

REPORT
OF
THE THIRTIETH REGULAR CONVENTION
OF
THE NORWEGIAN SYNOD
OF THE
American Evangelical Lutheran Church

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HELD AT
BETHANY LUTHERAN COLLEGE
MANKATO, MINNESOTA

June 7th to 12th, 1947

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THE THIRTIETH REGULAR CONVENTION
of the Norwegian Synod of the American Evangelical
Lutheran Church, Mankato, Minnesota

The Norwegian Synod held its thirtieth regular convention at Bethany Lutheran College, June 7th to 12th, opening with divine services, Saturday, 10:30 A. M., June 7th, conducted by Rev. C. M. Gullerud, the pastor of the local congregation. The Norwegian Synod order of services was followed throughout. The following hymns in the Lutheran Hymnal were sung: 540, 296, 372 and 377, verse 10. Rev. Stuart Dorr of Tracy Minn., preached on the text Rom. 8:1: "There is now no condemnation for them who are in Christ Jesus," bringing out the great comfort there is for all those who trust in Jesus in this fact stated by St. Paul, no matter how much the law of God may condemn us. The work of our Synod is based on this Gospel fact, and we should at all times carry it on, whatever the difficulties, with the assurance that all things will work out for good to them that love God.

At the close of the services, Rev. C. M. Gullerud welcomed the convention in the name of Bethany Congregation. President A. Harstad announced the appointment of the following Temporary Credentials Committee: Pastors Chr. Anderson, D. L. Pfeiffer, Joseph Petersen; Delegates Theodore Hellekson (Oslo Cong.), Paul Staff (St. Paul's, Chicago), and Justus Johnson (East Paint Creek). Dr. S. C. Ylvisaker welcomed the Convention on behalf of Bethany Lutheran College which served as host to the convention; and made a few announcements. The meeting was closed with the blessing by Pres. Harstad.

The first regular session of the convention was opened with devotional exercises, conducted by Rev. Jos. Petersen: Hymn 352; Scripture reading John 21, 15-17, and prayer. The Secretary called the roll of standing voting members. 32 were present and 1 absent. Rev. D. L. Pfeiffer reported for the Temporary Credentials Committee the names of the delegates whose credentials had been examined; 28 were present; one advisory delegate also was reported. The roll was called of the standing advisory members; eight were present and eleven absent. The President then declared the thirtieth regular convention of the Norwegian Synod of the Amer. Evang. Lutheran Church in session. There were some 125 people present at the opening session. Later on 22 additional delegates were seated, bringing the total of voting members to 82. There were 24 advisory members of this convention seated. Three more standing advisory members also came later, making a total of eleven.

PASTORS PRESENT ELIGIBLE TO VOTE

Chr. Anderson, R. Branstad, H. L. Bremer, M. O. Dale, Stuart Dorr, G. Guldberg, C. M. Gullerud, G. A. R. Gullixson, W. C. Gullixson, L. S. Guttebo, Emil Hansen, Clarence Hanson, A. M. Harstad, U. L. Larsen, S. E. Lee, Geo. Lillegard, Juul Madson, N. C. Oesleby, Milton Otto, Jos. Petersen, J. A. Petersen, D. L. Pfeiffer, H. A. Preus, J. R. Runholt, T. N. Teigen, H. A. Theiste, M. E. Tweit, Eivind Unseth, J. B. Unseth, L. Vangen, E. Ylvisaker., P. Ylvisaker.—32.

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Prof. A. Fremder, Prof. M. Galstad, Prof. N. Holte, Prof. R. Honsey, Rev. H. Ingebritson, Prof. O. Levorson, Rev. A. Merseth, Prof. N A. Madson, Prof B. W. Teigen, Rev. F. Weyland, Dr. S. C. Ylvisaker.—11

ADVISORY DELEGATE PRESENT

Mr. Kenneth Dodge, Thornton, Ia.

PASTORS RECEIVED INTO MEMBERSHIP

H. Bremer, A. Merseth, D. L. Pfeiffer, and F. Weyland.

ADVISORY MEMBERS OF THIS CONVENTION

Mr. Nick Dashcund; Mr. Geo. Tokheim, Mr. O. M. Wilson, Mr. John Melaas, Mr. A. Levorson, Mr. Peter Nelson, Candidates of Theol. Arvid Gullerud Grant Quill and Robert Preus, Student of Theology Leigh Jordahl, LeVine Hagen, Iver Johnson, Reuben Stock, Theodore Aaberg; Mr. E. C. Merseth; Prof. Oswald Overn, Rev. H. Birkholz, Rev. E. Marxhausen, Prof. R. Hoenecke, Prof. Victor Overn, Rev. Geo. Schweikert, Rev. E. Eifert, Rev. E. Schaller, Rev. Louis Meyer.

EXCUSED FOR NOT ATTENDING THE CONVENTION

Rev. A. Strand, Prof. C. U. Faye, Rev. J. Hendricks, Teacher M. J. Ingebritson.

EXCUSED FOR NOT SENDING DELEGATES

St. Mark's, Chicago; Clearwater Cong., (Minn.); Boston Norw. Luth. Church; Scandinavian E. L. Church, Holton, Mich.; Western Koshkonong Cong.; Redeemer Luth., New Hampton, Ia.

EXCUSED FOR PART-TIME ABSENCE FROM THE CONVENTION

Delegates James I. Hanson; Hugo Handberg, Rev. Alf. Merseth.

REPRESENTATIVES PRESENT ELIGIBLE TO VOTE

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|--------------------------|--------------------------|---|
| 1. Chr. Anderson | 1. Rock Dell Ev. | 1. Halvor Huseby
Belview, Minn. |
| | 2. Our Savior's Ev. | 2. Tyler Pederson
Echo, Minn. |
| 2. R. M., Branstad | 3. First Lutheran | 3. Ray Brassow
Suttons Bay, Mich |
| | 4. Immanuel Luth. | 4. Russell Trygstad
Holton, Mich. |
| 3. S. A. Dorr..... | 5. Zion Lutheran | 5. John Werner
Tracy, Minn. Marvin Rialson |
| 4. G. Guldberg | 6. Forest City, Iowa . | 6. P. G. Kloster |

5. C. M. Gullerud 7. Bethany Lutheran . 7. Leigh Jordahl
Mankato, Minn. 8. Stanley Ingebritson
8. Salem Lutheran 9. N. A. Madson
Eagle Lake, Minn. 10. Otto Rosenthal
6. Arvid Gullerud 9. East Paint Creek .11. Justus Johnson
Waterville, Iowa
10. West Paint Creek .12. C. J Bakke
Waterville, Iowa
7. W.C. Gullixson11. Parkland Ev. Luth.,13. A. T. Danielson
Parkland, Wash.
8. L. S. Guttebo12. Concordia14. James I. Hanson
Eau Claire, Wis.
9. C. Hanson13. First Evanger15. Otto Bolstad
Fertile, Minn.
14. First Am. Luth.16. Erling Vinje
Mayville, N. D.
15. Bygland Luth.17. Herman Anderson
18. Ole Sorenson
10. E. Hansen16. Oslo Ev. Luth.19. Theo. Hellekson
Volga, S. D.
11. A. M. Harstad17. Our Savior's20. Fred Meyer
Princeton, Minn.
12. U. L. Larsen18. Fosston, Parish21. Martin Hagen
Fosston, Minn. 22. Berman Merseeth
13. J. B. Madson19. Somber Ev. Luth.23. Melvin Trustem
Lake Mills, Iowa
14. Nils Oesleby20. Our Savior's24. Ben Torgeson
Madison, Wis. 25. Sanford Berge
15. M. Otto21. Saude Nor. Ev.26. Oscar Natvig
Lawler, Iowa 27. Carl Swennumson
22. Jerico Ev. Luth28. John Robinson
New Hampton, Ia. 29. John Anderson
16. J. A. Petersen23. Scarville Nor.30. Clarence Dale
Scarville, Iowa 31. Nils Faugstad
24. Center Nor.32. Christ Bredeson
Leland, Iowa
17. D. L. Pfeifer25. English Lutheran33. O. M. Runholt
Cottonwood, Minn.
18. J. R. Runholt26. Immanuel Ev. Luth.34. Ernest Billing
Audubon, Minn.
27. First So. Wild Rice
Ulen, Minn. 35. Frank Koenig
19. T. N. Teigen28. Bethel Luth.36. Paul Helland
Sioux Falls, S. D. 37. Lauritz Haug
20. Grant Quill29. Our Savior's38. A. J. Torgerson
Albert Lea, Minn.
21. H. A. Theiste30. Fairview Luth.39. Russell N. Holt
Minneapolis, Minn. 40. Hugo Handberg

22. M. E. Tweit	31. Nicollet Nor.	41. Rudolph Olsen
	St. Peter, Minn.	42. Gust Annexstad
23. E. G. Unseth	32. St. Paul's Nor.	43. Paul Staff
	Chicago, Ill.	44. Erling Petersen
24. L. Vangen	33. Lake Mills, Iowa	45. A. O. Anderson
	34. Lime Creek	
	Emmons, Minn.	46. Martin Stene
25. P. Ylvisaker	35. Manchester, Minn.	47. Edwin Leback
	36. Hartland	48. Andrew Emrud
		Edwin Solberg
	37. Albert Lea, Minn.	49. Anton Harum
		50. Martin Osmunson

CONVENTION COMMITTEES

- President's Message and Report:** Pastors E. Ylvisaker, S. E. Lee; Delegate P. G. Kloster.
- Credentials:** Pastors Chr. Anderson, D. L. Pfeiffer, Jos Peterson; Delegates Theodore Helleckson, Paul Staff, Justus Johnson.
- Nominations:** Pastors H. A. Theiste, N. C. Oesleby, S. Dorr; Delegates Otto Bolstad, Leigh Jordahl, A. T. Danielson, E. Vinje
- Program:** Prof. B. W. Teigen; Prof. R. Honsey.
- Press:** Pastors J. B. Madson, G. Guldborg.
- Higher Education:** Pastors S. Dorr, L. Vangen, Prof. M. Galstad; Delegates Erling N. Peterson, Nils Faugstad, H. Vinje, Hugo Handberg, M. Hagen.
- Elementary Education:** Pastors C. M. Gullerud, J. B. Unseth, A. Merseth; Delegates Sanford Bergo, G. Annexstad, Frank Koenig.
- Finances:** Pastors M. E. Tweit, L. S. Guttebo, J. R. Runholt; Delegates Clarence Dale, Ben Torgeson, Edwin Leback, Russel Trygstad, Rudolph Olsen.
- Home Missions:** Pastors H. A. Theiste, R. Brandstad, U. L. Larson; Delegates Chr. Bredeson, Carl Swennumson, John Werner, Stanley Ingebritson, Fred Meyer, A. T. Danielson.
- Foreign & Negro Missions:** Pastors E. Unseth P. Ylvisaker; Student LeVine Hagen; Delegates Anton Harum, Otto Rosenthal, A. Emrud.
- Church Extension:** Pastors T. N. Teigen, Walther Gullixson, F. Weyland; Delegates A. O. Anderson, O. M. Runholt, Leigh Jordahl, P. G. Kloster, James Hanson.
- Publications:** Pastors S. E. Lee, C. Hanson; Cand. Theol. Grant Quill; Delegates Edwin Solberg, Oscar Natvig, R. Holt, B. Merseth.
- Charities and Support:** Pastors E. Ylvisaker, H. A. Preus, C. M. Gullerud; Delegates Oliver Honsey, E. Billing, Martin Osmunson.
- Army & Navy:** Pastors G. A. R. Gullixson, N. C. Oesleby; Delegates Oscar Anderson, Kenneth Dodge, L. Haug.
- Pastoral Conference Records:** Pastor H. Bremer; Prof. R. Honsey.
- Resolutions:** Pastors E. Hansen, J. A. Petersen.
- Miscellaneous Matters:** Prof. N. A. Madson; Pastors M. H. Otto, M. O. Dale; Cand. Theol. Arvid Gullerud; Delegates Halvor Huseby, Ray Brassow; A. J. Torgerson.
- Tellers:** Candidates of Theol. A. Gullerud, Grant Quill, Robert Preus; Student Iver Johnson.
- Chaplain:** Pastor Joseph Petersen.
- Equalization of Pastors' Expenses:** Pastor A. Merseth.
- Timekeeper:** Student LeVine Hagen.

THE PRESIDENT'S MESSAGE

Dear Members and Friends of our Norwegian Synod:

Grace be unto you and peace from God our Father and from the Lord and Savior Jesus Christ.

The Lord has taught us to pray for all things that are needful for our welfare, spiritual and temporal. The first for which He has taught us to pray in the Lord's Prayer is for the hallowing of His Name. The Name of God includes His Word by which He has made Himself known unto us. The Name of God is holy in itself. But we want it to be holy among us also. Two things are necessary to this end, as Luther has taught us: pure teaching and holy living.

Under prayer for the guidance of the Holy Spirit let us now apply these things to ourselves in our Norwegian Synod and seek to encourage one another in both pure teaching and holy living.

I. Pure Teaching

In order that we may have pure teaching it is necessary that we give heed to the Word in all that it teaches, and to the Word alone.

The prophet Isaiah appeals "To the law and to the testimony," and says that "If they speak not according to this word, it is because there is no light in them." Isa. 8, 20.

The Lord Jesus says: "Teaching them to observe all things whatsoever I have commanded you," Matt. 28, 20. Jesus upbraided the Pharisees because they allowed tradition to be put on a par with the Word of God, yes, to supplant it. "Making the word of God of none effect through your tradition," He says to them. Mark 7, 13. Just as emphatically He rejected the reasoning of the Sadducees and said to them: "Do ye not therefore err, because ye know not the scriptures?" Mark 12, 24. Neither tradition nor the dictates of human reason have any place as a source of doctrine. The Word of God is the only and all-sufficient source of doctrine. It is in God's light that we see light. Ps. 36, 9. In the last chapter of the last book of the Bible we read: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life and out of the holy city and from the things which are written in this book."

And not only has the Lord told us to adhere to His Word alone, but He has also admonished us most emphatically to avoid fellowship with error. "Beware of false prophets." Matt. 7, 15. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid

them." Rom. 16,17. "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." 2 John 10.11.

Dr. Martin Luther was bound in conscience by the Word of God. Therefore he cried out in warning against the aberrations from that Word as he found them both in the Pope and in Zwingli. That is what made him under God the great reformer of the church—his adherence to the Word and his refusal to bid error God-speed. Everything in doctrinal matters that laid claim to being of the Spirit but which was not from the Word he rejected and branded as fanaticism and of the devil. The true prophet must be subject to the Word and draw his doctrine therefrom. And the truth is not fully confessed unless the error which arises against that truth is rejected and condemned, just as is done in our Lutheran Book of Concord. God wants faith, not wavering between truth and error.

Not only has God by precept warned against disobedience to His Word, but also by example. How could God warn us more forcefully than He has done? Behold Nadab and Abihu struck down dead by fire from the Lord because they had disobeyed and had taken strange fire with which to burn incense before the Lord. Lev. 10. Even a Moses is refused admittance to Canaan because he had failed to sanctify the Lord God at Meribah. He had failed to obey the Lord implicitly there. Numbers 20. A lion slew the prophet from Judah who, contrary to God's expressed command, had eaten bread and drunk water at Bethel after he had cried against the false worship there. He had allowed himself to be drawn away from obedience by a lying prophet at Bethel who laid claim to another message from the Lord bidding him to eat bread and drink water there. 1 Kings 13.

Have not all the ills of the world come as a result of disobedience to the Word? Gen. 3. The Lord would have us mark this most earnestly.

The Bible is clear. While there are mysteries revealed unto us in the Bible, 1 Tim. 3,16, yet the words with which they are revealed are plain. Anything in the Bible which seems to us unclear is due to a lack in us, not in the Bible. The Word is said to be a light that shines in a dark place. 2 Pet. 1,19. "The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119, 130. It is impossible that God who promises salvation to those who follow His Word and threatens those who are disobedient with damnation should give us an unclear and dark word from which we cannot learn what His will is.

We have been favored in our Norwegian Synod with pure teaching. This is God's gift to us and does not come from ourselves. This pure teaching of God's Word, the prophetic and apostolic

doctrine, was restored to the world, through the Lutheran Reformation, and has been confessed clearly and definitely in the Lutheran Book of Concord, both in theses and antitheses. Our Book of Concord has never been overthrown from the Bible, nor can it be, for it is firmly grounded therein. A truly Lutheran Church body stands committed to all the doctrines confessed in the Book of Concord, not only on paper, but especially in its public doctrine and practice. Even as it is unbiblical to yield unto any error, so is it also un-Lutheran to do so.

A truly Lutheran Church body is confessional in nature. It does not withhold confession of any truth on account of the unpopularity of that truth with the world or in order to enlarge its outward fellowship. Any church union based upon compromise with error is not in keeping with the requirements of Scripture nor with the spirit of true Lutheranism. True Lutheranism refuses to make common cause with aberration from the Word even though that aberration may seem small to our reason and though it comes from such who bear the Lutheran name.

Let our Synod, by God's grace, continue to be filled with the spirit of true confessionalism. We have not been alone in this spirit. That which attracted our fathers to the Missouri Synod back in the 50s of the last century was the spirit of faithfulness to the Confessions which they found there. Pastors J. A. Ottesen and N. Brandt reported to the Synod in 1857 that the spirit which they found at Concordia Seminary in St. Louis and in the Missouri Synod was one of deep love for the symbols, a hearty confidence to God-ward that therein His Word is rightly explained and confessed, and therefore also a burning zeal to carry out the old Lutheran principles in doctrine and practice. And their prayers, as voiced in their report, was to the end that the Lord would make this spirit more and more living in the whole Lutheran Church.

In this one hundredth anniversary of the founding of the Missouri Synod, we are mindful of how much we owe to that Synod under God for the encouragement and help we have obtained from it in standing firm in doctrine and practice. The influence of Dr. C. F. W. Walther, Dr. F. Pieper and other sound Lutheran theologians of the Missouri Synod is still with us in our Synod, and may their influence continue through the study of their writings. These theologians refused to accept any other source of doctrine than Scripture and would know no other way unto salvation than Jesus Christ the crucified. The doctrines of sin and of grace were by them expounded in a truly biblical manner, as were the doctrines of inspiration of Scripture, of conversion and election, of the church and the ministry, and of the Last Things. The Missouri Synod has confessed before the world the biblical teaching in these and other points of doctrine by its acceptance of the "Brief Statement of the Doctrinal Position of the Missouri Synod" in 1932. We have taken

our stand at the side of Missouri in this confession and have declared that we desire the Brief Statement to stand "unqualified and unsullied as our clear and joint confession." (Resolution of the Norw. Synod in 1943.) May God keep us faithful to this confession.

Concerning the Scriptures we confess the plenary and verbal inspiration of the same. Also when it treats of historical and scientific matters the Bible is inspired. That is what Scripture itself says in the words, "All Scripture is given by inspiration of God." 2 Tim. 3,16. He who would deny this and make room for errors in Scripture in scientific and historical matters (in which things, of course, he does not want to be bound by Scripture) sets himself up as a judge over the Scriptures as to what is to be followed and what not. And that means that he sets himself up as a judge over that which shall judge him, for Jesus says, "The word that I have spoken, the same shall judge him in the last day." John 12,48. Nay, let the Scriptures judge us, not we the Scriptures.

In conversion we teach that it is solely the work of God in us, that faith is God's gift to us, Eph. 2, 8. and that the reason why some are converted is not due to any abstaining from wilful resistance on their part. Of Election we teach "that all those who by the grace of God alone, for Christ's sake, through the means of grace, are brought to faith, are justified, sanctified, and preserved in faith here in time, that all these have already from eternity been endowed by God with faith, justification, sanctification, and preservation in faith, and this for the same reason, namely, by grace alone, for Christ's sake, and by way of the means of grace." (Brief Statement, 35). Scripture knows of no election "in view of faith" as though the faith of the elect were to be placed before their election.

As regards the Last Things we teach that we shall at all times be ready for the Lord's coming unto judgement, that His coming will not be preceded by any such "Millennium" as that of which certain enthusiasts dream. We confess that there is but one resurrection of the dead to be expected, and that at the end of the world; that the Pope at Rome is the very anti-Christ, 2 Thess. 2, and that there is no universal conversion of the Jewish nation to be expected.

Our testimony against lodgery must continue, especially because of its idolatry (it is not the triune God who is confessed there), its Christ-less prayers and its way of salvation by character.

Our testimony against religious unionism is as necessary as ever, if not more necessary in the face of the indifference in religious matters in these last times. Though it is not pleasant to our flesh to have to warn against unionism, yet it must be done.

Our zeal for Christian schools, both elementary and secondary, must continue and grow. The hope of the world is the Word where Christ is found and strength for a God-pleasing life.

II. HOLY LIVING

And now, as regards holy living: Our confession of pure doctrine must always be accompanied by obedient living. Otherwise, the devil holds the field after all; for he would be satisfied to let us have the Word if only we will not take it seriously, believe it and live according to it.

So-called faith that is not followed by zeal for holy living is no faith. "Faith, if it hath not works, is dead, being alone." James 2, 17. While our works never save us, but faith alone saves, yet good works are necessary as a fruit of faith. In the Scriptures, the presentation of the doctrine of faith is followed by an equally zealous teaching concerning the necessity of a life of love to God and man as a fruit of the indwelling Spirit. Turning to the Gospel by faith is followed by a turning to the works of the law in one's life. So, conversion is sometimes in Scripture described according to this latter characteristic. "If the wicked will turn from all his sins that he hath committed, and keep all my statutes and do that which is lawful and right, he shall surely live, he shall not die." Ez. 18, 21. When we become believers in Jesus Christ we still have the old Adam in us which needs to be put to death every day; and the new man shall daily come forth and arise who shall live before God in righteousness and purity forever.

