

REPORT
of
The Twenty-eighth Regular Convention of
THE NORWEGIAN SYNOD
of the
American Evangelical Lutheran Church

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Held in
Bethany Lutheran Church
Rev. C. M. Gullerud, Pastor

at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota

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June 3rd to 7th, 1945

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THE TWENTY-EIGHTH ANNUAL CONVENTION
of the Norwegian Synod of the American Evangelical Lutheran Church
Bethany Lutheran College, Mankato, Minn.

The Synod convention opened Sunday morning, June 3, 1945, with the festival services ordinarily held on "Synod Sunday." Rev. Chr. Anderson of Belview, Minn., conducted the services in Norwegian. The following hymns were sung: "I Jesu navn"; "O hvilken ære"; and "Din, O Jesu, din at være." Rev. Anderson preached on Rom. 1:14-17: "I am not ashamed of the Gospel of Christ." For it is the power of God unto salvation. Therefore we should do everything possible to defend that Gospel and to bring it out to all the world. At the close of the Norwegian service a group of pastors sang "Befal du dine veie."

The English part of the service was conducted by Rev. C. M. Gullerud. The following hymns were sung: "Come, thou almighty King"; "O Word of God Incarnate"; "Lamp of Our Feet, Whereby we Trace," and "O Holy Spirit, Grant us Grace." Rev. Nils Oesleby of Sioux Falls, S. Dak., preached on Luke 16:19-31, the Gospel for the day. We have the Word of God to be used, not stored away as old curiosities are placed in museums. The responsibility for a right use of the Word rests upon us all as individuals, as congregations, and as a synod. After the sermon a group of Bethany College girls sang a beautiful arrangement of "If thou but suffer God to guide thee." The customary "Convention Offering" was then brought by the many people from far and near who crowded the spacious College Chapel.

At the close of the service, the local pastor, Rev. C. M. Gullerud, welcomed the Synod on behalf of his congregation. President N. A. Madson responded briefly. He appointed the following as a Temporary Committee on Credentials: Pastors J. B. Unseth, R. Branstad, Prof. C. A. Moldstad, and Representatives John C. Eich of Chicago and P. G. Kloster of Forest City.

In the afternoon a special program had been arranged in the interest of our Parochial Schools. The children of Immanuel Lutheran School, Mankato, Trinity Lutheran School, Nicollet, and Norseland Lutheran School were present and sang several hymns and anthems. President N. A. Madson introduced this part of the program by some remarks on the glorious heritage of Christian Hymns that is ours in the Lutheran Church. The main address was given by Rev. A. Harstad of Madison, Wis., who spoke on "Love constrains us." As surely as we love Christ, so surely will we do everything we can to obey his command: "Feed my lambs." Prof. A. Fremder officiated at the organ. Miss Barbara Ylvisaker was organist at the morning service, as also at several of the convention sessions.

In the evening a program of vocal and instrumental music was given

by several Bethany College students, which afforded those present a revelation of the efficient work done at Bethany in the field of music.

The first regular session opened Monday morning, June 4, at 9 A. M., with devotional exercises conducted by Rev. Paul Ylvisaker of Hartland, Minn. Hymn 458 in the Synodical Conference Hymnbook was sung. A meditation on Psalm 121:1-2, the first of a series of meditations on this beautiful "Song of Degrees," followed. 27 of the voting pastors in our Synod responded to the first roll-call and three of the non-voting pastors and professors. Five more voting pastors were seated later on and three professors. The Temporary Credentials Committee reported that 29 representatives from 20 congregations (17 parishes) had arrived. These were seated, whereupon the President declared the convention formally opened.

PASTORS PRESENT ELIGIBLE TO VOTE

Chr. Anderson, Raymond Branstad, M. O. Dale, Stuart Dorr, Martin Galstad, Gottfred Guldberg, C. M. Gullerud, G. A. R. Gullixson, Walther Gullixson, Clarence Hanson, A. M. Harstad, S. E. Lee, Geo. O. Lillegard, N. A. Madson, J. A. Moldstad, Nils C. Oesleby, Milton Otto, Joseph Petersen, J. A. Petersen, H. A. Preus, J. R. Runholt, B. W. Teigen, Torald N. Teigen, H. A. Theiste, N. S. Tjernagel, Milton E. Tweit, Eivind Unseth, J. B. Unseth, Luther Vangen, E. Ylvisaker, P. Ylvisaker (32).

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Prof. A. Fremder, Prof. J. W. Klotz, Prof. C. A. Moldstad, Rev. A. Ranzau, Dr. S. C. Ylvisaker, Prof. Robert Hoerber, H. Ingebritson (7).

ADVISORY MEMBERS OF THIS CONVENTION

Pastors E. Schaller (Wis. Synod), Geo. Schweikert (Mo. Synod); Wm. Lauterbach (Mo. Synod); O. K. Netze (Wis. Synod); Cand. of Theol. S. Baer (Wis. Synod); Rev. Im. Albrecht (Wis. Synod); Stud. of Theol. A. Gullerud; Mr. L. Orvel Larson (Madison, Wis.); Mr. Andrew Emrud (Manchester, Minn.); Mr. Arnold Jacobsen (Minneapolis, Minn.); Mr. J. A. Robinson (Jericho, Ia.); Mr. L. S. Roberson (Jericho, Ia.); Mr. O. N. Ferkestad (Jericho, Ia.); Mr. J. P. Lanswerk (Jericho, Ia.); Mr. C. Steen (Sioux Falls, S. Dak.).

ADVISORY DELEGATE TO THIS CONVENTION

Mr. John Younge, from Richland Cong., Thornton, Ia., Rev. A. Ranzau, Pastor.

CONGREGATIONS EXCUSED FOR NOT SENDING REPRESENTATIVES

Boston Norw. Luth. Church; First Evanger, Fertile, Minn.; Bygland Synod Church, Fisher, Minn.; First Luth. Church, Suttons Bay, Mich.; Immanuel Luth., Holton, Mich.; Scandinavian Luth., Holton, Mich.

EXCUSED FOR ABSENCE FROM THE CONVENTION

Pastors U. L. Larsen, A. Strand, E. Hansen, J. Hendricks, J. E. Thoen, L. S. Guttebo, Prof. C. U. Faye.

EXCUSED FOR LEAVING EARLY

Rev. H. Ingebritson, Representatives G. G. Vaala, O. Rosenthal, Pastors H. A. Theiste, E. Unseth, Representatives O. Tjernagel, K. Skagen, O. Swenson, Albert Hansen, P. Helland, C. M. Olafson, Fred Meyer.

CONGREGATIONS RECEIVED INTO MEMBERSHIP

Our Redeemer's, Currie, Minn., S. Dorr, Pastor; Trinity Luth., Calmar, Ia., Rev. H. A. Preus, Pastor.

PASTORS AND PROFESSORS RECEIVED INTO MEMBERSHIP

Prof. A. Fremder, Rev. Gottfred Guldberg, Dr. Rob. Hoerber, Rev. Joseph Petersen, Rev. Luther Vangen, Prof. Paul Zimmerman.

REPRESENTATIVES PRESENT ELIGIBLE TO VOTE

Pastors	Congregation	Representative
Chr. Anderson	1. Belview, Minn.	1. Albert Hoppenrath
R. Branstad	2. Central	2. C. M. Olafson
	Duluth, Minn.	
S. A. Dorr	3. Zion	3. L. C. Olson
	Tracy, Minn.	
M. Galstad	4. First Shell Rock.....	4. Herman Levorson
	Northwood, Ia.	5. A. L. Mostrom
	5. Somber	6. Edwin Levorson
	Lake Mills, Ia.	7. Lewis Hagen
G. F. Guldberg	6. Forest City, Ia.	8. Peter Kloster
C. M. Gullerud	7. Bethany	9. C. A. Moldstad
	Mankato, Minn.	10. Peter Osland
	8. Salem	11. Otto Rosenthal
	Eagle Lake, Minn.	12. Fred Stanky
G. A. R. Gullixson....	9. Western Koshkonong	13. James Hendrickson
W. C. Gullixson	10. Parkland, Wash.	14. A. T. Danielson
E. Hansen	11. Our Savior's	15. O. J. Thompson
	Albert Lea, Minn.	
	12. Our Savior's	16. Anton Seeverts
	Hayfield	
A. M. Harstad	13. Our Savior's	17. Fred Brandt
	Madison, Wis.	18. Oscar Wilson
U. L. Larson	14. Fosston, Minn.	19. Alf Merseeth
N. A. Madson	15. Our Savior's	20. Fred Meyer
	Princeton, Minn.	21. Kermit Skogen
J. A. Moldstad	16. St. Mark's	22. John Eich
	Chicago	
N. C. Oesleby	17. Bethel	23. Lauritz Haug
	Sioux Falls, S. Dak.....	24. Paul Helland
Milton Otto	18. Cottonwood, Minn.	25. E. C. Fratzke
Joseph Petersen	19. Pinehurst, Wis.	26. Peter Peterson
Justin Petersen	20. Center, Ia.	27. Sam Honsey
	21. Scarville, Ia.	28. P. S. Brustad
H. A. Preus	22. Trinity	29. John Borlaug
	Calmar, Ia.	
J. R. Runholt	23. Immanuel	30. N. P. Ode
	Audubon, Minn.	
A. Strand	24. St. Luke's	31. Harry Sorenson
	Chicago, Ill.	
B. W. Teigen	25. St. Paul's	32. George Tokheim
	Chicago, Ill.	
H. A. Theiste	26. Fairview	33. Palmer S. Olson
	Minneapolis, Minn.	34. Oscar Olson
N. S. Tjernagel	27. Jericho, Ia.	35. Ole Johnson
	28. Saude	36. G. G. Vaala
		37. Nels Ellingson
M. E. Tweit	29. Nicollet, Minn.	38. Oscar Swenson
		39. Albert Hanson

J. B. Unseth	30. West Paint Creek, Ia.....	40. Nennor Sorum
	31. East Paint Creek, Ia.....	41. Theo. Gronna
L. Vangen	32. Lake Mills, Ia.	42. Ole Bredeson
		43. Otto Tjernagel
	33. Lime Creek, Ia.	44. Peter Dahle
		45. Martin Stene
Paul Ylvisaker	34. Hartland, Minn.	46. C. A. Miller
		47. Anton Johnson
	35. Manchester, Minn.	48. Albert Mortenson
		49. Andrew Emrud
H. Zigel	36. Bethany	50. Alfred Tjernagel
	Story City, Ia.	

CONVENTION COMMITTEES

1. **President's Message and Report:** The Rev. A. M. Harstad. Delegates: P. G. Kloster (Forest City), John C. Eich (St. Mark's, Chicago)
2. **Credentials:** Pastors: J. B. Unseth, R. Branstad, C. A. Moldstad; Delegates: Fred Brandt (Madison); Albert Hanson (Nicollet)
3. **Nominations:** Pastors: M. Galstad, G. A. R. Gullixson, J. A. Petersen; Delegates: Anton Johnson (Hartland), P. S. Brustad (Scarville), Lewis Hagen (Somber), N. P. Ode (Audubon)
4. **Program:** Pastor, C. M. Gullerud; Delegate, George Tokheim (St. Paul's, Chicago)
5. **Press:** Pastors: M. Otto, E. Unseth, R. Branstad, W. C. Gullixson.
6. **Higher Education:** Pastors: M. Galstad, S. Dorr, H. A. Preus; Delegates: Oscar Swenson (Nicollet), Clarence Olafson (Duluth), Otto Tjernagel (Lake Mills)
7. **Elementary Education:** Pastors: M. Tweit, E. Ylvisaker; Delegates: M. Stene (Lime Creek), Fred Meyer (Princeton), A. Mortenson (Manchester)
8. **Finances:** Pastors: C. Anderson, A. M. Harstad, N. S. Tjernagel; Delegates: Herman Levorson (Northwood), J. Borlaug (Calmar), P. S. Olson (Fairview, Minneapolis)
9. **Home Missions:** Pastors: B. W. Teigen, L. S. Guttebo, H. A. Theiste; Delegates: Theo. Gronna (E. Paint Creek), L. C. Olson (Tracy), H. Sorensen (St. Luke's, Chicago)
10. **Foreign and Negro Missions:** Pastors: J. A. Moldstad, N. Oesleby, Clarence Hanson; Delegates: O. J. Thompson (Albert Lea), N. Sorum (W. Paint Creek), Ole Bredesen (Lake Mills)
11. **Church Extension:** Pastors: T. N. Teigen, Paul Ylvisaker, A. M. Harstad; Delegates: Oscar Olsen (Fairview, Minneapolis), A. L. Mostrum (Northwood)
12. **Publications:** Pastors: S. E. Lee, L. Vangen; Delegates: Oscar Wilson (Madison), Paul Helland (Sioux Falls), Edwin Levorson (Somber)
13. **Charity and Support:** Pastors: M. O. Dale, J. Runholt; Delegates: Peter Dahle (Lime Creek), L. Haug (Sioux Falls), Anton Seeverts (Hayfield)
14. **Army and Navy Commission:** Pastors: Paul Ylvisaker, Joseph Petersen; Delegates: Alfred Tjernagel (Story City), John C. Eich (St. Mark's, Chicago), Edwin Levorson (Somber)
15. **Pastoral Conference Records:** Rev. C. M. Gullerud, Mr. O. Rosenthal (Eagle Lake)
16. **Resolutions:** Rev. Walther C. Gullixson; Student of Theology A. Gullerud.
17. **Miscellaneous Matters:** Dr. S. C. Ylvisaker, Rev. G. Guldborg; Delegates: L. Skogen (Princeton), A. T. Danielson (Parkland)
18. **Tellers:** Pastors: Joseph Petersen, G. Guldborg, and Student of Theology A. Gullerud.
19. **Chaplain:** Rev. M. E. Tweit.

THE PRESIDENT'S MESSAGE

Dear brethren in the Lord: Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ!

When the apostle admonishes his co-labourer Timothy that he shall study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15), he is not only implying that he shall properly divide between Law and Gospel, but also that he shall deal out that portion of the truth which best serves the divine purpose. For it is not enough that I speak "as the oracles of God." 1 Pet. 4:11. I must honestly try to proclaim that particular oracle which will most of all profit the hearers at the time of my speaking. It must be *Zeitgemäss*, as the Germans put it. Only then shall I be able to comfort myself with Solomon's proverb: "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

When I was to choose a text upon which this year's presidential message might be based, I could think of no more fitting word than that which the Psalmist in his day addressed to souls which might be tempted to despair because of threatening world conditions. After he has described a world so disturbed that he speaks of it as being "removed" and its mighty mountains as being "carried into the midst of the sea," he still has words of comfort for those who know whom they have believed. The world he describes is pretty much fashioned after the world which confronts us to-day. For what are the conditions now obtaining? The waters of unrest have indeed been troubled and are still in seething turmoil, the heathen are raging, kingdoms are moved, desolations have been made in the earth—though withal it is none other than Jehovah who has made them. But in the midst of all this chaos, when the faint-hearted are ready to concede that all is lost, what does God do? His voice is heard, to the discomfiture of all who imagine vain things, telling them that He is still God, who will be the final arbiter in the world's disorder and confusion. It is Jehovah, "the Creator of the ends of the earth," who says, to the utter confusion of the godless, but to the everlasting comfort of His own:

"Be still, and know that I am God." Ps. 46:10.

It is just such a word of divine authority which our war-torn, unruly, and godless world needs to be reminded of at this stage of its martial madness. For while mighty feats of armed force have been performed and are being performed, while men are boasting not only of what they **have** done, but equally about what they are **going** to do, the authoritative voice of Him who rules in all the affairs of men is heard above the carnage of battle: **"Be still, and know that I am God."**

What a comfort to know that, despite the arrogance, the self-sufficiency, the wicked willfulness, yea, the open defiance of God on the part of most of the world's mighty ones, there is One who can and does speak to their eternal confusion and humiliation. And the words which strike

terror into the hearts of all who stand opposed to Him are full of comfort to those who have learned to believe the eternal truth: "The king's heart is in the hand of the Lord, as the rivers of water: He turneth it whithersoever he will." Prov. 21:1.

Is it to be wondered at that this very Psalm (the 46th) was Martin Luther's favorite, and that he on the basis of it composed a hymn which rises like an immovable rock in the midst of all threatening dangers—"Ein feste Burg ist unser Gott"? How could the lowly monk have carried on in the midst of the turmoil and disheartening reverses which the cause of truth seemed to meet on every hand in that storm-filled 16th century, unless he had planted his foot upon a rock that was higher than he? It is no mere bravado, but crystal-clear courage nurtured by a Scripture-filled faith which caused him to sing in the face of it all:

"And were the world with devils filled,
All watching to devour us,
Our souls to fear we need not yield,
They cannot overpower us;
Their dreaded prince no more
Can harm us as of yore;
His rage we can endure;
For lo! his doom is sure,
A word shall overthrow him."

No doubt this hymn of humble Christian trust and defiant courage was composed during those trying days facing the Lutherans at the Diet of Speyer in 1529, when it seemed that all evangelical efforts at reform were destined to be crushed. That hymn alone would have been sufficient reason for the followers of Luther to be called "Protestants," a name which they have gladly and proudly borne ever since. But we do know definitely that Luther himself made use of this mighty hymn during the dark days surrounding the Diet at Augsburg in 1530. Confined as he was at the castle in Coburg, while his fellow reformers were presenting their Scripture-true Confession before the Imperial Diet, Luther would, at the open window of his room, daily sing the stirring strains of this "God almighty's grenadier march," as it most fittingly has been called. And he was not put to shame. It might appear as though all were lost. But to him who believes with all his heart that the God of Jacob is the God who always answers the troubled soul's prayer, though it takes an all-night struggle to get the blessing, there can be no doubt concerning the final outcome.

We know not what incident in Israel's history the Psalmist had in mind when he wrote this marvellous Psalm. It might have been that fateful day when Israel was encamped between Migdol and the Red Sea, when it seemed as though its flight out of Egypt was to be brought to naught. It took faith to see a way out when the deep waters of the Sea were before them and the well-equipped hosts of Pharaoh pressing from the rear. But Moses was a man of faith. It is concerning this indomitable leader's faith that Scriptures have recorded: "By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is

invisible." Heb. 11:27. In the midst of the rebellious murmuring on every hand, Moses on that day calmly assures his followers: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever." Ex. 14:13.

Or the Psalmist might have had that other threatening day in mind, when, during the reign of King Hezekiah, the mighty hosts of the scoffing and blaspheming Sennacherib had completely invested the Holy City. When the arrogant monarch from the east sneeringly asked: "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?" (2 Kings 18:33) what was God's reply? He replied then as He had done at Migdol by the Red Sea, and as He replies to-day: **"Be still, and know that I am God."** For it is recorded of that Assyrian who "came down like a wolf on the fold": "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses." 2 Kings 19:35.

If we in sincerity and in truth mean what we sing: "A mighty fortress is our God," then we shall also have the confidence and strength which, in the face of overwhelming odds, will say with the Psalmist: **"Be still, and know that I am God."** And it is such God-given confidence, dear members of our synod, we shall need for ourselves and for our children in the trying years before us. For let no one imagine that the millennium is just around the corner, now that the nations are banding together for what is hoped will be the end of all wars. There will be no end of opposition to the true Church of God so long as "the heathen rage, and the people imagine a vain thing." And all will be but vain imagination which does not reckon with Jehovah as the final arbiter.

It is true, we have our Saviour's precious promise that the gates of hell shall not prevail against His Church. Matt. 16:18. But the Church as we know it may even now be on its way back to the Catacombs. As the early Christian Church was persecuted in the most ruthless and bloody way, so shall the tribulation of the same Church be in the closing era of its day of grace. And the mark by which this shall be known is the mark of Noe. For it is the very Lord of the Church who has foretold: "But as the days of Noe were so shall the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt 24:37-39.

What is wrong about eating and drinking, about marrying and giving in marriage? Nothing at all, unless a person's whole life is so preoccupied with that which pertains to **this present world only** that he loses sight of the **one thing needful**. And it is this wholly carnal concept of life which the Saviour has in mind when He compares the end of the world to the godless days preceding the flood. There has perhaps never before been

a more anxious striving for all manner of security than in the days in which we live. Everything must be made secure, from the poor man's pig sty to the plutocrat's Pierce Arrow. That is what the masses are clamoring for, and our dear Christians are not wholly exempt from the spirit of the age. The old Adam has not been wholly drowned. Nor do we expect him to be wholly drowned, so long as we are in our earthly house of this tabernacle. But there is one thing which we, by the grace of God, must not fail to do: We must keep him uncomfortably submerged by ducking him under every time he raises his hideous head. With Luther we say: "I cannot prevent the birds from flying over my head, but I can stop them from making their nests in my hair."

And in the midst of all this world-wide confusion, wishful thinking, and even the most godless thinking, it is highly necessary that the individual members of our congregations search the Scriptures, so that they may grow in grace, and in the knowledge of our Lord and Saviour. The ungodly will, of course, have their day with their defiant threat: "Let us break the bands of the Lord and His anointed asunder, and cast away their cords from us." But be of good cheer, child of God, it is only their brief day. Yours is eternity's endless certainty.

"Thy cause is God's; go at His call,
And to His hand commit thine all;
Fear thou no ill impending:
His Gideon shall arise for thee,
God's word and people manfully
In God's own time defending."

