.....
12.	.....	.....	.....	30	3	.....	.....	20	6	.....	1	.....	50.00	25.00	.....
13.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13	.....	137.00	66.30	4,000.00
14.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	6	.....	265.04	31.10	2,000.00
15.	.....	.....	.....	12	1	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
16.	160	8	1	35	4	12	21	30	25	2	.....	.....	.....	.....	.....
17.	.....	.....	.....	10	2	.....	.....	15	18	.....	.....	.....	.....	.....	.....
18.	.....	.....	.....	100	10	.....	.....	.....	.....	3	.....	.....	.....	.....	.....
19.	180	45	1	.....	.....	.....	.....	.....	.....	.....	21	.....	2,150.97	780.33	40,000.00
20.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
21.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
22.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
23.	.....	.....	.....	.....	.....	23	25	.....	.....	.....	.....	.....	.....	.....	.....
24.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
25.	†	.....	.....	44	7	38	19	14	32	2	30	.....	3,922.22	1,506.74	50,000.00
26.	.....	.....	.....	.....	.....	14	3	.....	.....	.....	.....	.....	55.00	12.00	300.00
27.	.....	.....	.....	.....	.....	26	6	.....	.....	.....	.....	.....	90.00	.....	.....
28.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
29.	160	15	1	.....	.....	.....	.....	.....	.....	1	.....	.....	.....	.....	6,000.00
30.	.....	.....	.....	27	4	36	27	30	23	.....	.....	.....	.....	.....	4,000.00
31.	.....	.....	.....	66	8	23	12	15	31	.....	3	.....	761.26	45.00	4,000.00
32.	.....	.....	.....	56	8	.....	.....	.....	.....	15	.....	.....	5,008.00	695.00	35,000.00
33.	160	32	1	61	8	36	11	20	24	5	8	.....	2,213.29	578.10	15,000.00
34.	170	11	1	150	22	.....	.....	15	22	2	25	.....	4,400.00	600.00	35,000.00
35.	.....	.....	.....	185	20	.....	.....	15	25	2	35	.....	4,000.00	920.00	35,000.00
36.	180	22	1	.....	.....	.....	.....	15	25	3	10	.....	950.00	253.00	20,000.00
37.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
38.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
39.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
40.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
41.	180	12	1	8	2	.....	.....	.....	.....	2	6	.....	1,360.27	296.97	14,500.00
42.	.....	.....	.....	.....	.....	.....	.....	30	19	.....	7	.....	678.94	136.73	12,000.00
43.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
44.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
45.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
46.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
47.	180	20	1	65	7	.....	.....	30	62	.....	12	.....	3,200.00	400.00	25,000.00
48.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	2,904.86	.....	21,150.00
49.	.....	.....	.....	20	4	.....	.....	40	36	.....	.....	.....	338.75	.....	3,000.00
50.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
51.	.....	.....	.....	.....	.....	4	16	20	40	.....	.....	.....	800.70	132.63	12,000.00
52.	.....	.....	.....	.....	.....	4	16	20	7	.....	3	.....	346.80	108.84	5,000.00
53.	.....	.....	.....	30	5	32	12	.....	.....	11	.....	.....	1,193.83	272.96	7,000.00
54.	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	.....	.....	100.00	35.50	.....
55.	.....	.....	.....	20	4	.....	.....	.....	.....	7	.....	.....	2,133.84	64.36	10,000.00
56.	.....	.....	.....	.....	.....	38	33	.....	.....	7	.....	.....	920.33	519.57	15,000.00
57.	160	6	1	.....	.....	38	18	.....	.....	2	8	.....	827.25	273.18	10,000.00
58.	.....	.....	.....	.....	.....	40	16	.....	.....	2	.....	.....	.....	.....	.....
59.	.....	.....	.....	.....	.....	40	32	20	16	.....	2	.....	.....	.....	.....
60.	180	9	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
61.	.....	.....	.....	.....	.....	.....	.....	28	25	2	4	.....	600.00	778.46	7,000.00
62.	.....	.....	.....	.....	.....	6	8	18	8	.....	1	.....	539.49	317.95	6,000.00
63.	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
64.	.....	.....	.....	*56	5	.....	.....	20	21	.....	4	.....	600.00	86.00	4,000.00
65.	.....	.....	.....	*	.....	.....	.....	15	14	.....	1	.....	400.00	134.00	2,000.00
66.	†	4	.....	11	2	.....	.....	.....	.....	8	.....	.....	282.36	230.72	1,000.00
67.	.....	.....	.....	14	5	.....	.....	.....	.....	.....	2	.....	315.00	119.70	4,000.00
68.	.....	.....	.....	30	4	.....	.....	15	34	.....	.....	.....	268.06	26.03	2,500.00

† Conducts Week-Day School jointly with Holy Cross Congregation.