We do not want a "dead orthodoxy", but a living faith built up upon the pure doctrine. Pure doctrine is not an end in itself, but a means to an end—that the image of God be restored in us, already here on earth in part, and hereafter perfectly. Not only must we have a good recipe (pure teaching), but we must also produce the results in our life.

In our congregations the Word must rule in both doctrine and life. Our pastors must preach clear doctrinal sermons, laying faith in Christ as the foundation, and then drawing unto every Christian virtue. We all need to use the Word and Sacrament more diligently for the strengthening of our faith and Christian life.

Christian discipline needs to be practiced in and by our congregations. If we do not obey the Word in this respect, but we allow evil to remain in our midst, it will eat like a cancerous infection that may soon reach the vital organs, and we shall merit the rebuke of the Lord spoken originally against the congregation at Sardis: "Thou hast a name that thou livest, and art dead." Rev. 3,1.

In our homes the Fourth Commandment must ever be kept in mind by parents and children. It must not be true of us as it is so frequently true in the world round about us that parents are abdicating.

The sanctity of marriage must be upheld among us: "Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Heb. 13,4.

Let there be strict honesty, trustworthiness, truthfulness and sincerity among us. "Let love be without dissimulation." Rom. 12,9. "And above all these things put on charity, which is the bond of perfectness." Col. 3,14. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6,10.

Let the sense of Christian stewardship increase among us, so that we understand that we belong to the Lord with all that we are and have: our money and possessions, our time, talents and influence. And let us not be conformed to this world, but be transformed by the renewing of our mind, that we may prove what is that good and acceptable and perfect will of God. Rom. 12,2.

Let us lead a life of prayer and of appreciation of the blessings of the Lord upon us—His blessings in our country, in our homes and schools, and in our individual lives. May the Lord pour His Holy Spirit, the Gift of gifts, upon us.

And then let the work of our Synod be borne and sustained by the earnest faith and love of all our members.

All praise and glory be unto the Triune God. Amen.

A. M. Harstad

PRESIDENT'S REPORT

Since our last Convention one new worker has been ordained in our midst, namely Candidate of Theology Alf Merseth, graduated from Concordia Seminary, St. Louis, Mo., in June 1946, and ordained upon call to work as missionary in the Tacoma area, Washington. The ordination took place on Aug. 25, 1946, at Concordia Church, near Bagley, Minn., your president officiating, assisted by several of the brethren in office.

Several changes in pastorate have taken place during the time since our last Convention.

The Rev. Milton Otto was called from Cottonwood, Minn., to the Saude-Jerico Congregation, Lawler, Iowa, and installed there on Aug. 4, 1946, the Rev. C. H. Schroeder, Missouri Synod, of Elma, Iowa, officiating.

The Rev. F. Weyland was called from the congregation of the Wisconsin Synod at Montrose, Minn. to Richland Congregation, Thornton, Ia. The Rev. A. Ranzau, formerly pastor of Richland Congregation, had accepted a call into the Missouri Synod and was transferred to said synod. Pastor Weyland was transferred to our synod from the Minnesota District of the Wisconsin Synod and installed in Richland Congregation on Aug. 18, 1946, the undersigned officiating.

The Rev. Howard Bremer, formerly member of the United Lutheran Church, expressed the desire to enter the ministry in our midst. A colloquy was held with him by a group of our pastors and his stand in doctrine and practice was found to be in agreement with ours. Having been called to the congregation of our Synod at New Hampton, Iowa, he was installed there by Pastor Paul Ylvisaker, chairman of the Home Mission Board, in the late summer of 1946.

The Rev. D. L. Pfeiffer was called from a congregation of the Missouri Synod, Chatfield, Minn., to our congregation at Cottonwood, Minn., and was installed there on Oct. 6, 1946, by the Rev. A. H. Fellwock, of the Missouri Synod, Wood Lake, Minn., Pastor Pfeiffer was transferred to our synod from the Minnesota District of the Missouri Synod.

The Rev. A. M. Harstad was called from Our Saviour's congregation, Madison, Wis., to Our Saviour's congregation, Princeton, Minn., and was installed on Oct. 13, 1946, Vice President C. M. Gullerud officiating.

The Rev. A. H. Strand of St. Luke's congregation, Chicago, was called to St. Mark's congregation of the same city as the successor of the Rev. J. A. Moldstad, deceased. St. Luke's Congregation was amalgamated with St. Mark's and Pastor Strand was installed at St. Mark's Church in the fall of 1946. The church building of St. Luke's congregation has been sold to a neighboring congregation of the Missouri Synod.

The Rev. J. B. Unseth was called from the congregations of our synod at Waterville, Iowa, as missionary at Bagley, Minn., and pastor of Clearwater congregation. He was installed in his new field of labor on Nov. 17, 1946, Pastors U. L. Larsen and T. N. Teigen officiating.

The Rev. Nils C. Oesleby was called from Sioux Falls, S. D., to Our Saviour's, Madison, Wis., and installed on Nov. 24, 1946, your President officiating.

Pastor Emil Hansen was called from Albert Lea, Minn., to Oslo congregation, Volga S. D., and installed on April 20, 1947.

Pastor T. N. Teigen of Hillsboro, N. D., accepted the call to the mission of our synod at Sioux Falls, S. D., and was installed there on April 20, 1947. Vice-pres. C. M. Gullerud officiated at both of the last mentioned installations.

Pastor Paul Anderson was commissioned as missionary in Nigeria, Africa, at a service at Bethany College chapel shortly before his departure to Africa.

Prof. Rudolph Honsey was called as permanent professor at Bethany College and was installed in office at a special service in the evening of February 2, 1947.

An event of special importance in our synod during the past year was the opening of our Seminary and the installation of the Dean, the Rev. Norman A. Madson. This took place on September 24, 1946 (the Seminary having begun work a few days earlier.) Your President officiated at the service. Besides the Dean, the following were installed as assistant professors in the Seminary: Professors Alfred Fremder, Martin Galstad, B. W. Teigen, S. C. Ylvisaker, Ph.D., and Paul Zimmerman. May the triune God guide the course of our Seminary and bless its work.

There are three graduates of theology in our Synod at the close of this school year: Student Grant Quill, Concordia Seminary, Springfield, Ill.; Student Arvid Gullerud, Lutheran Seminary of the Wis. Synod, Thiensville, Wis.; and Student Robert Preus of our Seminary, Mankato, Minn. Cand. of Theol. Grant Quill has been called to Our Saviour's cong., Albert Lea, Minn., and Cand. of

Theol. Arvid Gullerud to the congregations of our Synod near Waterville, Iowa. These new workers expect to be installed in their respective fields in the near future. Cand. Robert Preus has been called to Mayville, N. D.

The following pastors seek membership in our Synod at this Convention: Howard Bremer, Alf Merseth, D. L. Pfeiffer and Ferdinand Weyland.

The Rev. John A. Moldstad, who passed away on June 4, 1946, was laid to rest in the Moldstad burial lot near De Forest, Wis., on June 7, 1946. Pastor Moldstad was one of the organizers of our synod in 1918.

Mrs. Cathinka Strand, widow of the late Pastor J. J. Strand and mother of Pastor Ahlert Strand, passed away on January 9, 1947. Funeral services were conducted by Pastor E. Unseth at St. Mark's Church, Chicago.

On March 2, 1947, Mrs. C. M. Gullerud was called to her eternal reward and was laid to rest on March 5, 1947, Dean N. A. Madson officiating.

Pastor Jacob E. Thoen passed away on May 29 at Mankato, Minn., and was buried June 2.

Your President conducted Visitations as follows: Waterville, Iowa, on August 29, 1946; Albert Lea, Minn., on October 27, 1946. He met with the congregation at Mayville, N. D., after having conducted services there during the vacancy, on April 27, 1947. On May 29 he visited Bygland congregation near Fisher, Minn.

Visitor C. M. Gullerud of the Northwest District reports having met with the Oslo congregation in November, 1946, and having visited the mission field at Bagley, Minn., together with the Home Mission Director on April 10, 1947.

Pastor Milton Otto has accepted the appointment as Visitor of the Iowa-Southern Minnesota District, which appointment became necessary on account of the resignation of the former Visitor.

Trinity congregation of Calmar, Iowa, was privileged to dedicate its new house of worship on August 25, 1946, Pastor N. A. Madson officiating.

On October 27 your President preached at the joint Reformation Festival at Lake Mills, Iowa, several congregations of our synod sponsoring the service. On May 4, 1947, he brought the greetings of our synod on the occasion of Minnesota District (Missouri Synod) celebration of the Missouri Synod Centennial at the Minneapolis Auditorium. He was present at the burial service for Dr. L. Fuerbringer, President Emeritus of Concordia Sem., St. Louis, Mo., and Honorary President of the Synodical Conference, on May 8, 1947, Holy Cross Church, St. Louis.

Your President attended the meeting of the Synodical Conference in Milwaukee, Wis., August 6-9, 1946, and also attended the meetings of Boards within our Synod as time and opportunity allowed. He is also a member of the Committee on Intersynodical Relations of the Synodical Conference and attended the meetings of this Committee in Milwaukee.

At this Convention we shall be privileged to hear two essays: one on "Prayer" by Dr. S. C. Ylvisaker, and one on "The Christian Home" by Pastor Paul Ylvisaker. There will be an address by Pastor Luther Vangen on Christian Education at the Saturday afternoon session. The Centennial of the Missouri Synod will be celebrated at our service on Sunday afternoon during the Convention, Pres. J. W. Behnken of the Missouri Synod delivering the address.

"Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Ps. 90, 17.

A. M. Harstad

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

1. We call attention to the following sentences in the President's message: "In this one hundredth Anniversary of the founding of the Missouri Synod we are mindful of how much we owe to that Synod under God for the encouragement and help we have obtained from it in standing firm in doctrine and practice. The influence of Dr. C. F. W. Walther, Dr. Pieper and other sound Lutheran theologians of the Missouri Synod is still with us in our Synod, and may their influence continue through the study of their writings." In order that their influence may continue in our midst the Synod urges our pastors and lay people to study the written works of these sainted fathers of our sister Synod.
2. The Synod also notes with gratitude that the President reminds us that pure doctrine must be followed by holy living, as we have been taught in the first petition.
3. We thank God that the prayers of our people for the past twenty-five years have been answered, with the opening of our Seminary last fall.

"BEHOLD, HE PRAYETH"

I INTRODUCTION.

The subject of Prayer lies close to the heart of every Christian, for prayer is his very breath. It concerns us all, for without it we could not live the Christian life. It is precious, for God has added His blessing to Christian prayer in the words: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive"—Matt. 21, 22. Prayer is as the flower of Christian faith, fragrant, beautiful, spreading happiness as it also receives unto itself the dewy gladness from above. Prayer is the adornment of a Christian, revealing the inner beauty of his heart: humble penitence, loving trust, firm confidence—it is John leaning on the bosom of his Lord. Prayer is that voice of a child of God which can not be stilled. In adversity it cries for help; in happiness it thanks God; in success it asks the blessing of God; in sorrow it asks for comfort, in sin for forgiveness, in difficulty for guidance and wisdom, in perils of mind or body for deliverance, and in the lonely hours for the sympathy and understanding of God. Prayer is the music of the heart, reflecting all its moods, speaking all its needs, a calm and quiet pastoral when the days are untroubled, but as a raging storm, troubled, impassioned, loudly crying and anguished when the storms of temptation or doubt or suffering or misunderstanding and persecution rage high. Some prayers would not be heard if the Spirit of God did not translate even secret moanings and groanings and sighings into prayers understood and known by God. Some prayers would bring a curse, if the Spirit were not quick to change our ignorant and unwise, even thoughtless or childish demands into requests that please God and into prayers for such things that He knows would be for our good and bring a blessing to us and others with and through us.

To some, prayer is a means of grace, actually conveying the grace of God to man without the Word and Sacraments. To others it is a sort of emotional privilege, an indefinable manner of communication with a Higher Being, whoever that may be, which in the end, if analyzed carefully, is nothing else than an appeal to self to do your best. Others find in what they call prayer a quite satisfactory means of fulfilling spiritual obligations, and they recite their rosary or other prayer-formulas by the hundreds or by the hour, assured that they have now performed their religious duties for the day. Men pray to unknown gods today as they did in ancient Athens, wondering all the while why their nameless and meaningless gods do not answer—like the priests of Baal on ancient

Carmel. They pray in the form of vile curses and oaths, and they do not consider that their blasphemy has effectively shut the door of the heart of God to these prayers, as well as to those which in the hour of need arise so frantically from these same cursing lips. What perversion of prayer God in heaven must hear to weary Him who hates all falsehood and deceit and hypocrisy!

Prayer is not a means of grace. It is not and must not be a mere matter of form—as when men of all religious faiths and sects gather at baccalaureate services, Memorial Day exercises and the like, to add dignity to their rites by so-called invocations and benedictions. Prayer is not a work by which we help save ourselves as by a good deed well done. Prayer is not a mere emotional uplift by which we are encouraged to put forth the better effort. It is not as a stray message sent out into space for some stray god to pick up at his convenience. It is not simply a jumble of words, sung or spoken or thought, as when many, disagreed among themselves as to their actual intent, put on a show of agreement in prayer in order to please their own vanity or that of others. Prayer is not an opportunity to boast of one's own religious fervor and to decry the attitude of others—the old Pharisee and the new pietist. Prayer is not what men would make of it but what God has ordained.

II. What, then, is Prayer? The Scriptures do not leave us in doubt.

a). Prayer is, above all, an **ACTIVITY OF FAITH**. It is not the only activity, for Scripture mentions others such as love, trust, confidence. But these are all intimately associated with each other and connected with faith.

When a man is in need of companionship, of advice, of help, of sympathy and understanding, of comfort, he will naturally turn to a friend whom he trusts. He will ask him for such help, if he has the confidence that this friend can help and that his friend loves him enough to grant him the help he needs. Prayer to a Christian is the expression of this need, this trust and confidence. This is what we call the activity of faith. One who does not ask his friend for help has thereby confessed, at least to himself, that he does not quite trust his friend as much as he thought. And a Christian who does not ask God for help, who does not communicate with God in prayer, has thereby proved, again at least to himself, that his loving trust, i.e. his faith, in God was not real and living. It was merely pretended.

If you would know that prayer is an activity and not a dead form or ritual, study the scenes we know from the life of Christ: in Gethsemane, on the Cross, in the night hours in the lonely desert or on a lofty mountain, when He like Jacob of old struggled with God in prayer, when He wrought His miracles of healing or when

He prayed the intercessory prayer (John. 17) for His own. Or consider an Eliezer when he prayed for the success of his mission (Gen. 24, 12-14), a Jacob before he met Esau (Gen. 32, 9-12), a Moses (Exod. 32, 11-13; 33, 12 f.; Ps. 90), a David in his psalms, a Jonah in the belly of the fish (Jon. 2, 2-9), an Elijah on Mt. Carmel (1 Kings 18, 36. 37.). When Paul prayed, or the publican or the malefactor or the Syrophenician woman or the centurion or blind Bartimaeus, they showed by their very asking that they believed, i.e. trusted and had faith in Him to Whom they prayed, and thus their faith was active by this turning to Christ in prayer. And the Christians down through the centuries and those whom we have known? We admit that there has been much formalism, much hypocrisy and much so-called dead Christianity in the church; but we can not dismiss the prayers of the sainted martyrs, of such teachers of the church as Polykarp, Athanasius, Augustin, Luther, Walther, or of our beloved fathers and mothers with this cruel remark. These lived in faith and in prayer, they labored with a prayer on their lips, they slept in faith having folded their hands in prayer. And today God finds this activity of faith in prayer to be not altogether lost. The very fact that our church is living today, nay, that the world still stands, is proof that our Christians are active in prayer.

b). This prayer-life of a Christian is **commanded** by God, and that by innumerable passages of Scripture, of which we have selected some:

2 Chron. 7, 14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

Is. 55, 6: "Seek ye the Lord while he may be found, call ye upon him while he is near."

Joel 2, 32: "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered."

Matt. 26, 41: "Watch and pray, that ye enter not into temptation."

Luk. 18, 1: "And he spake a parable unto them to this end, that men ought always to pray, and not to faint."

Eph. 6, 18: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Phil. 4, 6: "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

1 Thess. 5, 17: "Pray without ceasing."

1 Tim. 2, 1: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

1 Tim. 2, 8: "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting."

Ps. 50, 15: "And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

c) We need not be in doubt, then, that God wants us to pray. By using the imperative or commanding form of the verb, as Scripture does in so many of these passages, God makes prayer an **urgent** thing. In so far there is no difference between this command to pray and the other spoken from Sinai: Thou shalt, thou shalt not! Even those commandments from Sinai we too often read and hear as if they speak to us out of thunder and lightning as from an angry God, filled with wrath and dire threatenings against a people whom He hates. We then forget that they, too, are spoken by a loving God to a people whom He loved and which He in love has redeemed unto loving service of Him. And when the same God here seems to command, let us not forget that His commandment is spoken in love to those who love Him. His command then becomes as the command of a king to a subject he would honor and to whom he would accord a great privilege. The Word of God has spread before the children of God a vast store of good things: spiritual good things which Christ purchased and prepared for us by His life, His death and resurrection; earthly and bodily good things prepared for us by the almighty hand of God in creation. Now He says: "Come, for all things are now ready." "Ask, and ye shall receive, that your joy may be full." Joh. 16, 24. To understand this correctly we call this an invitation to the honored members of the household of God. These members are commanded to pray, to ask, to demand even, for they have rights to maintain, they have an ownership to claim, they have privileges to enjoy. When Christians do not heed this invitation, it must be because they think they do not need what God offers, or that they do not believe the promise, or trust that these good things are for them—in which case they do not actually believe and their Christianity is mere hypocrisy, a worthless and inactive thing, dead or dying. These commands of God to a Christian to pray can not be a new burden and another heavy work to do. They instead lift the eyes of a Christian to see his new glory and estate, for he is a son and heir with the privileges of such a son and heir. The kingdom of the Father, with all that this kingdom owns, is his for the asking. Let him ask, then, believing, for the Word of God is this: "All things, whatsoever ye shall ask in prayer, believing, ye shall receive," Matt. 21, 22.

d) prayer is carefully described in Scripture.

That we may not err in the carrying out of this command of God, He describes prayer more in detail. In the passage just quoted we note the words **ask, believing**. We may ask for any thing for which we may ask **in faith**. Furthermore, the command is addressed to the disciples, i. e. to those who have accepted Christ as their Saviour and Lord. This involves that fundamental thing, redemption from sin with its dread consequences. He who is invited to pray is accordingly he who, having seen the misery of his own sinfulness, has found forgiveness, life and salvation in Christ's atoning blood. This is basic in all Christian prayer. Thus this matter of prayer, too, is made to center about the great basic doctrine of justification, and without the gospel of justification there could be no Christian prayer. Again, Jesus invites us to pray **in His name**: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it"—Joh. 14, 13. 14. "No man cometh unto the Father, but by me"—Joh. 14, 6.

From these passages it is clear that there is only one way to the Father's heart, through faith in Christ. Only one name will count in prayer, the name of Jesus Christ. We may heap up all the names of heathen gods, of Mary and the innumerable saints of the Catholic church, the names of pious forefathers and families and church denominations, of this lodge god or that, of pious YOU and pious ME—all counts as nothing, for the words stand in all eternity: "Whatsoever ye" (believers in Me) "shall ask in my name" (none other), "that will I do", and "No man cometh unto the Father, but by me." We need spend no time here on the negative. A Christian believes these words of Christ as he believes in Christ Himself, and he turns in abhorrence from every other name to Him Who alone can fulfill the promise.

Then let us in gratitude recognize the privilege of this expression "In His Name". That includes faith and trust in His name. It means that we may and shall use this name as we approach the Father's throne of grace, as if we say: "This, O heavenly Father, is that for which Thy Son has paid with His blood, which He has told me that I may ask for with full confidence. It is because I am assured that I am asking only that which pleases Him that I dare to come, and His name on this request is a pledge and guarantee of good faith in making the request as well as of a God-pleasing content of the request. I ask as though Thy dear Son asks by and through me. Thou canst not refuse a prayer that comes from Thy dear Son." In this manner we may ask for the greatest and best things, for we know that Jesus wants us to have them, since He died to give them to us: forgiveness of sin, life, salvation, the truth of

God, the love and mercy of God, the strengthening of our faith, the victory of faith, heaven. In this same spirit we may ask for laborers in the vineyard, the extension of God's kingdom, for comfort against sin and despair. Since the Saviour has told us that we may ask for all of this, then we may also ask for them in His name.