It is Jehovah, who has spoken: "**Be still, and know that I am God.**" And that has been written as much for your **learning** as it has been recorded for the **warning** of all who oppose God's sovereign majesty, reject His redemption, and do despite to the Spirit of His inimitable grace. Your way, fellow believer, is not hid from the Lord, neither is your judgment passed over from our God. 'Tis true, His judgments are unsearchable, and His ways past finding out. But of one thing you may be absolutely certain, and that is that His judgment and His ways will prove for you paths of mercy and truth. And with that divine assurance as our comforting and ever faith-strengthening shibboleth, let us arise and join hearts and voices in our matchless hymn:

"A mighty fortress is our God,
A trusty shield and weapon;
Our help is He in all our need,
Our stay, whate'er doth happen;
For still our ancient foe
Doth seek to work us woe:
Strong mail of craft and power
He weareth in this hour;
On earth is not his equal.

"Stood we alone in our own might,
Our striving would be losing;
For us the one true Man doth fight,
The Man of God's own choosing.
Who is this chosen One?
'Tis Jesus Christ, the Son,
The Lord of hosts, 'tis He
Who wins the victory
In every field of battle."

THE PRESIDENT'S ANNUAL REPORT

Since our centennial celebration at Koshkonong last year many things have taken place in this war-torn world in which our lot has been cast to carry out our Saviour's command to bring His message of salvation to our fellowmen—things which would be as disturbing as they would prove disheartening, were we for a moment to look away from our high calling. But that we do not propose to do. In the light of Christ's never-failing promises, He **will** (no matter what happens) be with us even unto the end. Even the most burdensome crosses which He chooses to lay upon us shall have to work together for good to them that love God, to them who are called according to His purpose. Let it therefore be our comforting assurance that unto us it has been given in the behalf of Christ not only to **believe** on Him, but also to **suffer** for His sake. It would be tantamount to a denial of our most holy faith not to rejoice in **every** suffering which is experienced for the Saviour's sake. For it will be true while the earth remaineth: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Pet. 4:12, 13. And as certainly as we are true believers, just as certainly shall we be granted the grace of true Christian **patience**.

While it may be tempting to long for a world in which our sacred work might be carried on without disquieting disturbances, let us once and for all dismiss that thought not only as a bit of **wishful** thinking, but also as a bit of **unhallowed** thinking. Our Saviour has not held out any such prospects for those who are His. On the contrary, He states very plainly: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16:23. And with a **crucified** Saviour ever before us, we shall be of good cheer, even in the face of new Gethsemanes and new Golgathas. His call is one to willing and cheerful service, even when the world seems not only to be disinterested in what we know to be the **one thing needful**, but even to breathe out its hatred against us because we insist that the work we do is the most needful and blessed work committed to mortal men. **His** cross is still the symbol of victory over all that is base and effeminate: **Our** cross is still the symbol of every true believer's unfaltering allegiance. It is still good theology to sing with Everest:

"Take up thy cross and follow Him,
Nor think till death to lay it down;
For only he who bears the cross
May hope to wear the glorious crown."

Ours is **still** a war-torn world. And while we thank our heavenly Father for the victory which has been vouchsafed us on the continent of

Europe, let us not be lulled into a false security. What shall be the outcome of this global war, and what its aftermath will be, only He is able to discern and predict who "maketh wars to cease unto the ends of the earth." And His decision remains within the realm of His inscrutable counsel. Let us not indulge in any millennialistic dreams. The Church of Christ will remain a kingdom of the cross until time ceases to exist, and Eternity's sun has flooded God's new creation with its never-ending effulgence.

We may speak of universal peace, may hold our peace conferences, may establish organizations whose high purpose it is to banish forever the terrible spectre of war from the face of the earth. But to the true disciple the words of our Saviour will stand as the irrefutable final word on that score: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:4-14.

Note that the catastrophic calamities here mentioned by our Saviour are but the **beginning of sorrows**. Note further that He does not say that because the blessed Gospel has been proclaimed unto all nations, it will be **believed** by all. No, it shall sound unto all nations **for a witness**. Simeon's prophetic words are still in force: "Behold, this child is set for the fall and for the rising again of many in Israel; and for a sign which shall be spoken against—that the thoughts of many hearts may be revealed." Luke 2:34-35. There is still such a thing as a "zeal of God, but not according to knowledge." Rom. 10:2. No matter how much I may desire to make the nation bow before the crucified Savior, I must not lose sight of the limitations which may be mine to face and humbly to accept, if that be God's will. Paul was not disobedient unto the voice which spoke to him in the region of Asia (Acts 16:6) any more than he chose to be disobedient unto the heavenly vision before the gates of Damascus (Acts 26:19). This does not excuse you as an individual nor us as a synod from doing our very utmost for the spreading of the kingdom. But it does serve to show us that **only as many as are ordained unto eternal life will believe**. Acts 13:48.

Our synod, with its limited means and its unimpressive roster of workers, might be led to some sort of spiritual inferiority complex, were it not

for the fact that the Lord of the Church has not committed unto us the salvation of the world. He has simply asked of us that we remain faithful with the talents which have been committed to our husbandry. And with the reassuring words of our Chief Shepherd ever before us: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:15), we shall find our delight in husbanding the talents He has entrusted to our hands and shall leave the so-called "impact on the world" idea to the vain spirits who are impressed only with "mighty movements," while they forget what God has said regarding the nature of His kingdom. But now what are our resources, and how have we husbanded them in the twelve months past?

1. God has granted us the largest enrolment of students at Bethany College since our synod acquired the school as a synodical institution. This is a cause for rejoicing, but also a most serious responsibility. The training of the youth will become of even greater importance in the future than it has been in the past.

2. Our heavenly Father has also given us many consecrated youths to carry on the work in the ministry and in the feeding of the lambs in our cherished Christian day-schools. Also this year we devote a portion of our precious time to the discussion of this vital question of the God-pleasing way in which to train up the children. May the day never dawn when we shall become lukewarm to the cause of these precious day-nurseries!

3. As never before, have the rank and file of our members learned to see the blessedness of Christian giving. Yes, **blessedness**, for it is none other than Christ Himself who has told us: "It is more blessed to give than to receive." Acts 20:35. But as our work expands we shall also have need of a more consecrated stewardship on the part of **all** who claim membership in our synod. We must at this meeting discuss plans for an ingathering of war bonds on a synod-wide scale.

4. It has been permitted us to disseminate Christian literature to a larger number of people than ever before through our official organs. And it is to be hoped that our youth, now in the armed forces, will not fail to become regular subscribers to our church papers when they are returned to the status of civilians—the papers which were sent them **gratis** during the war. But, due to the increased cost of newsprint and labor, it has become necessary for the manager of our official organs to increase accordingly the price of our church papers. But this should not be the cause of a single subscription being cancelled. Our editors and managers work without any remuneration, remember, and my only plea on their behalf is this: May the editors be helped by **all** who can write, so there shall not be wanting worthwhile material. And when I say "all" I mean **lay** as well as clergy. But there ought to be established a means of gathering regularly news of general interest to our people, news which will gladly be disseminated by the secular press if it only be at hand.

5. The Board of Regents has sought to strengthen our position here at Bethany by increasing the number of regularly called teachers on the faculty. This has necessitated the commissioning or ordination of a number of men with theological training in the course of the year. Candidate of theology Paul A. Zimmerman was, on August 13, 1944, at Danville, Ill., ordained by President A. C. Bernthal of the S. Ill. Dist. of the Mo. Synod. Dr. Robert Hoerber was by me ordained and installed here at Bethany on Sunday evening, Sept. 17, 1944. Candidate of theology Alfred Fremder was by me commissioned and installed at Bethany on Sunday evening, Feb. 25, 1945.

6. The Board of Regents has not lost sight of our own theological seminary, but due to Selective Service restrictions the establishing of such a seminary is out of the question for "the duration." However, a committee, consisting of the Revs. J. A. Moldstad, A. M. Harstad, Bjarne Teigen and myself, held a meeting with the faculty and board of the Wisconsin Synod Seminary at Thiensville, Wis., on Monday, April 30, 1945. A report on that meeting will be forthcoming at this convention.

7. Since our last convention there have been ordained to the ministry in our midst three candidates of theology, namely Luther Vangen, ordained by the Rev. Joseph Runholt at Lake Mills, Iowa, on Sunday, July 16, 1944; Gottfred Guldberg, ordained by me at Fairview Church in Minneapolis on Sunday evening, March 4, 1945; Joseph Petersen, ordained by his father, the Rev. J. A. Petersen at Eau Claire, Wis., on Sunday, April 22, 1945. We welcome these new workers into our synod and implore God's richest blessings upon their ministry. On the resignation of the Rev. H. Ingebritson, the Rev. Luther Vangen was called as his successor in the Lime Creek and Lake Mills, Ia., congregations. The Rev. Gottfred Guldberg has accepted the call to the Thompson-Forest City-West Prairie congregations in Iowa. The Rev. Joseph Petersen accepted the call to the Pinehurst Congregation near Eau Claire, Wis. As to the work being carried on by our theological students, the Home Mission Board report will give an account of that.

8. Two congregations have asked for admission to our synod: Trinity congregation of Calmar, Iowa; and Redeemer congregation of Currie, Minn. Their constitutions will be submitted to our Credentials Committee at this convention for action.

9. In the course of the past year your president has sought as best he could to fulfill the duties incumbent upon his office. I shall not tire you with an itemized listing of what has had to be attended to, but merely remind you of the fact that it taxed his capacity at times almost to the breaking point. He had the privilege of dedicating Salem Lutheran Church at Eagle Lake, Minn., on Sunday, Nov. 12, the Rev. C. M. Gullerud, pastor. Committee meetings, visiting of classes here at Bethany, at Concordia Seminary, St. Louis, Thiensville Seminary in Wisconsin, the visitations carried out in a number of congregations, preaching on special occasions, and the endless correspondence which has had to be

carried on at all times, not to mention the special committee meetings which have been necessitated by the union issue which for years has burdened us, have served to lessen the ego and heighten the desire for a more "understanding heart."

But we are here to do the King's business, and shall not waste time by any further reporting. The committees have submitted their various reports which lie ready for the convention committees. May we have God's blessing upon all our work!

Norman A. Madson.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON THE PRESIDENT'S MESSAGE AND REPORT, AS ADOPTED

1. We praise the Lord for His words of comfort and assurance in these troublous times, as called to our attention in the President's Message.
2. Resolved that the matter of the practice of ordaining those men who have been called to the office of teacher at Bethany College be referred to the Pastoral Conference for study; and we ask the Pastoral Conference to report its conclusions at the next convention of the Synod. (See paragraph 5 of the President's Report.)
3. The Synod expresses its gratitude to the Lord for the new workers who have entered His service in our Synod during the past year and implores His blessing upon them.
4. Let all the members of our Synod continue to pray fervently for the blessing of the Lord upon our Synod, its officers, its pastors, its teachers and its work.

DOCTRINE AND LIFE

"This is the work of God, that ye believe on him whom he hath sent." (John 6:29)

Jesus of Nazareth had fed the five thousand men, besides women and children, in the wilderness with five loaves and two small fishes. He had thus proved his ability to solve the age-old economic problems of men, as well as to heal their diseases and drive out evil spirits. In their enthusiasm for this great prophet, the people wanted to "take Jesus by force and make him a king." But he "departed again into a mountain himself alone"; and the next day, when He spoke to the people, it was to upbraid them for seeking Him only because they "did eat and were filled." He had come for a greater and higher purpose than to remedy their earthly ills: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed." (John 6:27)

The Jews apparently accepted this rebuke. For they said: "What shall we do, that we might work the works of God?" Indeed, they wanted to labor for that meat which endureth unto everlasting life, not only for the bread with which to fill their stomachs. Let Jesus tell them how they should do the works of God, and they would gladly do them!

But when Jesus answered: "This is the work of God, that ye believe on him whom he hath sent," they demanded a sign, murmured at him because he made life and salvation solely dependent upon faith in him, and even many of his disciples "from that time went back and walked no more with him." They wanted to work out their own salvation by their own good deeds. They would not hear of it, that they needed only to believe in Jesus in order to work the works of God. They understood, indeed, that He claimed to be God Himself come to earth to give life to men as a free gift, but they would not accept Him or believe in Him as such. Christ's words were plain enough in any case: "He that believeth on me hath everlasting life" (John 6:47). "I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world." (v. 51)

Jesus also made it plain that even this matter of believing in him was not a good work which man could perform either wholly or in part by his own strength and of his own will: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (John 6:44-45). And again Jesus says: "No man can come unto me, except it were given unto him of my Father." (v. 65)

Life and salvation, then, are to be gained only by faith in Jesus; and even this faith is the gift of God to us. "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." (Eph. 2:8-9). Our works are utterly excluded. We cannot please God nor do anything at all to win His favor by any works of our own. "Without faith it is impossible to please God." (Heb. 11:6). And "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17). God's word is the means by which faith is wrought in our hearts. It is the divine seed, planted in our hearts by the Holy Spirit, which engenders the spiritual life in us. (I Peter 1:23). It is the "sincere milk" which nourishes that spiritual life and makes us fitted to be the heirs of heaven. (I Peter 2:2)

Doctrine Is Life

Thus we can say that Christian doctrine, the Word of God, is itself Christian life. It is not only the root and origin of all true Christian life, but the very essence of that life, so that without God's Word in the heart there is no true spiritual life either. Jesus says: "The words that I speak unto you, they are spirit, and they are life." (John 6:63). We can distinguish between doctrine and life, as when we include under "doctrine" everything that we believe and teach, and under "life" everything that we are and do. But it is what we believe that determines what we do, so that in actual practice we cannot divorce the two from each other or set them in opposition to each other. "As a man thinketh in his heart, so is he," (Prov. 23:7)—this is good psychology as well as Bible teaching. As Jesus says: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15:19). It is a man's thoughts, his dreams and aspirations, his principles and beliefs,—in one word, his faith,—that determines what he is and does.

There is nothing more plainly and emphatically taught in the Bible than this. Yet there is nothing that men dispute or disregard more frequently, even many of those whom we must accord the Christian name. It is the fashion in most church circles to set doctrine and life over against one another, as if they belonged in different categories, totally unconnected with one another. In my China days, I was told continually, by Lutherans as well as by others: "It does not make much difference what you believe, just so you live a Christian life." This was the basis for the universal unionism among the missionaries, which brought Lutherans together with all sorts of church denominations, from the most Modernistic to the most fanatical and "sværnersk." The assumption was, of course, that every missionary led a Christian life, so what if he did deny doctrines we as Lutherans confess and hold dear? He would surely get to heaven anyway, perhaps more easily than a narrow-minded, "buttoned-up," dogma-bound Lutheran who thought he knew everything and assumed that "everyone was out of step except himself!"

"Not doctrine, but life" is the slogan also in large and growing areas of the church in our country. It has captured all the larger Reformed denominations and has strong advocates in many Lutheran bodies, not

least the Norwegian. An aggressive propaganda is being carried on today to unite all Protestant churches on this basis. The urge to "do bigger things for God," to make more effective use of our resources in all the different fields of Christian work, is also back of the current drive to bring all Lutherans together so that they will cooperate at least "in externals." Let some minor points of doctrine go if necessary, but get together and work together! Then those doctrinal differences will soon seem unimportant and will lose the power to keep fellow-Christians apart. Such is the plea that is made and that is being heeded by all too many Lutherans in these war days when so many evil things are done and excused in the name of "the war emergency."

The Federal Council of Churches, with which the United Lutheran Church also is affiliated, is the spearhead for this movement among Protestants today. It apparently has the backing of the Rockefeller millions now, just as the ill-fated "Inter-Church World Movement" had during and after the first World War. It seems that wars bring out all that is evil and false in the hearts of men and tend to break down the barriers and restraints that God and men have set up to save society from corruption. And this is true in the churches as well as in the world in general. The last war and its disintegrating influence played a large part in putting across the Lutheran Mergers in 1917, which marked the defection of the greater part of the old Norwegian Synod from the conservative camp of American Lutherans and the submergence of whatever conservative Lutheranism there was in the bodies now forming the United Lutheran Church. The present war threatens to carry this evil work still farther, in Lutheran as well as Reformed churches. In the latter, the demoralizing, anti-Christian influence of Modernism, Socialism and unionism is becoming ever more evident. Consider, for example, the following excerpts from an address, entitled "The Christian Church, What of Its Future?", by Mr. John D. Rockefeller, Jr., delivered first during World War I, and again on January 31st, 1945, before the Protestant Council of the City of New York. This Council, according to its own statement, "was formed to promote the coordination of different religious and welfare activities in New York—and earnestly desires a continually closer relationship with the Catholic and Jewish faiths in the belief that the Fatherhood of God and the Brotherhood of Man spread across all sectarian divisions."

"Deeds, Not Creeds"

Mr. Rockefeller says: "Not many weeks or months had elapsed after this World War began before there was presented to our vision a picture so horrible it hardly seemed that it could be true. It appeared that hell had broken loose and that millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond belief. In the face of this awful picture it is not strange that we should ask ourselves: 'Has Christianity failed?'"

"But there is another picture which the war has painted. In it we see millions of men and women who are exemplifying in their daily lives, in

the most commonplace fashion, unselfishness, generosity, loyalty, self-sacrifice and other characteristics and qualities which command the admiration of the world. Unconsciously these people are reflecting Christ's spirit. Whether they know it or not, their inspiration comes from the God of all good deeds. Yet many of them have no church affiliations, for too often the church seems to them quite apart from their lives, an institution which has little contact with, or understanding of, their problems, since theirs is fundamentally a religion of deeds, not of creeds; expressed in life, not in words. "In the presence of this great host of noble men and women, who, generally, have not come from the church, although directly or indirectly all have been more or less influenced by it; who, many of them, have faced death, have lived a life far worse than death, have sacrificed their all, we ask, 'What of the future of the Christian Church?' Will these people, after the experience through which they have passed, find in the church generally as it exists today the recognition, the association, the guidance and the inspiration which they need and have a right to expect? Regretfully we must answer 'No.' For the church has learned too little to speak their language, to think in terms of their environment, to meet their needs.

"If this be true, one of two things is inevitable. Either this unorganized spiritual force which is silently dominating millions of lives will not be conserved, or the church must have a new birth if it is to meet this marvellous opportunity and great human need."

According to this, the Christian Church as we have known it hitherto has been a failure; for it has not met the needs of the many people who stayed aloof from the church because their religion was one "of deeds, not of creeds." We are reminded of the Jews who "walked no more with Jesus," because He insisted upon their believing in Him instead of asking them to do some good deeds, and who eventually crucified Jesus because He "made Himself the Son of God." But Mr. Rockefeller says, in effect, that it was a mistake for Jesus to build His church on the foundation which Peter expressed in the words: "Thou art the Christ, the Son of the living God" (John 6:69; Matt. 16:16). He would have the church be "born again" so that it would include Christ-denying Jews, Mary-worshipping Catholics, and all other "noble men and women" under one roof.

Mr. Rockefeller's Creed

He says: "Let us picture, for a moment, this reborn church. It would be the Church of the Living God. Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of that love into a Christlike life." (Note that there is nothing here about **the love of God for man** as revealed in Christ Jesus, nor about faith in Christ, but only about man's love for God.) "Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship all those who are striving to live useful and worthy lives. It would pronounce ordinance, ritual, creed, all nonessential for admission into the Kingdom of God or His Church. A life, not a creed, would be the test. Its object would be

to promote applied religion, not theoretical religion. As its first concern it would encourage Christian living seven days a week, fifty-two weeks a year. It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.”

Having thus formulated a creed for this reborn, “creedless” church, Mr. Rockefeller exclaims: “Would that I had the power to bring to your minds the vision as it unfolds before me! I see all denominational emphasis set aside. I see cooperation, not competition. In the large cities I see great religious centers—inspiring their members to participation in all community matters. In smaller places, I see one or two strong churches, uniting the Christian life of the town;—I see the church, through its members, moulding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth. Shall some such vision as this be realized? Upon the answer to that depends in large measure the future of the Christian Church.”

Mr. Rockefeller then argues that the Church must become such as he envisions it, if it is to resist successfully the forces of evil and “establish spiritual righteousness in the world.” He says further: “Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, and to bring the believer into a fuller understanding of Him Whom we worship, as each individual or separate church may find them helpful toward that end. But God forbid that they should be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the Church of the Living God. If the various divisions of the church as it is organized today catch the vision, have the breadth, the tolerance, the courage, and, setting aside all nonessentials, all barriers, will stand upon the bedrock principles of God’s love and Christ’s living spirit, ‘not satisfied,’ as Donald Hankey has said, ‘until the church is the church of all good men and women, until all good thoughts and deeds are laid at the feet of the Lord of all good life,’ the Church of the Living God will come into being, ushering in a new era of Christian unity. What an opportunity! What a privilege! What a duty! In God’s name I ask, does anyone dare let it pass?”

Mr. Rockefeller closed his address this year with the following: “On February 3, 1943, the cargo transport *Dorchester* was torpedoed at 1:15 A. M. and sank within twenty-five minutes in iceberg waters, ninety miles from Greenland. As the ship went down, four Chaplains—one a Catholic, one a Jew, two Protestants—were on the deck encouraging the men and passing out life belts. When there were no life belts left, they took off their own and gave them away. These chaplains were last seen standing arm in arm praying. As they went to their death, united in the service of their common Lord, so let us, the living members of the great religious faiths they represent, go forward, shoulder to shoulder, as a united army, fighting evil, establishing righteousness, brothers in service, sons of the one God and Father of us all!”