‡ Attends Immanuel School, Wisconsin Synod.

\* Thompson and West Prairie have Sunday School together.

# Tabulated List of Contributions

Pastor	Congregation	Home Mission	Synod Fund	Teacher's Salary
1. Anderson, Chr. ....	Rock Dell .....	\$ 117.55	\$ 74.42	\$ 54.13
2. Anderson, Chr. ....	Eng. Luth., Cottonwood .....	71.92	32.80	22.72
3. Anderson, Chr. ....	Our Savior's, Belview .....	27.85	14.30	.....
4. Anderson, Chr. ....	Delhi .....	30.45	5.91	.....
5. Brewer, E. ....	Richland .....	43.00	5.00	.....
6. Brewer, E. ....	Forest City .....	18.50	.....	.....
7. Dale, M. O. ....	Manitowoc .....	35.00	.....	.....
8. Dale, M. O. ....	Amherst Junction .....	153.88	74.90	48.20
9. Dale, M. O. ....	Wittenberg .....	6.00	1.00	1.00
10. Guldberg, G. ....	Holton .....	52.15	10.70	6.80
11. Guldberg, G. ....	Suttons Bay .....	111.00	5.00	5.00
12. Gullerud, O. M. ....	Nicollet .....	100.76	58.00	28.00
13. Gullerud, O. M. ....	Norwegian Grove .....	17.35	.....	.....
14. Gullerud, C. M. ....	Oslo, So. Dak. ....	48.40	36.50	36.50
15. Gullixson, G. A. ....	St. Paul's, Chicago .....	143.79	91.70	106.20
16. Guttebo, L. S. ....	Concordia, Eau Claire .....	133.79	31.00	8.00
17. Guttebo, L. S. ....	Effati .....	9.55	.....	.....
18. Gullixson, G. A. R. ....	Blanchard, N. Dak. ....	20.00	14.00	17.00
19. Gullixson, G. A. R. ....	Sheyenne, N. Dak. ....	25.00	.....	.....
20. Hansen, E. ....	Albert Lea, Minn. ....	157.35	57.48	56.48
21. Hansen, E. ....	Hayfield, Minn. ....	22.70	.....	.....
22. Hendricks, J. ....	Chester .....	11.90	7.60	1.70
23. Harstad, A. M. ....	Our Savior's, Madison .....	522.69	343.13	282.50
24. Heyne, R. J. ....	Audubon, Minn. ....	35.80	.....	.....
25. Ingebritson, I. ....	Lime Creek .....	62.39	19.25	19.25
26. Ingebritson, I. ....	Lake Mills, Iowa .....	50.23	35.50	5.00
27. Lee, S. E. ....	Emmaus, Mpls. ....	72.09	10.00	10.00
28. Lillegard, G. O. ....	Boston .....	212.58	124.28	142.54
29. Madson, N. A. ....	Princeton, Minn. ....	153.63	88.74	96.43
30. Molstad, C. A. ....	Fairview, Mpls. ....	191.86	93.63	163.31
31. Molstad, J. A. ....	St. Mark's, Chicago .....	236.00	167.68	238.00
32. Mommsen, M. F. ....	Parkland .....	112.50	73.90	75.70
33. Nesseth, G. P. ....	Concordia, Clearbrook .....	13.00	.....	.....
34. Nesseth, G. P. ....	Immanuel, etc. ....	2.80	.....	.....
35. Pederson, T. ....	Mayville, N. Dak. ....	98.00	2.00	.....
36. Pederson, T. ....	Morgan .....	44.43	.....	.....
37. Pederson, T. ....	Grand Forks .....	2.28	6.68	2.04
38. Pederson, T. ....	Bygland .....	55.00	16.00	.....
39. Petersen, J. A. ....	Center .....	58.85	40.00	10.65
40. Petersen, J. A. ....	Scarville, Iowa .....	71.75	32.50	32.50
41. Preus, H. A. ....	Calmar, Iowa .....	129.08	27.80	3.40
42. Peterson, C. N. ....	Fertile, Minn. ....	27.00	7.50	2.50
43. Quill, C. J. ....	W. Koshkonong .....	170.02	82.18	65.77
44. Runholt, J. R. ....	Ulen, Minn. ....	83.86	3.00	3.00
45. Sande, S. ....	Hartland, Minn. ....	36.37	37.68	46.08
46. Sande, S. ....	Manchester .....	35.29	58.81	47.12
47. Smukal, E. J. ....	Newport .....	12.80	19.89	10.00
48. Smukal, E. J. ....	New Haven .....	13.13	.....	.....
49. Strand, A. H. ....	Duluth, Minn. ....	143.76	2.50	49.96
50. Strand, A. H. ....	Redtop, Minn. ....	12.50	5.00	.....
51. Torgerson, A. J. ....	Story City, Iowa .....	87.88	33.89	25.00
52. Torgerson, A. J. ....	Somber .....	112.42	32.86	18.25
53. Torgerson, A. J. ....	Northwood, Iowa .....	90.57	16.75	11.75
54. Theiste, H. A. ....	St. Luke's, Chicago .....	52.21	.....	.....
55. Tjernagel, H. M. ....	Jerico .....	254.62	57.75	33.45
56. Tjernagel, H. M. ....	Sauke .....	139.32	70.60	42.50
57. Unseth, J. B. ....	East Paint Creek .....	102.96	102.80	129.44
58. Unseth, J. B. ....	West Paint Creek .....	109.87	67.51	76.99
59. Ylvisaker, Paul .....	Thompson .....	37.63	26.00	4.00
60. Ylvisaker, Paul .....	West Prairie .....	61.55	5.00	5.50
61. Ylvisaker, S. C. ....	Bethany .....	67.73	40.00	85.00
62. Ylvisaker, E. ....	Holy Cross, Madison .....	36.93	.....	.....
63. Miscellaneous	.....	126.20	166.69	341.66
Checks received but not collected due to bank closings. ....	.....	89.18	.....	.....
		\$5,248.89	\$2,347.81	\$2,468.91