He has not told me as definitely and clearly that He wants me to be rich in earthly goods, to be healthy in body, to have a nice home, or that I may have success in this or that venture, even if this concerns the church in some outward way. It may rather be God's good pleasure that some seeming accident befall me or my immediate family, that our church be kept poor, or that we meet with other apparent difficulties. These texts therefore warn us that we do not arrogate to ourselves the use of Christ's name in these earthly things in the same way as when we ask for spiritual and heavenly things. There we would far rather do as the example of Christ Himself impels us to do, that we in all earthly things let God's wisdom be our wisdom and choice, let His decision prevail over our folly and ignorance, so that we pray: O heavenly Father, I ask Thee graciously that this child recover speedily from the sickness which has brought it to the brink of death,—that I may be given riches to help the needy and the church,—that I may become an orator to present Thy truth with greater power and success,—however, I do not know but that this child for whom I pray so heroically, if he become well, may not later on fall away in sin and unbelief,—whether, if I become rich, my riches may not become only another temptation for the flesh and for the church,—whether oratory, too, may not become a stumbling block to faith and to the kind of success that Thy gospel should gain—therefore grant these things, O all-wise and ever-gracious God, only according to Thy good pleasure and the glory of Thy most holy Name. Thy will be done." Such a prayer we also pray in the name of Christ, for it is based on His work and promise, and we dare to approach the Father only as those who are children of God through faith in His Son. Let this difference between the certain and the uncertain, the spiritual and the material, between the heavenly and the earthly always be felt. As if this makes the one prayer more uncertain than the other? Not in this sense that God may hear the one and not the other. And yet, in the one case we may name the very things for which we ask, knowing by the definite promise of God that He will give just that: forgiveness of sin, strengthening of faith, knowledge of His truth, and the like; in the other, the bodily good things, we may also name and with the full assurance that God in heaven hears our prayer for Christ's sake, but fully assured, too, that God will grant that which He in His infinite wisdom knows to be far better than our best judgment or wish. In His divine hands we safely entrust our fondest wish and our greatest need. It is in this sense our Saviour has said (Matt. 21, 21): "Verily I say unto you, if ye have faith,

and doubt not, ye shall not only do this which is done to the figtree. but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done." If we can pray such a prayer fully assured that the moving of that mountain is something entirely necessary for the Kingdom and for the glory of God, and that this very thing is the will of Christ, then we may pray for this in the name of Christ. This the apostles could do, for they had the direct revelation of God, and they healed the sick, raised the dead, walked on the water, and Moses struck the waters of the Red Sea and they parted so that the Israelites passed through on dry land. Let us rather leave these heroic and miraculous powers in His hands Who knows the hour of their need better than we.

To the Biblical concept of prayer belongs more than the privilege of asking God for spiritual and bodily good things. If we turn again to the prayers of Christ, to the model prayer taught by Christ, to the book of prayers of the Old Testament, and to the prayers of the prophets and apostles, we shall find that these include much that we can not classify as requests. The Lord's Prayer rises to a mighty climax: "for Thine is the kingdom and the power and the glory for ever. Amen." This doxology is rightly treated by Luther as a part of the prayer itself. The Highpriestly prayer (Joh. 17) includes such statements as these: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." "I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me; and they have kept thy word." Many other verses in this remarkable prayer similarly. In His prayer at the grave of Lazarus Jesus says: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." Joh. 11, 41, 42. In His prayer on the Cross Jesus cried: "My God, my God, why hast thou forsaken me?" Mark 15, 34. And again: "Father, into thy hands I commend my spirit." Luk. 23, 46. In eleven verses of the ninetieth psalm, called "A Prayer of Moses, the Man of God", Moses pours out his heart to God, enumerating blessings, calling to mind the vanity of human life and earthly good things, confessing sins, —all as a fitting background for the petitions which follow. The psalms generally, classed as prayers, follow the same pattern and give the believer the occasion to speak out of a sick and sorrowful heart, a happy heart overflowing with gratitude, a heart that looks up to God with holy awe and then again with childlike love and confidence, a heart that praises God in His heavenly majesty, acknowledges His faithful shepherding, exalts Him as his one Redeemer, looks to Him as the only Comforter against sin and every affliction. Prayer is there seen to be a sacred opportunity, in the silent night

or in the brightness of the day, to communicate most intimately with a loving Father in heaven, to lay before Him the innermost thoughts of the heart, concealing nothing. There, at the foot of the Cross, the believer has found the one spot where he may be truly honest and be as he is. There he may uncover the whole sordid mess, which is his own heart, and know that He Who "was in all points tempted like as we are, yet without sin" (Hebr. 4, 15) will understand and extend the hand of sympathy. There he will be welcomed by the loving arms of His Saviour in every temptation and distress as Peter was, in every confession of sin and remorse over sin as David was; there, too, he will be received when in victory over sin he can rejoice, when he has experienced anew the faithful help of God and has come to give thanks, when he has been convinced again of the glory of His Redeemer and comes to bring his faltering praise. There the Christian is granted the heavenly privilege of being alone with his God without fear, he rebuked by that eye which saw Peter's sin and knows ours, but he invited back to a full forgiveness by Him Who proved His love by His death in the sinner's place. Prayer means all of this, and more, ever more. The more it is used, the greater will become its intimate companionship. The Psalms are well worth our exhaustive study from this point of view alone, that we may learn to realize better the full meaning and significance of this personal association with God in prayer. For that is what it is, an associating with God whereby we confide to Him all things—our innermost thoughts and needs, our thanksgiving and praise, our confession, our joy and happiness, our loneliness, our griefs and disappointments, our expectation of help and salvation.

The church as the communion of believers has learned this and it has brought its response. Thus we have recorded from the prayer-life of Christians down through the centuries hymns of prayer, supplication, praise, giving of thanks, of confession of sin, of faith in the forgiveness of sin. These hymns and prayers record the Christian's temptations and battles and victories through Christ. There are hymns and prayers to be used at significant occasions in our life: baptism, instruction, confirmation, marriage, anniversaries, celebration of Holy Communion, burial. Blessed is he who has learned them well, that he may turn also to these as he stands before the throne of grace and lacks words of his own by which he may approach his God.

The prayer-life of the individual Christian is largely a secret thing between him and his God. Let it be so according to the words of our Saviour: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly". Matt. 6,6. There is no such thing as mass Christianity.

mass conversion, mass faith. So God deals always with the individual. So prayer, love, and the other fruits of faith are always an individual thing. God furthermore knows the peculiar temptations and weaknesses of the human heart, even after it has learned to believe in Christ. That heart is a proud and selfish thing in so far as the old Adam is still there. It loves the praise of men. It is brave when it parades before men but very cowardly when facing God alone. Thus the Pharisees would prefer the street-corner for their praying exercises, while the Publican stood alone. But it is the Publican-sort God loves, and so He sends us into the closet where all sham and pretense flees, where pride cannot stand, but only humility in the knowledge that God is there and deceit is of no avail. Let him who prays go into the closet alone with God!

And yet, God invites to and urges public prayer and fellowship with other Christians in prayer. The Third Commandment includes the invitation to assemble about the word of God and to join in worship by hearing the Word read and expounded, by confessing the name of God, by praying, giving thanks and praising God. The Old Testament church thus worshipped together publicly, and so many of the Psalms bear record to this that joint prayer was an essential part of these services. The church of the New Testament likewise. Of the first Christians after the resurrection of Christ we read: "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1, 14. And again we read: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Acts 2, 41, 42. Acts 12, 12: "And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying." Acts 16, 13: "And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 20, 36: "And when he had thus spoken, he kneeled down, and prayed with them all." Acts 13, 3: "And when they had fasted and prayed, and laid their hands on them, they sent them away."

It is evidently of such joint worship and joint prayer the Epistle to the Hebrews admonishes that we must not forsake "the assembling of ourselves together, as the manner of some is"—Hebr. 10, 25; for the promise is there (Matt. 18, 20): "Where two or three are gathered together in my name, there am I in the midst of them." We note again how the name of Christ enters in also in connection with joint and public prayer. Fellow-believers are here joined together most intimately as those who kneel before the same

altar, acknowledge one faith in Jesus their Saviour and now voice their agreement before God and men. As it is a beautiful confession when it is said of Paul, "Behold, he prayeth", thus it is a beautiful thing also when it can be said of two or three, Behold, they pray together. But joint prayer presupposes agreement in prayer as Christ says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven"—Matt. 18, 19. On this basis of a common faith in Christ and of agreement in those things for which we ask, our Saviour invites us to join hands and hearts in praying the most glorious prayer of all: "Our Father who art in heaven . . ." By this address we are joined with all those who in spirit are agreed in matters of faith. In this most intimate circle of believers we go on to pray together for those great things: that the name of our common God be hallowed by the preaching of His most holy truth and by our holy living in accordance with that truth; that His glorious Kingdom, where we are sheltered together under His wings, loving Him and beloved by Him, be extended here and abroad; that His holy and gracious will, perfect, glorious, heavenly, may be reflected and find expression in this sacred communion, His church; that we together may feed our bodies with the bounties of His creation, not forgetting that we do this, too, together and owe one another the love of a common faith also in material things; that we together may be forgiven by God in Christ, even as we, too, come before Him as forgiving children of His; that He, our mighty and faithful Saviour and Shepherd be near us in the hour of temptation and danger and battle to bring us back from every wayward path and deliver us from every evil, even this evil world itself, from death and hell. And together we cry in triumphant faith: Lord, our heavenly Father, Thou alone **wilt** hear and grant this joint prayer of ours, for Thine is the Kingdom and we are those subjects of Thine whom Thou hast loved and for whom Thy Son hath died; Thou **canst** hear and grant our prayer, for Thine is the power, almighty and ready to save; Thou **must** hear and grant our joint prayer, for Thine is the glory only when Thou keepest Thy sacred promises, spoken long since by those whom Thou hast sent. In this spirit Christians come together for joint worship, singing hymns, praying, confessing as with one mouth their common faith and their common needs and their common requests; for they believe the same, hope the same, love the same God and Saviour, nay even experience the same temptations and sorrows and weaknesses. They are a fellowship in the real sense, for God has bound them together into one holy communion with Christ. How we should cherish joint prayer with our brethren in the faith and fervently pray God together also for this that nothing and no one may be allowed to corrupt and disrupt it!

e) the manner of prayer.

The manner of prayer may seem unimportant, and it is, if we consider how one may fold the hands, another bow the knees, a third stand downcast, smiting himself on the breast like the Publican, a fourth look up confidently into heaven whence cometh his help. One may cross himself, another may be too feeble to move hands or lips. One may use an eloquent language, another be dependent on the Holy Spirit to translate his anguish of heart into prayer. One may cry out in impassioned speech, another remain calm and even cheerful in his quiet faith. But in all of this God looks upon the heart (1 Sam. 16,7). There is beauty in prayer. For look again on the true Christian when he prays: in the face of his sin and guilt he is humble (Ps. 51). As a believer he is trustful (Ps. 23, 46), loving (Ps. 84), unselfish so that he continually prays also for others, especially his fellow-believers (Ps. 85). In his faith he is persistent and like Jacob he will not let his Saviour go until He bless him (Ps. 80. Eph. 6, 18). He studies the will of God and prays in accordance with that will (Ps. 119; 1 Joh. 5, 14). He prays with a forgiving spirit even as God has forgiven him (Mark 11, 25, 26; Matt. 6, 14; Col. 3, 13). He prays everywhere (1 Tim. 2, 8) and continues instant in prayer (Rom. 12, 12). He remembers that "God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him he heareth" (Joh. 8, 31) and that "the prayer of the upright is his delight" (Prov. 15, 8, 29). When necessary the believer will devote himself to prayer, will "fast and pray" (Matt. 17, 21; Mark 9, 29; Acts 13, 3; Luk. 2, 37). Altogether, the Christian is happy in prayer, rejoicing in the privilege of this sacred communion with Him for Whom his whole being longs and Whose Gospel of forgiveness and salvation has given life and hope. To a Christian, prayer thus becomes as holy incense which is wafted as a loving sacrifice ("and the house was filled with the odour of the ointment"—Joh. 12, 3), proclaiming to all men the loving gratitude and trusting dependence of the Christian toward his God.

f) Christian prayer is blessed by God.

This individual and joint prayer, commanded by God, has the blessing of God. We mark these passages:

Matt. 6,6: "And thy Father which seeth in secret shall reward thee openly."

Matt. 7, 7,8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Matt. 21, 22: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." See Mark 11, 24.

Luk. 11, 13: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Joh. 11, 40: (in the very presence of death): "Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?"

Joh. 14, 13. 14: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it."

Joh. 15, 7: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Luk. 22, 32: "But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren."

Luk. 1, 13: "Fear not, Zacharias; for thy prayer is heard."

Acts 10, 30. 31: "And, behold, a man stood before me in bright clothing, and said, Cornelius, thy prayer is heard."

James 5, 16. 17. 18: "The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

James 5, 13-15: "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

1 Pet. 3, 12: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers."

1 Joh. 5, 14. 15: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

James 1, 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Ps. 2, 8: "Ask of me, and I shall give thee the heathen for thine inheritance."

Jer. 29, 12. 13: "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall

seek me, and find me, when ye shall search for me with all your heart."

Gen. 20, 17: "So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid servants."

Numb. 11,2: "And when Moses prayed unto the Lord, the fire was quenched."

1 Sam. 1, 26. 27: "And she said, Oh my Lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed; and the Lord hath given me my petition which I asked of him."

In other words, prayer is not mere wishful thinking or vain chatter. God Himself has added His word of promise to true Christian prayer. He has blessed it with His heavenly blessing. He has in one clear instance after the other fulfilled His promises. granting earthly good things and spiritual good things, to the individual and to the church.

As a result of prayer God has reached down from heaven to halt the laws of nature or to use them in a special way to do His bidding; He has rescued from bodily danger and harm, has protected and blessed and extended His kingdom; He has healed the sick, comforted and strengthened and guided clergy and lay, learned and unlearned, parents and children. He has established peace by the forgiveness of sin; He has preserved in faith, raised the fallen, cheered the faint. He has heard the mother crying for her child, the pastor pleading for his parishioners, the father for his family, the king for his subjects. The whole church is as one great praying band, holding aloft the promises of God and receiving at God's hands the blessings God has attached to Christian prayer, thus enriching the church, nay the whole world with these blessings of God, these answers to Christian prayer. Eternity alone will reveal what prayers have wrought.

g) The doctrine of prayer is to be classed with the other clear teachings of Scripture.

When we now, as in retrospect, consider again the many passages of Scripture which deal with the subject of prayer, the careful definition and description of prayer, the things for which we may pray, how we should pray, to Whom our prayers should be directed, we must say that those err greatly who would claim that this is not doctrine. Whatever God teaches in Scripture is doctrine, no matter whether this appears in the form of the mere presentation of truth or truths, or it is brought by way of a command or invitation or exhortation or admonition, in the way of comfort or Gospel

news or blessing. God does not deal in the abstract as if He sets before us a teaching with no reference to God Himself as the Saviour or us sinners as those who are to be saved. It is true, we seem to teach and to learn so much apparently in the abstract, as so much learning, and yet no physician, no scientist, no musician can separate what he knows about these various fields from the living body with which he deals, the chemical compound which is actually there before him, the piece of music which he is composing or analyzing and studying. There has too often been a studying and teaching of the Biblical truths which unconsciously forgets that theology and doctrine are, after all, concerned with God as He is, with man as he is, with faith and truth, sin, death, hell, heaven, prayer and all the rest as something that is there not only theoretically and in the abstract, but actually, really, as living realities. And if we remember that prayer was defined as an activity of faith, then that does not merely mean an abstract doctrine or idea, but it is something which is real, which acts, does.

This doctrine regarding prayer furthermore does not stand alone. It leans on other doctrines in such a way that it can not be separated from them. They form the basis, give the incentive, provide the proper motive, grant hope and boldness, even point to the content and ultimate goal. Above all, they direct us to the One Source of every good thing for which we would pray. Thus it is not our feelings and emotions that drive us to pray, but the teachings of God about our innate sinfulness and helplessness in all things material and spiritual. It is the Holy Spirit which creates that faith in our hearts which is the mother of prayer. It is the loving invitation and command of God that gives us courage. It is faith, created in our hearts by God Himself, that seizes upon this invitation and acts in prayer. It is Christ Who has forgiven our sins and clothed us in His righteousness to Whom faith looks as the Mediator with the Father also in prayer. It is the Gospel message which, as a means of God's grace, brings and seals the word of forgiveness and promise to us, so that we believe in the promises of God also with regard to prayer. And thus we might go on to list the one teaching of the Bible after the other as teachings directly or indirectly related to the doctrine of prayer. What would be left if we should remove all of this? The simple answer would be this: then we would have the prayer of the pietist, for whom prayer is largely an emotional experience. Or we should have the prayer of the Catholic, who does not believe Scripture when it says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Joh. 2,1) —and he prays instead to Mary and the innumerable saints. Then we would pray as the lodgeman, to whom every god is the same god. Or as the unionist, to whom doctrines, definite teachings about prayer or anything else are an abomination, and this becomes his doctrine against which he tolerates no gain-

saying, so that he will bring Jew and Catholic and Protestant and even pagan into a prayer that is addressed to no god in particular, says nothing and accomplishes nothing. Then we would fall into the similar trap of the fanatic, to whom neither the content nor the fulfilment are as important as the fever-pitch of excitement which prayer effects. Then our prayer, finally, would be as that of the unbeliever, who scoffs at prayer until he is caught in an extremity of danger or of despair, and then blindly reaches out into the dread unknown, calling frantically upon some god to help whom he does not know, whom he has despised in his life and now hopes against hope will be at hand to save—but He is gone, and the darkness of eternity gathers round as the dread reality it is. Pity the man who, when he dies, must die alone!

III WHAT ENDANGERS PRAYER

a) in our own personal life.

We are faced in our own personal life with the temptation to make light of those things of which Scripture has warned us that they endanger Christian prayer. When the Saviour taught His disciples the Lord's Prayer, He uncovered the one danger when He added these significant words: "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses"—Matt. 6, 14, 15. See Mark 11, 25. In other words, an unforgiving spirit on our part will effectively block the way to the Father-heart of God, even as it has shut our own heart to the reception of the very thing for which we should pray the most fervently, the forgiveness of our own many sins. Again, when the Saviour bids us to pray "believing" (Matt. 21, 22), He means just that; for to pray without faith, i.e. trust in the promises of God, is mere hypocrisy, and to such Pharisees Jesus cries "Woe unto you." (Matt. 23, 14) and says "They have their reward" and may expect no other answer to their prayer (Matt. 6, 5). —There is a further danger in letting prayer become a thoughtless habit as in the church services, in the "recitation" of memorized prayers at certain stated times of the day or night, and the like. And yet, far rather the good habit of memorized prayers than the bad habit of no prayer at all. May God in mercy stir up our hearts that our prayers become the living expression of our faith that they should be. And may He also in mercy keep us from that fear of making prayer a habit, which in the end too often becomes the excuse of a lazy and indifferent Christianity which, because it does not pray, robs the person himself, his fellow-Christians and the world in general of the many blessings God has stored up in prayer.

We endanger prayer, furthermore, by unwillingness to give up the very sin against which God wants us to pray. Let us say, a man

has a special weakness toward the use of intoxicating liquors, and as a Christian he prays for strength to overcome this temptation. God points him clearly to the Word and to prayer. The Word directs him to the avoidance of certain companions, to greater persistence in prayer, to continued use of the Word in public and private worship—for the Word is the very power of God—but the man insists on his evil companionship, begins gradually to neglect the Word and prayer. Then he need not wonder that the effect of prayer does not seem to come. It is as necessary for us today as it was for Jacob of old to struggle with God in prayer, lest He do not bless us. In this case it is not the failure of prayer that is to be recorded but the overpowering love of sin and the refusal of this man to give up the pleasures of sin that he might receive the answer to prayer that God is offering. Thus when these pray, they do not actually believe, and they do not actually want those things for which they pray—their prayers are not offered in faith.

b) Again, we may endanger prayer by not distinguishing carefully between prayer **for** and prayer **with** others. The expression "to pray with" others is apparently used very seldom in Scripture. See Acts 20, 36. It is implied in such references which were quoted in an earlier section of this paper dealing with joint prayer, but we note here again the definite limitations mentioned there: agreement in faith and in the things for which we ask. On the other hand, the Bible again and again, by almost innumerable passages urges us to pray **for** each other, for the church, for the government, for those who sin and err, for the sick and sorrowful, for the sending out of laborers into the vineyard of the church, for our enemies. In other words, when the believer stands alone, there is nothing for which he may not pray and there is no limit or bounds to the wide prerogative of his prayer, so long as it is offered in Christ's name with all that this implies. But in the case of joint prayer, whether that be in private or in public, agreement is and must be presupposed. We can not pray the second petition, for example, of the Lord's Prayer, "Thy Kingdom Come", with a Catholic, because he there is praying for the extension of the Catholic Church. We can not pray the first petition of the same prayer, "Hallowed be Thy name", with one who differs with us in doctrine, and that, any doctrine, however small that he may be advocating; for he prays for the perpetuation of this doctrine, I for its destruction. We can not pray the fourth petition, "Give us this day our daily bread", with one who does not believe that our livelihood is given us freely by a gracious Father in heaven, but earned and paid for by the toil and sweat of our own efforts. We can not pray the fifth petition, "Forgive us our trespasses", with one who believes, as the synergist does, that we must earn this forgiveness at least in part or that forgiveness is dependent to some extent on the degree of our worthiness, the earnestness of our prayer, the seriousness of our contrition, the piety

of our lives. Whether the words, the form, the manner of prayer is the same is immaterial; but there can be no joint prayer unless we pray to the same Christ, for the same thing, being one with each other in spirit and in truth.

Since this particular hindrance to the proper exercise of prayer is rapidly becoming more acute among us, it is well to treat the subject more fully. Men argue in favor of a more promiscuous use of joint prayer and of fellowship in prayer. It should be sufficient, they say, to recognize the other party as a fellow-believer in Christ, in order that we may join hands with him in prayer. But we forget so easily that we who can not read the heart can judge of a person's Christianity only by his outward confession, his attitude of loyalty to the Word which Christ has spoken. If he then refuses to accept the plain word of Scripture in this or that doctrine, what of his faith in Christ?