An Anti-Christian Creed Examined

It ought to be a work of supererogation to point out the anti-Christian character of these Rockefeller vaporings to any group of Christians, at least to any called Lutheran. But unfortunately all experience shows that such ideas have to be attacked continually if we are not to be influenced by them. For they represent "the religion of the natural man" and seem highly reasonable to the carnal mind. They are, furthermore, supported by a scientifically worked out propaganda, backed by apparently unlimited financial resources such as those of the Rockefeller interests. And the American people as a whole seem to be peculiarly susceptible to propaganda, even some of the crudest type, like the atrocity propaganda in World War I. The fact is that many of the un-Biblical expressions and ideas found in Mr. Rockefeller's address have crept into Lutheran writings, even in the more conservative circles. Through their connection with the United Lutheran Church in the National Lutheran Council, all Lutherans outside of the Synodical Conference are, in reality, in fellowship with the Federal Council which advocates these heretical teachings. We shall, then, examine this "creed of the future church" in the light of Bible teaching on the chief points at issue.

Has Christianity failed because it has not saved the world from war, poverty and other social evils? No, Christ never promised us a world that would be free from such evils, nor did He tell His disciples to go out into the world to change it as a whole into the kingdom of God on earth. He told them plainly: "In the world ye shall have tribulation." (John 16:33). "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18-19). He commissioned His disciples to preach the Gospel of salvation by faith in Him as the Redeemer of sinners to all the world, but warned them that proportionately few of the people who heard their message would accept it in faith. "For many are called, but few are chosen." Their real task was, not to make the world a better place for men to live in, but to prepare men for a better world. They were to save men out of this evil world, "as a brand plucked out of the fire." (Zech. 3:2). The Kingdom of God will never be established here on earth, so long as this sin-cursed world stands, except as an invisible kingdom of grace, which "cometh not with observation." Our Lord Jesus says, as if in direct answer to Mr. Rockefeller's vision: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." (Luke 17:20-21).

As a result of the preaching of the Gospel, there are indeed many benefits accruing to the world in general in this life. But these are "by-products" of the Christian teaching rather than its real end and aim. And as soon as Christians begin to shift the emphasis in their work from preaching the saving word to doing good to their suffering and unfortunate fellow-men in the world, they lose not only the glory of saving sinners for God's heaven, but also those good fruits in the social sphere

which are the by-product of their evangelizing work. And they themselves will soon, if they do not repent, drift into the soul-destroying idea that it makes no difference what they believe, if only they do what is right and are active in good works.

Instead of praising "the great host of noble men and women" who have "a religion of deeds, not creeds," and who reject Him as their Savior, our Lord Jesus says to them: "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.—He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." (John 8:43-46). Again he says to just such Jews as the Federal Council of Churches today would welcome into "a closer relationship:" "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.—Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves.—Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.—Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:13, 15, 27, 28, 33).

Revamped Heathenism

The creed of this "reborn Church of the Living God" is simply the creed of all anti-Christian and heathen religions, revamped so as to give it a Christian veneer,—and not too much of that! We find it stated by such as do not pretend to be Christians at all in exactly the same language as that used by Mr. Rockefeller and the Federal Council of Churches, who do pretend to be Christians and even claim to represent practically the whole of American Protestantism. Compare, for example, the following statements from a Unitarian tract with those quoted above from Mr. Rockefeller's address:

"They (the founders of Masonry) recommended 'A universal creed, on the plan of the fatherhood of God and the brotherhood of mankind,' one that would include good men of all forms of religion, all nationalities, all stations in life.—The inadequacy of the dogmatic and ceremonial forms of religion is being more clearly shown every day. That is why I say a new compact is needed, and it should be so formulated that the good people of all lands, races and forms of religion can unite upon it. As conditions now are, earnest men are anxiously inquiring: 'What must the church do to be saved?'—'This war has set the kingdom of God back one hundred years. Civilization stands condemned. The kingdom of Christ will never be brought about by segregated sectarianism.—But we are sure

to have segregated sectarianism just so long as there is insistence upon dogmas and ceremonials as tests of fellowship and conditions of salvation.'—Looking at the world as it is today begets the conviction that there must be a better way than the one which the majority has been following. That better way—consists in the reverent practical recognition of the Infinite from whom we all proceed as universal father, and that necessary corollary, the universal brotherhood of Man, and then in building upon the foundation a super-structure of reverence, temperance, fortitude, and justice which will insure a nobler type of manhood and a better society. The liberal churches—have championed and advocated the fatherhood of God, the brotherhood of Man, immortality, and salvation by character, and these are the very principles for which nearly all the great fraternities stand." ("The Relation of the Liberal Churches and the Fraternal Orders," by Elijah Alfred Coil.)

Remember that the Unitarian Church exists as a protest against the teaching that Christ Jesus is God; and that the fraternities referred to likewise deny Christ and accept the essentially heathen notion that a man is saved by his works, not by faith, or that "character determines destiny." This last month at the annual convocation of the Unitarian Divinity School of Harvard University, Mr. Hu Shih, a Chinese philosopher, who described himself as an "unreconstructed heathen," gave the annual Ingersoll address on "The Immortality of the Soul." His heathen ideas were quite acceptable to his Unitarian and Modernist audience. It is thus nothing else than Unitarianism and a denial of the most elementary Christian truths to set deeds over against creeds and to make the essential thing in Christianity a life of loving service, regardless of whether one believes in Jesus as the Savior of the world or not.

The Bible Way of Salvation

The whole Bible is, in fact, from beginning to end a protest against the error that man, since the Fall, is able to be and do good in the sight of God, or to earn his way to life and salvation. The prophets and the apostles with one voice declare: "There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.—There is no fear of God before their eyes." (Ps. 14:1-3; 36:1; Rom. 3:10, 12, 18). It was just because "the imagination of man's heart is evil from his youth" (Gen. 8:21) that God sent His Son into the world "to redeem them that were under the law." (Gal. 4:5). This he did by "being made a curse for us" (Gal. 3:13), when He suffered the shameful death of the cross. There was no other way for God to salvage anything out of the wreck which Satan and the sin of man had made of the world. Now men must believe the Gospel concerning this Savior, they must accept Jesus as their Redeemer whose blood has atoned for all their sins, before anything that they think, say or do can please God. They have to be born again, become new creatures, by the work of the Holy Spirit, before there can be any talk of their

producing good deeds that will be acceptable to God. Those who think to win God's favor by their own self-chosen works of worship, self-sacrifice or service must hear such words as these: "To what purpose is the multitude of your sacrifices unto me, saith the Lord.—When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations.—When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear; your hands are full of blood." (Is. 1:11-15.) There is only one thing required for entrance into the kingdom of God: "He that **believeth on the Son** hath everlasting life; and he that **believeth** not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). "Therefore we conclude that a man is **justified by faith without the deeds of the law**" (Rom. 3:28). "The just shall live **by faith**" (Hab. 2:4). And so Jesus could welcome sinners, even such as never had a chance to do good works, like the thief on the cross, as soon as they confessed faith in Him as the promised Messiah and Redeemer of the world. "To him that worketh not, but believeth on him that **justifieth the ungodly, his faith is counted for righteousness**" (Rom. 4:5).

Is There a "Dead Orthodoxy?"

It is true, there are many that mouth this slogan, "not creeds, but deeds," who do not mean to exclude creeds entirely, but want only to avoid what they call "a dead orthodoxy," a "faith without works," a Christianity of the head and not of the heart. And we must grant that there is such a thing as having a correct knowledge of Bible doctrine and giving it intellectual assent without having a living faith in that doctrine. Cf. James 2:14-26. There are people in orthodox churches, sad to say, who confess with their mouth that Christ is the Lord, but who do not believe in Him in their heart. There are many, too, of whom we must say that their faith is not as living and active a power in their lives as it should be; they are and remain weak Christians, with the old Adam in their nature not always drowned and made to die with its sins and evil lusts by a daily contrition and repentance as it should be. There may even be those who insist upon their right to live in sin, or who excuse their sins, because they believe in Christ Jesus as the Savior of sinners. The error of such people, however, does not consist in this that they emphasize doctrine at the expense of life, but in this that they do not possess the true, orthodox doctrine and faith in the first place. For it is a part of true orthodoxy that it requires Christian life and conduct from all who confess Jesus. A "dead orthodoxy" is not orthodox at all; orthodoxy means simply "straight doctrine"; in order to be a truly orthodox believer one must have the new life of the Spirit which bears its fruits in every good thing. There can be no true faith in Christ which does not go together with love for Him. And love is the fulfilling of the law.

Therefore, St. Peter says of those whom God has given the Holy Ghost, that he "**purifies their hearts by faith**" (Acts 15:9). And to such he says: "Seeing ye have purified your souls in obeying the truth through

the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Peter 1:22). St. Paul calls the "words of our Lord Jesus Christ **wholesome words**—the doctrine which is according to **godliness**" (I Tim. 6:3). And he says: "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11). Everything in the Bible, in brief, is written, that "ye might believe that Jesus is the Christ, the Son of God; and that **believing ye might have life** through his name" (John 20:31). **Faith** in the true doctrine of Christ, then, **gives life**, a life which is so closely united with the life of Christ that St. Paul can say: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). Therefore any departure from the true doctrine strikes a deadly blow at the living bond between Christ and His disciples, so that John tells us: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that **abideth in the doctrine of Christ, he hath both the Father and the Son**. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." (II John 9:10).

Modern Pharisees

Those who declaim against "doctrine" in favor of "life" are often such as do not follow the Bible teachings with regard to life and conduct either, zealous though they claim to be for the law of God. Like the Pharisees, they would burden the Christian Church today with just such "traditions" and "ordinances" as Christ condemned so severely. "All their works they do for to be seen of men;—for a pretence they make long prayer;—they pay tithe—and omit the weightier matters of the law, judgment, mercy and faith;—outwardly they appear righteous unto men, but within they are full of hypocrisy and iniquity" (Matt. 23). They say: "Touch not; taste not; handle not," forbidding the use of wine, even coffee and tea, tobacco, etc.; they pass a multitude of "blue laws," if they can, forcing the Old Testament Sabbath laws upon those whom Christ has made free; they enjoin fasting and celibacy and perpetual poverty, as in the Catholic Church, and a multitude of rules regarding prayers and vows and masses which have no basis whatever in Scripture. And all this they do in the face of such strong admonitions as those in St. Paul's epistles to the Galatians and the Colossians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). "Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath days; which are a shadow of things to come; but the body is of Christ.—Why, as though living in the world, are ye subject to ordinances,—after the commandments and doctrines of men? Which things have indeed a show of wisdom in will-worship and humility, and neglecting of the body; not in any honor to the satis-

fying of the flesh" (Col. 2:16-17; 20:23). Jesus says of them also: "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

There are, however, those among the "deeds, not creeds" advocates who are mistaken chiefly as to the relation between doctrine and life. They think of "doctrine" as something merely intellectual, the assent of the head to a theoretical statement or proposition, and include under "life" everything that could be called "heart Christianity," i. e. a sincere faith in Jesus manifested by a daily repentance for sin and a daily renewal in sanctification and holiness.

The Bible Definition of "Doctrine"

But the Word of God gives quite another definition of doctrine than this. Christian doctrine is a statement of what the Word of God teaches, either in words quoted directly from the Bible, or summarizing in other words what the Bible teaches in clear language. It is used continually as a synonym for the Word of God itself. (Cf. John 7:17, Acts 2:42, Rom. 6:17; 16:17; II John 9, etc.) In order to appropriate this Bible teaching, we must use our intellect or mind. The anti-intellectual propaganda in certain church circles, which decries the study of Christian doctrine and even all theological learning, and which wants to make the Christian faith merely into something that stirs the emotions while leaving a man's mind utterly confused as to what God's word teaches, is but another phase of the "deeds, not creeds" religion. In reality there is no such thing as true Christian faith without a proper understanding of the fundamental Bible teachings.

This does not put the Christian faith beyond the reach of the dull-witted and unlearned. For it is just the greatest marvel of the Christian Gospel that it can so readily be appropriated by the little child, the dull of mind, and "the foolish of this world," while at the same time it contains mysteries and deep things which defy the most persistent efforts of the keenest minds to penetrate and analyze them. Thus Jesus says: "I thank thee, O Father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25). "Who-soever shall not receive the kingdom of God as a little child, he shall not enter therein" (Mark 10:15). And St. Paul says: "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence" (I Cor. 1:27-29).

But this does not mean that we are to be satisfied with remaining children in knowledge all our days, ignorant of the treasures of Bible knowledge and proud of our ignorance. We shall rather seek to learn ever more and more about the mysteries of God. The writer of the epistle to the Hebrews upbraids those who "have need that one teach them again which be the first principles of the oracles of God; and are become such as have

need of milk and not of strong meat. For everyone that useth milk is unskilful in the word of righteousness; for he is a babe" (5:12-13). And St. Paul says to the Corinthians: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal" (I Cor. 3:1-3).

The Value of Knowledge

Hence we must say of those who think it unnecessary to apply their intellects to the study of the Word of God, just so they have a true faith in their hearts, that they are yet carnal, "unskilful in the word of righteousness." They **should** find "their delight in the law of the Lord." They should like to "meditate in that law both day and night" (Ps. 1:2). They should "desire to be filled with the knowledge of his will in all wisdom and spiritual understanding,—increasing in the knowledge of God" (Col. 1:9; 10). For the fact of the matter is that it is only by an ever deepening knowledge and understanding of God's Word that we can grow in the Christian virtues and develop a God-pleasing, Christian life. The Psalmist says: "Thy word have I hid in my heart that I might not sin against thee" (Ps. 119:11). The divine word, "learned by heart" and kept in the heart, is the one guarantee against sin, our sword against the devil, the world, and our own flesh. That word is the "food for our souls," which alone can nourish the spiritual life in us; it is "the light on our way" which alone can teach us and show us the way we should walk. Jesus tells us: "Now ye are clean through the word which I have spoken unto you.—If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:3, 7).

Actually, then, all this seemingly pious talk about Christian life as over against a merely intellectual or "dead" Christian knowledge stems from confused thinking and ignorance of the Bible. Christian knowledge and Christian life go together. There is no such thing as living a Christian life unless one first has learned what it means to be a Christian and what God expects of His children. Jesus says: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16-17). "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Human language could not make it plainer that Christian doctrine is the source of all true Christian life, the soil in which it grows, the "sine qua non," the necessary condition, without which no work of man can be called good in the sight of God.

Doctrine is a Divine Power

It is not strange that Christian doctrine should be described in this way when we remember that the Word of God is a power, a life-giving, miracle-working force. By his word, God created all things and supports them to this day. His Gospel is "the power of God unto salvation to

every one that believeth" (Rom. 1:16). "The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). Therefore it not only interests the mind but also stirs the heart and changes the will, so that it makes those who by nature are dead to every spiritual interest and impulse, and who are rebels against God, into Spirit-filled, reborn children of God, who serve him with willing hearts. Paul says: "The Holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:15-17). The Bible not only contains full directions as to how a Christian should be and act, so that "the wayfaring men, though fools, shall not err therein" (Is. 35:8), but it also gives the strength and ability to do that which it commands. For in and by His Word God gives His Holy Spirit to men. And "as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14), who "walk not after the flesh, but after the Spirit" (Rom. 8:5). The same Christ who "redeemed us from all iniquity" is also the one who "purifies unto himself a peculiar people, zealous of good works" (Tit. 2:14). And He tells us: "I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing" (John 15:5). The fact that the Bible contains so many admonitions to the Christians to bring forth fruits meet for repentance does not mean that God expects us to produce these fruits by our own efforts. But it is by means of those very admonitions that the Holy Spirit works in us the will to do what God commands. "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is "the God of peace" who is to "make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever" (Heb. 13:20-21). And God does His work in us by means of His Word and Sacraments, the Means of Grace. He has provided for everything that concerns our Christian life, so that Paul can even say: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

"Were They Saved by Their Works?"

There have been a multitude of stories coming out of this war like that of the four chaplains, told by Mr. Rockefeller. When I first came to China as a missionary, I discussed the question of "prayer-fellowship" with the then Mission Secretary of the Norwegian Synod, and he used an imaginary case like that of those chaplains to show that we can pray together with anyone who believes in God, and just naturally would do so under such circumstances. Those who refuse to think the matter through will accept such statements as correct, although cases have also

been reported in the Press of where those in danger prayed "each to his own God in his own way." The fact remains that the four chaplains were by no means "united in the service of their common Lord." The Jew did not confess Jesus Christ at all but would say that he "deserved to die because he made himself the Son of God" (John 19:7). The Catholic, no doubt, prayed to "the Blessed Mother Mary" and trusted in her merits and intercession rather than in Christ's alone. What the Protestant chaplains believed we do not know. Since the majority of Protestant ministers today are Modernists, at least one of the two was most likely a Modernist who denied every fundamental of the Apostles' Creed and would have subscribed wholeheartedly to Mr. Rockefeller's creed. If the other was a conservative Bible Christian, he alone could be said to be serving the one Lord of the true Christian Church. They might stand and hold hands as they went to meet their Judge, drawn together by their common danger. But there could be no true **spiritual** fellowship between them, either in their prayers or in their hearts even then. And the Lord has not left us without clear light as to how he would judge these men at the Last Day. Their noble deeds, their self-sacrificing spirit, praiseworthy though they may be in comparison with the selfishness of so many people, would not save them if they lacked that divine charity, or love, which is the fruit of a true faith in Jesus, and of which Paul says: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (I Cor. 13:3).

Let us, then, never forget these words of Christ: "This is **the work** of God, that ye **believe** on him whom he hath sent." It is after Paul has established this as the teaching of all the Scriptures that he says to his fellow-believers: "I beseech you, therefore, brethren, **by the mercies of God**, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:1-2). And it is by believing this that we can "walk in the Spirit," so that we will flee "the works of the flesh, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like"; and will bring forth "the fruit of the Spirit, which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." For "they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:19-24).

Geo. O. Lillegard.

PEACE—TEMPORAL, SPIRITUAL, ETERNAL

Peace! After years of bloodshed, family separations, maimed and crippled young men, fresh graves—all caused by war—is there a more welcome word than “Peace”? Sometimes before the war the world, in ridiculing a certain sect, would mockingly say: “Peace—it’s wonderful!” If one used the expression in a facetious manner, one could always produce a laugh. Now things have changed. From the heart all will now say: “Peace, it IS wonderful!” Yes, even earthly peace is wonderful. But how infinitely more wonderful is spiritual and eternal peace. We do well to see what Scripture, the inexhaustible well of knowledge, faith and hope has to say on **Peace**.

1. Temporal Peace.

God is the author of peace here on earth. We may think that He has nothing to do with peace, but He Himself tells us: “He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire” (Ps. 46:9). Human efforts are not equal to the task of averting war and making peace. Peace is not the normal state of mankind. Our nation, young as it is, has been engaged in quite a few bloody conflicts. It is said that by actual statistical count Europe has spent more years at war than at peace. Man’s efforts at peace-making have been quite fruitless. Peace treaties have been hailed as marvels of cooperation and as effective instruments for the outlawing of war, but even before the ink was dry on the signatures, plans for the next war were underway, with secret treaties, espionage, increase in military might and advantage. Not men, but God “maketh wars to cease unto the end of the earth.” God “maketh peace in thy borders, and fillest thee with the finest of wheat” (Ps. 147:14).

Earthly peace is a blessing that God bestows on those who love Him and keep His commandments. “If ye walk in my statutes, and keep my commandments, and do them . . . I will give peace in the land, and ye shall lie down, and none shall make you afraid” (Lev. 26:3, 6). “When a man’s ways please the Lord, he maketh even his enemies to be at peace with him” (Prov. 16:7). These words are a severe indictment, not only of the world in general, but also of our nation. When God in His infinite wisdom permits a calamity like World War II to engulf us, He is speaking to us in no uncertain terms to examine ourselves and search and try our ways. If the wanton destruction by Pilate of some Galileans who were offering sacrifices, and if one minor (measured in terms of our Twentieth Century mode of warfare) calamity of a tower toppling over and killing eighteen persons, should cause our Savior to say to His own disciples who were not involved in the tragedy: “Except ye repent, ye shall all likewise perish” (Luke 13:5), what is His message when a whole continent is reduced to rubble? If the sudden death of eighteen persons

should draw such a solemn warning from the Lord of Love, what does the death of 150,000 of our youth in the European area (not to mention the millions of others) preach to us? Surely, that there be genuine repentance with us, and that we pray from the heart: "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Ps. 130:3, 4). These words of the Lord by the mouth of the Prophet Ezekiel are also to the point: "The people of the land have used oppression and exercised robbery, and have vexed the poor and the needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none" (Ezek. 22:29, 30). There was not one of us who could stand in the gap and hold back the wrath of the Lord upon a disobedient people. Full well must we say with conscience-stricken David: "I have sinned against the Lord." But the Lord's prophet also says to us: "The Lord also hath put away thy sin; thou shalt not die" (2 Sam. 12:13). Surely as His words are true, He has accepted into His arms all who have come to Him trusting only in the merits of His blessed Son, Jesus Christ. For there is no condemnation to them that are in Christ Jesus" (Rom. 8:1). Even now He gives evidence of His love by bestowing peace on half the world.

But let us not make the fatal mistake of thinking that this peace is in any way achieved by our efforts. Not only have we then not learned our lesson, but we would bring down God's displeasure on us. In the Book of Acts we are told that when war between Herod and the rulers of Tyre and Sidon was averted, Herod sat upon his throne and made an oration. He thought that it had been achieved by his own efforts, and his oratory apparently convinced his people too, for they began to cry: "It is the voice of a god, and not of a man" (Acts 12:22). The description of Herod's untimely end may well serve to keep us humble: "And immediately the angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms, and gave up the ghost" (Acts 12:23). In this day of the restoration of temporal peace our watchword must be: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake" (Ps. 115:1).