# Tabulated List of Contributions

	Church Ext. Fund	Christian Day School	Bethany College	Negro Mission	Convention Offering	Gifts in Natura	Miscellaneous	Total
1.	\$ 13.00	\$ 13.08			\$ 25.21	\$ 27.47		\$ 324.86
2.					7.80	8.55	3.00	146.79
3.		8.53			3.85	6.70		61.23
4.		7.73			11.70			55.79
5.		15.00		2.75	6.75		11.50	84.00
6.								18.50
7.					11.60			46.60
8.	3.00	12.85			30.50		8.00	331.33
9.					3.00			11.00
10.		4.80			12.55			87.00
11.		4.86				4.60	1.00	131.46
12.	17.05	16.63		16.85	1.25	12.87	14.00	205.41
13.	1.00			4.50				22.85
14.		14.65	65.00		21.95			223.00
15.		2.00	100.00	1.00	32.82		10.00	487.51
16.		2.15			8.00			182.94
17.								9.55
18.					7.41			58.41
19.								25.00
20.	2.50	11.20	25.00		17.53			327.56
21.					2.75		1.00	26.45
22.								21.20
23.	2.00		86.00		106.66	14.55	20.00	1,377.62
24.								35.80
25.	10.00	4.67		6.00	5.00			126.56
26.		19.28	2.00	6.00	10.00		10.00	138.01
27.					3.50			95.59
28.	25.00	10.00	5.00	25.00	31.00		14.00	589.20
29.	49.36			10.00	62.19	22.35	10.00	532.70
30.		5.00	85.00		32.12			570.92
31.		30.00	210.00	30.00	64.69		20.00	996.97
32.		74.87	75.00	11.44	30.90		52.05	508.36
33.			5.00		5.55		10.00	33.55
34.								2.80
35.					10.75			110.75
36.					7.35			51.78
37.								11.00
38.								71.00
39.		14.12			7.35	15.10		146.07
40.		11.71			13.40	5.25		167.11
41.			90.00	64.50	5.00		7.00	326.78
42.								37.00
43.			25.00	18.22	15.55			376.74
44.		4.06			15.20			109.12
45.		6.92	2.00		20.65	4.69		174.39
46.		5.91			10.70	4.60		162.43
47.		10.00					15.75	68.44
48.								13.13
49.					15.20		5.90	217.32
50.								17.50
51.		21.65	15.00		11.25		2.50	197.17
52.		8.50	5.00	8.50	12.75		2.00	200.28
53.		8.87			8.15	2.46		138.55
54.	2.50	9.65						64.36
55.			5.00		48.56		14.91	414.29
56.					48.80		11.75	307.97
57.	9.09	7.66	539.00		18.25	2.00	6.77	917.97
58.			5.00	10.00	6.00		6.78	282.15
59.		6.30		10.00	12.90		1.00	97.83
60.		6.30						76.35
61.		11.82		25.00	25.00		5.00	259.55
62.					16.80		1.00	54.73
63.		82.52	41.50	5.00	68.47	66.58	9.45	908.07
	\$134.50	\$473.29	\$1,385.50	\$254.76	\$949.38	\$197.77	\$274.30	\$13,845.17