Some would distinguish between joint prayer and fellowship in prayer, as if joint prayer were only a temporary and occasional thing, where two or more individuals or groups, facing some special emergency and recognizing each other as Christians, undertake to join in a prayer for some special good thing upon which they are apparently agreed: it might be at a time of shipwreck, asking for God's blessing when eating in each others' houses, for the direction of the Holy Spirit when discussing teachings of God's Word. Fellowship in prayer would then have to do with such joint prayer where the two or more parties have mutually recognized each other as thoroughly agreed in matters of confession, so that they may at any time and in any cause pray together publicly as full brethren who mean the same and speak the same. The one, joint prayer, is more casual, the other of a regularly established sort; the one implies that the two recognize each other as Christians, admitting at the same time that they may differ in certain points of doctrine, while the other is dependent upon full recognition as brethren in all matters of confession.

It must be said that this is a distinction without a difference and plainly one which the Scriptures do not allow. When the Scriptures speak of prayer, they speak as to the individual Christian in the overwhelming number of passages. In other words, the concern of Scripture in this particular doctrine is the Christian alone with his God, and thus the whole question of joint prayer and of fellowship in prayer does not assume the prominent place that some would insist that it has. Even in case of emergency it is Jesus Who prays for His disciples, not with them (Joh. 17), and Paul who prays alone, not with those among whom he was shipwrecked (Acts 27). Let those who are so quick to urge joint prayer on such occasion remember this! Where joint prayer is mentioned and urged, Scripture

takes for granted that there is spiritual agreement among those who pray together—thus in the church of the Old Testament as evidenced in the Psalms and in such passages of the New Testament as Matt. 18, 19, 20. and Acts 1, 14. To pray only the one petition of the Lord's prayer, "Hallowed be Thy Name", with a false teacher will make us partakers in his sin (2 Joh. 10. 11). Hear the passages again:

Matt. 18, 19, 20: "Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

Acts 1, 14: "These all continued with one accord in prayer and supplication."

2 Joh. 10.11: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

If we would study the propriety of joint prayer or of prayer-fellowship with those who err in any point from the teachings of our Lord as revealed in the sacred Scriptures, we must consider this question in connection with the whole subject of joint worship, for joint prayer is evidently classified with joint worship, as in Acts 2. 42: "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Thus pulpit and altar fellowship are placed side by side with joint prayer or fellowship in prayer.

Let him who professes to believe in Christ heed His Word, which by plain and definite passages enjoins on us all that we flee all error—Matt. 7,15; avoid those who teach otherwise than the Word of God teaches—Rom. 16, 17 and show our faithful allegiance to Him Who loved us by faithful allegiance to His Word—Matt. 10. 32, 33: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

To claim to love the Saviour and His Word (Joh. 14.23: "Jesus answered and said unto him, If a man love me, he will keep my words") and then to make light of that which is opposed to that Word and which some would teach as the Word of God though it is not, is tempting God, offending the church (Matt. 18, 7), becoming guilty of hypocrisy and calling down the woe from heaven which God speaks against those who add to or take from the Word of God (Rev. 22, 18, 19). To put error on a par with truth is that great sin

of which Paul warns us in 2 Cor. 6: "What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the " (literally, an) "unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." To claim to love the brethren and then go with them on their way of error, praying with them and worshipping with them despite their error, is not true love but a hypocritical love which will only encourage them to continue undisturbed on their mistaken and fateful course. Let us remember also that refusal to pray with an adherent of false doctrine is not a judging of the heart, which God has reserved unto Himself, but a judging of error which God enjoins. In these matters, too, we are not dealing as with weak Christians whom we must be careful not to offend, but as with a pestilence against which we must guard and defend the church of God, not by embracing those who have become afflicted by it, but by heeding the Lord's stern command to avoid them. This, however, in no wise hinders us from doing that other bidding of the same Lord of praying **for** them and testifying to them. We should love the person and show this love by praying **for** him; but we should hate the error and refuse to pray **with** him who holds it. In this there is no contradiction, for thus we show love to God and His Word and His church, and thus, too, we show true love to him who needs the admonition that God gives and the loving prayer of a true friend who would bring the erring one back to the fellowship of the saints and the household of God.

May God in mercy preserve our church from that poisonous contagion which threatens us today by a false teaching of fellowship in prayer where God forbids such fellowship, that the pestilence of unionism may not make a pesthouse out of that temple which God has called a house of prayer, a communion of saints (Ps. 149,1), the body of Christ (Eph. 1, 23), the building of God (1 Cor. 3,9), the bride of Christ (Rev. 21,2). These are sacred names not to be defiled, even as the church of Christ is a heavenly creation not to be disturbed or defaced by the reasonings and perverse notions of men. Let us by sound doctrine and holy practice preserve the gracious blessing of true Christian prayer among us, and let us in true Christian loyalty and love heed those admonitions against error also on this front by which the Lord of the church protects His Zion against the floods of pietistic and Pharisaic unfaithfulness.

The whole subject of prayer causes us to look up, not down. Though sin oppress as in the case of the Publican, and the unworthiness of our life and whole being moves us to stare in dismay at its

enormity of filth and guilt, the grace of God in Christ draws us to a wondering contemplation of a love that is beyond comprehension, a glory that is beyond compare—and as Paul, lost in that wonder born of faith, prayed, so we pray and thank God for the untold privilege. When the 103rd Psalm closes with that mighty climax, calling upon the saints and angels to bless the Lord and then adds: “bless the Lord, O my soul”, it is as an invitation from heaven to join those heavenly hosts in a heavenly experience. Together with them we lift hands and hearts cleansed by the blood of Christ, in prayer and adoration, in thanksgiving and praise—a sacred privilege accorded only to the children of God.

Then let us on bended knee thank God also for this very gift of prayer and not only for the great things we receive through prayer. Let us use it diligently, for just as faith becomes the more precious and the stronger and the richer the more it is used, so prayer, for it is an activity of faith which God loves. Let us be instant in prayer and let our life be as an incense of prayer for a sweet-smelling savor to God. When prayer is threatened by errorists, by fanatics and unbelievers, let us guard and defend it with the weapons which God gives. But let us bear this in mind, too, that the greatest enemy of prayer is found in our own heart: laziness, neglect, temptations to doubt, unbelief. Here there is no excuse, for there is no Christian, rich or poor, learned or unlearned, young or old, sick or well, who can not pray. Then let ours be a praying life, a praying house, a praying church, that God may be honored and our church and our individual lives be blessed by prayer.

Reports and Recommendations

REPORT OF THE HOME MISSION BOARD

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Is. 54,2. In these words the prophet Isaiah describes the work of missions which is to characterize the New Testament Church. The task of missions is the task of expansion. It is one of the glorious characteristics of the Gospel of Jesus Christ, that while it is possessed in its truth and purity and cherished for its life-giving, soul-saving properties, it is not to be hoarded, but is to flow forth as a life-giving stream to pour its blessings upon all who will but drink of its waters. To this end your Board has labored in the year that is past. In its nine meetings it has gathered to study the opportunities granted for expansion, as well as the needs and problems of those fields in which we have labored, and the needs and work of the missionaries in these fields. Nor has our labor been in vain, under God's blessing.

Two full-time missionaries have been placed in the field this past year. Rev. Alf Merseth was sent out to the Parkland area in the state of Washington to find a field in which to begin work. After carefully surveying the field, he has begun work in the Lakewood Area near Tacoma under what appears to be very favorable circumstances. Your Board has resolved to use the funds of the VJ Offering for the purchase of a portable chapel to be used in this field. An opportunity to purchase such a chapel is under consideration at this writing.

Rev. J. B. Unseth was called to the field at Bagley, Minn., which has awaited the services of a full-time missionary for several years. The occupancy of this field necessitated the purchase of a suitable residence for the missionary. Such a residence was found for \$3,000 in Bagley, and the purchase was authorized by the Board. This action gave rise to the question as to the authority of the Board to make such purchases, and the procedure to be followed when such action is necessary. As a result \$3,000 of the VJ Offering was used for this purpose until other arrangements could be made. The recommendation of the Board to this Convention relating to this matter and appended to this report should clarify the problem and assist in similar cases in the future.

Redeemer congregation at New Hampton, Iowa, has called the Rev. H. Bremer and thus once again has acquired the services of a full-time pastor. He has labored with blessing in this field since last September.

The Sioux Falls-Volga parish has been divided, which should result in more concentrated labor in both fields. Rev. T. N. Teigen has accepted the call to Bethel congregation, Sioux Falls, and the Rev. Emil Hansen the Oslo congregation, Volga.

Other congregations receiving aid from the Home Mission Treasury are the following:

The Fosston Parish—Rev. U. L. Larsen.
Bethany-Eagle Lake Parish—Rev. C. M. Gullerud.
Trinity—Rev. H. A. Preus.
Emmaus—Rev. S. E. Lee.
First Evangel—Rev. C. Hanson.
Pinehurst—Rev. Joseph Petersen.
Amherst Junction Parish—Rev. M. O. Dale.

From our reports, our missionaries have labored diligently and faithfully and with such success as the Lord has granted under the varying circumstances of their fields.

In view of the rising cost of living, your Board resolved to increase the subsidies of its missionaries 20 percent as of November 1st, and requested the congregations thus aided to grant a corresponding increase. This increase was accepted by all congregations with one exception, which in lieu thereof granted their pastor an increase and further reduced their subsidy request. All congregations likewise increased their pastors' salaries in like amount with but one exception where previous commitments prevented it.

Besides the usual contributions to the Home Mission Treasury, the funds of this treasury were increased by the sum of \$4000.00,—\$2000.00 from the sale of the Central Church, Duluth, property and a like amount from the sale of the property of St. Luke's Church, Chicago, now merged with St. Mark's church of the same city. This amount was in turn paid to the Church Extension Board to apply on the reduction of the Holy Cross note assumed by the Home Mission Board in 1944.

The January meeting of the Board was held at Our Saviour's Church, Madison, where an evening meeting with the members of the three congregations of the Madison area was held.

The advent of several pastors into our Synod this past year has unquestionably aided in making possible the expansion reported here, as have the increased gifts of our people, and yet the harvest fields are white and the laborers few. The continued and ever-increasing support of all our people is and will be needed to carry on this most important work of the visible church on earth. But this will come only by the continued heeding of our Saviour's command to "pray the Lord of the harvest to send forth laborers into his har-

vest." "The effectual fervent prayer of a righteous man availeth much." Jas. 5, 16.

The Board submits the following resolution for adoption by the Synod: "Resolved that the Board of Trustees be authorized to purchase property for the establishment of new missions upon the recommendation of the Home Mission Board," properties to be defined as including lots, places of worship and parsonages. This recommendation is made after consultation with representatives of the Finance Board and the Board of Trustees.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod gives thanks to our gracious heavenly Father for the blessings which have been received during the past year in the work of our Home Missions, and recognizes with deep gratitude that, since it is a blessing of God and an undeserved privilege to be allowed to serve Him, any measure of success is a gift of His abounding grace.
2. The Synod acknowledges with thanks the receipt of \$2000.00 from the former Central Lutheran Church of Duluth and \$2000.00 from the former St. Luke's Congregation of Chicago.
3. The Synod approves the action of the Home Mission Board in applying these particular sums to the retirement of the Church Extension note assumed by the Home Mission Board.
4. The Synod advises congregations which have been started by the Synod's Home Mission Board and nurtured by it that, if they cease to exist, and sell their property, the Synod should receive for its Home Mission treasury an amount somewhat proportionate to the subsidies paid to them.
- 5a. The Synod establishes as its policy that the placing of Theological Students for summer work be directed by the Home Mission Board, in consultation with the dean of the Seminary.
- 5b. The Home Mission Board is instructed to establish a minimum scale of remuneration for such work.
6. The Synod instructs the Home Mission Board to continue as its policy the maintenance of a salary scale which shall be in reasonable conformity with the prevailing cost of living, and advises the congregations to exert themselves to maintain such a scale.
- 7a. The Synod authorizes the Board of Trustees to purchase property for the establishment of new missions upon the recommendation of the Home Mission Board.
- 7b. The Synod instructs the Home Mission Board, in conjunction with the Finance Board and the Board of Trustees, to consider all details in connection with such transactions.
- 7c. The purchase of real estate property shall be authorized only where it is necessary in order to start new missions, such property to be held in the name of the Synod only until a congregation shall have been organized, and becomes a member of the Synod, at which time the property shall be deeded to it upon the arrangement of a satisfactory plan.

- 8a. The Synod instructs the Home Mission Board to endeavor through surveys and visitations and by requiring regular reports from the Mission fields to make every Mission congregation more conscious of its obligations to maintain its pastor and expand its work.
- 8b. Where fields, after having been occupied for a long period of time, present little or no prospect for growth, the Home Mission Board shall make a careful survey of the situation and report to the Synod before any action is taken to abandon the field.

REPORT OF THE FOREIGN AND NEGRO MISSION BOARD

As a member of the Synodical Conference our synod is also represented on the board of Foreign and Negro Missions of that conference. It has been impossible for your representative to attend all of the meetings of said board, and he therefore asked for the privilege of being represented by the Rev. E. G. Unseth of Chicago at the monthly meetings of the board when he himself could not be present. This was granted by the board. Your representative has attended the plenary sessions of the board, the first of which was held in Chicago, September 11 and 12, 1946, and the second meeting held in St. Louis, January 8 and 9, 1947.

The new executive secretary of the general board is the Rev. Karl Kurth of St. Louis, an able and conscientious secretary, who keeps the members of the board informed of his work by submitting written reports monthly. Most of his time is spent in visiting the many Negro Missions throughout practically all of the United States, though most of these missions are in the solid south. At present he is on a tour of visitation in Nigeria, Africa, and will be in a position to report back to the plenary session of the board in its forthcoming meeting.

Of special interest to our synod is the fact that the Rev. Paul Anderson, a graduate of Bethany College and of Concordia Seminary, St. Louis, is now in Nigeria, having left for the mission field together with his wife on October 9, 1946, traveling by plane. In due time we hope to have reports from missionary Anderson appearing in our **Sentinel**. Let us thank God, our heavenly Father, for granting also our synod the willing service of one of our own members in this mission outpost on the dark continent. Knowing that he is there as our representative, we will most certainly include him and his in our prayers before the throne of grace.

While a lengthy report might be made of the work which is being carried on in our Negro missions I shall merely ask for time to read of the work done by one session of the plenary board, so that you may the better realize the varied activities of this mission endeavor. And then I shall ask the Rev. E. G. Unseth to supplement the report with a brief account of the work which is done at the monthly sessions.

The Rev. Wm. H. Schweppe of the Wisconsin Synod, who has been the superintendent of the work on the Nigeria field almost from its beginning, is now back in Nigeria after some months leave in this country. May we all remember the Negro missions in our prayers and with our generous contributions!

Norman A. Madson

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

1. That the Synod remember with gratitude the work of the sainted John A. Moldstad as a member of the Synodical Conference Mission Board.
 2. That the Synod remember in its prayers in particular Missionary Paul Anderson of our Synod, and his family, now in the Nigeria mission field.
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REPORT OF THE ARMY AND NAVY COMMISSION

With the return of the great majority of our youth from the various armed services of our country, the work of this Commission has decreased in like measure.

In accordance with the resolution of the last Convention, arrangements were completed for the offering that was brought during the month of July. This sufficed to cover the deficit of the year previous and to cover the expenses for this year. A sum of \$150 was forwarded to the Army and Navy Commission of the Missouri Synod for their program in providing literature and spiritual care for the servicemen and particularly for their care of the hospitalized veterans.

Pastors ought to be diligently mindful of even the few of their members that may remain in the Service, separated as they are from their homes and their churches, and subject to the peculiar temptations that attend their particular station in life. To this end they ought to provide them with our synodical periodical "Lutheran Sentinel" and such devotional literature as is available, as well as the use of personal letters that will assure them of their continued interest and love.

Enrollments of such as are enlisted or may be called into Service, changes of address, etc., should be sent directly to the Missouri Synod offices at 221 N. LaSalle St., Chicago, if their service is desired, since our service in this matter has been discontinued.

By the grace of God, another year has passed and our nation has been granted another year of peace, though the times are troubled. Much is being written and said these days concerning these times that cause even the earnest child of God much concern.

Let us not fail to thank our God for these days of respite, and remember for our comfort the words of Solomon who wrote: "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will". Prov. 20,1.

On behalf of the Commission, G. A. R. Gullixson

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

1. The Synod thanks Almighty God that no increase in activity on the part of our Army and Navy Commission has been necessary.
 2. The Synod reminds its congregations and pastors of the service rendered by the Missouri Synod to men in military service and to hospitalized veterans.
 3. The Synod directs that the addressing machine now owned jointly by the Publications Board and the Army and Navy Commission be under the exclusive control of the Publications Board.
 4. The Synod directs that the records of the Army and Navy Commission be sent to Bethany College and be kept there in a suitable place.
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REPORT OF THE BOARD OF CHARITIES AND SUPPORT

1. It is the province of the Board of Support to provide for the needs of pastors, professors, teachers of our Christian Day Schools and their widows when in distress, or, when they have reached the age where retirement becomes imperative. This is NOT the province of any other board.

2. There are a few pastors and professors in our synod who have reached the age at which, humanly speaking, retirement appears to lie in the near future.

3. These men should be given the opportunity to retire gracefully rather than be called into fields where either the work or the man may suffer unduly.

4. Approximately seven thousand dollars every year must be supplied for this fund in order to do justice to our church work and our church workers.

5. This is not to be viewed as a charitable proposition but as an honest payment of a debt due to those who have labored faithfully among us.

6. The board should receive a monthly statement from the treasurer of the Synod giving full information of the financial status of the fund.

7. The six thousand three hundred and forty-five communicant members of our Synod should contribute at least an average of one dollar every year into this fund if this resolution is to mean any-

thing. (We **propose**, if our plan is put into operation, to provide one hundred dollars per month to as many as five of our workers in retirement at one time. It appears by the law of averages that the present number of workers in our synod would scarcely place more than five in retirement at one time).

8. It is a false assumption that the lack of interest in Charities and Support is due to insufficient publicity in Sentinel and Tidende. (Cf Synodical Report, 1946, p. 54). Our pastors ought to present this matter directly to their congregations with the vigor which the cause merits.

9. Since the distribution of these funds is made on a monthly basis, therefore, the contributions are also to be made on a monthly basis. (E.g., if a congregation has one hundred and forty-four communicant members, the treasurer of that congregation will send in to the support fund at least twelve dollars every month).

10. Since the matters presented in this report are extremely vital to the welfare of our congregations, mission stations, schools, pastors, teachers and professors, therefore, we urge that the convention committee selected to handle this report urge action at this convention for adequate support of our retired or incapacitated workers in the Lord's vineyard.

REPORT OF THE OLD PEOPLE'S HOME COMMITTEE

Taking to heart the 1946 Convention's recommendation "that the Committee on Old People's Home consider the possibility of providing such a home in the near future" (Report, p. 54), your committee held six meetings since the last Synod Convention.

From the very beginning your committee considered the possibility of building a new Old People's Home, but, in order to get started with the project, purchased a house for this purpose in January of this year (1947) for \$10,000, (of which amount \$4200 was borrowed). At present negotiations are under way to get the services of a manager. This home, located in Mankato, will go into operation, on as large a scale as possible, as soon as circumstances permit.

Your committee **recommends**:

1. That the Synod should take steps immediately towards the erection of an Old People's Home;

2. To that end we recommend **specifically** that—

- a) definite plans be procured;
- b) a site be chosen,
- c) funds provided,
- d) and management arranged.

NOTE: No construction to be undertaken until building conditions are more favorable.

Your committee further commends this cause of charity to the prayerful consideration of our people who have long waited for such a home. We are definitely under an obligation to do something for the people who have been faithful adherents of our synod and who further desire to spend their declining years in a home conducted under the auspices of the synod they loved so dearly. May the Lord of the Church both move and enable us to "rise up before the hoary head, and (to) honour the face of the old man" (Lev. 19, 32) in this practical way.

M. H. Otto, Secretary

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITY AND SUPPORT, AS ADOPTED

1. The Synod elects a permanent Old People's Home Board which shall be authorized to open up, as soon as possible, the Old Peoples' Home in the quarters which have been provided.
2. Each congregation is requested to elect a special committee to carry on a personal solicitation every year in its own midst for the Board of Support, in order that adequate funds may be provided for the support of our needy pastors, teachers, and their widows.

PUBLICATION BOARD REPORT, 1947

By God's grace we have been able to perform the duties of our synod's Publication Board. We thank Him for His providence and guidance.

The Lutheran Synod Book Co. has been operating in its usual way under the direction of Harry G. Olson assisted by Reuben Stock.

Our annual report of the 1946 Synod meeting (800 copies) was quite well distributed.

The 1947 Folkekalender (700 copies) edited by the Rev. Geo. O. Lillegard was welcomed among the older people who read Norwegian. Due to the sharp increase in cost of printing we were forced to raise the cost of this publication to 50c a copy. We regret that this had to be done.

The Lutheran Sentinel has been ably edited by Pastor A. H. Strand and the Luthersk Tidende has done well under the editorship of Pastor Geo. O. Lillegard. Our Business Manager, Pastor E. G. Unseth, reports that 495 copies of Sentinel and Tidende are being mailed out, 67 copies of Tidende only, and 1721 copies of Sentinel only. The cost of printing each issue of Tidende is \$34.50 and of Sentinel \$83.50. An increase in receipts from subscriptions of \$686.34 over the previous year is very encouraging but still leaves

us with a deficit of \$811.06. Please note that last year we received \$972.20 from the Army-Navy Fund while this year we received nothing. If every congregation would feel the full responsibility of securing subscriptions in their midst from all members, there would be no need of reporting a deficit.

H. A. Preus, Secretary

OVERTURE REGARDING THEOLOGICAL WORKS

The Northwest Pastoral Conference petitions the Norwegian Synod at its convention to make available funds for the publication of such works produced by our theologians as our Theological Faculty may deem advisable until we have an established theological magazine.