Since "the Lord has enlarged our hearts, we shall gladly run the way of his commandments" (Ps. 119:32). Christ's redemptive love has shone into our hearts and changed them from cold and lifeless stones into living radiant instruments of God. As Christians we now fear, love, and trust in God and willingly do according to His commandments. Therefore we shall also work for earthly peace. We who for the sake of the merits of Jesus have access to the Father, shall pray for peace, in keeping with the injunction of the Apostle: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour" (1 Tim. 2:1-3). As Christian

citizens we shall live upright lives, not becoming partakers of the national sins, remembering that "righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). We shall work diligently in the spreading of the Gospel, and while it is true that its central blessing is the salvation of souls, it is not to be denied that as a by-product comes Christian love which influences men to live together in peace and harmony.

But lest we aid and abet the Jewish opinion of a millennial period here on earth when all warfare shall cease, we reaffirm the Scriptural truth that warfare shall never be banished from this sinful world. It is no one less than our Savior Himself Who has said in describing the last evil days: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet" (Matt. 24:4-6). Lest Christians should think that, being the children of God, they will escape the general tribulations that afflict mankind, the vision of the Four Horsemen was given to St. John. The second horseman is described in these words: "And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given him a great sword" (Rev. 6:4). On the earth here there will ride the red horseman of war, followed by the black horseman of famine and the pale horseman of pestilence. This is not said as though it were useless for us as citizens to try to arrive at an enduring peace, but that no one may be led to look for a time of universal peace, and not finding it, think that Christianity is a fraud. God has also revealed this, lest we spend all our efforts looking for this millennial reign of earthly peace and lose the eternal peace of the Gospel.

2. Spiritual Peace.

Used in a spiritual sense, the word "Peace" contains all the treasures Christ has bestowed upon us. It is the very essence of the Gospel. This peace which the world cannot give has been won by Jesus Christ, the Prince of Peace (Is. 9:6). "For it pleased the Father that in him should all fulness dwell. And having made peace through the blood of his cross, by him to reconcile all things unto himself" (Col. 1:19, 20). "But now in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:13, 14). Not because there was a truce or treaty on the part of man, but because "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19), was peace established between God and man. There had been the most deep-rooted enmity between them. Man had rebelled against his Creator and Ruler, and endeavored to be like Him. Thus war was begun by sinful man, war which would have led only to a destruction far worse and more complete than any this world has seen. But God in His infinite love and mercy sent His best and dearest, His only begotten Son, into the flesh who condemned sin in the flesh and offered Himself

for the sins of the world. "The chastisement of our peace was upon him" (Is. 53:5). He satisfied the justice of God and by His life and death atoned for the sins of the world. In Christ "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10).

This peace is offered in the Gospel, yes, the Gospel is the very proclamation of the peace which God has established through His Son. St. Paul tells us that Christ, having won this peace, "came and preached peace to you which were afar off, and to them that were nigh" (Eph. 2:17). The same Apostle exclaims: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. 10:15). And he urges all to have their "feet shod with the preparation of the Gospel of peace" (Eph. 6:15). The angels in heaven rejoicing over the glad tidings of a Savior born to the world, sang the heavenly Gloria for mortal ear: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). The Gospel is God's personal message of amnesty to every sinner: "Be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).

But God who has done so much **for us** must also do something **within us** if the peace of Christ is to fill our hearts. And so this peace is bestowed by the Holy Spirit **through the Gospel**. Creating faith in our hearts and enlightening our minds that we see Jesus as our Savior, the Holy Ghost gives this wonderful peace and enters into the heart of every believer. Hence St. Paul says: "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Through faith we experience that forgiveness and peace which God has pronounced on the world. Through faith it becomes our personal possession. This word of St. Paul was a great favorite of the writers of our Lutheran Confessions, and is used by them often, for it expresses the central truth of our faith. The Confessions strike a clear and comforting note when speaking on this glorious subject. "How, therefore, will conscience here have peace without faith, if it believe that, not for Christ's sake, but for the sake of one's work, it ought now to please God? What work will it find, upon what will it firmly rely as worthy of eternal life, if indeed, hope ought to originate from merits? Against these doubts Paul says, Rom. 5:1: 'Being justified by faith, we have peace with God'; we ought to be firmly convinced that for Christ's sake righteousness and eternal life are granted us" (Apology, Art. III, Trig, p. 209). "The terrors of sin and death must be overcome by faith when we comfort our hearts with the knowledge of Christ, and believe that for Christ's sake we are forgiven, and the merits and righteousness of Christ are granted us, Rom. 5:1: 'Being justified by faith, we have peace.' These things are so sure and so firm that they can stand against all the gates of hell" (Apology, Art. XXIV, Trig. P. 387).

This spiritual peace in Christ our beloved Savior is the greatest gift the Holy Christian Church has. In the Gospel for Pentecost Day we

heard the Savior personally bequeath it to His Disciples: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). No better commentary on these words can be found than those of Grundtvig in his well known hymn. There he says everything that can or need be said:

Peace to soothe our bitter woes
God in Christ on us bestows;
Jesus bought our peace with God
With His holy precious blood;
Peace in Him for sinners found
Is the Gospel's joyful sound.

Peace to us the Church doth tell,
'Tis her welcome and farewell:
Peace was our baptismal dower,
Peace shall bless our dying hour;
Peace be with you, full and free,
Now and through eternity.

It is further to be noted that this peace is not dependent on human or temporal conditions. "Not as the world giveth, give I unto you" (John 14:27), are the express words of Christ. It is not affected by the tides of war. Poverty, tribulation, hatred, good days or evil, cannot give it or take it away, for it is an inner peace of the spirit and heart. Men have often likened it to the depths of the ocean. Though the greatest waves and billows may cover the vast expanse of the sea, yet deep down in the ocean the waters lie quiet and tranquil, in the storm as well as in the calm. So it is with the peace of God. It is that inward tranquility which knows no disturbance, though the outward life is agitated by fierce storms. That heart to which the peace of Christ has come contentedly says: "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Ps. 4:8).

But this peace of God is so precious that the Christian will not sacrifice it for a false peace. He will not give up one iota of it to appease the devil, the world or his own flesh. In our day the "appeasers" and the "appeasement policy" have been stigmatized in international affairs. To be called by such a name is about as great an insult as can be heaped on one. They are "fighting words." Of course, in temporal affairs it is a matter of human judgment when one should stand firm or give in for the sake of peace. For temporal peace is not possible except by mutual forbearance. But in spiritual matters, God cannot warn too strongly against sacrificing this hard-won peace of Christ and looking for peace when He has called us to war. No less than three times the Lord's prophets warn against crying: "Peace, Peace, when there is no peace" (Jer. 6:14; 8:11; Ezek. 13-10). The Gospel of Peace has been entrusted to us by God to be preached in all its truth and purity, without any human conditions, additions or subtractions. It is not for us to do with it as we wish. And since this Gospel is so hated by Satan, it is small wonder that he has attacked it from all sides. So the Christian should

not be offended when he sees that where Christ's Word is preached in its truth and purity, there will be attacks upon it. It has always been that way. When Abel offered, he had his Cain; Isaac, his mocker Ishmael; Moses, his Korah; Christ, His Pharisees and Sadducees. But the Gospel of Peace would not be a real Gospel of Peace if it were not attacked by Satan, for it seals his doom. "A little word shall fell him." And it is just to warn us against being offended and against making a compromising peace that the Savior has said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). The Church on earth is a fighting Church, the Church Militant, and will be that until the Last Day. God forbid that we should lay down our arms in our sector until He has called us to the Church Triumphant!

3. Eternal Peace.

But at times the Christian becomes so weary. There seems to be no end to the desperate struggles that he must wage in this life. Then he needs well to remember that this gift of peace which the Savior has won for him is intended, not principally for this life, but for that glorious life to come. Inwardly the Christian here has peace with God through the blood of Christ, but outwardly labor and trouble. But the spiritual peace he now has is also an earnest, a down-payment, of the eternal peace to come. It gives assurance that he is on the right way and shall surely reach the journey's end, the salvation of his soul. He has the Lord's promise: "My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Is. 32:18).

Who can describe the glories of that peace and rest that await the child of God? Though eye hath not seen, nor ear heard it, yet God's Word tells many things about it. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works as God did from his" (Heb. 4:9, 10). It is God's rest in which man is to share. Even as God, at the end of creation, entered into His rest and is even now resting from all the works that He made, so those who in this life trust in Christ, their Sabbath-rest, will rest from their labors. Here they sowed in tears, there they shall reap in joy. There will be the rest of perfect happiness and contentment, of bliss unspeakable in the presence of God and of Jesus Christ. For a moment God lifts aside the curtain of heaven and eternity, and we hear: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13).

Some one has said that the Word of Divine Revelation itself must of necessity tell us much of what heaven is by telling us what it is not. So we learn that in heaven there will be no sin, no sorrow, no crying, no hunger, no thirst, nor any heat; there will be no night in heaven, no more death. Surely we may view our subject from a negative angle—no more war in heaven,—no earthly war with all its blood-shed, hatred, famine, pestilence, suffering. But what is more important, there will be no spiri-

tual warfare, no constant struggle with the devil, the world, and our own flesh. Here we have "fightings within," and we must sigh that "the good that we would, we do not, and the evil we would not, that we do." Here we also have "fightings without" and must stand in the defense of the Gospel against the world. It may even be necessary for the sake of the Gospel of Peace to withstand "to the face" (Gal. 2:11) blood relatives, former brethren and dear friends, and how hard that is! To those who by the grace of God have learned to know and appreciate the free gospel of grace in Christ Jesus, and whose consciences are tender over against hindering the free course of that pure Gospel, it is much more painful to see that Gospel disparaged, conditioned and neglected, than it is to suffer earthly privation. But in heaven all that will be done away. There will be no more spiritual warfare. Perfect peace will be attained. No longer will we have to fight; no longer will we have to lament over our own weakness and sin; no longer will we be torn between love of the truth and temptation to error. All that will be past!

All trials are then like a dream that is past!
Forgotten all trouble and sorrow;
All questions and doubts have been answered at last;
Then dawneth eternity's morrow.
Have mercy upon us, O Jesus!

Brethren, "Let us labor therefore to enter into that rest." May our entire life be an expression of the prayer:

Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father
And Spirit, ever blest.

B. W. Teigen.

Reports and Recommendations

REPORT OF THE HOME MISSION BOARD

During the year past, the Home Mission Board has held ten meetings, all of which have been well attended by its members. Three joint meetings were held, one with the Church Extension Board, one with the Finance Committee, and one with the Home Mission Board of the Minnesota District of the Missouri Synod.

One reason for true joy and thanksgiving is the fact that no less than three of our congregations have become wholly self-supporting during the past year. They are: Concordia Congregation, Eau Claire, Wis., Rev. L. S. Guttebo, pastor; The Suttons Bay-Holton Parish in Michigan, Rev. E. G. Unseth, pastor; the St. Luke's Congregation, Chicago, Rev. Ahlert Strand, pastor.

Pinehurst Congregation, Eau Claire, Wis. has become an independent Congregation with its own pastor. Calmar has reorganized and formed Trinity Congregation which likewise has called its own pastor. Both of these ventures have needed and have been granted financial assistance.

One new mission venture was begun in Minneapolis in the Sumner Field Housing Project. A flourishing Sunday School of 50 children is at present being conducted in this field.

Financial assistance to the extent of \$700.00 was granted Bethel Congregation, Sioux Falls, S. D., to help them obtain a parsonage.

The Board duly elected one of its members, the Rev. H. A. Theiste, as Field Secretary in accordance with the resolution of the Synod at the 1944 Convention. He visited the fields which have been in need of such visits and has thus brought our mission stations in closer touch with the Board.

It was reported at our last meeting by the Treasurer of the Synod, that all current obligations of the year have been met, and that a surplus was on hand to begin the work of the new fiscal year. This indicates that our people have remembered their obligations to the cause of Home Missions and have shared their prosperity with the Lord of the Church.

For an account of the various subsidies paid out, we refer you to the Treasurer's Report.

Candidate Gottfred Guldberg, Students Alfred Merseth and Arvid Gullerud were employed in the Minneapolis, Fosston and Pinehurst mission fields respectively.

Student Arvid Gullerud, with the consent of Our Savior's Congregation, Albert Lea, Minn., was sent to Albert Lea with a view to expanding the work in this community.

In view of the rising cost of living, the Board in the course of the year has conducted a survey of the income received by our missionaries. As

a result of this survey, the Board adopted the following resolution in regard to the salaries of our missionaries:

"The Home Mission Board is of the opinion that a fair salary scale for our missionaries is as follows:

\$1,200.00 per annum and room for single pastors.

\$1,500.00 per annum and residence for married pastors.

\$100.00 per annum additional for each child up to and including the first three, and

\$50.00 per annum additional for each child thereafter until each child has reached its 16th birthday."

It has been the aim of the Board not to make this an arbitrary scale, but to use it as a means of assisting and encouraging subsidized Congregations to arrive at a more adequate salary for their pastors.

The Home Mission Board recommends that the Synod adopt the following resolution:

That congregations subsidized by the Synod invite the Home Mission Board to send a representative to any meeting of said congregation that contemplates the calling of a pastor.

The Board also recommends to the Synod that the number of members of the Board be increased to seven instead of six, and that the added member be a layman.

The Board of Home Missions found it necessary to grant an additional \$200.00 subsidy to the Fosston Parish without the approval of the Finance Committee, in view of the fact that the Home Mission Board had already committed itself to this obligation.

The attention of the Synod is called to the fact that the Home Mission Board has had in view the opening of new missions in the Parkland, Washington, area and in our Michigan territory.

The Board recommends that the Synod adopt the following:

Resolved to request that all calls to students and Candidates of Theology be given through the Home Mission Board. (The Synod has already made this request regarding vicars.)

Our Synod stands at the opening of a new era in its history. The cradle days have been passed; the years of adjustment and preparation are now calling upon us to step forth with confidence into the work Christ, our Savior, has set before us. He has granted to our church a willing people and the means to carry on the work. Let us now with confidence in the promises of the Lord put forth our strength in increasing measure to meet the needs of this work.

G. A. R. Gullixson, Sec'y.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod expresses gratitude to Almighty God for graciously granting the means necessary to carry on the important work of Home Missions.

2. The Synod prays that the Lord of the Harvest will give its members ever-growing zeal for the preaching of the pure Gospel, so that the work of our synod may be expanded and our love for the Gospel become more evident.

3. The Synod urges the Mission Board to continue the policy of establishing new fields as quickly as men and funds become available. (See p. 37, par. 6, 1944 Report.)

4. The Synod joyfully acknowledges the fact that three mission congregations—Concordia of Eau Claire; Holton-Suttons Bay Parish, Michigan; St. Luke's, Chicago—have become self-supporting and commends those congregations that have reduced their subsidies.

5. The Synod recommends that when any congregation receiving subsidy from the Synod contemplates calling a pastor, it invite a representative of the Mission Board to its meeting.

6. Resolved that the membership of the Home Mission Board be increased to seven, with three members being laymen.

7. The Synod requests that congregations extending calls to students and candidates of theology inform the Home Mission Board of their action prior to sending the call.

8. Resolved that the establishment of a policy with regard to the support of such congregations as have shown little prospect of missionary growth be referred to the Home Mission Board and it be asked to report to the next convention. (See Finance Committee's report, par. 3.)

REPORT OF THE BOARD OF NEGRO AND FOREIGN MISSIONS

1. We humbly thank our Heavenly Father for His blessing upon our feeble missionary endeavors at home and abroad, and rejoice in the fruits which eternity will reveal. Isaiah 55:11.

2. In His infinite wisdom and mercy it pleased the Lord to call home to the rest which remaineth for the people of God Executive Secretary Louis H. Wisler of the Missionary Board. To the Mission and his family his home-going was a great blow. The work of the office has been carried on by Rev. E. L. Wilson, for many years the Board's recording secretary.

3. The interest in foreign and Negro missions among us is growing, and our congregations are contributing more liberally toward this cause. Let us continue to pray and give and work for these missions as faithful stewards of God's entrusted funds.

4. The mission among Negroes in the United States has gone steadily forward, though hampered in many ways by the war. Migration northward continues and new mission stations have been and will be opened especially in the larger cities.

5. Missionaries Schweppe and Rusch and Mrs. Rusch finally reached Nigeria a year ago after many delays and have been exceedingly busy. Mrs. Rusch (Emma Anderson from our Synod) has been in charge of the girls' school besides doing much other work. It has been a great task, but the Lord has been ever present with His help and blessing.

6. Several candidates have been called into the service of the Mission and are waiting for passage. One missionary and his wife may have reached Nigeria by this time.

7. Natives and "head men" from far-away tribes continually come to

our missionaries asking for instruction in God's Word. In spite of much competition, the field is unlimited.

8. It would be a blessing for our Norwegian Synod, as well as for the Mission, if one or more of our ministers could be spared for work in Nigeria. Pray the Lord to make it possible.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON NEGRO AND FOREIGN MISSIONS, AS ADOPTED

1. The Synod gives thanks and praise to our Heavenly Father for His continued blessing upon our missionary efforts among the Negroes of America, as well as those of Nigeria.

2. May we prove our love to God and His church by our prayers for the mission cause and by our ever increasing contributions as faithful and grateful stewards of the Lord's gifts.

3. We express our sympathy with the family of the sainted Rev. L. A. Wisler and pray that the Lord will strengthen and bless them.

4. The Synod desires to place in nomination for the position as Executive Secretary of the Missionary Board the Rev. Edwin L. Wilson, of St. Louis, Missouri.

5. The Synod is grateful for the great missionary opportunities among the Negroes of the northern cities and of those on the Pacific coast and prays that men and means may be found for the harvest.

6. May the Lord provide the answer to the Macedonian call from Nigeria that a staunch, able minister may be found, in the Norwegian Synod, who will dedicate his life to missionary work in Nigeria.

REPORT OF THE ARMY AND NAVY COMMISSION

Four meetings of the Army and Navy Commission have been held during the past year in carrying out the work entrusted to it by the Synod. Your Commission has sought diligently during the year to provide for the spiritual welfare of each member of our Synod still engaged in the armed services of our country.

Your Commission is happy to report that the great majority of our pastors have continued to be faithful in providing the Commission with the names and corrected addresses of their members, thus assisting the Commission in carrying out their work.

Over 1,000 names have been entered on our lists, of whom approximately 800 are still receiving the services rendered.

A new addressing machine was purchased during the year in order to facilitate the handling of the work. This was purchased together with the Board of Publications, since no small amount of work was done for them by the Commission.

Devotional Booklets and the Sentinel have been mailed regularly during the year past. We have also provided Rev. E. Ylvisaker who serves the Veterans Hospital at Madison with a supply of the Devotional Booklets, and would like it to be known that any of our pastors serving similar institutions will be gladly furnished with whatever material they may need.

As a token of our appreciation for the care and assistance rendered our men by the Army & Navy Commission of the Missouri Synod, your Commission resolved to grant them \$1,000.00, as in the previous year.

The Commission resolved to request of the Publication Board the use of the June 27th Issue of Sentinel as an Army and Navy Issue, and again requested Rev. E. Ylvisaker to edit the same.

With victory in Europe now an accomplished fact, it is indeed a reasonable hope that the day of peace among all the nations of the world may soon dawn. May our heavenly Father grant it soon! However, until that day our task is not completed, nor can we permit our efforts to relax. Many no doubt will be returning to their homes. How grateful we shall be to receive each one of them! How grateful those ought to be who shall be privileged to do so! Is it wrong to expect of them a joyous and fervent interest in the affairs of His Church who has so marvelously kept and preserved them? Many volumes have been written on this subject of the returning service men and women. But these words and thoughts should suffice. In order, however, that our work may continue, it will be necessary to request again the support of the Synod. To this end the Commission requests that the Synod set aside the first Sunday in July for a Synod-wide offering to the Army and Navy Fund.

The following **Roll of Honor** is presented by the Commission in memory of those of our Synod who have laid down their lives for their country to the present time:

Pastor	Congregation	Name	Date of Death	Battle Area
Chr. Anderson	Belview	Pvt. V. A. Albu	6-7-43	No. Africa
		Pfc. I. A. Albu	11-3-44	Europe
Ray. Branstad	Duluth	Emil Ziegler	42	
M. O. Dale	Amherst Jct.	Ezra P. Roe	7-14-44	Europe
Martin Galstad	Northwood	Kermit Nesset	11-20-44	SW Pacific
G. A. R. Gullixson	Cottage Grove	Edw. T. Nordlie	8-7-44	Europe
		Ira L. Cornell	8-21-44	Europe
L. S. Guttebo	Eau Claire	Leonard Smuhl	12-13-44	SW Pacific
L. S. Guttebo	Eau Claire	Mancel R. Bergum	3-23-45	Europe
L. S. Guttebo	Eau Claire	Ralph C. Hanson	4-9-45	Europe
Cl. Hansen	1st Ev., Fertile	Edmund Bolstad	10-8-43	Europe
E. Hansen	O. S., Albert Lea	Joseph E. Bergeson	44	Europe
E. Hansen	Albert Lea	Thelmer Olson	3-27-43	No. Africa
A. Harstad	Madison	Charles L. Berg	12-28-43	Europe
H. Ingebritson	Thompson, Ia.	John Chester Myre	7-2-44	Europe
N. A. Madson	Princeton	Carl D. Erickson	4-7-45	Europe
M. H. Otto	Cottonwood	Raymond A. Lohmann	8-7-44	Europe
Joseph Peterson	Pine, Eau Claire	Raymond A. Peterson	7-19-44	SWP
A. Ranzau	Rich., Thornton	Kenneth Ingebritson	2-10-45	SWP
B. W. Teigen	St. Paul's	Ernest Krueger	12-12-44	Europe
	Chicago	Earl Christensen	3-16-45	Europe
T. N. Teigen	Mayville	Vernal M. Skarison	10-28-42	USA
H. A. Theiste	Minneapolis	Gordon G. Anderson	'43	USA
		Vernon C. Fermstad	'43	SWP
		Edw. G. Krause	'43	SWP
		John R. Bredesen	'43	Europe
		Howard F. Holmer	'44	Europe

N. S. Tjernagel	Saude, Lawler	Gerald C. Natvig	3-4-44	SWP
M. E. Tweit	Nicol, St. Peter	Carlyle E. Olson	45	Europe
E. G. Unseth	Holton	Robert M. Trygstad	3-8-45	SWP
E. Ylvisaker	H. C., Madison	Basil Peterson	1-12-44	USA
E. Ylvisaker	H. C., Madison	Richard H. Pease	4-13-43	USA
E. Ylvisaker	H. C., Madison	Vernon Monson	1-16-45	Europe

The Commission respectfully requests that this list be published in our Synodical Report.