## Synod's Pastors and Professors

Aaberg, O. H. (P. Em.)	Parkland, Wash.
Aanestad, H. (P. Em.)	Sherman, S. Dak.
Anderson, Chr.	Belview, Minn.
Anderson, E. Wulfsberg	Belview, Minn.
Blakkan, I.	1131½ Fedora St., Los Angeles, Calif.
Blicher, P.	Boyceville, Wis.
Brewer, Elmer W.	Thornton, Ia.
Buszin, Walter E., Professor Bethany Lutheran College	Mankato, Minn.
Dale, M. O.	Amherst Junction, Wis.
Faye, C. U.	Station A, Champaign, Ill.
Guldberg, G.	Suttons Bay, Mich.
Gullerud, O. M.	St. Peter, Minn.
Gullixson, G. A., Jr.	2219 W. North Ave., Chicago, Ill.
Guttebo, L. S.	315 N. Farwell, Eau Claire, Wis.
Hansen, Emil	701 Bridge St., Albert Lea, Minn.
Harstad, A. M.	13 S. Hancock St., Madison, Wis.
Haugen, Thos. A.	Clear Lake, Minn.
Hendricks, John	1101 14th Ave. S. E., Minneapolis, Minn.
Ingebritson, H.	Lake Mills, Iowa
Kirkpatrick, C. O.	Golva, N. Dak.
Lee, S. E.	3955 York Ave., N., Robbinsdale, Minn.
Levorson, Oscar, Prof., Dr. Martin Luther College	New Ulm, Minn.
Lillegard, Geo. O.	14 Kingsboro Park, Jamaica Plains, Boston, Mass.
Madson, N. A.	R. 1, Princeton, Minn.
Moldstad, C. A.	916 31st Ave., N., Minneapolis, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago, Ill.
Møller, G. E.	Hartland, Minn.
Mommson, M. F.	Parkland, Wash.
Natvig, Alvin, Professor Bethany Lutheran College	Mankato, Minn.
Nesseth, G. P.	R. 1, Box 95, Clearbrook, Minn.
Pederson, Tobias	Mayville, N. Dak.
Petersen, J. A.	Scarville, Iowa
Peterson, C. N.	Fertile, Minn.
Preus, H. A.	Calmar, Iowa
Quill, C. J.	Cottage Grove, Wis.
Runholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, A.	2207 W. 6th St., Duluth, Minn.
Strand, J. J. (P. Em.)	5948 Iowa St., Chicago, Ill.
Theiste, H. A.	5920 Rice St., Chicago, Ill.
Thoen, J. E.	Bethany Lutheran College, Mankato, Minn.
Tjernagel, H. M.	Lawler, Iowa
Torgerson, A. J.	R. 3, Northwood, Iowa
Unseth, Jos. B.	R. 1, Waterville, Iowa
Waller, M. C. (P. Em.)	1031 Grand Ave., N., Eau Claire, Wis.
Wiese, M. Fr. (P. Em.)	Cambridge, Wis.
Ylvisaker, E.	2661 Milwaukee St., Madison, Wis.
Ylvisaker, Paul	Thompson, Iowa
Ylvisaker, S. C., Professor Bethany Lutheran College	Mankato, Minn.