C. Hanson, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. Whereas it appears that the possibility of expanding the usefulness of the Book Co. can be met by merging with the Bethany Book Store, the Synod instructs the Publication Board to make this arrangement.
 2. Whereas we believe that the more information is given to our people, the more will the interest in synodical work be increased, we ask the various boards to send news of general interest from their meetings to our paper. We also ask that the various congregations be encouraged to send in news items of their activities.
 3. The Publication Board together with the Finance Board is authorized to make available to the public such works as our theological faculty may deem advisable.
 4. The Publication Board shall arrange with the printers to put out the two convention essays in booklet form.
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REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education has held two meetings since the 1946 convention.

Christian Day Schools were in operation during the past year at the following ten places: Princeton, Minn.; St. Peter, Minn.; Mankato, Minn.; Albert Lea, Minn.; Lime Creek, Iowa; Sombra, Iowa; Lawler, Iowa; Western Koshkonong, Wis.; Madison, Wis.; and Parkland, Wash. Statistics for these schools may be found in the parochial report of the secretary of the synod.

A new parochial school building is nearing completion in Mankato, to be ready for use this fall. Last October the Teachers' Conference of the Norwegian Synod held a very well-attended convention at the Albert Lea School. Our superintendent of schools reports that some of our schools have made very substantial increases in teachers' salaries. This should serve as an encouragement to all our schools.

In order to help stimulate interest in Christian Day Schools, the Board of Christian Elementary Education has arranged for special articles to appear in **Sentinel**, and last fall sponsored a special Christian Day School issue of **Sentinel**. It has also arranged for a Christian Day School exhibit at this convention.

The Board of Christian Elementary Education has resolved to sponsor the publication of a new Christian Day School Bulletin. This bulletin will appear once a month during the school year. The first issue appeared April, 1947.

Subsidies for the year amounted to \$1,000.00.

Your board makes the following recommendations:

1. that synod establish a definite policy regarding the clearing of teachers' calls or appointments.
2. that synod consider at this convention whether or not our Christian Day Schools should accept financial aid from the state.
3. that synod recommend:
(See REPORT, 1946, recommendation No. 5, regarding: "methods which will enable our congregations to send more of our children to our Christian Schools").
 - a) that congregations consider the matter of providing bus transportation or other transportation facilities.
 - b) that congregations, wherever possible, employ their Christian Day School equipment and personnel for Vacation Bible Schools as a means of acquainting parents and children with the Christian Day School.

L. Vangen, Secretary

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

1. That the synod encourage the congregations to clear all calls or appointments of teachers through a Committee consisting of Representatives of the College and the Superintendent of Christian Day Schools.
2. That the synod state as its policy that the Christian Day Schools within our synod accept no financial aid from the State. (Referred to the Pastoral Conference for Study).
3. In order that more of our children may receive the benefits of the training received in our Christian Day Schools, the synod adopts

the Recommendations of the Christian Day School Committee in Par. 3 above.

4. That the synod encourage the Board of Christian Elementary Education to continue sponsoring the Christian Day School Bulletin.

REPORT OF THE CONVENTION COMMITTEE ON PASTORAL CONFERENCE RECORDS AS ADOPTED

Your committee received a copy of the following pastoral conference minutes: The General Pastoral Conference, the Northwest Conference, the Madison-Chicago Conference, and the Iowa-Southern Minnesota Conference.

These minutes all made a favorable impression, the time having been well spent, at all conferences; doctrinal papers were given besides the practical and personal questions which were discussed.

At the General Conference the call of professors and missionaries received considerable attention.

The reports reveal a deep concern for the Lord's work.

OVERTURE REGARDING VISITORS

The Southern Minnesota-Northern Iowa Circuit, in session at Saude, Iowa, on May 1st, 1947, passed the following resolution to be brought before the 1947 Synod Convention:

RESOLVED to recommend to the Synod that each circuit elect its own visitors. (The Synod took no action on this overture.)

OVERTURE REGARDING UNION

To the Norwegian Synod in Convention assembled, June 7-12, 1947.
Dear Brethren:

The undersigned ask the Synod to repeat the memorial made to the Missouri Synod in our convention of 1943 regarding the "St. Louis Union Articles of 1938." (cf. Synodical Report, 1943.)

Signed: **D. L. Pfeiffer**

C. M. Gullerud

The Synod resolved to send the following statements:

**TO THE HONORABLE SYNOD OF MISSOURI, OHIO AND
OTHER STATES,**

The Reverend J. W. Behnken, D.D., president:

In view of the close fraternal relations between our synods, out of concern for the sacred obligation which rests upon us all to maintain the purity of doctrine in the Church, and out of concern, too, for the future judgment of history, that the testimony of our Synodical Conference be found faithful, we of the Norwegian Synod, assembled in regular convention in Mankato, Minnesota, June 7-12, 1947, respectfully ask that the brethren of the Missouri Synod will seriously and carefully consider again our former request, appended herewith, to rescind the union resolutions of 1938. Though we are convinced that the issue was clear enough before, it is doubly clear now that the American Lutheran Church continues to harbor former errors; for it has declared that it is impossible to agree with the Missouri Synod in the formulation of one document of agreement, and it has in so many words pointed to certain specific doctrines as teachings in which it does not agree with Missouri. It is thus evident that the resolutions of 1938 are not "an adequate basis for future church fellowship." Neither you, our brethren of Missouri, nor we of the Norwegian Synod can afford to let error have a place side by side with the Truth in our sacred fellowship and in any confession of faith.

**1943 OVERTURE TO THE EVANGELICAL LUTHERAN SYNOD
OF MISSOURI, OHIO, AND OTHER STATES**

Dear Brethren in Christ:

Whereas "The St. Louis Union Articles of 1938" (Proceedings of the 37th Regular Convention of the Missouri Synod, pp. 221-233) stand as a confession on the part of the Missouri Synod so long as they are not revoked, and

Whereas the Norwegian Synod of the American Evangelical Lutheran Church accepts unreservedly the "Brief Statement" of the Missouri Synod, but cannot and does not accept the other articles of Union in all points, and considers said points church divisive for the following reasons:

a) They contain false doctrine, for instance, the statement on justification in the "Declaration": "To this end He also purposes to justify those who have come to faith—" (Proceedings p 222). Cf. 2 Cor. 5, 19; Rom. 5, 18; Rom. 3, 28;

b) They do not require full agreement regarding the doctrine of the Church and the Last Things as a prerequisite for Church-fellowship, and thus make room for the false principle that it is not necessary for a church to agree in all matters of doctrine (Matt. 28, 20; 1 Cor. 1,10) ;

Therefore, in the interest of the truth committed to us by the Lord, out of charity toward the brethren, to safeguard its own confessional position, and to clear the way for true unity in the Lutheran Church, the Norwegian Synod entreats the Missouri Synod at its forthcoming convention to revoke "The St. Louis Articles of Union", and thus let the "Brief Statement" stand unqualified and unsullied as our clear and joint confession.

These statements were ordered sent through official channels.

ANNUAL REPORT OF THE PRESIDENT OF BETHANY LUTHERAN COLLEGE. 1946-1947

By way of student statistics for the school-year 1946-1947 we may report the following:

College: freshmen, 66; sophomores 21; total, 87. Of these 33 are boys and 54 are girls.

High School: freshmen, 22; sophomores, 21; juniors, 34; seniors, 24; total, 101. Of these 35 are boys, 66 are girls.

Theological Seminary: freshmen, 2; middlers, 2; senior, 1; total, 5.

By synods: Norwegian, 63; Missouri, 84; Wisconsin, 31; Non-Synodical Conference, 10.

Total enrollment, all departments, 193.

More of the teachers are now on a permanent basis, so that the turnover in this respect is not so large. The following will not be with us next year: Mr. Geo. Weller, who will return to his theological studies at Concordia Seminary, St. Louis; Miss Marie Andreson, dean of girls, who will be married shortly; and Rev. C. A. Moldstad, whose health does not permit him to come back to his work. To all these go our sincere thanks for their loyal service to our school. The replacements are not yet so definite that they can be reported.

The health of the students and teachers has in general been good, and the disciplinary conditions on the whole likewise, and for this we are very grateful to a kind God. It has been a distinct relief to us all that we again have a full-time nurse on the staff, this year in the person of Miss Lydia Busch, a former Bethany student.

The student enrollment from our own Synod has been increased

by about ten students above last year. However, we still wonder if our Synod is doing its full duty in the matter of the Christian training of our young people. We feel confident that more of our Synod's young men and women could and would attend Bethany if proper efforts were made to encourage them in the various local congregations. Let this be a word both to pastors and parents and our people generally, that they do not consider the work done when they hear that the over-all attendance at Bethany is growing. If the attendance does not grow regularly among the young people of our own Synod, then something must not be as it should be. It is plain that some congregations seem more active than others also in this respect.

On the other hand, the growing enrollment presents a situation that should lead to serious consideration by our Synod. Since our present facilities now are crowded and there is no real likelihood that the attendance will decrease in the immediate future, some would argue rashly that we should at once plan to enlarge especially the dormitory space, i.e. erect a new building or two. Others would find good reason to leave our institution at its present size and to limit the enrollment to a number that we could handle with our present plant. At which that other question arises, Has the time come that we must limit our educational mission work, or does God want us to provide for all those whom He sends. The registrar's office is now at the point where that limit must soon be determined, so that we do not accept more students for the coming year than we should. There are those who have been of the opinion that last year's enrollment went beyond our real capacity.

In the interest of possible future growth a special association was set up this spring, the so-called Campus Development Association, operating as a holding corporation until the Synod decides upon a better plan. An opportunity presented itself of enlarging the present campus by the purchase of approximately fourteen acres of land just north from the campus. This plot of ground is beautifully located and is the only piece of land adjoining the present property where any future growth could be accommodated. After long and careful consultations with various boards of the Synod and with interested individuals a few men undertook to sponsor this Association, collected gifts of money and purchased the acreage on the installment plan in order to hold it for the Synod. Legally it was the only manner in which the purchase could be accomplished. The price is \$12,500. Almost \$3000 have been solicited. This money and some loans have been applied on the purchase. The Association (Rev. Galstad, president) now awaits the action of the Synod with regard to this project, hoping not only that the Synod will approve what has been done, but that it also will assume the ownership and the obligations in connection with the purchase. We are not in doubt that individuals of our Synod

will contribute in larger sums, so that this piece of property eventually will become a gift to make us all glad.

It becomes necessary to keep before our people the fact that rather heavy expenses will have to be incurred in connection with repairs at the College. The gutter work, authorized already by the Synod, has as yet not been done. The company is ready to begin the work very soon, but the cost will be in the thousands, and the money is not there. Then there is the finishing of the music rooms in the attic, the rearranging of things in the swimming pool to give more space for the athletic department, the renewal of much of the plumbing which has been authorized, but again not done or paid for. The floor of the second-floor hall in the girls' dormitory should be replaced with tile. The Board sees more and more clearly the need of an expert appraisal of the whole property with inventory for the sake of insurance adjustment. Then there is the need of a walk-in refrigerator. Added to all of this is the fact that the cost of operating is high and we can expect no great decrease for the coming year. The house committee urges this convention to consider seriously the possibility of raising the student fees (tuition and board) another thirty dollars per year, from a present basic \$370 to a basic \$400, to take care of salary adjustments and other heavy running expenses. The cost per student at Bethany would still be considered very low in comparison with other similar institutions.

We celebrate this year the twentieth anniversary of the purchase of Bethany by the Norwegian Synod. It would be fitting. I think, if we at this convention in some way recognize this fact, and give thanks to God for His gracious guidance over the years in matters pertaining to Bethany and the cause which it represents. And let the members of our Synod continue to pray, even to lift this school of ours aloft on the wings of prayer, for the blessing is to be found in His hands alone Who can hear and has promised to hear our prayer.

S. C. Ylvisaker

REPORT OF THE DEAN OF BETHANY LUTHERAN SEMINARY

Our own seminary is no longer merely a child of our fond desires, but is become a living reality. The end of the past school year at Bethany marked also the end of the first year of theological studies in the Synod's own seminary. In an appropriate inaugural service, September 24, 1946, president Adolph M. Harstad installed the Rev. Norman A. Madson as dean of the seminary, and also installed as fellow teachers in the seminary the following: Dr. S. C. Ylvisaker, Prof. Alfred Fremder, Prof. Martin Galstad, Prof. Bjarne W. Teigen, Prof. Paul Zimmerman.

Four young men were enrolled as theological students at the beginning of the school year. Two of these (Le Vine Hagen and

Iver Johnson) were second year men, while the other two (Leigh Jordahl and Reuben Stock) were beginners. At the opening of the second semester a fifth student (Robert Preus) was enrolled, having left Luther Seminary (of the Evangelical Lutheran Church) at St. Anthony Park, Minnesota, and having resigned from that church body because of the false doctrines taught at its seminary. He was found fit for graduation from our seminary at the end of the semester, and was also granted a B.D. degree upon the presentation of a satisfactory thesis.

We wish to thank our heavenly Father for having kept His guiding and protecting hand over our infant institution, so that the work could be carried forward with due dispatch and with satisfactory results. Thanks are also due the many friends of the seminary for their generous gifts during the fiscal year, a sum total of \$4,711.49 having been contributed. May that loyal support be forthcoming in years to come as the needs of the institution will naturally grow with the increasing size of the seminary.

In the course of the year it has also been possible for our students to render valuable service to our congregations as "vacancy preachers". During the summer months our students will have an opportunity to do part of their vicaring under older and experienced pastors, which will, we trust, prove mutually helpful. And we would urge those of our congregations which are being served by any of our theological students so to remunerate them for the labour during the summer months that it will be possible for said students to pay for their board and room during the school year. Board and room are furnished the theological students (rooms outside the college, board in college dining hall) at cost.

We shall not list the various branches which the different professors teach in the seminary, but will refer you to the Bethany College Catalog, 1947-48, pages 30-34.

The members of the theological faculty have met regularly twice a month to discuss matters of common interest in the field of theology. Dr. Robert G. Hoerber (head of the Latin and Greek department in the college) has presented an excellent exegetical study of Rom. 16, 17, 18, which we trust will be found of great value in the present discussion of Unionism.

Beside serving as dean of the theological seminary, the undersigned has also conducted regular chapel devotionals in the college every Monday evening throughout the school year. He has also sought to meet such requests for preaching in the congregations within the Synodical Conference as it was possible for him to do without neglecting the work at the seminary.

There has existed the very best of relationship between teachers and students; and we ask our congregations to continue sending us young men who give promise of becoming able and conscientious pastors. It is to the ineffable grace of our merciful

Father that we commend our infant "school of the prophets". With the sainted Dr. Walther we also pray: "God, preserve unto us a pious ministry!"

Bethany Lutheran Seminary, May 10, 1947

Norman A. Madson, Dean

REPORT OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE

Since the 1946 convention of the Synod the Board of Regents has held five plenary meetings.

For details as to number of students, changes in the teaching staff, matters pertaining to the administration at Bethany, etc., the Board begs leave to refer you to the report of the president of Bethany College.

The Synod at its 1946 convention instructed the Board to draw up proposed additions to the rules governing the Board of Regents, additions made necessary by the adding of the seminary department, and to present these proposals to the 1947 convention. Following are the Board's proposals:

CHAPTER III

Par. 1. The Board of Regents shall have the general management and control of all the affairs of the theological seminary, subject to any specific instructions which the Synod may give from time to time.

Par. 2. a) As Dean of the Seminary only such a one may be elected and called who is an ordained pastor of the Synod with experience in the congregational ministry.

b) He shall be elected by the Synod at a regular meeting. The election shall take place in the following manner: Congregations of the Synod shall previously have been given opportunity to nominate to this office, submitting nominations to the Board of Regents. Such nominations shall be published in the **Lutheran Sentinel**. The Board of Regents may also nominate its own candidates. From those nominated by the congregations and by the Board of Regents one shall be chosen by the Board as its nominee to the Synod. Other candidates may be nominated on the floor of the convention. The vote shall be by ballot, and it shall require a two-thirds majority of all votes cast to elect. The Board of Regents shall then issue a call to the one elected by the Synod.

Par. 3. Other full-time theological professors shall be nominated and elected in the same manner as indicated above in point b.

Par. 4. The Board of Regents shall have authority to appoint assistant teachers in the Seminary.

Par. 5. The salary of the Dean and of the theological professors shall be determined by the Board of Regents. The same shall be paid out of the Seminary Fund of the Synod.

Par. 6. The Board of Regents shall provide proper housing for the theological students.

Par. 7. Theological students in the Seminary shall not be charged tuition but shall be charged for board and room as determined by the Board of Regents.

Par. 8. Prospective students in the Seminary shall be required to have completed a full senior college course, approved by the Faculty of the Seminary, before being admitted to the Seminary. Exceptions to this rule may be made by the Faculty in such cases as they deem advisable.

Par. 9. The Seminary shall offer a three-year course of study.

In regard to the possible publication of a theological periodical by our synod, the Board RECOMMENDS: That this matter be referred to the General Pastoral Conference.

The Board would ask the Synod earnestly to consider the necessity of adding to the campus of Bethany College before the time comes when no additions adjacent to the present campus can be purchased. At this time a tract of 14 acres touching the northeast corner of the present campus is being held for the College. We RECOMMEND to the Synod that it purchase this land now.

We request the Synod to consider one item of repair and one piece of new equipment: 1) In recent years new floors have been laid in some parts of the buildings, eliminating the rather large amount of noise caused by the old wooden floors. The second floor of the girls' dormitory ought to have a new floor as soon as possible.

2) A so-called "walk-in" refrigerator would fill a long-felt need in the kitchen.

Above all, may the prayers and the work of this convention and of all the members of our synod in regard to Bethany College be directed to the end that the eternal truths of God's Word may continue to be proclaimed here. Let the glory of God in Christ be our goal in deciding matters in regard to Bethany.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. The Synod adopts the proposals of the Board of Regents regarding the rules governing the seminary department, as amended and printed above.
2.
 - a) The Board of Regents together with the Finance Board shall order the necessary repairs and improvements at Bethany College.
 - b) These repairs and improvements shall be financed through the Bethany College Fund.
 - c) With regard to such repairs and improvements, the Board of Trustees shall be authorized to make loans for the Bethany College Fund, if necessary.
3. With regard to the proposed addition to the Bethany campus, the Synod:
 - a) approves the action of the Bethany Campus Development Association.
 - b) requests the Bethany Campus Development Association to continue its work for another year.
 - c) authorizes the Bethany Campus Development Association to solicit funds for this project.
4.
 - a) The Synod authorizes the Board of Regents to raise the basic fees at Bethany College to \$400.00 per year.
 - b) The matter of reduction of fees for pre-theological students shall be referred to the Board of Regents for study and action.
5. Whereas our Synod this year celebrates the twentieth anniversary of the purchase of Bethany College, the Synod recommends:
 - a) that each congregation set aside Bethany Day, October 12th, as a day of thanksgiving and observe this day with an appropriate service.
 - b) that in connection with this service there be a thank-offering for the Bethany College Fund.

REPORT OF THE CHURCH EXTENSION BOARD

The Church Extension Board held one meeting during the past year. Two new loans were granted: A loan of \$800.00 to Redeemer Lutheran Church, New Hampton, Iowa, and one of \$3,500.00 to Pinehurst Ev. Lutheran Church in Eau Claire, Wise.

The Church Extension Fund was augmented in a special way during the past year by a bequest of \$2,636.98 from Johanna Bottolfson of Albert Lea.

The outstanding loans from the Church Extension Treasury are as follows as of April 30, 1947:

Debtor	Original Loan	Amount Unpaid	Date Due
First Wild Rice, Ulen, Minn.....	\$500.00	\$ 160.00	On Demand
Home Mission Treasury (Assumed from Holy Cross, Madison	5,800.00	500.00	'51
Concordia, Eau Claire	2,400.00	1,780.00	'51
Concordia, Eau Claire (Sp. Wisc. Corp.	4,000.00	3,720.00	'52
Emmaus, Minneapolis, Minn.....	1,900.00	1,900.00	'53
Our Saviour's, Amherst Jct., Wisc.....	500.00	50.00	'49
Redeemer, New Hampton, Iowa.....	400.00	150.00	On Demand
Redeemer, New Hampton	800.00	800.00	'54
Cross Lake, Lengby, Minn.....	1,200.00	360.00	'49
Our Redeemer, Currie, Minn.....	1,600.00	1,400.00	'54
Bethel, Sioux Falls, S. D.....	2,200.00	2,036.00	'49
Bethel, Sioux Falls, S. D.....	1,000.00	1,000.00	'49
Bethel, Sioux Falls, S. D.....	500.00	500.00	'49
Pinehurst, Eau Claire	3,500.00	3,465.00	'57
Salem, Eagle Lake, Minn.....	1,500.00	1,145.00	'54
Immanuel, Lengby	150.00	108.35	'49
Trinity, Calmar, Iowa.....	2,000.00	2,000.00	'55
Trinity, Calmar	1,500.00	1,500.00	'55
Trinity, Calmar	1,500.00	1,500.00	'56

T. N. Teigen, Secretary

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

The Synod refers the preliminary draft of the Constitution for the Wisconsin Corporation to the Board of Trustees for study and correction to conform to the Synod's Constitution, the Minnesota Articles of Incorporation and the Laws of the State of Wisconsin.

REPORT OF THE JOINT COMMITTEE ON BETHANY CONGREGATION CHURCH BUILDING

The joint committee held several meetings during the year at which various types of construction and building plans were discussed. Since the building costs are so extremely high, it became evident that no permanent building should be started at this time. The Committee therefore recommends that the erection of a permanent church building be postponed until some future date when building conditions become more stable.