G. A. R. Gullixson, Sec'y.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON THE ARMY AND NAVY COMMISSION, AS ADOPTED

1. The Synod approves the work done by the Army and Navy Commission and asks the Commission to continue working along the same lines, especially now during the sober period of redeployment of many troops from Europe to the Pacific area.
2. The Synod recommends also this year that a generous collection be taken for the Army and Navy Fund on the first Sunday of July.
3. Resolved that a Roll of Honor of those of our Synod who have laid down their lives for their country be published in the special Army and Navy issue of the Lutheran Sentinel to appear June 27th.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

The Board of Charities and Support makes the following recommendations:

1. That minimum contributions of one dollar per month from each congregation be continued as a policy and practice.
2. That a special Board be continued to handle matters pertaining to the Old People's Home.
3. That publicity for charitable endeavors continue to appear in our publications.

REPORT OF THE COMMITTEE ON OLD PEOPLE'S HOME

The Special Committee on Old People's Home, in conjunction with the Synod's Board of Trustees and Finance Committee, purchased for the Synod a certain dwelling in Northwood, Iowa. This dwelling, bought for \$2,500.00, is proposed as the first step in establishing a home by our Synod for the aged who might wish for such accommodations. A total of \$558.38 has been spent to date for insurance, furniture, repairs, painting, papering, gas connections, etc.

Thus far the Board has been unsuccessful in procuring a manager and caretaker.

During the year, contributions amounting to \$3,148.47 have been received for the Old People's Home fund. Of this amount we take special note of two larger gifts, \$1,000.00 from Mr. Andrew A. Fadness, Velva,

N. Dak., and \$1,510.00 from Mr. and Mrs. Carl B. Krogstad, Washougal, Wn. Several ladies' societies in the Synod have undertaken to provide various articles for furnishing the home.

Thirteen applicants for residence have approached the Board in writing, two verbally, and also several from the vicinity of Northwood who are not members of our Synod. Since only five to seven or eight could possibly be cared for in the present home, it is evident that a much larger project than the one now under way is needed. As we study and make plans, we find many problems which appear such as to make it very difficult for a church of our size to operate an old people's home along conventional lines. To approximate the desired degree of economy we feel that such a home should accommodate fifteen to twenty residents. Therefore we ask the Synod to give considerable time for a discussion of what should be the eventual solution of this problem.

Martin Galstad, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITIES, AS ADOPTED

1. The Synod is thankful to God for the increased interest shown by our people for the work of charities.
2. The Synod adopts paragraph one in the synod committee's report.
3. In view of the many problems connected with the operation and management of an Old People's Home, be it resolved: That the Synod continue the special board elected in 1944, and that it carry out the resolution adopted at the synod convention in 1944 (see report, page 42, paragraph 2).
4. The Synod adopts paragraph 3 in the synod committee's report.

PUBLICATION COMMITTEE REPORT, 1945

Since our last Synod meeting our Publication Committee has held three meetings. With gratitude to God we note continued progress in this field of our activities.

Our Lutheran Synod Book Co. at Bethany College is functioning effectively in supplying us with Christian literature. We solicit your business in buying books and supplies for your congregations from our Book Co.

A publication of our own, "Christian Burial" by J. A. Petersen, has just been issued in a new edition and sells at our Book Co. for 15c a copy; \$1.50 a dozen and \$10.00 a hundred.

The Jubilee book, "Grace for Grace," is available and is recommended for gifts to confirmation classes to be used by them and our young people in general, also our students at Bethany College, so as to acquaint them with the history of our Synod.

The following is a report on Tidende and Sentinel by B. W. Teigen, Business Manager:

Sentinel and Tidende:

We are now printing 2,700 copies of the Lutheran Sentinel, which is an increase of 100 over last year. With the return of many service men to their homes, we may expect a decrease in our subscription list. We hope that this will be offset to a certain extent by an increase in those congregations which do not have 100% coverage. 23 congregations now employ the blanket subscription plan, one of these, Northwood, beginning the past year. The Tidende has continued to hold its own.

The total receipts for the year were \$2,479.96. We operated with a deficit of \$4.63.

During the past few years there have been slight increases in the cost of paper and the printing of the mailing galleys, but with a larger subscription list we were able to absorb these increases without raising the subscription price. But in March of this year the printers informed us that due to a retroactive wage increase, higher costs in ink, paper, and other incidentals, they would be obliged to increase the cost of printing the Sentinel by \$15.00 per issue and the Tidende by \$10.00 per issue. To meet this price increase, the Publication Board resolved to raise the subscription price of our papers as follows:

Lutheran Sentinel	\$1.50 per year
Luthersk Tidende	\$1.00 per year
Both publications together	\$2.00 per year

Special rate to congregations having blanket subscription plan:

Lutheran Sentinel	\$1.00 per year
Luthersk Tidende	\$1.00 per year
Both publications together	\$2.00 per year

In announcing this price increase, we would like to call attention to the fact that within the last two or three years all newspapers and secular magazines, and most religious periodicals have increased their subscription rates substantially, some even doubling them.

B. W. Teigen.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Synod is grateful to the Lord for the privilege of serving the Church by disseminating Christian literature.
2. The Synod encourages its members and congregations to patronize our Lutheran Synod Book Co. for religious books and supplies.
3. The congregations are encouraged to establish lending libraries for the benefit of their members.
4. The congregations are urged to sell and distribute our booklet on Christian Burial.
5. The congregations are encouraged to have publicity committees or directors to disseminate church news to the secular press and our church publications.
6. To increase the circulation of "Tidende" and "Sentinel," the Synod again urges all congregations to adopt the blanket subscription plan.
7. The Synod instructs its Publications Committee to publish an English Annual for 1946, if at all possible.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

Your Board of Christian Elementary Education has found it necessary to hold but one meeting since the 1944 convention.

Christian Day Schools were in operation during the past year at the following places: Lime Creek, Iowa; Parkland, Wash. (taking part in the consolidated school of the congregations of the Synodical Conference in and about Tacoma, Wash.); Western Koshkonong, Wis.; Princeton, Minn.; St. Peter, Minn.; Albert Lea, Minn.; Lawler, Iowa; and Madison, Wis. (Holy Cross and Our Savior's Congregations, taking part in the consolidated school of the Synodical Conference Congregations in that city). In addition Bethany Congregation of Mankato, Minn., has been making use of the Immanuel Lutheran School (Wis. Synod) of that city, and Fairview and Emmaus Congregations of Minneapolis, Minn., likewise have been making use of the Immanuel Lutheran School (Missouri Synod) of that city. Statistics for these schools will be found in the parochial report of the Secretary of the Synod.

Bethany Congregation, Mankato, Minn., plans to open its own Christian Day School in September of this year.

The annual Christmas Tree Offering for the Christian Day School Fund amounted to \$688.65 the past year. The amount now on hand in the Fund is \$2,030.97. Subsidies allowed during the past year amounted to \$675.00.

Your Board has no recommendations to make other than these: That every congregation seriously study now methods by which its children may receive the training of a Christian Day School, and that all congregations be urged to remember the Christian Day School Fund with increased earnestness.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON ELEMENTARY CHRISTIAN EDUCATION, AS ADOPTED

1. We are grateful to the Good Shepherd of our lambs for the blessed work which is being accomplished in our Christian Day Schools.
2. The Synod asks the Synod Committee on Elementary Christian Education to study methods which will enable our congregations to send more of our children to our Christian schools and report the result of their study to the next convention.
3. The Synod encourages our people to remember our Christian Day Schools in their prayers and with their gifts.

REPORT OF COMMITTEE ON CATECHISM AND EXPLANATION

Upon suggestion of a Conference that the Synod appoint a committee "to examine our Explanation in order to determine whether or not it might be improved upon," the Synod resolved that its President appoint a committee "to study the matter of the Catechism and Explanation, consult with the Pastoral Conference, and report to the next General Convention of the Synod."

This Committee now reports its suggestions, although there has been no opportunity to consult with the Pastoral Conference. The Committee asks the Synod to choose one of these various suggestions and to take the necessary steps accordingly.

1. The Synod shall adopt the "Luther's Small Catechism" published by the Missouri Synod in 1943 as its official textbook for the instruction of children and adults.

2. The Synod shall elect a committee to make minor revisions of the "Explanation."

3. The Synod shall elect a committee to make minor revisions of the "Explanation" and to prepare a handbook for instructors.

By minor revisions are meant changes in the wording of certain questions and of certain answers, correction of quotations of certain Bible passages, and a new choice of passages in a few instances.

4. The Synod shall elect a committee to make major revisions of the "Explanation."

In addition to the minor revisions suggested above, the following, and other similar, changes and improvements shall be made: abbreviation (Lord's Prayer), and elaboration. (Office of the Keys and Church Discipline); more instruction on the difference between Law and Gospel; inclusion of instruction on divorce and the sex problem under the Sixth Commandment; instruction on Stewardship (personal participation in extending the Kingdom of God), Secret Societies, Christian Day School, and Unionism; inclusion of Scripture and Hymn selections to be memorized; change of format to include block system of presenting the text of the Chief Parts.

5. The Synod shall elect a committee to prepare a handbook for instructors.

Justin Petersen, Martin Galstad.

REPORT OF SECRETARY OF GENERAL PASTORAL CONFERENCE

From the minutes of the Conference of Friday, August 11, 1944:

"The matter of rules and regulations for the Board of Regents concerning the calling and appointing of teachers at Bethany Lutheran College was taken up, the matter having been referred to the Conference by the 1944 convention of the Synod. After much discussion . . . the following resolution was adopted: That we recommend to the Synod that it adopt the paragraph submitted to the 1944 Convention as found on page 50 of the 1944 'Report,' under Chapter I, Paragraph 5, d, as follows: 'To appoint teachers; to call professors; to hire the necessary help and to determine the salaries.'"

From the minutes of the same session:

"Resolved: That the Conference bring the whole matter of liturgy to the attention of the next convention of the Synod."

S. Dorr.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

1. The official committee appointed to "examine our explanation in order to determine whether or not it might be improved upon" shall be continued with more members added to its roster.

2. That all pastors of the Synod make a study of the new Catechism comparing it with the Explanation.

3. That the Pastoral Conference be asked to make a continued study of the new Catechism.

4. That the official committee bring a more definite answer to the general convention next year.

(The President was instructed to appoint the committee members referred to in paragraph 1.)

5. Referring to the resolution of the Pastoral Conference: "That the Conference bring the whole matter of liturgy to the attention of the next convention of the Synod," the Convention Committee on Miscellaneous Matters recommends the election of a committee of two to continue this study and bring specific suggestions to the 1946 convention of the Synod.

(The President was instructed to appoint this committee.)

6. The Synod urges its congregations to continue using our Norwegian Synod Catechism for the time being.

REPORT OF THE CONVENTION COMMITTEE ON PASTORAL CONFERENCE RECORDS, AS ADOPTED

The following Pastoral Conference records were delivered to the Convention Committee and reviewed: the records of the General Pastoral Conference, the Northwest Conference, and the Madison-Chicago Conference. These records show that designated portions of Scripture were studied, the work of preaching was given attention, and questions of practise were discussed. The union movement was a topic of discussion at all conferences and the Doctrinal Affirmation of the Missouri Synod and the A. L. C. union committee was given a place on the docket of two of the conferences.

The records at hand show an earnest concern on the part of the pastors in all matters of doctrine and practice.

REPORT OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE

Since the 1944 convention of the Synod the Board of Regents has held six regular meetings; it has also held two special meetings attended by a number of the Board. The past year has given the Board many difficult problems to solve. Until last year we had been engaging most of the teachers from year to year; by the time they had gained some experience, they would usually leave Bethany, and we had to find others with little or no experience to take their place. In this way we were able to save some expense, but the best interests of the school could not be served.

The conditions brought on by the war have made it next to impossible to obtain teachers in this way, even if we wished to continue this ques-

tionable policy. We have, therefore, extended permanent calls to a number of men during the past two years; since the Synod's convention of 1944 Dr. Robt. Hoerber has been called as professor of Latin and Greek, and Mr. Alfred Fremder has been called as head of the Music Dept. We believe that we have succeeded in securing an efficient faculty. But since those called permanently are men with families, it has meant a considerable increase in our budget, as well as making the problem of housing more difficult. The men called have been theological candidates, and we have found it necessary to commission or ordain them as regular workers in the Church in order to give them the standing required by the government for such workers.

This last year the number of students in attendance at Bethany has increased to one hundred fifty-six. This has taxed our housing facilities to the limit. Considerable furniture has, therefore, been purchased for the dormitories, and two classrooms have been refurnished, as was authorized by the 1944 convention of the Synod. The Board has tried to keep in touch with the work done at the college through a visiting committee, which has given its report to the plenary board, and by meetings with the faculty. The Four-Year Junior College Plan has been tried out this year, and the faculty seems to be satisfied with the results of the experiment.

For many years we have discussed the advisability of adding courses in Domestic Science to our curriculum. At its most recent meeting, the Board resolved to establish a Department of Domestic Science, and a teacher to head this department has been engaged. It is planned to begin in a modest way, gradually acquiring the necessary equipment. This move means some increase in our budget; but we believe that the extra expense is justified by the added service our school can thus give to the ever-growing number of girls at the school.

It was also decided to engage a full-time business manager at the college. We believe that if the right man can be found to take full charge of all the purchases and other business transactions, the increase in the budget necessitated by employing him will to a great extent, at least, be offset by a more efficient management. A full-time secretary for the school is also greatly needed, but the Board did not dare to take on this additional expense at this time.

In order to find housing for all the teachers it was found necessary to purchase a duplex on North Fourth St., Mankato, since no suitable quarters for renting were available at that time. The loans secured for this purpose are at present being taken care of by the money paid by the college for rent. Another residence closer to the campus has been purchased by the Synod's Board of Trustees. We request that the Synod at this convention discuss and make definite plans for a teacher-housing program.

As authorized by the 1944 Convention some improvements have been made in the buildings. The ceiling of the classroom building has been insulated, and some additional storm windows have been purchased for the

same building. A tile floor has been laid in the hallway leading to the chapel, and the dining room and one classroom have been redecorated. The recreation room has been finished. A tile floor will be laid in the dining room; this was made possible by a special private donation. A piano was purchased for the school.

The time has come when the present buildings are in need of certain extensive repairs. A sub-committee of the Board has made a careful inspection of the buildings; moreover, the Board has consulted expert building contractors. All the gutters on all the roofs should be replaced at once; the face brick should be pointed at once in all places where the mortar is seriously deteriorated, and a beginning should be made of pointing all the face brick; the roof of the girls' dormitory needs extensive repair. These items will mean an expense of close to \$5,000. Tile floors ought also to be laid in the hallways in the boys' dormitory. Much of the plumbing will have to be replaced before long. The Board recommends that these necessary repairs be considered at this convention.

The matter of acquiring more room for the future has been discussed at almost all our meetings. A committee was appointed to study the feasibility of finishing the attic over the dormitories for that purpose; but this plan has been discouraged by architects, and when the State Fire Marshall informed us that we would not be allowed to use the attic for dormitory rooms, this plan had to be dropped. The Synod should begin to consider seriously the need of providing more room for the school.

The establishing of our own theological seminary has occupied the attention of the Board at almost every meeting during the past year. To date, however, we have found no way of opening our own seminary now on account of existing Selective Service rulings. The Board has, however, asked a committee to confer with the officials of a sister-synod as to the possibility of placing a theological professor of our own at its seminary; likely a report from that committee will be at hand during this convention. The Board is making this effort because it believes that such an arrangement would be the best possible one under the existing circumstances.

BETHANY COLLEGE—PRESIDENT'S REPORT

We record the statistics for the past year as follows: total enrollment, 156. Boys in the four-year junior college division, 21; in the freshman and sophomore classes of the high school division, 22. Girls in the four-year junior college division, 72; in the freshman and sophomore classes of the high school division, 41. Total: boys, 43; girls, 113. Total number of students from our Norwegian Synod, 56; from the Missouri Synod, 74; from the Wisconsin Synod, 16; from outside the Synodical Conference, 10.

The following have served as teachers: Rev. S. C. Ylvisaker, Ph.D., Rev. C. A. Moldstad, Rev. J. Klotz, A.M., Rev. P. Zimmermann, Rev.

R. Hoerber, Ph.D., Rev. A. Fremder, Mr. E. Koenker, Miss S. T. Anderson, Miss P. Spitz, Miss Ada Stokes, Miss V. Overn, Miss M. Andresen, and as assistants in music, Miss M. Tjernagel and Mrs. Anna John Silber. Rev. Fremder entered upon his work as head of the department of music in January. Though housing conditions have been crowded, the general health and other conditions have been quite satisfactory. The increased number of students has undoubtedly brought more work and new problems both in the matter of equipment and spiritual care; however, the teachers and the Board have cooperated nicely through all of this. The Board has made provisions for more teaching help for the coming year. It has also arranged to introduce a course in Home Economics to supply a long-felt want among the girls.

The question of the housing of teachers and students is rapidly becoming acute, and this convention should consider this matter seriously. We do not think that the increased enrollment of this past year is mere chance, for the indications seem to show that we may expect the enrollment to go even beyond this figure. Our synod must then face this fact that the dormitories can not provide room for more than approximately one hundred girls and fifty boys, and should ask itself whether the time has not come to make plans for the building of a new boys' dormitory and a gymnasium. Let us in faith follow where God points.

In the discussion of the housing problem we must not forget the others: the gradual deterioration of the furniture and of the plumbing fixtures, the need of practice rooms for the music department, of a walk-in refrigerator, of new floors in some of the hall-ways, of new blackboards, and the like. Our appeal in the Sentinel brought a quick response from some individuals and groups, and so much of this expense could very likely be managed without increasing the budget if more would take hold. In fact, it is surprising how much can be accomplished through special gifts, as the recent listing of such gifts in the Bethany Bulletin clearly shows.

It is fitting that due recognition be given our alumni and the alumni association. During the war former graduates and students have been very active in keeping in touch with Bethany and with each other. They seem to become only more and more conscious of the heritage they have received through their attendance at Bethany, and there is much satisfaction in the thought of their service here and there in the church and otherwise. Let us as a synod not forget what these former students represent in genuine interest and goodwill.

As for future educational plans it is well that we all study developments as they come. We are not in doubt about the value of the educational ideals and principles which our school represents, but we wonder how many of our people realize how difficult it may become to maintain them. There are momentous developments and re-arrangements a-brewing in connection with the return of veterans to schools; the Federal Government is entering the field of education more and more, and demands may be made eventually which could affect us deeply. Let us in time

study all of this. Let us in time learn to realize better what advantages we enjoy now and learn to discuss the future the more sympathetically as those who stand together about a sacred cause. Petty discussions and disagreements may do much to keep us humble, but they often serve to discourage needlessly and to hinder what God would bless. Let us cherish and support what God has given while it is there.

S. C. Ylvisaker.

RECOMMENDATIONS OF THE COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. The Synod recognizes and gives thanks to God for His continued blessings on Bethany Lutheran College.

2. The Synod recognizes and gives thanks to Almighty God for the consecrated alumni who have become through the passing years conscious of the great heritage received while at Bethany and have been unselfish in their efforts in furthering the cause of God's Kingdom.

3. The Synod notes with concern the tendency of the Federal Government to enter the field of education, and warns its people to be ever on the alert.

4. The Synod urges its members to realize the educational advantages they now enjoy; to stand together about this sacred privilege; to face the future with courage and an unfaltering trust and faith in God.

5. In regard to the Theological Seminary matter, the Synod adopts the following:

a) That the Synod declare that its theological students shall attend the theological seminary of the Wisconsin Synod at Thiensville.

b) That the Synod proceed with the necessary arrangements for placing its own theological professor at Thiensville Theological Seminary [(a) and (b) were referred to the Pastoral Conference for discussion.]

c) That the Synod expresses its desire that its theological students shall after completing their first two years of college at Bethany, take the last two years at the Northwestern Lutheran College at Watertown, Wis.

6. The increase of enrollment at Bethany and the prospects of a continued increase in the student body has caused a serious dormitory problem.

The Synod recommends, therefore, that the Board of Regents make a further study of the possible use of the fourth floor above the girls' and boys' dormitory for sleeping quarters.

7. Whereas: The present buildings of Bethany College are in need of extensive repairs, and economical practice requires constant upkeep, and

Whereas: the purchase of residences near the present college property for the permanently called professors is desirable and should be made an established policy, be it therefore

a) Resolved: That the Board of Regents be directed to proceed with the most needed repairs at once, and

b) with the housing program as soon as the money is at hand.

8. Resolved: That the present Student Aid Fund benefits be extended to students of our Synod on the college level who have signified their intention of becoming pastors or Christian Day School teachers.

9. The Synod resolves that an associate member be added to the Board of Regents.

10. The Synod resolves that for the time being, planning for the future seminary be left in the hands of the Board of Regents.

REPORT OF THE CHURCH EXTENSION BOARD

The following is a report of the outstanding loans from the Church Extension Treasury:

Congregation	Original Loan	Amount Unpaid	Date Due
Cross Lake Congregation	\$1,200.00	\$ 600.00	12-1-46
Bethel Church, Sioux Falls.....	2,200.00	2,136.00	4-11-49
First So. Wild Rice, Ulen.....	500.00	500.00	On demand
First So. Wild Rice, Ulen.....	240.00	140.00	11-1-39
Scarville Congregation	599.80	35.95	3-16-43
Holy Cross Congregation	5,800.00	5,000.00	4-6-43
Concordia Congregation, Eau Claire.....	2,400.00	2,125.00	7-15-46
Emmaus Congregation	5,000.00	5,000.00	1-12-39
Emmaus Congregation	1,900.00	1,900.00	6-28-43
Central Lutheran, Duluth	950.00	600.00	11-1-42
Norseland Christian Day School.....	150.00	100.00	7-6-44
Our Saviour's, Amherst Jct.	500.00	250.00	11-15-50
New Hampton Congregation	400.00	150.00	48
Bethel Church, Sioux Falls.....	1,000.00	1,000.00	4-15-49
Bethel Church, Sioux Falls	500.00	500.00	49
Currie, Minn.	1,600.00	1,400.00	49
Eagle Lake, Minn.	1,500	1,460.00	49
Lengby, Minn.	150.00	150.00	49

In order to avoid the handling of Church Extension Funds by two different Boards, the Church Extension Board recommends the dissolution of the Wisconsin Corporation of the Synod and the turning over of the Funds of said Corporation to the regular Church Extension Fund of the Synod.

A. M. Harstad, Secretary.

REPORT OF THE TREASURER OF THE WISCONSIN CORPORATION OF THE NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Receipts:

June 25, 1942, from the Stevens Estate.....	\$4,097.00
Sept. 30, 1943, from Concordia Church, Eau Claire.....	140.00
Oct. 16, 1945, from Concordia Church	140.00
Jan. 2, 1945, Balance from Stevens Estate.....	74.24

Total Receipts	\$4,451.20
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Disbursements:

Sept. 9, 1942, to Concordia Church	\$4,000.00
Nov. 27, 1942, Security State Bank Check charge.....	.36

Total Disbursements	\$4,000.36
Balance on hand May 5, 1945.....	\$ 450.84

Benjamin Torgerson, Treasurer.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

Whereas a number of congregations have loans from the Extension Fund, the payment of which is past due, and

Whereas these congregations have made no effort to negotiate with the Church Extension Board for a renewal of their notes in spite of reminders,

Resolved that the Synod instruct the respective Visitors to take this matter up with the congregations involved. The Church Extension Board shall convey to the respective Visitors the necessary information.

REPORT OF THE BOARD OF TRUSTEES

The Board has had two meetings, carrying on routine business. We have also been represented at a meeting of the Finance Board. The reports of the auditors have been examined.

After several months of vain efforts to rent a place for one of our new professors, the Board of Regents appealed to the Trustees to try to buy a house. The matter was discussed with officials, a member of the Finance Board, and others. We were aware of the present high prices, but the necessity appeared evident. By a unanimous vote of the Trustees, a new, modern six-room house in a good neighborhood within easy walk of the college was bought for \$6,900.00, with interest at two and three per cent on the loans made to cover the cost. The property is tax exempt.

C. A. Moldstad.

REPORT OF THE FINANCE COMMITTEE

The Synod owes deep gratitude to "the God of all grace" that He has bestowed also this grace upon the members that there has been a ready willingness on their part to support the work of the church by liberal giving. The report of the treasurer will again show that there is a balance in most of our funds. We respectfully urge all to study this report.

The Finance Committee met five times in the course of the year. We also held a joint meeting with the Home Mission Board, and were represented at several meetings of other boards of the Synod. The treasurer of the synod attended all the meetings of the Board and kept us in close touch with the finances in general.

The Synod has adopted certain rules and regulations regarding its finances which your committee endeavors at all times to follow, seeking to administer the funds in the best manner possible. When, according to its best judgment, the funds are used by the various boards to good advantage, it is always ready and willing to encourage such expenditures. On the other hand, when according to its best judgment the funds are not wisely used, it seeks to "put on the brakes" and discourage such spending.

Since it is the specific duty of the Finance Committee to "have supervision of the soliciting of funds," your committee introduced during the

year a plan whereby a Thankoffering for Peace will be received at the close of the war. A folder containing introductory publicity for this offering has been placed in the hands of all the pastors, with the request that they send this folder to the homes in their parish. Another folder containing the final appeal together with envelopes for mailing and envelopes for the Thankoffering will be sent out. The proceeds of this offering will be placed at the disposal of the Home Mission Board for the purpose of establishing new missions. It is the fervent hope of the committee that all the members of our Synod will receive this plan with favor and will take part in the Thankoffering for Peace with grateful hearts.

As in previous years the committee met early in the year to draw up an estimate of the needs of the synodical treasuries. The estimated needs and the actual expenditures were as follows:

	Estimate	Expenditure
Synod Fund	\$4,000.00	\$3,169.02
Home Missions	8,600.00	8,614.32
Teacher's Salary	5,000.00	5,000.00
Church Extension	1,300.00	3,750.00
Board of Support and Charity	800.00	2,761.41
Negro Missions	924.37	924.37
Army-Navy Fund	2,200.00	2,518.63
Christian Day School Fund	1,000.00	831.60
Student Aid Fund	150.00	45.00

The Finance Committee believes that a better stewardship of the funds of the Synod will result from the adoption of the following resolutions:

I

- 1) That interest and maintenance of teachers' residences owned by the Synod be paid out of the Synod Fund.
- 2) That all rental payments on such residences be applied on payment of principal.
- 3) That all contributions to Bethany College for its Current Expense, teachers' salaries, etc., be called the Bethany College Fund.

II

That Synod adopt the Auditors' recommendation of 1943-1944 as follows: "Regarding the Alexander Stevens Legacy, which we understand amounts to \$4,096.90, the Treasurer has no record of this money on his books. We believe that as long as the money was given to the Norwegian Synod it should be turned over to the Synod and not left in a separate Wisconsin corporation of the Synod over which the Board of Trustees has no jurisdiction. As a church body, the inheritance tax which is collectable under the laws of the State of Wisconsin should be paid, as it amounts to only \$319.75; and the Wisconsin corporation should be dissolved at once."

III

1) That all Church Extension loans be granted subject to the approval of the Finance Committee.

2) That the Church Extension Committee shall be dissolved and its duties assumed by the Home Mission Board.

The Finance Committee wishes to call to the attention of the Synod certain facts with regard to subsidies paid to fields supported by the Home Mission treasury. For the present fiscal year subsidies totalling \$6,680.00 have been approved to support eleven fields. In our opinion, only about half of this amount is being applied to the support of missions. The other half is expended for congregations which are too small to support a pastor without assistance and which have shown over a period of years that they have little prospect for missionary growth.

Your committee believes that the Synod should, at this convention, establish a policy with regard to the support of such congregations. Inasmuch as funds for the Home Mission Treasury are secured by offerings of our congregations in response to appeals for contributions to support the work of bringing the Gospel to those who live in the darkness of unbelief, it is the opinion of your committee that only mission fields should be supported by the Home Mission Treasury. Other means should be found for the support of needy congregations which do not come under the heading of missions.

To our gracious and bountiful God we commend the work of our church, and ask the prayerful consideration of every member of the Synod.

TREASURER'S MESSAGE

I

"The same day did the king hallow the middle of the court that was before the house of the Lord: for there he offered burnt offerings, and meat offerings, and the fat of the peace offerings, because the brasen altar that was before the Lord was too little to receive the burnt offerings, and meat offerings, and the fat of the peace offerings." I Kings 8:64.

At the dedication of the Temple additional room had to be made for the sacrifices which the people brought. The people were happy because the Temple had been built, and they brought many offerings for the glorification of God. They brought **abundantly** of their earthly goods.

Now is a time in which we, too, are thinking in terms of **abundance**. We need not here recount the reasons for this. We have been "thinking up" regarding contributions, as the Synod's financial statements show. Continuing that, we can also enlarge the places whereto our offerings are brought, for the present "altars" will be "too little" to receive them. Our work should grow and expand.

II

For a third successive year, the Synod's current expenditures were fully paid out of current income, and part of the credit balance of about \$3,000 was used to pay outstanding notes in the Synod Fund and Teachers' Salary fund, notes which last year were reported as "covered" by war bonds and other cash assets. Today there are no notes payable in any of the Synod's operating funds.

Two bequests were received during the year, from Mr. Adolph P. Evenson, Jackson, Minn., \$1,000.00 to Bethany Debt fund; and from Mrs. Sarah J. Brudos, Story City, Iowa, \$144.65 to Home Missions.

Although there has been an improvement in contributions to the Church Extension Fund, one half of the congregations sent either no remittance or less than \$10.00. We note the fourth annual decrease in contributions marked for the Teachers' Salary fund, and the fourth annual increase in contributions marked for Home Missions. We note a decrease for Negro Missions and a definite increase for Nigeria Missions. The highest percentage of increase has been made in contributions for charities.

The Larson acreage near Parkland, Wash., has been sold and the proceeds credited to the Church Extension Fund. The proceeds from the sale of the Norstad farm have been applied to the Synod's debt.

We record Rev. E. Dornfeld's thanks to the Synod for its help in raising the Bethesda Building Fund for the Home at Watertown, Wis. The total is \$906.90 for the year.

No audits of the 1943-1944 and 1944-1945 accounts have been made. They have been promised at an early date.

III

Inasmuch as resolution number 6, p. 68, 1944 "Report" was insufficient for disposal of the Jubilee fund, the following should be adopted:

1. Resolved that the money paid from the Jubilee fund on notes and accounts should be credited and debited in the various funds.

In addition to the Finance Board's recommendations to the Synod, all of which we endorse, we ask that the following policies be pursued hereafter:

1. That all contributions designated for particular Christian Day schools be sent directly to those schools.

2. That all individuals in the Synod be urged to remit to their local treasurers, not to the Synod treasurer.

3. That the Synod seek to dispose of the funds which perennially remain static, as the O. M. Gullerud Memorial for Institutional Missions, the Lunde Student Fund, the Otteson Student Loan Fund, and the Hannah Engebriksen Fund for Church Extension; and that no new fund should be established without consultation with the proper authorities and approval by them.

Martin Galstad, Treasurer.

TREASURER'S REPORT

(Subject to Audit)

ARMY-NAVY COMMISSION

	Dr.	Cr.
Balance May 1, 1944		\$ 531.94
Contributions		2,552.34
From Synod Fund, for addressograph.....		55.65
Refund from Concordia Publishing House.....		1.42
Paid to Sentinel Fund	\$ 753.50	
Literature	209.61	
Postage, printing, supplies, labor.....	444.22	
Addressograph	111.30	
To Army-Navy Commission, Missouri Synod.....	1,000.00	
Balance April 30, 1945.....	622.72	
	<u>\$ 3,141.35</u>	<u>\$ 3,141.35</u>

BETHANY AUXILIARY

Contributions		\$ 29.75
Paid to Bethany Auxiliary	\$ 29.75	
	<u>\$ 29.75</u>	<u>\$ 29.75</u>

BETHANY COLLEGE DEBT FUND

Balance May 1, 1944.....		\$ 75.46
Contributions		411.34
Adolph P. Evenson legacy.....		1,000.00
Bonds purchased	\$ 1,337.81	
Balance April 30, 1945	148.99	
	<u>\$ 1,486.80</u>	<u>\$ 1,486.80</u>

BETHESDA LUTHERAN HOME—WATERTOWN, WIS.

Contributions, regular		\$ 145.04
Contributions, building fund		906.90
Paid to Bethesda Home.....	\$ 1,051.94	
	<u>\$ 1,051.94</u>	<u>\$ 1,051.94</u>

CHICAGO LUTHERAN CITY MISSION

Contributions		\$ 5.00
Paid to Chicago Lutheran City Mission.....	\$ 5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

LUTHERAN CHILDREN'S FRIEND SOCIETY—MINNEAPOLIS

Contributions		\$ 90.80
Paid to Lutheran Children's Friend Society.....	\$ 90.80	
	<u>\$ 90.80</u>	<u>\$ 90.80</u>

CHINA MISSION

Returned from Synodical Conference Missions.....		\$ 159.43
Contributions		35.50
Paid to China Missions, Missouri Synod.....	\$ 194.93	
	<u>\$ 194.93</u>	<u>\$ 194.93</u>

CHRISTIAN DAY SCHOOL

Balance May 1, 1944		\$ 1,772.44
Contributions		1,090.13
Norseland School	\$ 100.00	
Saude School	500.00	
Albert Lea School	100.00	
Princeton School, special	78.60	
Somber School, special	21.50	
Supplies	13.00	
War Savings bond	18.50	
Balance April 30, 1945.....	2,030.97	
	<u>\$ 2,862.57</u>	<u>\$ 2,862.57</u>

War Savings bond in Christian Day School fund has a maturity value of \$25.00.

NUP CHRISTIANSON ESTATE

Interest on loan to Estate		\$ 60.00
Interest paid on loans	\$ 45.00	
Balance April 30, 1945	15.00	
	<u>\$ 60.00</u>	<u>\$ 60.00</u>

Notes payable totaling \$1,500.00 are secured by a note receivable of \$1,500.00 and Mortgage on Southeast Quarter of Sec. 24, Twp. 148, Range 41, Polk Co., Minn.

CHURCH EXTENSION FUND

Balance May 1, 1944		\$ 684.75
Repayments on loans		2,109.05
Contributions		2,083.76
Received from Larson Estate		600.00

Loans to congregations	\$ 3,750.00	
War Savings bond	18.50	
Balance April 30, 1945	1,709.06	
	<hr/>	
	\$ 5,477.56	\$5,477.56

CHURCH EXTENSION FUND CAPITAL ACCOUNT

Balance May 1, 1944	\$21,363.61	
Loan to Sioux Falls	500.00	
Loan to Currie	1,600.00	
Loan to Eagle Lake	1,500.00	
Loan to Lengby	150.00	
Paid on notes receivable	\$ 2,109.05	
Balance April 30, 1945	23,004.56	
	<hr/>	
	\$25,113.61	\$25,113.61

War Savings bonds in Church Extension fund have a maturity value of \$425.00.

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes receivable	\$23,004.56	
First So. Wild Rice Cong., Ulen, Minn., Bal.....		\$ 180.00
First So. Wild Rice Cong., Ulen, Minn., Bal.....		420.00
Scarville Ev. Luth. Church, Scarville, Ia., Bal.....		35.95
Ev. Luth. Church of the Holy Cross, Madison, Wis., Bal.....		5,000.00
Concordia Ev. Luth. Church, Eau Claire, Wis., Bal.....		2,125.00
Emmaus Ev. Lutheran Church, Minneapolis, Minn.....		1,900.00
Emmaus Ev. Lutheran Church, Minneapolis, Minn.....		5,000.00
First Evanger Luth. Church, Fertile, Minn., overpaid.....	2.39	
Central Luth. Church, Duluth, Minn., Bal.....		600.00
Norseland School, St. Peter, Minn., Bal.....		100.00
Cross Lake Ev. Luth. Church, Lengby, Minn., Bal.....		600.00
Our Saviour's Ev. Luth. Cong., Amherst Jct., Wis., Bal.....		250.00
Bethel Ev. Luth. Church, U.A.C., of Sioux Falls, S. D.....		3,636.00
Redeemer Luth. Church, New Hampton, Ia., Bal.....		150.00
Our Redeemer's Ev. Luth. Church, Currie, Minn., Bal.....		1,400.00
Salem Ev. Luth. Church, Eagle Lake, Minn., Bal.....		1,460.00
Immanuel Ev. Luth. Cong., Lengby, Minn.....		150.00
	<hr/>	
	\$23,006.95	\$23,006.95

MRS. HANNAH ENGEBRIGTSEN FUND FOR CHURCH EXTENSION

Balance May 1, 1944		\$ 15.00
Balance April 30, 1945	\$ 15.00	
	<hr/>	
	\$ 15.00	\$ 15.00

DEAF INSTITUTE, DETROIT, MICHIGAN

Contributions		\$ 40.90
Paid to Deaf Institute	\$ 40.90	
	<hr/>	
	\$ 40.90	\$ 40.90

GJOITIL ESTATE

Received for telephone stock, share No. 82.....		\$ 10.00
Balance April 30, 1945	\$ 10.00	
	<hr/>	
	\$ 10.00	\$ 10.00

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1944		\$ 181.00
Balance April 30, 1945	\$ 181.00	
	<hr/>	<hr/>
	\$ 181.00	\$ 181.00

THOMAS AND LOUISE HANSON TRUST FUND

Balance, bonds, May 1, 1944		\$10,900.00
Balance, cash, May 1, 1944		64.06
Interest on Trust Fund from Synod Fund.....		436.00
Payment on trust certificate		1.37
Paid to Teachers' Salary fund	\$ 436.00	
Balance, bonds, April 30, 1945	10,900.00	
Balance, cash, April 30, 1945	65.43	
	<hr/>	<hr/>
	\$11,401.43	\$11,401.43

THOMAS AND LOUISE HANSON TRUST FUND—SPECIAL

Balance, bond, May 1, 1944		\$ 348.30
Interest on bond from Synod Fund.....		13.93
Paid to Mrs. W. T. Christenson.....	\$ 13.93	
Balance, bond, April 30, 1945.....	348.30	
	<hr/>	<hr/>
	\$ 362.23	\$ 362.23

HEATHEN MISSION

Contributions		\$ 10.00
Paid to Nigeria Mission	\$ 10.00	
	<hr/>	<hr/>
	\$ 10.00	\$ 10.00

HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions		\$ 46.00
Paid to Home Finding Society	\$ 46.00	
	<hr/>	<hr/>
	\$ 46.00	\$ 46.00

HOME MISSIONS

Balance May 1, 1944		\$ 590.82
Mrs. Sarah J. Brudos bequest.....		144.65
Contributions		9,215.52
Duluth, Minn.	\$ 1,020.00	
Amherst Jct., Wis.	180.00	
Mankato, Minn.	500.00	
Fertile, Minn.	300.00	
Rev. U. L. Larsen	1,150.00	
Minneapolis, Emmaus	600.00	
Sioux Falls, S. Dak.	1,766.68	
Chicago, St. Luke's	360.00	
Suttons Bay, Holton, Mich.	166.64	
New Hampton, Iowa	340.00	
Eau Claire, Wis., Pinehurst	376.00	
Currie, Minn.	200.00	
Eagle Lake, Minn.	200.00	
Calmar, Iowa	160.00	
G. Guldberg	300.00	
Alf Merseeth	195.00	
To Church Extension Fund	800.00	
Balance April 30, 1945	1,336.67	
	<hr/>	<hr/>
	\$ 9,950.99	\$ 9,950.99

INDIA MISSION

Returned from Synodical Conference Missions.....		\$	12.50
Paid to India Missions, Missouri Synod.....	\$ 12.50		
	<hr/>	<hr/>	
	\$ 12.50	\$	12.50

INDIGENT PASTORS

Balance		\$	315.19
Contributions			278.68
Paid to Rev. John Hendricks	\$ 180.00		
Paid to Rev. John Hendricks	80.00 Sp.		
Paid to Rev. J. E. Thoen	5.00 Sp.		
Balance April 30, 1945	328.87		
	<hr/>	<hr/>	
	\$ 593.87	\$	593.87

JUBILEE FUND

Balance, bonds and stamps, May 1, 1944.....		\$	4,782.45
Overdraft of cash May 1, 1944.....	\$ 448.52		
Interest of War Savings bonds, series G.....			25.00
Contributions			906.04
Paid Synod Fund note	500.00		
Paid Bethany bond	290.43		
Balance, bonds and stamps, April 30, 1945.....	4,986.90		
Overdraft of cash April 30, 1945.....			512.36
	<hr/>	<hr/>	
	\$ 6,225.85	\$	6,225.85

KOREN MEMORIAL CHAPEL

Contributions		\$	44.70
Paid to Trinity Lutheran Church, Calmar, Ia.....	\$ 44.70		
	<hr/>	<hr/>	
	\$ 44.70	\$	44.70

MRS. T. LARSON TRUST FUND

Oscar J. Anderson, for deeds.....		\$	4.00
Oscar J. Anderson, for land tract.....			600.00
Attorney fees, deeds	\$ 4.00		
Paid to Church Extension fund.....	600.00		
	<hr/>	<hr/>	
	\$ 604.00	\$	604.00

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1944		\$	45.00
Balance April 30, 1945	\$ 45.00		
	<hr/>	<hr/>	
	\$ 45.00	\$	45.00

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1944	\$ 1,343.32		
Payments on contract	216.00		
Repairs	96.45		
Rent received		\$	340.00
Deficit April 30, 1945.....			1,315.77
	<hr/>	<hr/>	
	\$ 1,655.77	\$	1,655.77

There is a contract for deed on lot 12, block 9, Hinckley's Addition to Man-
kato. Purchase price \$2,600.00. Balance due as of present date \$1,161.51, pay-
able at rate of \$18.00 per month.