G. Solle, Secretary

OVERTURE FROM BETHANY CONGREGATION

At a meeting held on May 15, 1947, the Bethany congregation passed the following resolution: Bethany congregation, Mankato, Minn., asks the Synod to consider the possibility of making an allotted portion of the Marsh St. property a part of the Synod's share in our church building project, which is to be a joint undertaking of the Synod and the Bethany congregation.

(Signed) **Norman Holte**, Secretary

FINANCE BOARD REPORT

The members of the Synod have again this past year remembered the work of the Church at large through their Synod with generous contributions. It is with sincere gratitude to God for such interest and support that we acknowledge this, and we pray our members and congregations to continue and to grow in this grace and privilege of giving for the Synod's work, which in the final analysis is the Lord's work.

Your Board of Finance held 3 regular meetings during the past year, plus one with the Board of Regents, one with the Home Mission Board, and one with representatives of all synodical boards requesting funds with which to operate.

During the course of the year your Board voted an increase in mileage allowance, for those who must drive to board and committee meetings, to 21½¢ per mile each way.

Feeling that it is for the best interests of the Synod, your Board comes before you with the following recommendations:

1. We recommend that the balance in the Bethany College Debt Fund be transferred to the Bethany College Fund and be applied on Bethany College notes payable, with the intention that the Bethany College Debt Fund as such be discontinued as a separate account, or fund.

2. We recommend that the **Negro** and **Nigeria** Mission Funds be **merged** into one and henceforth be called the "Colored Missions' Fund."

3. We recommend that the meeting expenses of each Board come out of its own funds.

4. With respect to the **Special Collection** authorized at the 1945 Convention, for the following purposes: to "establish congregations in mission fields, build up the Church Extension Fund, repair and improve our Bethany Lutheran College, institute our own

seminary training for pastors, start the old people's home, and support the building of a suitable church in Mankato for joint use by the Synod and the congregation at that place" (Cf NOW CONCERNING THE COLLECTION, p. 3ff)—

your Board recommends **this specific division** of the approximately \$14,000 that to date have been contributed for this Special Collection:

- a) Bethany College—\$5,000 (including the roof repair and pointing expenditures of \$2,623 already authorized by the Synod);
- b) Home Missions—\$1,500 (in view of having already received almost \$3,500 from the V-J Offering);
- c) Church Extension—\$1,000;
- d) Theol. Seminary—\$2,500;
- e) Bethany Church, MKO \$2,000;
- f) Old People's Home—\$2,000.

The Finance Board further wishes to report that it finds it difficult to raise the monies requested by the various boards of the Synod. Perhaps some of this difficulty could be solved if each board would seriously take into consideration the needs of the other boards and regulate their own expenditures accordingly. Also, the Synod at its annual conventions will have to be more careful in voting money for future expenditures, and in general see to it that the money necessary for such specially voted purposes will be raised.

5. In view of the above-mentioned difficulty the time has come that **the Synod should give serious consideration** to managing its affairs by a Board of Directors.

This and the other recommendations are herewith made in the interest of a better stewardship on our part as a Synod, greater efficiency, and in general a closer and more practical working together on the part of the several boards—all that we might better carry out our work for the glory of God through the preservation and salvation of precious, blood-bought souls.

M. H. Otto, Secretary

SPECIAL COLLECTION REPORT

At the convention of the Synod in 1945 a committee was elected to direct the bringing in of a special collection for the work of our Church. The committee published a pamphlet "Now Concerning the Collection", and distributed it to the congregations. It appointed assistants to help the various congregations that might wish aid in bringing in the offerings. Reminders were sent to the pastors and reports were given in the "Lutheran Sentinel."

In presenting the following summary of the contributions thus far your committee feels that if all congregations would do their proportionate share the Synod would be substantially helped to its goal with the special collection. Then, too, we would all enjoy the happiness that goes with that consummation which is so fittingly described by the Word which says, "... that there may be equality." 2 Cor. 8, 14. No one should lose the blessing that comes from this God-given grace.

Belview		Oslo	79.00
Delhi		Sioux Falls	
Rock Dell	1,127.00	Cottonwood	862.90
Suttons Bay		Ruthon	105.00
Holton, Imm.		Center	1,094.00
Holton, Scand.		Scarville	956.00
Amherst Junction	300.00	Pinehurst, Eau Claire.....	
Manitowoc		Calmar	
Currie		Thornton	
Tracy		Ulen	
Eagle Lake	79.90	Ada	
Mankato	261.25	Audubon	
Forest City		Sheyenne	
Thompson	244.50	St. Luke's, Chicago.....	51.50
West Prairie	298.95	Mayville	260.00
West Koshkonong		Fairview	493.00
Parkland	62.00	Nicollet	572.00
Eau Claire, Concordia.....		Norwegian Grove	
Bygland		St. Paul's, Chicago.....	
Fertile	43.00	E. Paint Creek.....	477.00
Albert Lea	2.00	W. Paint Creek.....	660.00
Madison, Our Saviour's....	1,496.35	Lake Mills	550.00
Fosston, Concordia	217.80	Lime Creek	372.00
Cross Lake		Holy Cross, Madison.....	
Lengby		Hartland	73.50
Gran	100.00	Manchester	
Chester		Story City	70.00
Boston	579.97	New Hampton	
Northwood		Saude	1,766.50
Somber		Jerico	
Princeton	907.75	Emmaus	35.83
Redtop	10.00		
St. Mark's Chicago.....			\$14,423.20

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees has carried on the routine business of caring for the properties of the Synod, ordering the necessary painting and repairing of the professors' residences.

By authorization of the Synod at its 1946 convention, the Board purchased two dwellings, which provided housing for three families; one at 509 South Fourth Street and one at 516 Page Avenue, North Mankato.

The Board approved the payment of funds out of the Special Collection to cover various emergency school equipment purchases at Bethany College, the details of which will appear in the Synod treasurer's report.

It was resolved to establish the John A. Moldstad Memorial Fund for the assistance of needy theological students.

The Board resolved to invest the \$4,000.00 sent to the Synod in June, 1946, by Mr. Andrew Fadness, Velva, N. Dak., in the professor's dwelling at 509 South Fourth Street.

The Board resolved to pay \$50.00 from the O. M. Gullerud Memorial Fund for work done by a pastor of our Synod at the veterans' hospital at Mendota, Madison, Wis.

The Board of Trustees of the Synod recommends the following resolutions for adoption:

1. The Synod ratifies the purchase of the property at 1052 Marsh St., Mankato, Minn.
2. The Synod ratifies the purchase of the property at 631 South Second St., Mankato, Minn.
3. The Synod ratifies the transaction carried out by the Bethany house committee involving the property at 1425 North Fourth Street, Mankato, Minn., and the property at 1047 East Main St., Mankato, Minn.
4. The Synod authorizes the Board of Trustees to purchase, sell, and make the necessary conveyances that it may deem advisable in connection with providing homes for Bethany teachers.
5. The Synod shall consider some plan, such as the plan proposed by the Bethany house committee, for the purchase of homes by permanently called teachers.
6. The Board of Trustees shall take the necessary action for obtaining a satisfaction of the Bethany College bond mortgage.

Emil Hansen, Secretary

TREASURER'S MESSAGE

The over-all picture of the Synod Funds is most complimentary to our people. The average contributions have been large. However, the two funds, Bethany College and Synod Fund, have not received the contributions necessary to meet their expenses, leaving the Synod Fund with a deficit of \$4,199.63 and the Bethany College Fund with a deficit of \$2,054.64. The deficit in both funds has increased almost the same amount as last year.

Some rather large contributions have been received. The Home Missions fund received \$4,500.00 representing other than regular contributions. Church Extension received \$3,636.98 in special gifts.

The balance in the Seminary Fund has been decreased by \$258.87 after having been in operation for one year. The treasurer wishes to call your attention to the fact that this fund must increase from year to year, since as the seminary grows it will require more funds. We must not become lax in our contribution to the Seminary Fund, especially now in its beginning.

At the last convention the Synod resolved to authorize the Board of Regents of Bethany College, together with the Synodical Finance Board to carry out such necessary repairs and purchases of furniture as they deemed necessary. Part of the authorized projects has been done. Additional class room equipment and dormitory furniture to the amount of \$3,265.66 was purchased. An unforeseen expenditure for repairs of \$1,362.65 in the heating plant was made and building supplies in the amount of \$418.00 for the piano practice rooms were purchased. These sums totaling \$5,036.31 have been paid out of the Special Collection Fund. The Synod should ratify these expenditures from the Special Collection or from some other fund. There are still those projects of installation of fire escapes, renewing the plumbing, and completion of piano practice rooms. These projects have not been completed due to shortages of materials.

The Special Collection has not reached the amount hoped for by the Synod. A number of congregations have not yet reported. Approximately \$14,000.00 has been collected.

The Christianson Estate has been settled leaving a balance of \$882.72. We ask the Synod to act on the disposition of this money.

We ask for action on disposition of the static funds, namely, the Gjoitil Estate \$10.00; the Rev. O. M. Gullerud Memorial for Institutional Missions, \$131.00; the Hannah Ingebrigtsen Fund for Church Extension \$15.00; and the Reserve Fund of \$25.00.

We wish to call your attention to the small returns on the Church Extension Loan Fund. Repayments on loans average less than 3% on the total investment.

The Sentinel and Tidende had an operating deficit of \$938.97 for the year in comparison to \$1,364.00 last year.

The Treasurer recommends that the entire rent of each year paid by Bethany College to the Synod for the professors' residences be applied to only one residence rather than a little to all. In doing so the entire amount of rent should be applied to retire the notes on one residence and thus progress by paying for one at the time rather than a small amount on each. And he recommends that maintenance of the residences be paid from some other fund, because so often maintenance expenses consume most of the rent. In this way more evident progress will be made.

H. G. Olson, Treasurer

TREASURER'S REPORT

(Subject to Audit)

ARMY-NAVY COMMISSION

Deficit May 1, 1946.....	\$ 164.51	
Contributions		604.30
Postage, Printing, Labor & Supplies.....	214.00	
Paid to Army & Navy Commission.....	150.00	
Balance April 30, 1947.....	75.79	
	<hr/>	<hr/>
	604.30	604.30

BETHANY COLLEGE

Deficit May 1, 1946	\$ 1,814.72	
From Hanson Fund		436.00
Convention offering		2,992.23
Contributions Regular		3,324.08
Paid to Bethany College.....	6,992.23	
Deficit April 30, 1947.....		2,054.64
	<hr/>	<hr/>
	8,806.95	8,806.95

BETHANY COLLEGE DEBT FUND

Balance May 1, 1946		\$ 292.34
Contributions		15.00
Balance April 30, 1947.....	\$ 307.34	
	<hr/>	<hr/>
	307.34	307.34

BETHANY SCHOLARSHIP

Contribution Iowa-So. Minn. YPS.....		\$ 51.10
Balance April 30, 1947.....	\$ 51.10	
	<hr/>	<hr/>
	51.10	51.10

BETHESDA LUTHERAN HOME, WATERTOWN, WIS.

Contributions		\$ 334.46
Paid to Bethesda Lutheran Home.....	\$ 334.46	
	<hr/>	<hr/>
	334.46	334.46

LUTHERAN CHILDREN'S FRIEND SOCIETY, MPLS.

Contributions		\$	114.25
Paid to Lutheran Children's Friend Soc.....	\$	114.25	
		<hr/>	<hr/>
		114.25	114.25

CHRISTIAN DAY SCHOOL

Balance May 1, 1946 Bond.....		\$	18.50
Balance May 1, 1946 Cash.....			2,266.02
Contributions			1,294.79
Paid Mankato	\$	500.00	
Paid Holy Cross		500.00	
Balance April 30, 1947 Bond.....			18.50
Balance April 30, 1947 Cash.....		2,560.81	
		<hr/>	<hr/>
		3,579.31	3,579.31

NUP CHRISTIANSON ESTATE

Balance May 1, 1946		\$	30.00
Interest on Loan to Estate.....			60.00
Interest paid on loan.....	\$	76.25	
Received from settlement of Estate.....			1,093.96
Payment of loan by Estate.....			1,500.00
Payment of Loan		1,500.00	
Expense		225.00	
Balance April 30, 1947.....		882.71	
		<hr/>	<hr/>
		2,683.96	2,683.96

CHURCH EXTENSION

Balance May 1, 1946		\$	924.90
Repayments on Loans			4,880.15
Contributions			4,973.38
Loan to Redeemer Lutheran Church			
New Hampton, Ia.	\$	800.00	
Loan to Pinehurst Lutheran Church			
Eau Claire, Wisc.		3,500.00	
Transferred to Church Extention Wisc.			
Corporation		639.29	
Balance April 30, 1947.....		5,839.14	
		<hr/>	<hr/>

CHURCH EXTENSION FUND CAPITAL ACCOUNT

Balance May 1, 1946		\$	25,929.50
Loan to Redeemer Lutheran Church.....			800.00
Loan to Pinehurst Lutheran Church.....			3,500.00
Paid on Notes Receivable.....	\$	4,880.15	
Transferred to Church Extentions			
Wisconsin Corporation			140.00
Balance April 30, 1947.....		25,489.35	
		<hr/>	<hr/>
		30,369.50	30,369.50

CHURCH EXTENSION WISCONSIN CORPORATION

Original Contribution	\$	4,000.00
Transferred from Church Extention.....		499.29
Received from Treasurer Wisc. Corp.....		140.00
Repayment on Loan from Concordia Lutheran		
Church, Eau Claire, Wisc.....		140.00

Original Loan to Concordia Lutheran Church, Eau Claire, Wisc.	\$ 4,000.00	
Balance April 30, 1947.....	779.29	
	<hr/> 4,779.20	<hr/> 4,779.29

CHURCH EXTENSION WISCONSIN CORPORATION
CAPITAL ACCOUNT

Original Loan to Concordia Lutheran Church.....		\$ 4,000.00
Payment on Loan	\$ 280.00	
Balance April 30, 1947.....	3,720.00	
	<hr/> 4,000.00	<hr/> 4,000.00

MRS. HANNAH ENGBRIGTSEN FUND FOR CHURCH EXTENSION

Balance May 1, 1946		\$ 15.00
Balance April 30, 1947	\$ 15.00	
	<hr/> 15.00	<hr/> 15.00

DEAF INSTITUTE, DETROIT, MICHIGAN

Contributions		\$ 57.75
Paid to Deaf Institute	\$ 57.75	
	<hr/> 57.75	<hr/> 57.75

FADNESS FUND

Deficit May 1, 1946	\$ 27.46	
Gift from Andrew A. Fadness, Velva, N. Dak.....		\$ 4,000.00
Rent from land tract.....		35.00
Interest on \$4,000.00 @ 3%.....		120.00
Invested in property on 509 S. 4th St. Mankato, Minn.	4,000.00	
Payments to City of Mankato for Improvements on land	244.86	
Interest payment to Old People's Home.....	120.00	
Deficit April 30, 1947.....		237.32
	<hr/> 4,392.32	<hr/> 4,392.32

The Synod holds a deed to a tract of approximately four and one-half acres of land on Marsh Street, Mankato, Minn.

The second gift of \$4,000.00 received from Mr. Fadness has been invested in property at 509 S. 4th St., Mankato, as resolved by the Synod Trustees.

GJOITIL ESTATE

Balance May 1, 1946		\$ 10.00
Balance April 30, 1947.....	\$ 10.00	
	<hr/> 10.00	<hr/> 10.00

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1946.....		\$ 181.00
Paid to Rev. E. Ylvisaker	\$ 50.00	
Balance April 30, 1947.....	131.00	
	<hr/> 181.00	<hr/> 181.00

THOMAS AND LOUISE HANSON FUND

Balance Bonds May 1, 1946.....		\$ 10,900.00
Balance Cash May 1, 1946.....		64.06
Interest on Fund from Synod Fund.....		436.00
Dividend received from American St. Bank.....		1.92
Paid to Bethany College Fund.....	\$ 436.00	
Balance Cash April 30, 1947.....	65.98	
Balance Bonds April 30, 1947.....	10,900.00	
	<hr/>	<hr/>
	11,401.98	11,401.98

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance Bond May 1, 1946.....		\$ 348.30
Interest on Bond from Synod Fund.....		13.93
Paid to Mrs. W. T. Christenson.....	\$ 13.93	
Balance Bond April 30, 1947.....	348.30	
	<hr/>	<hr/>
	362.23	362.23

HOME MISSIONS

Balance May 1, 1946		\$ 5,207.82
V. J. Offering		313.50
Contributions		15,085.06
Mankato, Bethany	\$ 463.00	
Eagle Lake, Salem Lutheran.....	191.40	
Sioux Falls, S. D., Bethel.....	1,320.00	
Calmar, Ia., Trinity Lutheran	858.00	
Minneapolis, Emmaus	549.90	
Fertile, Minn., First Evanger.....	455.40	
Amherst Junction, Wisc. Our Saviour's.....	363.00	
Fosston Parish,		
Rev. U. L. Larsen.....	1,029.26	
Eau Claire, Wisc. Pinehurst	439.98	
Manitowoc, Wisc. Grace Lutheran.....	363.00	
Minneapolis Mission, Rev. Bremer.....	220.00	
Parkland Mission, Rev. Merseth.....	1,035.00	
New Hampton, Redeemer Lutheran.....	660.00	
Fosston Parish,		
Rev. J. B. Unseth.....	900.00	
To Church Extension Fund	4,000.00	
Bagley, Minn., Residence	3,000.00	
Minneapolis Mission	34.00	
Moving Expenses to Parkland Missions.....	75.00	
Parkland Washington Mission Expense.....	124.21	
Moving Expenses to Fosston Parish.....	326.26	
Down Payment on Property in Parkland		
Washington Missions	102.85	
Miscellaneous	34.99	
Balance April 30, 1947.....	4,061.13	
	<hr/>	<hr/>
	20,606.38	20,606.38

Synod holds deed to Missionary's residence at Bagley, Minn.

INDIGENT PASTORS

Balance May 1, 1946		\$ 354.47
Contributions		568.55
Paid to Rev. John Hendricks.....	\$ 180.00	
Balance April 30, 1947.....	743.02	
	<hr/>	<hr/>
	923.02	923.02

JUBILEE FUND

Balance Bonds & Stamps May 1, 1946.....		\$ 4,986.90
Interest on War Savings Bonds.....		105.69
Bonds Cashed and Invested in property at 516 Page Ave., North Mankato, Minn.....	\$ 4,627.11	
Overdraft of cash April 30, 1947.....	276.58	
Balance Bonds & Stamps April 30, 1947.....	188.90	
	<hr/>	<hr/>
	5,092.59	5,092.59

DR. U. V. KOREN MEMORIAL CHAPEL

Contributions		\$ 20.00
Paid to Trinity Lutheran Church, Calmar, Ia.....	\$ 20.00	
	<hr/>	<hr/>
	20.00	20.00

KROGSTAD FUND

Deficit May 1, 1946	\$ 4,128.96	
Loan		\$ 1,000.00
Rent from house at 920 Marsh St.....		480.00
Cash paid to C. B. Krogstad.....	25.48	
Repairs to house at 920 Marsh St.....	40.97	
Interest on loan	60.00	
Deficit April 30, 1947.....		2,775.41
	<hr/>	<hr/>
	4,255.41	4,255.41

The Synod holds a deed to the property at 920 Marsh St., Mankato, Minn.

Notes payable in Krogstad fund total \$3,000.00.

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1946		\$ 45.00
Balance April 30, 1947.....	\$ 45.00	
	<hr/>	<hr/>
	45.00	45.00

REV. JOHN A. MOLDSTAD MEMORIAL FUND

Contributions		\$ 585.35
Balance April 30, 1947.....	\$ 585.35	
	<hr/>	<hr/>
	585.35	585.35

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1946	\$ 1,423.37	
Payments on Contract	216.00	
Repairs on house	243.10	
Rent received		\$ 420.00
Deficit April 30, 1947.....		1,462.47

There is a contract for deed on lot 12, Block 9, Hinckley's Addition to Mankato. Purchase price \$2,600.00.

NEGRO MISSIONS

Deficit May 1, 1946	\$ 355.06	
Contributions		221.61
Paid to Negro Missions	1,027.26	
Deficit April 30, 1947		1,160.71

	1,382.32	1,382.32
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NIGERIA MISSIONS

Balance May 1, 1946		\$ 1,296.67
Contributions		1,648.25
Paid to Rev. Paul Anderson.....	\$ 300.00	
Balance April 30, 1947	2,644.92	

	2,944.92	2,944.92
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OLD PEOPLE'S HOME

Balance May 1, 1946		\$ 5,110.90
Contributions		1,251.30
Interest on Fadness Fund from Synod Fund.....		120.00
Sale of Furniture from Northwood Home.....		20.00
Sale of Coal from Northwood Home.....		18.00
Rent received		300.50
Loans		4,000.00
Purchase of Home at 631 S. 2nd St. Mankato....	\$ 10,000.00	
Equipment & Furniture	125.00	
Insurance	16.22	
Legal Expense	17.00	
Heat, Light & Water	83.57	
Miscellaneous	2.50	
Interest on loan	40.00	
Balance April 30, 1947.....	536.41	

	10,820.70	10,820.70
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The Synod holds a deed to the property at 631 S. 2nd St. Mankato, Minn.

Notes payable against Home \$4,000.00.

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1946		\$ 622.05
Loan	\$ 100.00	
Balance April 30, 1947.....	522.05	

	622.05	622.05
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RADIO ACTIVITIES

Contributions		\$185.75
Paid to designated stations	\$ 185.50	
Balance April 30, 1947.....	.25	

	185.75	185.75
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RESERVE FUND

Balance May 1, 1946		\$ 25.00
Balance April 30, 1947.....	\$ 25.00	

	25.00	25.00
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RESIDENCE FUND

Balance May 1, 1946		\$ 242.12
Painting & Repairs	\$ 189.05	
Interest on loans	105.00	
Rent Received		480.00
Balance April 30, 1947.....	428.07	
	<hr/> 722.12	<hr/> 722.12

Notes payable against residence total \$4,350.00.