NEGRO MISSION

Balance May 1, 1944		\$ 726.44
Contributions		260.49
Paid to Missionary Board, Synodical Conf.....	\$ 986.93	
	\$ 986.93	\$ 986.93

NIGERIA MISSION

Contributions		\$ 648.88
Contributions, Nigeria Building Fund		15.00
From Heathen Mission Fund		10.00
Missionary Board, Synodical Conf.....	\$ 658.88	
Missionary Board, Nigeria Bldg. Fund.....	15.00	
	\$ 673.88	\$ 673.88

NORSTAD ESTATE

Balance May 1, 1944		\$ 2,671.76
Dividend, telephone stock		4.85
Paid Synod Fund notes	\$ 1,500.00	
Paid Bethany bonds	1,171.76	
Balance April 30, 1945	4.85	
	\$ 2,676.61	\$ 2,676.61

Securities remaining are one share of stock in the Jerpen-Valders Telephone Company, par value \$35.00.

OLD PEOPLE'S HOME

Balance May 1, 1944		\$ 1,635.62
Contributions		3,158.47
Paid for home, Northwood	\$ 2,500.00	
Repairs and equipment, etc.	558.38	
Paid to designated homes	10.00	
Balance April 30, 1945	1,725.71	
	\$ 4,794.09	\$ 4,794.09

The Synod holds a deed to Lots Seven and Eight in Block Three of Woodworth's Addition, Town of Northwood, Worth County, Iowa, except the South Fifty Feet of Lot Seven in Block Three of Woodworth's Addition, Northwood, Iowa.

HANNAH OTTESON MUSEUM

Contributions		\$ 82.15
Paid to Otteson Museum	\$ 82.15	
	\$ 82.15	\$ 82.15

HANNAH OTTESON STUDENT LOAN FUND

Balance May 1, 1944		\$ 622.05
Balance April 30, 1945	\$ 622.05	
	\$ 622.05	\$ 622.05

RADIO ACTIVITIES

Contributions		\$ 151.25
Paid to designated stations	\$ 151.25	
	\$ 151.25	\$ 151.25

RESERVE FUND

Contributions		\$ 25.00
Balance April 30, 1945	\$ 25.00	
	<u>\$ 25.00</u>	<u>\$ 25.00</u>

RESIDENCE FUND

Deficit May 1, 1944	\$ 331.13	
Rent received		\$ 480.00
Interest on loans	130.50	
Expense	15.05	
Balance April 30, 1945	3.32	
	<u>\$ 480.00</u>	<u>\$ 480.00</u>

Notes payable against residence total \$4,350.00.

SEMINARY FUND

Contributions		\$ 1,770.22
War Savings bonds	\$ 55.50	
Balance April 30, 1945	1,714.72	
	<u>\$ 1,770.22</u>	<u>\$ 1,770.22</u>

War Savings bonds in Seminary fund have a maturity value of \$75.00.

SENTINEL AND TIDENDE

From B. W. Teigen, Mgr.		\$ 1,681.81
From Army-Navy Fund		753.50
From Book Company for special edition.....		44.65
Expense, business manager	\$ 76.00	
Expense, periodicals	3.30	
Printing, John Anderson Publishing Co.....	2,405.29	
Deficit April 30, 1945		4.63
	<u>\$ 2,484.59</u>	<u>\$ 2,484.59</u>

SOLFER RESIDENCE

Loans		\$ 3,800.00
Paid for residence	\$ 6,900.00	
Deficit April 30, 1945		3,100.00
	<u>\$ 6,900.00</u>	<u>\$ 6,900.00</u>

The Synod holds a deed to Lot 7, Thielges Addition to the City of Mankato, Blue Earth County, Minnesota.

Notes payable against Solfer residence total.....		\$ 3,800.00
Nels P. Smaabrekke	\$ 500.00	
Oline Lea	600.00	
Alfred Tjernagel	500.00	
Minnie Baker	500.00	
Jerico Cemetery Assn.	200.00	
Mrs. Clara Skorve	900.00	
Bertha Wangsness	600.00	
	<u>\$3,800.00</u>	

STUDENT FUND

Balance May 1, 1944		\$ 44.71
Contributions		94.15
Loan to student	\$ 45.00	
Balance April 30, 1945	93.86	
	<hr/>	<hr/>
	\$ 138.86	\$ 138.86

Note receivable, Grant Quill, \$45.00.

SYNOD FUND

Deficit May 1, 1944	\$ 1,078.74	
Contributions		\$ 3,453.47
Special donations handled	633.35	633.35
Bank charge refunds, Northwood		10.00
Loans repaid by Bethany College		3,500.00
Loan to Bethany College interest	1,000.00	
Return of balance in bond account		90.40
From E. M. Hanson trust fund		25.00
Notes paid	3,350.00	
Bank charges	50.70	
Interest, Bethany bonds	504.56	
Interest, Synod Fund	169.11	
Interest, Teachers' Salary	49.40	
Expense, Christian Day School Board	3.07	
Expense, Finance Board	151.33	
Expense, Home Mission Board	224.93	
Expense, Publications Board	81.75	
Expense, Bethany Regents	325.96	
Expense, President's office	28.15	
Expense, Secretary's office	4.00	
Expense, Treasurer's office	60.61	
Treasurer's allowance	120.00	
Expense, Synod trustees	3.80	
Expense, Old People's Home Board	7.46	
Expense, Visitors	4.32	
Expense, Doctrinal committees	150.06	
Expense, Synodical Conference	229.36	
Furniture, Bethany College	700.00	
Premium, Treasurer's bond	25.00	
Insurance, Bethany College	121.01	
Offering envelopes	116.34	
Miscellaneous	38.10	
Deficit April 30, 1945		1,518.89
	<hr/>	<hr/>
	\$ 9,231.11	\$ 9,231.11

War Savings bond in the Synod Fund has a maturity value of \$25.00.

TEACHERS' SALARY

Balance May 1, 1944		\$ 338.11
From Hanson Trust Fund		436.00
Convention offering		2,533.69
Contributions, regular		1,957.82
Produce credited	\$ 312.00	312.00
Paid to Bethany College	5,000.00	
Notes paid	1,200.00	
Deficit April 30, 1945		934.38
	<hr/>	<hr/>
	\$ 6,512.00	\$ 6,512.00

TWIN CITY MISSION			
Contributions		\$	62.00
Paid to Twin City Mission	\$ 62.00		
	\$ 62.00	\$	62.00
WAR RELIEF			
Balance May 1, 1944		\$	56.10
Contributions			5.00
Paid to War Relief	\$ 61.10		
	\$ 61.10	\$	61.10
WHEAT RIDGE SEALS			
Seals sold		\$	1,194.77
Paid to Walther League	\$ 1,194.77		
	\$ 1,194.77	\$	1,194.77

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES, AS ADOPTED

1. The Synod gives thanks to God for the "grace of giving" which He has given to our people during the past year.
2. Resolved that the Synod receive a Thankoffering for Peace at the cessation of hostilities in the present war.
3. Resolved, that the present Peace Offering plan as presented by the Finance Committee be adopted.
4. Resolved that a fund to meet the needs of the Synod be collected now.
5. Resolved that the Synod elect a committee of five to put into effect the collection of such a fund.
6. Resolved to adopt Par. I of the recommendation of the synod committee on finances.
7. Resolved that loans to congregations subsidized by the Home Mission Board shall be made by the Church Extension Committee with the approval of the Home Mission Board.
8. Resolved that the money paid from the Jubilee Fund on notes and accounts be credited and debited in the various funds.
9. Resolved that all contributions designated for particular Christian Day Schools be sent directly to those schools.
10. Resolved that all individuals in the Synod be urged to remit through their local treasurers, not directly to the Synod Treasurer.
11. Resolved that the Board of Trustees be empowered to take appropriate action in regard to funds which perennially remain static, as the O. M. Gullerud Memorial Fund for Institutional Missions, the Ottesen Student Loan Fund, the Lunde Fund, the Hannah Engebritsen Fund for Church Extension.
12. Resolved that the Synod elect the same men to serve as trustees of the Wisconsin and Minnesota Corporations of the Synod. It recommends that this be done as and when terms of the present Wisconsin trustees expire, provided only that one member of the board of trustees shall reside in the State of Wisconsin.
13. The Board of Regents has informed your committee of the fact that it contemplates the calling of one of the pastors of the Synod to a professorship at Bethany College. It has informed us that it may be necessary for this newly-called

professor to spend a year at school preparing himself for his work. The Board requests that a subsidy be granted out of the Synod Fund to make this possible. Your committee suggests that a subsidy be granted as follows: That a salary be granted for living expenses, in conformity with the proposed salary scale of the Home Mission Board, and that enough additional be authorized to pay the cost of house rent and tuition. (Adopted.)

CONVENTION NOTES

Each of the morning sessions was opened with devotional exercises, with meditations based on Psalm 121, by Pastors Paul Ylvisaker, T. N. Teigen, Joseph Petersen and G. Guldborg. The afternoon sessions were opened with shorter services, conducted by Pastors M. E. Tveit, C. M. Gullerud, C. Hanson and Stud. of Theol. A. Gullerud. Organists were Miss Barbara Ylvisaker, Rev. A. Harstad and Rev. G. A. R. Gullixson. Tuesday evening, services were conducted, celebrating Holy Communion. Rev. C. M. Gullerud, the local pastor, had charge of the services, which were conducted in accordance with the Norwegian Synod ritual. Rev. Walter Gullixson of Parkland, Wash., delivered the Confessional Address based on Rom. 7:22-25; and Rev. S. E. Lee of Minneapolis, Minn., preached the Pastoral Sermon, based on Ephes. 3:8: "Facing Our Work."

Greetings to the convention were received from pastors I. Blakkan, J. Hendricks, Mr. Jonas Rasmussen of Red Top, Minn., Mr. John Melaas of Madison, Wis., and Mr. H. N. Hanson of Scarville, Iowa. The Synod, through its Resolutions Committee, addressed communications to those brethren, as well as to pastors A. Strand, U. L. Larsen and L. S. Guttebo who were prevented from attending the convention by illness, and to Mrs. Emil Hansen of Albert Lea, Minn., who was in the Rochester Hospital. A Committee was appointed to bring the greetings of the convention to Rev. J. E. Thoen who likewise was ill.

The convention was well attended throughout and was cared for by an efficient staff of workers in office and kitchen who made the stay of pastors and representatives comfortable and pleasant. To those acquainted with present-day difficulties on "the food front," the meals served were a marvel. In appreciation of the work of these "helpers," a collection was received at the close of the session on June 6th and turned over to them.

It has become almost a habit for the Secretary to describe "Synod Sunday" as one that "dawned bright and clear." After days of rain and gloomy weather, it seemed especially remarkable that the same should be true this year. The chapel was crowded for the services in the morning and afternoon and more visitors than usual remained for the convention sessions. All in all, it was a most profitable and pleasant convention, in spite of the disagreements that, of course, appeared on some topics. The Convention closed Thursday afternoon at 3:15 P. M. with devotional exercises, conducted by Rev. J. R. Runholt, Ulen, Minn.: Hymn 53, 1-3; Scripture reading 1 Kings 8:57 ff., the Lord's Prayer in unison, the Blessing and Hymn 53, 4-6.

G. O. L.

THE SYNOD'S OFFICERS AND BOARDS

Officers

Rev. N. A. Madson, President.
Rev. A. M. Harstad, Vice-President.
Rev. Geo. O. Lillegard, Secretary; Rev. H. A. Theiste, Alternate.
Rev. M. Galstad, Treasurer; Mr. A. T. Huso, Alternate.
Auditors—Mr. M. R. Handberg, Rev. S. E. Lee.

Board of Trustees

Rev. J. B. Unseth, Mr. Martin Stene of Lime Creek, Iowa (3 years, elected 1943)
Rev. E. Hansen, Mr. John Melaas, Madison, Wisconsin (3 years, elected 1944)
Prof. C. A. Moldstad, Mr. John C. Eich of St. Mark's, Chicago (3 years, elected 1945)

Wisconsin Board of Trustees

Mr. John Melaas, Chairman; Mr. Benjamin Torgersen, Treasurer; Rev. A. M. Harstad, Secretary (of Madison, Wisconsin); Rev. G. A. R. Gullixson, Cottage Grove, Wisconsin, and Mr. Andrew Rein, Stoughton, Wisconsin.

Board of Regents for Bethany Lutheran College

Mr. A. T. Huso, Northwood, Iowa (4 years, elected 1942); Rev. S. Dorr (2 years, elected 1944)
Rev. L. S. Guttebo (4 years, elected 1943); Mr. Kenneth Camp, Foley, Minnesota (3 years, elected 1944)
Rev. J. A. Petersen, Rev. J. A. Moldstad (4 years, elected 1944)
Rev. Chr. Anderson; Mr. Chr. Olson, St. Peter, Minnesota (4 years, elected 1945)
Rev. M. Tweit, associate member (1 year, elected 1945)

President of Bethany College

Dr. S. C. Ylvisaker (4 years, elected 1942)

Editor of "Luthersk Tidende"

Prof. C. A. Moldstad

Managing Editor

Rev. J. A. Moldstad

Editor of "Lutheran Sentinel"

Rev. A. M. Harstad

Managing Editor

Rev. A. H. Strand

Business Manager

Mr. Thomas Hagen, St. Luke's, Chicago
Rev. B. W. Teigen (Alternate)

Railroad Secretaries

Rev. Chr. Anderson, Rev. J. A. Moldstad
Assistant to Rev. Anderson: Rev. Sophus Lee
Assistant to Rev. Moldstad: Rev. B. W. Teigen

Board of Visitors (4 years, elected 1945)

Rev. J. A. Moldstad—Alternate: Rev. E. Ylvisaker
Rev. C. M. Gullerud—Alternate: Rev. Chr. Anderson
Rev. N. S. Tjernagel—Alternate: Rev. J. B. Unseth

Boards

Finances: Prof. A. J. Natvig, Mankato, Minnesota, and Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1944); Rev. M. E. Tweit, Rev. Milton Otto, and Mr. John Munson, Hartland, Minn. (2 years, elected 1945)

Publications: Rev. H. A. Preus, Mr. E. S. Trondson, Minneapolis, Minn. (2 years, elected 1944); Rev. S. E. Lee, Mr. Oscar Pedersen, Minneapolis, Minn. (2 years, elected 1945)

Home Missions: Rev. N. S. Tjernagel, Rev. G. A. R. Gullixson, Mr. Martin Teigen, Princeton, Minn. (2 years, elected 1944); Rev. Paul Ylvisaker, Rev. H. A. Theiste, Mr. Walter Fenger, Cottonwood, Minn., Mr. O. M. Wilson, Madison, Wis. (2 years, elected 1945)

Foreign Missions: Rev. B. W. Teigen, Mr. H. Uthene, Chicago, Ill. (2 years, elected 1944); Rev. J. A. Moldstad, Mr. H. Sorensen, St. Luke's, Chicago, Ill. (2 years, elected 1945)

Church Extension: Rev. E. Hansen, Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1944); Rev. A. M. Harstad, Mr. C. Olafson, Duluth, Minn. (2 years, elected 1945)

Charities and Support: Rev. E. Unseth, Mr. E. N. Peterson, Chicago, Ill. (2 years, elected 1944); Rev. A. M. Strand, Mr. A. C. Schey, St. Mark's, Chicago, Ill. (2 years, elected 1945)

Christian Day School: Rev. C. M. Gullerud, Mr. Bennett Hanson, St. Peter, Minn. (2 years, elected 1944); Rev. Luther Vangen, Mr. Orvel Larson, Madison, Wis. (2 years, elected 1945)

Student Aid Fund: Mr. Christian Olsen, Nicollet, Minn. (3 years, elected 1944); Rev. Chr. Anderson (3 years, elected 1945); Rev. M. Galstad (3 years, elected 1943)

Synodical Conference Mission Board: Rev. J. A. Moldstad (6 years, elected 1944)

Army and Navy Commission: Rev. H. A. Preus, Rev. E. Ylvisaker, Rev. G. A. R. Gullixson.

Old People's Home: Rev. H. Ingebritson, Mr. Alfred Anderson, Northwood, Iowa; Rev. M. Galstad, Mr. C. O. Vangen, Albert Lea, Minn., Rev. P. Ylvisaker.

Committee on Special Collection: Rev. M. Galstad, Rev. M. Otto, Rev. T. N. Teigen, Mr. Oscar Swenson, Mr. Harold Bergengren. Advisory Members: Rev. Chr. Anderson, Rev. N. S. Tjernagel.

STUDENT FUND

Balance May 1, 1944		\$ 44.71
Contributions		94.15
Loan to student	\$ 45.00	
Balance April 30, 1945	93.86	
	<hr/>	<hr/>
	\$ 138.86	\$ 138.86

Note receivable, Grant Quill, \$45.00.

SYNOD FUND

Deficit May 1, 1944	\$ 1,078.74	
Contributions		\$ 3,453.47
Special donations handled	633.35	633.35
Bank charge refunds, Northwood		10.00
Loans repaid by Bethany College		3,500.00
Loan to Bethany College interest	1,000.00	
Return of balance in bond account		90.40
From E. M. Hanson trust fund		25.00
Notes paid	3,350.00	
Bank charges	50.70	
Interest, Bethany bonds	504.56	
Interest, Synod Fund	169.11	
Interest, Teachers' Salary	49.40	
Expense, Christian Day School Board	3.07	
Expense, Finance Board	151.33	
Expense, Home Mission Board	224.93	
Expense, Publications Board	81.75	
Expense, Bethany Regents	325.96	
Expense, President's office	28.15	
Expense, Secretary's office	4.00	
Expense, Treasurer's office	60.61	
Treasurer's allowance	120.00	
Expense, Synod trustees	3.80	
Expense, Old People's Home Board	7.46	
Expense, Visitors	4.32	
Expense, Doctrinal committees	150.06	
Expense, Synodical Conference	229.36	
Furniture, Bethany College	700.00	
Premium, Treasurer's bond	25.00	
Insurance, Bethany College	121.01	
Offering envelopes	116.34	
Miscellaneous	38.10	
Deficit April 30, 1945		1,518.89
	<hr/>	<hr/>
	\$ 9,231.11	\$ 9,231.11

War Savings bond in the Synod Fund has a maturity value of \$25.00.

TEACHERS' SALARY

Balance May 1, 1944		\$ 338.11
From Hanson Trust Fund		436.00
Convention offering		2,533.69
Contributions, regular		1,957.82
Produce credited	\$ 312.00	312.00
Paid to Bethany College	5,000.00	
Notes paid	1,200.00	
Deficit April 30, 1945		934.38
	<hr/>	<hr/>
	\$ 6,512.00	\$ 6,512.00

PAROCHIAL REPORT

No.	Pastor	Congregation	Members			Bap- tisms	Con- firmed	Services							
			Baptized	Communicant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian Average Attendance	English Average Attendance	
1	Anderson, Chr.	Rock Dell	1	265	191	83	7	10	266	1	1	19	70	22	80
2	Anderson, Chr.	Belview, O. S.	1	130	82	36	3	1	70	1	2			43	38
3	Anderson, Chr.	Delhi, 1st E. L.	2	28	27	12	1		32					32	20
4	Branstad, R. M.	Central, Duluth	1	110	79	22	3	4	165	1	2			62	50
5	Dale, M. O.	Amherst Jct.	1	98	72	25	3	2	124			3	27	26	47
6	Dale, M. O.	Manitowoc	1	39	28	10	3	1	3	44		1		26	35
7	Dale, M. O.	Wittenberg	2	26	14	4		1	16		3			23	10
8	Dorr, Stuart	Tracy, Zion	1	158	111	30	6	1	390	2	3			70	85
9	Dorr, Stuart	Currie, O. R.	3	28	13	6	1		20					58	15
10	Galstad, M.	Northwood	1	213	145	46	8	7	198		3			51	75
11	Galstad, M.	Somber, E. L.	1	123	89	26	3		112	1	2	30		35	45
12	Gullerud, C. M.	Bethany, Mankato	1	120	67	22	1	3	388	2	1			65	85
13	Gullerud, C. M.	Salem, Eagle Lake	1	54	32	8	2	3	104	1	1			62	36
14	Gullixson, G. A. R.	W. Koshkonong	1	289	225	66	3	4	326	4		2	15	72	100
15	Gullixson, W. C.	Parkland	1	157	107	32	4	1	7	271	4	4		65	93
16	Gullixson, W. C.	Prairie Mission	2											37	7
17	Guttebo, L. S.	Eau Claire	1	264	171	45	18	2	182	2	4			62	
18	Guttebo, L. S.	Pinehurst	1	207	110	30	11	1	7	2	173	1	1	60	
19	Hansen, Emil	Albert Lea	1	330	197	51	16	9	373	2	4	27		59	
20	Hansen, Emil	Hayfield	1	8	8	7			15	3	3	12			
21	Hanson, Clarence	Fertile	1	86	57	18	2	1	1	98	1	1	2	37	
22	Hanson, Clarence	Bygland	1	47	27	11	1	3	80					37	
23	Runholt, J.	Shenoyenne	1	20	10	6								12	20
24	Harnstad, A. M.	Madison, Wis.	1	378	321	120	12	1	8	2	659	1	7	4	20 73 140
25	Ingebritson-Vangen	Lime Creek	1	94	73	32		3					5	31	
26	Ingebritson-Vangen	Lake Mills	1	124	94	31		4					6	32	
27	Ingebritson-Vangen	West Prairie	1	91	69	32	2		63	1	1			27	
28	Ingebritson-Vangen	Thompson	1	65	45	17	1		18		1	4		30	
29	Larsen, U. L.	Clearbrook	1	56	40	20									
30	Larsen, U. L.	Cross Lake, Fosston	1	70	50	18									
31	Larsen, U. L.	Lengby	1	38	22	7									
32	Larsen, U. L.	Gran	1	15	9	4									
33	Larsen, U. L.	Bagley	2												
34	Larsen, U. L.	Ebro Corners	2												
35	Larsen, U. L.	Clearwater	1	25	17	7									
36	Lee, S. E.	Emmaus, Mpls.	1	208	156	22	13		2	308	7			73	75
37	Lillegard, G. O.	Boston Norw.	1	235	139	41	8	1	5	2	419	10	5	16	23 66 88
38	Madson, N. A.	Princeton, O. S.	1	323	223	93	8	8	263	5	3	13	30	53	150
39	Madson, N. A.	Redtop	1	9	6	3			12			4			
40	Moldstad, J. A.	St. Mark's, Chicago	1	250	180	20	33	2	7	289	5	6	29	10	71 100
41	Oesleby, N. C.	Oslo E. L., Volga	1	109	76	33	2	4	54				2	60	24 60
42	Oesleby, N. C.	Sioux Falls	1	37	18	5	3	1	55	1				60	35
43	Otto, M. H.	Cottonwood	1	171	123	32	5	4	268	3	2			62	92
44	Otto, M. H.	Ruthton	3	19	17				27					26	
45	Petersen, J. A.	Scarville	1	72	59	26	2	2	103		5	9	50	22	63
46	Petersen, J. A.	Center E. L.	1	169	119	47	3	1	5	1	190	1	3	7	16 26 92
47	Petersen, J. A.	Forest City	1	43	33	10	4	5	73	1	2			31	41
48	Preus, H. A.	Calmar*	3	425	300	120	3	9	400	2	13	12	35	36	125
49	Preus, H. A.	Trinity L., Calmar x.	3	100	65	25		5				1	15	14	60
50	Ranzau, A.	Thornton	3	148	103	33	3	5	255			2			
51	Runholt, J. R.	Audubon	1	120	98	19	4	1	2	1	360	3	3		45 65
52	Runholt, J. R.	Ulen, 1st Wild Rice	1	130	115	30	8		4	223	2	2	12	18	40 60
53	Runholt, J. R.	Ada, Zions	1	6	6	3			42				10	6	
54	Strand, A.	St. Luke's, Chicago	1	90	75	27	4	1	1	240	1	2			64 60
55	Teigen, B. W.	St. Paul's, Chicago	1	250	180	25	12	4	3	310	5	12	2	22	65 90
56	Teigen, T. N.	Mayville	1	155	120	46	7	5	184	1	2	3	25	51	55
57	Teigen, T. N.	Caledonia	3	50	21	8	4		16		1			31	26
58	Theiste, H. A.	Fairview, Mpls.	1	442	325	50	14	2	15	7	631	14	19	18	15 65 162
59	Tjernagel, N. S.	Jericho	1	419	319	136	5	6	496	1	2			51	121
60	Tjernagel, N. S.	Saunder	1	165	137	58	7	3	272		2			53	73
61	Tjernagel, N. S.	New Hampton	1	15	13	3	1		16					47	17
62	Tweit, M. E.	Nicollet	1	307	247	103	6		3	374	1	5	9	41	50 129
63	Tweit, M. E.	Norw. Grove	3	80	69	28		1	2	142	3		2	11	46 31
64	Unseth, E. G.	Sutton's Bay	1	139	79	25	8	2	7	97	4	7		34	75
65	Unseth, E. G.	Holton	1	63	35	10	5		42	1				25	40
66	Unseth, E. G.	Scand. E. L., Holton	1	40	26	8	5		18		1			25	16
67	Unseth, J. B.	E. Paint Creek	1	113	91	38	1		73	1	2	7		25	
68	Unseth, J. B.	W. Paint Creek	1	90	72	30		4	35			15		16	
69	Ylvisaker, E.	Holy Cross, Madison	1	464	288	96	33	4	21	10	671	6	9		120 135
70	Ylvisaker, P.	Hartland	1	137	99	43	2	4	139	3	2	3		36	
71	Ylvisaker, P.	Manchester	1	51	37	15	3	1	54		1	2		27	
72	Zagel, H. M.	Bethany, Story City	1	23	23				72		1			24	18

1. Member of Synod. 2. Preaching Station. 3. Not member of Synod.

FOR YEAR 1944

	Day School	Sunday School	Other Schools	Stu- dents	Contributions						
Enrollment	Teachers	Enrollment	Teachers	Days Taught	Enrollment	In Church Colleges	In Pub. H. S. and Colleges	For Home Purposes	All Outside Purposes	Value of Property	Debt on Property
1				36	42		16	\$2 745 00	695 00	15 000 00	
2				36	30		2	738 00	162 00	3 000 00	
3						1		360 00	65 00	5 000 00	
4		42	6	10	30		9	1 317 87	449 80	5 000 00	600 00
5			39	12			5	1 125 70	240 00	10 000 00	5 500 00
6		10	2				1	440 00	192 00	1 500 00	
7		6	2	10	5		1	96 00	50 00		
8		34	6	17	12	3	10	9 121 52	689 53	17 500 00	3 000 00
9		11	1	17	12			493 84	33 40	1 800 00	1 400 00
10		40	3	18	29	1	12	1 821 90	657 90	9 000 00	800 00
11		15	3			3	1	1 238 32	268 05	9 500 00	800 00
12	x17	30	4	15	13	8	3	1 573 00	475 00	5 500 00	
13		15	3					997 00	91 00	4 000 00	2 500 00
14	18	1	20	4		1	14	4 943 55	1 115 56	50 000 00	
15	*39	2	53	6	15	38	5	7	8 244 40	6 000 00	
16								75 39			
17		106	6	54	85			*		15 000 00	5 845 00
18		101	6	15	65					5 000 00	465 00
19	14	1	80	5		1	16	3 000 00	1 0000 00	21 150 00	250 00
20								100 00	100 00		
21				40	2	2	1	1 385 12	198 46	8 000 00	444 00
22		14	3	15	12	1	1	618 30	548 41	1 800 00	
23								175 00	20 00		
24	*11	1	36	4	10	25	23	8 169 21	1 865 22	50 000 00	
25	18	1				2		*	*	7 000 00	
26								*	*	3 000 00	
27				20	18			*	*	3 500 00	
28				20	18			*	*	1 500 00	
29										3 400 00	
30										2 500 00	600 00
31										1 000 00	150 00
32										500 00	
33											
34											
35										500 00	
36	x1	77	9	14	41		12	2 917 06	161 35	19 000 00	15 700 00
37		45	9			1	14	10 068 00	774 79	50 000 00	13 157 50
38	24	1	55	5	20	22	6	14	3 050 00	1 650 00	20 000 00
39											
40		75	8			3		5 582 94	1 440 77	30 000 00	2 000 00
41		32	6	10	21		3	800 00	400 00	4 500 00	
42		30	5	10	31			1 030 00	75 00	9 000 00	7 000 00
43	x5	41	4	20	21		13	3 457 04	978 14	6 000 00	
44				8	2			165 00	120 55		
45		10	1	18	12	3	5	1 468 50	848 99	14 500 00	1 950 00
46		35	5	20	31	2	12	1 686 78	744 06	10 800 00	
47		19	5	15	18		8	720 25	204 46	3 500 00	
48		48	5	20	60		12	2 000 00	600 00	25 000 00	
49		20	6				6	700 00	90 00	3 200 00	2 900 00
50		21	4	15	13			2 080 82	274 72	7 000 00	
51		16	3	20	14			1 200 00	125 00	2 000 00	
52		18	4	20	24			1 100 00	125 00	3 500 00	620 00
53								40 00	5 00		
54		18	4			3	3	4 190 48	248 45	12 000 00	2 900 00
55		70	8			1	21	7 185 00	1 150 00	40 000 00	
56		22	4	10	18		7	1 911 98	500 00	3 000 00	
57		26	4				5	375 00	30 00	1 000 00	
58		93	15	15	53	3	35	9 024 03	1 669 16	40 000 00	2 000 00
59				36	31	1	21	1 714 54	1 369 73	15 000 00	
60	23	1				3	6	1 624 50	1 054 30	10 000 00	
61		6	1				1	164 45	9 50	2 500 00	1 950 00
62	14	1	33	4	15	33	5	11	3 042 04	1 607 00	30 000 00
63		3	1	15	3		3		821 00	227 00	10 000 00
64		14	2	31	10		10	1 388 99	395 95	5 500 00	
65		30	2	15	8		5	1 187 00	170 42		
66				8	4		3	519 59	106 73	3 600 00	
67				16	16		8	600 00	435 66	7 500 00	
68				12	15		6	720 00	411 15	7 400 00	
69	x11	90	8	12	56	1	22	3 950 00	400 00	13 000 00	7 000 00
70		24	4	20	15	2	4	3 674 16	354 96	14 000 00	
71		21	4	15	11	1	3	524 61	313 30	5 000 00	
72						3		371 09	392 50	2 000 00	
195	9	1602	204	817	1031	66	395	129 833 97	29 567 37	696 150 00	79 531 50

x Attending schools of sister congregations.

* Union school.

TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Home Mission	Synod Fund
1	Anderson, Chr.	Belview	\$108 30	\$ 18 05
2	Anderson, Chr.	Delhi	40 25	
3	Anderson, Chr.	Rock Dell	227 03	122 00
4	Branstad, R.	Duluth	250 53	25 00
5	Dale, M. O.	Amherst Jct.	123 98	
6	Dale, M. O.	Manitowoc	56 36	
7	Dale, M. O.	Wittenberg	18 25	
8	Dorr, S. A.	Currie	148 67	
9	Dorr, S. A.	Tracy	83 95	187 78
10	Galstad, M.	Northwood	116 88	80 50
11	Galstad, M.	Somber	57 59	12 81
12	Gullerud, M.	Eagle Lake	204 17	73 95
13	Gullerud, M.	Mankato	25 00	
14	Guldberg, G.	Forest City	69 64	
15	Guldberg, G.	Thompson	166 45	
16	Guldberg, G.	West Prairie	401 02	106 80
17	Gullixson, G.	W. Koshkonong	266 25	185 46
18	Gullixson, W.	Parkland	95 37	
19	Guttebo, L.	Eau Claire	365 17	79 25
20	Hansen, E.	Albert Lea	14 00	
21	Hansen, E.	Hayfield	134 00	530 00
22	Hanson, C.	Bygland	159 71	3 90
23	Hanson, C.	Fertile	426 44	574 41
24	Harstad, A.	Madison	6 50	
25	Larsen, U.	Concordia	75	
26	Larsen, U.	Cross Lake	31 58	
27	Larsen, U.	Lengby		
28	Larsen, U.	Gran		
29	Larsen, U.	Chester		5 00
30	Lee, S.	Emmaus	32 41	28 21
31	Lillegard, G.	Boston	150 00	50 00
32	Madson, N.	Princeton	322 03	270 65
33	Madson, N.	Redtop	15 00	8 00
34	Moldstad, J.	St. Mark's	217 03	249 73
35	Oesleby, N.	Oslo	124 98	
36	Oesleby, N.	Sioux Falls	71 00	
37	Otto, M.	Cottonwood	290 65	135 01
38	Otto, M.	Ruthton	19 25	27 00
39	Petersen, J. A.	Center	339 00	49 69
40	Petersen, J. A.	Scarville	175 50	42 41
41	Petersen, J. A.	Pinehurst	20 01	
42	Preus, H.	Calmar	195 43	
43	Ranzau, A.	Thornton	105 68	25 00
44	Runholt, J.	Ada	5 00	
45	Runholt, J.	Audubon	60 64	
46	Runholt, J.	Sheyenne	6 00	
47	Runholt, J.	Ulen	97 60	
48	Strand, A.	St. Luke's	104 72	8 30
49	Teigen, B.	St. Paul's	210 07	168 44
50	Teigen, T.	Caledonia		
51	Teigen, T.	Mayville	160 95	
52	Theiste, H.	Fairview	331 11	208 93
53	Tjernagel, N.	Jerico	336 09	189 45
54	Tjernagel, N.	Saude	283 76	82 50
55	Tweit, M.	Nicollet	346 52	82 99
56	Tweit, M.	Norwegian Grove	85 10	
57	Tjernagel, N.	New Hampton	14 00	
58	Unseth, E.	Holton, Immanuel	62 21	
59	Unseth, E.	Holton, Scand.	25 00	
60	Unseth, E.	Suttons Bay	79 00	
61	Unseth, J.	E. Paint Creek	122 18	33 00
62	Unseth, J.	W. Paint Creek	100 53	35 00
63	Vangen, L.	Lake Mills	144 75	2 00
64	Vangen, L.	Lime Creek	125 15	48 00
65	Ylvisaker, E.	Holy Cross	91 32	
66	Ylvisaker, P.	Hartland	142 78	
67	Ylvisaker, P.	Manchester	187 79	
68	Zagel, H.	Story City	266 55	
69	Vacancy	Simcoe		
70	Miscellaneous		253 95	440 00
			\$9 318 56	\$4 189 22

MAY 1, 1944 TO APRIL 30, 1945

	Teachers' Salary	Church Extension	Christian Day School	Miscellaneous ¹	Totals
1	\$ 27 70	\$	\$ 16 11	\$ 13 21	\$ 183 37
2	4 00	.....	.....	18 00	62 25
3	184 40	21 36	25 75	116 51	697 05
4	20 35	25 00	12 50	74 42	407 80
5	20 00	.....	11 46	100 95	256 39
6	21 00	.....	9 00	30 00	116 36
7	7 50	.....	.....	11 00	18 50
8	.....	7 00	.....	22 85	48 10
9	85 10	131 31	36 32	361 38	762 78
10	134 33	71 57	1 00	135 93	614 56
11	58 00	38 50	50 00	167 03	510 91
12	7 45	.....	13 22	16 71	107 78
13	82 27	24 74	22 68	125 95	533 76
14	37 00	.....	.....	2 00	64 00
15	26 50	32 17	9 00	86 01	223 32
16	9 80	17 50	14 00	43 18	250 93
17	176 05	.....	25 06	254 65	963 58
18	259 86	28 00	.....	296 96	1 036 53
19	12 60	5 00	.....	32 54	145 51
20	94 40	56 28	76 40	184 22	855 72
21	20 00	73 75	.....	11 25	119 00
22	373 00	21 75	.....	37 08	1 095 83
23	14 50	2 00	18 00	49 65	247 76
24	288 54	29 04	.....	547 23	1 865 66
25	4 25	.....	.....	5 00	15 75
26	.....	.....	.....	8 05	8 80
27	19 00	.....	.....	31 35	81 93
28	.....	.....	.....	.....	.....
29	5 00	.....	.....	5 00	15 00
30	51 37	23 12	.....	22 00	157 11
31	95 00	50 00	10 00	319 50	674 50
32	233 60	159 58	167 63	359 65	1 505 14
33	3 00	.....	5 00	7 00	38 00
34	307 30	145 00	.....	509 16	1 428 22
35	42 13	.....	19 00	123 58	309 69
36	2 00	.....	14 24	24 90	112 14
37	204 76	86 81	42 76	245 36	1 005 35
38	17 75	15 00	17 30	20 75	117 05
39	55 30	207 65	28 00	303 28	982 92
40	61 25	51 50	50 49	157 25	538 40
41	3 50	.....	.....	15 22	38 73
42	6 00	.....	11 05	139 13	351 61
43	50 86	.....	.....	112 33	293 87
44	.....	.....	.....	.....	5 00
45	.....	.....	.....	60 25	120 89
46	.....	.....	.....	10 00	16 00
47	.....	1 00	.....	23 00	121 60
48	21 00	12 05	12 85	127 95	286 87
49	131 15	76 33	.....	292 85	878 84
50	.....	.....	.....	23 00	23 00
51	62 65	2 00	.....	167 52	393 12
52	280 56	181 65	57 09	538 12	1 597 46
53	169 27	40 10	.....	599 38	1 334 29
54	151 35	66 10	30 00	423 99	1 037 70
55	161 00	182 51	110 23	384 09	1 267 34
56	43 20	27 44	4 50	30 50	190 74
57	.....	.....	.....	.....	14 00
58	17 00	.....	15 83	52 93	147 97
59	12 00	.....	.....	36 37	73 37
60	25 00	9 50	16 46	75 87	205 83
61	72 00	35 00	6 68	160 05	428 91
62	61 00	20 00	10 37	98 05	324 95
63	30 20	38 95	17 90	313 60	547 20
64	62 66	.....	.....	83 06	318 87
65	82 10	.....	.....	29 30	202 72
66	26 00	2 00	55 45	144 41	370 64
67	34 60	16 00	17 55	74 65	330 59
68	16 00	.....	4 25	62 00	348 80
69	.....	.....	.....	1 000 00	1 000 00
70	218 35	49 50	25 00	3 950 40	4 937 20
	\$4 803 51	\$2 083 76	\$1 090 13	\$13 908 56	\$35 385 56

¹ Includes Bethany College Debt Fund and Jubilee Fund.

THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Blaekkan, I., P. Em.	2535 Third Ave., Los Angeles, Calif.
Branstad, Raymond	2601 W. Third St., Duluth, Minn.
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	Tracy, Minn.
Faye, Prof. C. U.	309 S. Coler, Urbana, Ill.
Fremder, Prof. A.	1053 Marsh St., Mankato, Minn.
Galstad, Martin	Bethany Lutheran College, Mankato, Minn.
Guldberg Gottfred	Thompson, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullixson, G. A. R.	Cottage Grove, Wis.
Gullixson, Walther	Parkland, Wash.
Guttebo, L. S.	503 E. Madison St., Eau Claire, Wis.
Hansen, Emil	324 W. College St., Albert Lea, Minn.
Hanson, Clarence	Fertile, Minn.
Harstad, A. M.	13 S. Hancock St., Madison 3, Wis.
Hendricks, John, P. Em.	1101 14th Ave. S. E., Minneapolis, Minn.
Hoerber, Prof. Robert	1535 N. Broad St., Mankato, Minn.
Ingebritson, H.	2632 Garfield Ave. S., Minneapolis, Minn.
Larson, U. L.	Fosston, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis 12, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton 58, Mass.
Madson, N. A.	Route 1, Princeton, Minn.
Moldstad, Prof. C. A.	Bethany Lutheran College, Mankato, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago 39, Ill.
Oesleby, Nils C.	917 So. Grange Ave., Sioux Falls, S. D.
Otto, Milton	Cottonwood, Minn.
Petersen, Joseph	Route 4, Eau Claire, Wis.
Petersen, J. A.	Scarville, Iowa
Preus, H. A.	Calmar, Iowa
Ranzau, A.	Thornton, Iowa
Runholt, J. R.	Ulen, Minn.
Strand, A.	5916 Rice St., Chicago, 51, Ill.
Teigen, B. W.	2219 W. North Ave., Chicago 47, Ill.
Teigen, Torald N.	Hillsboro, N. D.
Theiste, H. A.	916 31st Ave. N., Minneapolis 11, Minn.
Thoen, J. E., P. Em.	924 Marsh St., Mankato, Minn.
Tjernagel, N. S.	Lawler, Iowa
Tweit, Milton E.	St. Peter, Minn.
Unseth, Eivind	Suttons Bay, Mich.
Unseth, J. B.	Waterville, Iowa
Vangen, Luther	Lake Mills, Iowa
Ylvisaker, E.	2702 Milwaukee St., Madison 4, Wis.
Ylvisaker, P.	Hartland, Minn.
Ylvisaker, Dr. S. C.	President Bethany Lutheran College, Mankato, Minn.
Zimmermann, Prof. Paul A.	1425 N. 4th St., Mankato, Minn.

TEACHERS AT BETHANY LUTHERAN COLLEGE

1944-1945

Sophia T. Anderson.....	1425 N. 4th St., Mankato, Minn.
Marie Andreson.....	Bethany Lutheran College, Mankato, Minn.
Mrs. J. W. Klotz.....	Bethany Campus, Mankato, Minn.
Ernest Koenker.....	Bethany Lutheran College, Mankato, Minn.
Vivian Overn.....	Bethany Lutheran College, Mankato, Minn.
Ada Stokes.....	1108 N. Sixth St., Mankato, Minn.
Pauline Spitz.....	Bethany Lutheran College, Mankato, Minn.
Margaret Tjernagel.....	Bethany Lutheran College, Mankato, Minn.

THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS

1944-1945

Anderson, Orla.....	St. Peter, Minn.
Hultberg, Olaila.....	Princeton, Minn.
Ingebritson, M. Julius.....	Parkland, Wash.
Johnson, Iver.....	Somber, Iowa
Juve, Mrs. Elsie.....	Cottage Grove, Wis.
Keibel, C. T. Armin.....	Saude, Iowa
Lillegard, Marjorie.....	Madison, Wis.
Madson, Gudrun.....	Cottage Grove, Wis.
Vangen, Luther.....	Lake Mills, Iowa
Vogland, Annette.....	Mankato, Minn.

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