SCHMIDT RESIDENCE

Purchase of house at 516 Page Ave. North Mankato, Minn.....	\$ 7,500.00	
Legal Expense	12.50	
Insurance	59.50	
Loans		\$ 2,500.00
From Jubilee Fund		4,627.11
Rent Received		320.00
Deficit April 30, 1947.....		124.89
	<hr/> 7,572.00	<hr/> 7,572.00

The Synod holds a deed to property at 516 Page Ave., North Mankato, Minn.

Notes payable against residence total \$2,500.00.

SEMINARY FUND

Balance May 1, 1946		\$ 3,547.85
Contributions		3,802.74
War Savings Bond	37.00	
Moving Expense Dean of Seminary	185.25	
Miscellaneous Expense	16.50	
Library	54.86	
Dean's Salary	2,000.00	
Teachers' Salaries	\$ 1,589.00	
Tuition for Seminary Students.....	180.00	
Balance April 30, 1947.....	3,288.98	
	<hr/> 7,351.59	<hr/> 7,351.59

War Savings Bonds in Seminary Fund have a maturity value of \$125.00.

SYNOD FUND

Deficit May 1, 1946	\$ 2,478.38	
Contributions		\$ 4,711.32
Bethany College loan	1,000.00	
Expense, Home Mission Board.....	827.11	
Expense, president's office.....	47.69	
Expense, secretary's office	6.00	
Paid to Bethany College, treasurer's salary.....	300.00	
Expense, Church Extension com.....	9.00	
Expense, Christian Day School com.....	52.05	
Expense, Board of Regents.....	98.93	
Expense, treasurer's office	58.51	
Expense, Publication's Board	4.00	
Expense, Finance Board	33.50	
Expense, Old People's Home com.....	31.85	
Bank Charges	60.60	
Expense, Trustees	108.35	

Insurance, Bethany College	129.07	
Premium, Treasurer's Bond.....	31.25	
Interest, Bethany Bonds.....	449.93	
Offering Envelopes	107.03	
Interest, Fadness Fund.....	120.00	
Sentinel & Tidende deficit.....	883.97	
Special Subsidy—Bethany Teacher preparation	1,017.10	
Bethany College, Home Economics Eq.....	1,105.19	
Bethany College, repair	723.88	
Special Contributions		1,415.44
Special Contributions paid	1,415.44	
Miscellaneous Expense	387.56	
Deficit April 30, 1947		5,359.63
	11,486.39	11,486.39

Synod holds note for \$1,000.00 signed by Bethany College.

TUFTE RESIDENCE

Purchase of House, 509 S. 4th St. Mankato, Minn.	\$ 10,000.00	
Insurance	66.84	
Legal Expense	10.00	
Repairs	272.97	
Loans		4,700.00
From Fadness Fund		4,000.00
Interest on Loan.....	70.00	
Light, Heat & Water.....	246.88	
Refund on Insurance		12.90
Rent Received		521.64
Deficit April 30, 1947.....		1,432.15
	10,666.69	10,666.69

Synod holds a deed to property at 509 S. 4th St., Mankato, Minn.

Notes payable against property \$4,700.00.

SENTINEL AND TIDENDE

Subscriptions		\$ 2,147.55
Deficit paid from Synod Fund.....		938.97
Printing expense John Anderson Publ. Co.....	\$ 3,081.52	
Expenses	5.00	
	3,086.52	3,086.52

SOLFER RESIDENCE

Deficit May 1, 1946.....	\$ 2,807.11	
Loan		200.00
Repairs on House	27.00	
Interest on loans	108.00	
Rent Received		480.00
Deficit April 30, 1947.....		2,262.11
	2,942.11	2,942.11

The Synod holds a deed to Lot 7, Theilges Addition to the City of Mankato, Minn.

Notes payable against Solfer Residence total \$4,000.00.

SPECIAL COLLECTION

Balance May 1, 1946		\$ 1,868.55
Contributions		9,740.20
Adjustment Oslo Congregation	39.50	
Bethany College, Roof	658.40	
Bethany College, Furniture	3,265.66	
Bethany College Heating Plant Repairs.....	1,352.65	
Bethany College Music Rooms	418.00	
Balance Bonds April 30, 1947.....	962.00	
Balance Cash April 30, 1947.....	4,912.54	

	11,608.75	11,608.75
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STUDENT FUND

Balance May 1, 1946		\$ 285.63
Contributions		98.86
Loan	\$ 150.00	
Balance April 30, 1947.....	234.49	

	384.49	384.49
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TWIN CITY MISSIONS

Contributions		\$ 72.87
Balance	\$ 72.87	

	72.87	72.87
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WAR RELIEF

Contributions		\$ 90.50
Balance April 30, 1947	\$ 90.50	

	90.50	90.50
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WHEAT RIDGE SEALS

Balance May 1, 1947		\$ 138.35
Contributions		543.40
Paid to Walther League	\$ 681.75	

	681.75	681.75
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RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES, AS ADOPTED

The Synod adopts the following recommendations of the Board of Finance, as printed above:

1. Re Bethany Debt Fund
2. Re Negro and Nigeria Missions
3. Re Division of Special Collection:

The special collection, however, shall be divided as follows:

Bethany College	\$5,000.00
Home Missions	1,500.00
Church Extension	1,000.00
Theological Sem.	2,000.00
Bethany Cong.	2,000.00
Old People's Home	2,000.00
Christian Day School.....	500.00

4. When the Synod authorizes special expenditures, not included in the budgets of regular funds, the Synod shall specify ways and means for supplying the needed funds.

5. With reference to the overture from Bethany Congregation

- a) The Synod grants the request of the Bethany Congregation.
- b) The Synod authorizes the Board of Trustees of the Synod to complete the allocation of this property and make transfer of title to the Bethany Congregation; the legal description of the property from which allocation is to be made follows:

Commencing at the Northeast (NE) corner of the South 17 acres of the Northeast Quarter (NE $\frac{1}{4}$) of the Northwest Quarter (NW $\frac{1}{4}$) of Section Seventeen (17), Township One Hundred Eight (108, North, Range Twenty-six (26) West, thence running West 194 2/17 feet, thence South 34 rods to the forty line, thence East on the forty line 194 2/17 feet to the Southeast corner of said 17 acres, thence North 34 rods to the place of beginning.

Commencing at a point 194 2/17 feet West of the Northeast corner of the South 17 acres of the Northeast Quarter of the Northwest Quarter (NE $\frac{1}{4}$ NW $\frac{1}{4}$) of Section Seventeen (17), Township One Hundred Eight (108) North, Range Twenty-six (26) West, thence West 155 5/17 feet, thence South 34 rods to the Forty line, thence East 155 5/17 feet on Forty line, thence North to place of beginning.

6. Re Board of Trustees Report

- a) The Synod ratifies the purchase of the property at 1052 Marsh St.
- b) The Synod ratifies the purchase of the property at 631 South 2nd St.
- c) The Synod ratifies the sale of the property at 1425 North 4th St.

7a. The Synod authorizes its Board of Trustees to provide residences for its professors at Bethany College.

b. The Synod authorizes the Board of Trustees of the Synod to execute the necessary legal forms involved in such transaction.

8. The Board of Trustees shall take the necessary action for obtaining satisfaction of the Bethany College Bond mortgage.

9. Re Treasurer's Report

- a) The balance of \$882.72 from the Christianson Estate shall be used for repairs at Bethany College.
- b) The balance of \$10.00 from Gjoitil Estate shall be transferred to the Church Extension fund.
- c) The balance of \$25.00 in the Reserve Fund shall be transferred to the Special Collection.
- d) The entire rent of each year paid by Bethany College to the Synod of all professors' residences shall be applied to only one residence as deemed advisable by the Board of Trustees.
- e) The up-keep of the residences shall be paid from the Synod Fund.

10. In view of the present deficits the Synod requests that the representatives of the congregations together with their pastor discuss this with their respective congregations when they bring their reports.

11. The Synod shall elect a committee of two who shall be authorized to engage an accredited auditor for the auditing of the treasurer's books of the Synod and Bethany College.

12. The Synod asks the Committee on the Special Collection to continue their work.

13. The Synod authorizes the Board of Trustees to settle the matter of the note still held against Bethany Lutheran College.

“SYNOD SUNDAY”

Approximately four hundred and twenty-five worshippers, not quite so large a crowd as that of last year, assembled in the college auditorium to join in the festival service of thanksgiving and praise. The English sermon, delivered by the Rev. Eivind Unseth of Chicago, was based on Matt. 13, 31-35, and the theme of his sermon was “The Growth of God’s Kingdom”. With the parable of the leaven he stressed the great power of the Kingdom of God, into which we are brought by the wonder-working power of the Holy Ghost through the Means of Grace. That Gospel leaven we have showered richly upon us and we are to allow that miraculous gift to work in us according to the admonition of the Apostle Paul; “let the word of Christ dwell in you richly.” Col. 3, 16.

According to the parable of the grain of mustard seed he led his hearers to see the wondrous extent of the growth of the Kingdom of God from humble and insignificant beginnings. From this lowly origin, the seed of the church, has grown a tree, the branches whereof have cast their shadow over the face of the globe. This tree has not grown up over night but only gradually. “It has rarely experienced seasons of rapid growth, because from the very beginning it has met with opposition. The Devil has always despised it, and the world hates it. The message of repentance and regeneration has never been popular with the masses and it never will be.” While we do not forget that God has established this kingdom through the work of his Son and attends to its growth through the work of his Holy Spirit, yet He depends upon the citizens of His kingdom to make His word known to others. We, therefore, as instruments in His hands are diligently to go about the work of spreading the message of the kingdom; we are faithfully to attend to the planting and the watering and God has promised that he will give the increase.

On what shall now be sown
Thy blessing, Lord, bestow
The power is Thine alone
To make it spring and grow. Amen.

The Norwegian sermon was preached by the Rev. U. L. Larsen of Fosston, Minnesota, who based his short address on Rom. 11, 33-36, stressing the glory of the incomprehensible mystery of the Trinity. While we can never fathom this mystery, it is nevertheless comforting to know that we have a God whose thoughts, ways, and being are far above us, “For of him, and through him, and to him, are all things; to whom be glory for ever. Amen.”

The convention offering laid on the altar totaled \$1,939.66. Special music for the occasion was furnished by the pastors’ chorus, and it may be mentioned that some listeners were happy to note that the pastors learned a new number.

The large audience that attended the morning service was again, for the most part, present for the afternoon program to hear the Venerable Dr. J. W. Behnken, president of the Missouri Synod, deliver an interesting address, chiefly concerning the centennial celebration of the founding of the Missouri Synod. The visiting brother also stressed the necessity of expanding our church in order to bring the Gospel of Jesus Christ to the millions of those still sitting in the darkness of sin and unbelief. He stated that his synod was extremely conscious of its own unworthiness and of God's grace and mercy as it passed through the archway of one century of blessing into another. Only because of the grace of God have strict biblical doctrine and correct Scriptural practice been preserved in our midst. Thus the Missouri Synod is reminded of the opening verse of the 115th Psalm: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake."

In clear, concise words Dr. Behnken then reviewed some of the "precious gems" which form the beautiful "diadem" that God has given to the Missouri Synod:

1. The doctrine of the verbal inspiration of the Bible; "**All** Scripture is given by inspiration of God."

2. The Doctrine of the means of Grace. God's Word and Sacraments are to be believed and taught according to Christ's express command. They are God's vehicles, through which He brings us the matchless blessing that Christ earned for us by His death on the cross.

3. The Doctrine of justification by faith alone in Christ. (The bulwark of the Church of the Reformation).

4. The Doctrine of Conversion. That natural man is totally corrupt, dead in trespasses and sins. He becomes a member of God's Kingdom only by the Holy Spirit operating in his heart through God's Word.

5. The Doctrine of Election. We believe that God from eternity chose us to be His very own, **NOT intuitu fidei** (in view of faith), "but according to his mercy he saved us."

6. The Doctrine of the Church. The **Una Sancta**, the Communion of Saints, consists only in all believers in Christ and His pure Gospel.

7. The Doctrine of Christ's ascension and His sitting at the right hand of the Father. Christ, as our ascended brother, even according to His human nature rules all things for the good of His Church.

8. The Doctrine of Christ's return to Judgment. He shall return not to set up an earthly kingdom but to judge the world in righteousness and bring all believers in Christ into eternal life.

Reminding us of the wonderful opportunities before us to strengthen our stakes and lengthen our cords, he encouraged us both to remain firm against opposition to the Gospel and to expand our work in the interest of God's Kingdom.

We thank Dr. Behnken for his kind greeting and his expression of the wish that the Synodical Conference remain unitedly loyal to the Word of God. But at the same time we are not to be lulled to sleep in thinking that all is perhaps as rosy as some would have it seem. Out of Christian honesty we must frankly recognize the fact that there have arisen serious disturbances in our relations with the Missouri Synod, for the overcoming of which we pray God that He would keep us steadfast to the truth.

The Press Committee

NOTES ON THE CONVENTION

There was stormy weather much of the time during the convention, but this did not affect the attendance adversely. Fortunately "Synod Sunday", as usual, brought us sunshine and balmy weather. There were some 125 people in attendance at the sessions throughout.

Each of the morning sessions was opened with devotional exercises conducted by Pastors Geo. Gullixson, Nils Oesleby, F. Weyland and Chr. Anderson, who gave short sermons on appropriate texts. The afternoon sessions were opened with briefer devotions, conducted by Pastors Jos. Petersen, the Chaplain of the Convention, H. Bremer, Arvid Gullerud, G. Guldberg and for the Wednesday evening session, Prof. N. A. Madson. On Tuesday evening, Communion Services were conducted with Rev. D. Pfeiffer preaching the Confessional Sermon on Matth. 18,18, and Rev. M. Tweit the Pastoral Sermon on I Cor. 4, 1-2.

Saturday afternoon the convention devoted considerable time to the cause of the Christian Day School, with Rev. Luther Vangen leading the discussion. Rev. Paul Ylvisaker read an excellent essay on "The Christian Home", which is not appearing in the Synod Report, as the Synod resolved to print it in attractive booklet form for general use in our congregations.

Pastors Geo. Gullixson and A. Harstad served as organists for the convention sessions. The difficulties they encountered in playing the chapel organ lent emphasis to President Ylvisaker's plea for funds to make necessary repairs on the organ.

Sunday evening, many of the Convention visitors were privileged to hear a piano recital by Mr. George Weller, a pupil of Mrs. J. Silber, and a teacher at the College this past school year.

Some time was devoted to the "Lutheran Hour", and the Pastoral Conference was asked to discuss its work more at length. The Synod also discussed the work of our Young People's Associa-

tion and referred this matter to the General Pastoral Conference for study and action.

President A. Harstad was elected to represent our Synod at the Centennial Convention of the Missouri Synod in July and instructed to bring our fraternal greetings to this body.

The Resolutions Committee prepared letters of condolence to Rev. C. M. Gullerud on the death of his wife, and to the Rev. J. E. Thoen family on his recent death; and letters of greeting to Rev. J. Hendricks and Prof. C. A. Moldstad.

It was heartening to see four young pastors added to our roster of ministers by formal admission to the Synod and to have three Candidates of Theology with us, who will soon be entering the work of our Synod.

An efficient Press Committee not only provided interesting summaries of our convention's activities for the Mankato dailies, but published a daily "Convention Sentinel" in mimeographed form, which all pastors and delegates will find useful in rendering their reports on the Convention to their congregations.

The Convention closed Thursday noon, June 12th, with a Memorial Service to Rev. Jacob E. Thoen, who had passed away a few days before the opening of the Convention. Prof. N. A. Madson, Dean of our Theological Seminary, conducted the services, basing his short sermon on Hebrews 13, 7-9. He reminded us that we as Christians remember the good things in the lives of departed friends, whatever sins and evil things there may have been in their lives having been washed away by the blood of Jesus. So we remember Rev. Thoen's faithfulness to the Word of Grace, the Gospel of a free salvation in Christ Jesus, and are grateful to him as one who helped to establish us in this unconditioned Gospel. The convention closed with the Lord's Prayer in unison.

May the Lord of all grace bless also this Convention to the glory of His name, for Jesus' sake. Amen.

Geo. O. Lillegard, Secretary

THE SYNOD'S OFFICERS AND BOARDS

Officers

Rev. A. Harstad, President.

Rev. C. M. Gullerud, Vice-President.

Rev. Geo. O. Lillegard, Secretary; Rev. H. A. Theiste, Alternate.

Mr. Harry Olson, Treasurer; Prof. M. Galstad, Alternate.

Board of Trustees

Mr. John C. Eich of St. Mark's, Chicago (3 years, elected 1945).

Rev. J. B. Unseth (2 years, elected 1946).

Prof. Martin Galstad, Mr. Martin Stene of Lime Creek (3 years, elected 1946).

Rev. Paul Ylvisaker, Mr. John Melaas, Madison, Wis., (3 years, elected 1947).

Wisconsin Board of Trustees

Mr. John Melaas, Chairman; Mr. John C. Eich, Mr. Martin Stene, Rev. J. B. Unseth, Prof. M. Galstad, Rev. P. Ylvisaker.

Board of Regents for Bethany Lutheran College

Rev. Chr. Anderson; Mr. Chr. Olsen, St. Peter, Minn. (4 years, elected 1945).
Rev. Milton Tweit; Rev. Sophus Lee (2 years, elected 1946).
Rev. Stuart Dorr; Mr. A. T. Huso of Northwood, Iowa (4 years, elected 1946).
Rev. E. G. Unseth; Mr. Kenneth Camp, Foley, Minn. (4 years, elected 1947).

President of Bethany College

Dr. S. C. Ylvisaker (4 years, elected 1946).

Editor of "Luthersk Tidende"

Rev. Geo. Lillegard.

Editor of "Lutheran Sentinel"

Rev. A. Strand.

Business Manager

Mr. Erling Petersen, Chicago, Ill.

Railroad Secretaries

Rev. Chr. Anderson, Rev. Eivind Unseth.
Assistant to Rev. Anderson, Rev. Sophus Lee.
Assistant to Rev. Unseth, Rev. A. Strand.

Circuit Visitors

Rev. E. Ylvisaker—Alternate: Rev. L. S. Guttebo (4 years, elected 1945).
Rev. C. M. Gullerud—Alternate: Rev. Chr. Anderson (4 years, elected 1945).
Rev. Milton Otto—Alternate: J. A. Petersen (2 years, elected 1947).

Finances

Nils Faugstad, Scarville, Iowa; Albin Levorson, Somber, Iowa. (2 years, elected 1946); Rev. Juul Madson, Rev. Milton Otto, and John Werner of Tracy, Minn. (2 years, elected 1947).

Publications

Rev. H. A. Preus, Mr. E. S. Trondson, of Fairview, Minneapolis, Minn. (2 years, elected 1946); Rev. S. E. Lee, Mr. Oscar Pedersen, of Minneapolis, Minn. (2 years, elected 1947).

Home Missions

Rev. G. A. R. Gullixson, Clifford Dale of Scarville, Iowa (2 years, elected 1946); Rev. E. Ylvisaker, Rev. H. A. Theiste, Mr. Oscar Runholt of Cottonwood, Minn., Mr. O. M. Wilson of Madison, Wis. (2 years, elected 1947); Rev. L. S. Guttebo, (1 year, elected 1947).

Foreign Missions

Rev. E. Unseth, Mr. H. Uthene of Chicago (2 years, elected in 1946).
Rev. Nils Oesleby, Mr. Nick Dasheund, St. Paul's, Chicago (2 years, elected 1947).

Church Extension

Rev. T. N. Teigen, Mr. Otto Bolstad of Fertile, Minn. (2 years, elected 1946).
Rev. J. Runholt, Mr. Edwin Merseth, Clearbrook, Minn. (2 years, elected 1947).

Charities and Support

Rev. Erling Ylvisaker, Mr. B. Torgeson of Our Savior's, Madison, (2 years, elected 1946); Rev. A. H. Strand, Mr. A. C. Schey, St. Mark's, Chicago, Ill. (2 years, elected 1947).

Christian Day School

Rev. C. M. Gullerud, Mr. Bennett Hanson of St. Peter, Minn. (2 years, elected 1946); Rev. Luther Vangen, Mr. Stanley Ingebritson, Mankato, Minn. (2 years, elected 1947).

Student Aid Fund

Rev. Chr. Anderson (2 years, elected 1945); Rev. Juul Madson (3 years, elected 1946); Mr. Christian Olson of Nicollet, Minn. (3 years, elected 1947).

Synodical Conference Mission Board

Prof. N. A. Madson (4 years, elected 1946).

Custodian of Memorial Library

Prof. Martin Galstad.

Auditing Committee

Rev. S. E. Lee, Rev. M. Tweit.

Committee on Special Collection

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

Army and Navy Commission

Rev. Juul Madson (2 years); Rev. G. Guldberg (3 years), both elected in 1946. Rev. H. Bremer (3 years, elected 1947).

Old People's Home Board

Rev. M. Tweit, Mr. Oscar Swenson, St. Peter, Minn., (elected for 1 year); Rev. C. Hanson, Mr. G. E. Soli, Mankato, Minn.; Mr. O. L. Pedersen Minneapolis, Minn. (elected for 2 years).



PAROCHIAL REPORT

No.	Pastor	Congregation	Members			Bap- tisms		Con- firmed		Services									
			Baptized	Confirmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	Aver. Attendance	English	Aver. Attendance			
1.	Anderson, Chr.	Rock Dell	269	193	83	7	1	1	3	265	6	5	16	55	25	67			
2.	Anderson, Chr.	Belview, O. S.	133	89	38	4	1	1		100		2			45	48			
3.	Anderson, Chr.	Delhi, 1st E. L.	44	29	13	5		1	41						36	24			
4.	Branstad, R. M.	Sutton's Day, 1st E.	143	94	28	5	1	6	152	6	2				34	75			
5.	Branstad, R. M.	Holton Immanuel	71	51	16	1	1		77	1	1				29	45			
6.	Branstad, R. M.	Holton Scandinavian	55	30	9	5			46	1	1				29	18			
7.	Bremer, H. L.	New Hampton, Red.	60	48	19	3	1	1	56	1					27	50			
8.	Dale, M. O.	Amherst Jct. O. S.	97	75	30	2	1	4	111	1	3	1			27	50			
9.	Dale, M. O.	Manitowoc, Grace	41	30	12				47						22	38			
10.	Dorr, Stuart	Tracy, Zion L.	172	114	31	11	2	3	400	1	3				65	85			
11.	Dorr, Stuart	Currie O. R.	26	16	6			2	45						59	15			
12.	Guldberg, G. F.	West Prairie	66	58	30	2	2	2	95	3	2				32	30			
13.	Guldberg, G. F.	Thompson	73	50	24	4	1	5	67	2					32	45			
14.	Guldberg, G. F.	Forest City	70	50	19				78		2				34	50			
15.	Gullerud, C. M.	Mankato, Bethany	147	88	27	5			634		1				62	110			
16.	Gullerud, C. M.	Eagle Lake, Salem	79	51	11	2	2	2	126	7	1				57	35			
17.	Gullixson, G. A. R.	W. Koshkonong	297	244	60	6	5	2	310	4	4	2	11	70	95				
18.	Gullixson, W. C.	Parkland, E. L.	191	131	36	8	3		317	2	1				63	100			
19.	Guttebo, L. S.	Eau Claire, Conc.	311	191	52	18	5	12	5	231	7	9	3		62				
20.	Hansen, Emil	Albert Lea, O. S.	293	182	59	16	5	2	304	1	6	24			60				
21.	Hansen, Emil	Hayfield, Minn.	4	4	3							12			27	26			
22.	Hansen, C.	Bygland, L. Synod.	40	22	8	1	1	1	26						37	37			
23.	Harstad, A. M.	Fertile, 1st Evang.	89	69	38	1	1		41	1	1	2			20				
24.	Larsen, U. L.	Princeton, O. S.	317	216	86	10		11	2	308	5		13	25	57	160			
25.	Larsen, U. L.	Clearbrook, Conc.	62	47	18	4		2	68	1	2	12			20				
26.	Larsen, U. L.	Posston, Cross Lake	67	54	22	3	5		46	1	1	4			20				
27.	Larsen, U. L.	Lensby, Imman.	26	19	7	2	2		36	1					24				
28.	Larsen, U. L.	Bagley, Gran E. L.	21	10	6	2		1	22			6			14				
29.	Lee, S. E.	Trail, Chester E. L.	15	13	5				12		1	6			14				
30.	Lillegard, G. O.	Mpls. Emmanuel	211	164	22	7	1	6	2	343	5	3			71	77			
31.	Lillegard, G. O.	Cambridge, Mass.	250	141	41	7	4	1	451	4	1	12	23		66	81			
32.	Madson, Juul	Northwood, 1st Sh. R.	195	138	48	4			150	4	2				54	65			
33.	Madson, Juul	Somber	108	70	29	2			98	1	1				48	50			
34.	Merseth, A.	Tacoma, Lakewood	2												9	17			
35.	Oesleby, N.	Volga, Oslo, E. L.	110	72	32	4		2				1			24				
36.	Oesleby, N.	Sioux Falls, Bethel	42	22	7	4									60	35			
37.	Oesleby, N.	Madison, O. S.	398	312	123	15	1	4	1	568	4	6	3	20	70	150			
38.	Otto, M. H.	Saunder, E. L.	177	143	58	3	1		300						45	91			
39.	Petersen, Jos.	Pinchurst	397	307	130	6	10		536	5					55	156			
40.	Petersen, J. A.	Center E. L.	224	125	36	11	1	9	3	247	2	2		12	57	80			
41.	Petersen, J. A.	Scarville	174	120	49	4	7		166	2	1			2	29	98			
42.	Pfeiffer, D.	Cottonwood	78	61	27	1		1	130	1	2	8	45	25	65				
43.	Preus, H. A.	Calmar, Trin.	153	110	21	6	11		202	2					52	75			
44.	Runholt, J. R.	Audubon	134	104	35				151	5	1	2	10		56	60			
45.	Runholt, J. R.	Ulen 1st Wild Rice	136	90	35	6			123	6	2				42	80			
46.	Runholt, J. R.	Ada, Zion	186	139	51	6			75	1	3	4	15	40	70				
47.	Runholt, J. R.	Sheyenne	5	5	2				20						6	5			
48.	Runholt, J. R.	Chicago, St. Luke's	20	11	5				8						11	20			
49.	Strand, A.	Chicago, St. Mark's	94	75	25	3	3		190	2	1				60	48			
50.	Teigen, T. N.	Mayville	250	180	30	14	12								28	25			
51.	Teigen, T. N.	Caledonia	170	115	50	5	2		174		5	2	25		49	52			
52.	Theiste, H. A.	Mpls. Fairview	60	25	10				26						28	25			
53.	Tweitt, M. E.	Nicollet	468	355	56	16		8	4	656	5	5	30	20	67	156			
54.	Tweitt, M. E.	Norw. Grove	314	247	100	7	6		449	3	6	2	45	58	135				
55.	Unseth, E. G.	Chicago, St. Paul's	90	76	32	5			147	1	2		10	52	33				
56.	Unseth, E. G.	E. Paint Creek	200	150	27	12	6	3	350	17	8	2	15	63	105				
57.	Unseth, J. B.	W. Paint Creek	114	93	41	4	5		68	1	1				26				
58.	Unseth, J. B.	Clearwater	89	73	30		1	2	48			1	5		22				
59.	Unseth, J. B.	Bagley	24	17	7										4				
60.	Unseth, J. B.	Ebro Corner													5				
61.	Vangen, L.	Lime Creek	95	77	34		1		105	1		3	27	44	36				
62.	Veyland, F. R.	Thornton	137	109	41	4	4		132	2	3	4	25	55	60				
63.	Weylaker, E.	Madison, Holy Cross	160	111	34	4			226	1	2				62				
64.	Weylaker, P.	Hartland	540	225	97	19	2	16	12	463	4	8			59	165			
65.	Weylaker, P.	Manchester	164	104	43	15	3		133	2	2				35				
66.	Zagel, H. M.	St. Mary, Bethany	65	45	16	6			68						30	14			
67.	Zagel, H. M.	Hawley, O. S. L.	28	25	11	3			68	2	1				18	15			
68.	Runholt, J. R.	Totals	9367	6518	2237	331	19	193	58	10399	134	119	193	388	2713	3300			

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

FOR YEAR 1946

	Day Schools		Sunday Schools		Other Schools		Students		Contributions			
	Enrollment	Teachers	Enrollment	Teachers	Days Taught	Enrollment	In Church Colleges	In Public H. S. & Colleges	For Home Purposes	For All Outside Purposes	Value of Property	Debt on Property
1.					36	34		14	2 398 00	1 145 00	20 000 00	
2.					36	29		6	788 00	286 00	3 000 00	
3.			10	1					416 00	55 00	7 000 00	
4.									2 417 00	225 00	10 000 00	
5.			30	4				15	1 219 07	124 73		
6.			10	2				1	628 05	82 10	5 000 00	
7.			5	1				2	450 05	110 85	2 300 00	1 150 00
8.					36	7	2	5	2 284 00	596 75	10 000 00	2 570 00
9.			16	3				2	730 00	250 00	1 900 00	
10.			38	4	20	25	1	7	6,854 62	942 41	18 000 00	1 000 00
11.			10	1				2	275 75	8 75	1 800 00	1 200 00
12.			24	3	14	24		4	1 252 00	448 00	5 000 00	
13.			24	3	14	24		3	775 00	275 00	5 500 00	
14.			21	3	6	21		8	1 000 00	100 00	3 500 00	
15.	20	1	38	5	10	21	11	7	3 108 48	807 50	10 500 00	5 650 00
16.			15	2					835 47	193 41	4 000 00	2 000 00
17.	17	1	18	3			3	14	5 916 17	1 406 98	58 000 00	
18.	*40	1	65	7	15	50	7	8	9 636 69	607 81	11 300 00	
19.			109	7	28	123		22	2 347 88	328 04	23 000 00	4 225 00
20.	14	1	85	6				14	3 461 66	836 27	21 000 00	
21.												
22.			11	3	10	12	1	3	662 06	187 00	3 500 00	
23.									1 422 08	279 71	17 000 00	
24.	*28	1	52	6	20	32	3	15	3 700 00	2 000 00	20 500 00	
25.			10	2	54	20		2	700 00	400 00	4 000 00	
26.					58	25		7	400 00	200 00	3 200 00	
27.					40	8		2	200 00	150 00	400 00	
28.					40	8			50 00	25 00	400 00	
29.					30	2			175 00	60 00		
30.	x2		65	10	20	42		12	3 239 34	230 77	19 000 00	14 600 00
31.			50	8	10	18	3	16	7 511 10	666 15	50 000 00	2 100 00
32.			30	4	15	18	3	11	1 990 00	400 00	10 000 00	550 00
33.	13	1	24	3			4	3	2 477 00	318 00	10 500 00	
34.			14	3				1	63 31			
35.			30	6	10	18		6	1 000 00		5 000 00	
36.			30	6	10	18			800 00		9 000 00	6 500 00
37.	*10	1	30	3	23	30		25	9 165 39	3 196 26	50 000 00	2 000 00
38.	11	1					3	5	1 704 14	1 289 09	12 500 00	
39.	7	1			20	34		1	4 609 63	1 898 95	17 500 00	
40.			06	7			1	16	1 800 00	297 00	6 200 00	
41.			35	4	20	21	9	10	1 675 17	790 49	10 800 00	
42.			10	1	24	8	2	4	1 751 84	638 01	14 600 00	1 200 00
43.			24	3				0	1 706 93	1 630 81	8 000 00	
44.			23	5	20	18	1	6	3 000 00	225 00	15 000 00	6 000 00
45.			37	4	20	23		15	1 196 55		2 000 00	
46.			15	4	20	6	1	18	976 00		3 500 00	
47.									30 00			
48.									225 00			
49.			14	4			6	4	5 152 71	1 421 99	50 000 00	1 000 00
50.			56	8			3	20	3 169 23	1 024 57	12 000 00	
51.			26	5	10	15	1	13	3 043 00	1 371 00	5 000 00	
52.			22	4	10	17		5	425 00		1 500 00	
53.	x3		16	15	14	60	2	28	10 562 92	1 942 61	45 000 00	1 700 00
54.	17	1	25	2	15	25	8	13	4 504 08	2 679 99	45 000 00	
55.			6	2	15	2		2	678 34	322 51	15 000 00	
56.			40	5				15	6 362 77	1 073 03	40 000 00	
57.					15	7			700 00	659 05	7 500 00	
58.					15	16			490 00	1 087 80	7 400 00	
59.												
60.												
61.												
62.	11	1	12	1			1	7	1 357 24	504 65	7 400 00	
63.			22	3	24	21	1	18	820 26	796 32	3 000 00	
64.			29	4	15	11	2	16	3 625 29	279 21	10 000 00	
65.	*6	1	103	8	12	50	1	31	5 500 00	290 00	25 000 00	4 000 00
66.			35	5	10	18	2	4	1 833 00	351 00	15 000 00	
67.			23	5	15	16	2	5	1 252 00	193 00	9 000 00	
68.									356 80	174 15	2 000 00	
69.									115 00			
	199	111671	209	835	951	80	526	149 172	10	37 756 59	813 200 00	58 005 00

*Union School.

xAttending Schools of Sister Synods.

TABULATED LIST OF CONTRIBUTORS,

	Pastor	Congregation	Home Mission	Synod Fund	Bethany College
1.	Anderson, Chr.	Belview	210 66	26 25	33 00
2.	Anderson, Chr.	Delhi	15 60		11 30
3.	Anderson, Chr.	Rock Dell	364 35	131 25	238 65
4.	Branstad, R.	Suttons Bay	35 00		30 00
5.	Branstad, R.	Holton, Immanuel	81 58	25 00	14 20
6.	Branstad, R.	Holton, Scandinavian	93 70	16 50	10 00
7.	Dale, M. O.	Amherst Junction	32 00	15 00	70 00
8.	Dale, M. O.	Manitowoc	43 20		22 50
9.	Dorr, S.	Curie			
10.	Dorr, S.	Tracy	147 05		79 20
11.	Gullerud, C. M.	Eagle Lake	39 75	9 45	10 80
12.	Gullerud, C. M.	Mankato	196 01	126 78	144 97
13.	Guldberg, G.	Forest City	78 81		14 00
14.	Guldberg, G.	Thompson	26 01	2 00	6 50
15.	Guldberg, G.	West Prairie	36 50		9 00
16.	Gullixson, G.	Koshkonong	785 58	131 00	485 71
17.	Gullixson, W.	Parkland	103 31	184 97	220 00
18.	Guthebo, W. S.	Eau Claire	101 06	25 00	27 50
19.	Hanson, C.	Bygland	74 00		50 00
20.	Hanson, C.	Fertile	192 56	7 25	59 50
21.	Vacant	Albert Lea	288 93	141 40	98 77
22.	Vacant	Hayfield			
23.	Harstad, A.	Princeton	355 05	60 70	157 94
24.	Larsen, U. L.	Concordia	263 40	17 50	25 50
25.	Larsen, U. L.	Cross Lake	36 00		
26.	Larsen, U. L.	Lengby	14 00		14 50
27.	Larsen, U. L.	Gran	110 00		
28.	Larsen, U. L.	Chester	45 00	7 00	13 50
29.	Lillegard, G. O.	Boston	150 00	60 00	164 50
30.	Madson, Juul	Northwood	120 56	122 40	54 25
31.	Madson, Juul	Somber	117 10	41 25	59 88
32.	Oesleby, N.	Madison	36 68	773 25	594 98
33.	Harstad, A.	Redtop	20 00	15 00	24 50
34.	Hansen, E.	Oslo	78 00		48 00
35.	Lee, S. E.	Emmaus	34 40	21 74	5 00
36.	Otto, M.	Saupe	293 29	244 75	51 50
37.	Otto, M.	Jerico	962 44	421 58	406 24
38.	Brenner, H. L.	New Hampton	90 05		
39.	Runholt, J. R.	Ulen	7 35		15 00
40.	Runholt, J. R.	Ada			
41.	Runholt, J. R.	Audubon	80 00		63 75
42.	Runholt, J. R.	Sheyenne	5 00		14 00
43.	Petersen, J. A.	Scarville	392 09	27 00	57 25
44.	Petersen, J. A.	Center	320 23		101 00
45.	Petersen, J.	Pinehurst	249 20	1 50	22 10
46.	Pfeifer, D. L.	Cottonwood	165 62	173 34	220 50
47.	Pfeifer, D. L.	Ruthon			23 00
48.	Preus, H. A.	Calmar	175 03		12 45
49.	Strand, A.	St. Mark's	153 28	420 84	576 24
50.	Teigen, T.	Sioux Falls	181 22	25 00	43 00
51.		St. Luke's	*2 000 00	12 75	61 61
52.			20 70		
53.	Theiste, H.	Fairview	280 51	219 30	366 98
54.	Twelt, M.	Nicollet	722 67	246 19	402 31
55.	Twelt, M.	Norwegian Grove	115 97	26 78	25 00
56.	Unseth, E.	St. Paul's	650 55	87 59	284 92
57.	Unseth, J.	Bagley	23 73		
58.	Unseth, J.	Ebro Corner	8 66		
59.	Unseth, J.	Clearwater	18 27		
60.	Vacant	Caladonia			
61.	Vacant	Mayville	185 92	14 18	322 80
62.	Vacant	E. Paint Creek	58 90	31 00	74 06
63.	Vacant	W. Paint Creek	56 40	335 00	105 55
64.	Vangen, L.	Lake Mills	251 60	78 75	107 25
65.	Vangen, L.	Lime Creek	119 75	10 00	
66.	Weyland	Thornton	91 02	46 07	5 00
67.	Ylvisaker, E.	Holy Cross	105 80		
68.	Ylvisaker, P.	Hartland	208 84		32 90
69.	Ylvisaker, P.	Manchester	41 73	7 00	61 00
70.	Zagel, H.	Story City	63 00	30 00	26 35
71.	Parkland Mission	Merseeth	120 34		
72.	Miscellaneous		831 00	274 46	1 346 21
			13 376 11	4 693 77	7 626 12

*Refund of subsidy.

MAY 1, 1946 TO APRIL 30, 1947

	Church Extension	Christian Day School	Special Collection	Miscellaneous	Totals
1.		18 08		59 27	347 26
2.		14 42		15 35	56 67
3.		7 00	1 053 00	192 95	1 987 20
4.					65 00
5.		15 01		1 00	136 79
6.		15 01	10 00	13 25	158 46
7.		15 00	270 00	59 75	461 75
8.			210 00	22 00	297 70
9.				8 75	8 75
10.	1 00	46 00		614 24	887 49
11.	12 17	32 02	8 00	31 74	143 93
12.	32 68	60 78	103 25	196 84	861 31
13.		21 89		26 73	141 43
14.		15 17		78 20	666 33
15.	10 00	15 00	538 45	20 50	91 00
16.	100 00	73 10		348 92	1 924 22
17.			62 00	285 17	855 45
18.	28 00	26 94		59 00	267 50
19.				100 00	224 00
20.		4 00	30 00	139 50	432 81
21.		53 85	2 00	293 26	878 21
22.				135 00	135 00
23.	100 00	61 20	907 75	180 02	1 822 66
24.	2 00		217 80	52 65	578 85
25.					36 00
26.				29 00	57 50
27.			100 00		210 00
28.		1 00		23 00	89 50
29.	25 00	10 00	579 97	126 00	1 115 47
30.	9 00	36 86		90 05	433 12
31.		23 44		46 89	288 56
32.			1 496 35	467 69	3 370 95
33.		20 00	20 00	47 50	147 00
34.	50 00	22 50		120 00	318 00
35.	113 94	10 00	35 83		220 91
36.	37 53	65 41		321 08	1 013 56
37.	79 88	6 00		456 70	2 332 84
38.				5 00	95 05
39.					22 35
40.					143 75
41.					155 00
42.	136 00				1 711 09
43.	5 00	28 00	956 00	245 75	1 733 77
44.			1 004 00	308 54	311 57
45.		35 77	90 00	13 00	740 46
46.		37 95	36 80	106 25	23 00
47.					264 41
48.		26 40		50 53	1 783 02
49.	5 00	22 00	20 00	585 66	371 72
50.		29 10		93 40	3 352 85
51.	*1 000 00	24 99		253 50	20 70
52.					1 822 28
53.	160 30	20 00	3 00	722 19	2 531 24
54.	185 95	166 42	472 00	335 70	277 16
55.	42 70	27 35		39 36	1 537 08
56.	41 59	2 00		470 43	23 73
57.					8 66
58.					18 27
59.					597 36
60.			35 00	39 46	625 76
61.			447 00	1 50	1 254 02
62.	13 30	23 52	660 00	60 25	553 31
63.	13 30	23 36		75 35	616 35
64.	17 00		372 00	114 60	182 09
65.				38 00	105 90
66.		2 00			297 13
67.				57 39	203 27
68.				77 20	189 35
69.		16 34		70 00	120 34
70.					12 074 32
71.	2 819 98	40 00		6 762 67	56 930 04
72.	5 041 32	1 214 79	9 740 20	15 237 73	

THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Anderson, Paul G.	Nung Udo Nyo Dis, Calabar Prov., Nigeria, Br. W. A.
Branstad, Raymond	Suttons Bay, Mich.
Bremer, H. L.	New Hampton, Iowa
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	Tracy, Minn.
Faye, Prof. C. U.	710 S. Foley, Champaigne, Ill.
Fremder, Prof. A.	1502 Marsh St., Mankato, Minnesota
Galstad, Prof. Martin	Bethany Lutheran College, Mankato, Minn.
Guldborg, Gottfred	Thompson, Iowa
Gullerud, Arvid	Waterville, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullixson, G. A. R.	Cottage Grove, Wis.
Gullixson, Walther	R. F. D. 7, Box 394, Tacoma, Wash.
Guttebo L. S.	503 E. Madison St. Eau Claire, Wis.
Hansen, Emil	Volga, S. D.
Hanson, Clarence	Fertile, Minn.
Harstad, A. M.	Princeton, Minn.
Hendricks, John, P. Em.	1101 14th Ave. S.E., Minneapolis, Minn.
Hoerber, Prof. Robert	Bethany Lutheran College, Mankato, Minn.
Holte, Prof. N.	Bethany Lutheran College, Mankato, Minn.
Honsey, Prof. Rudolph	Bethany Lutheran College, Mankato, Minn.
Ingebritson, H., P. Em.	2632 Garfield Ave. S., Minneapolis, Minn.
Larsen, U. L.	Fosston, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton 58, Mass.
Madson, Juul	Northwood, Iowa
Madson, Prof. N. A.	Bethany Lutheran College, Mankato, Minn.
Merseeth, A.	8941 Gravelly Lake Dr., Tacoma, Wash.
Moldstad, Prof. C. A.	Brewster, Mass.
Oesleby, Nils C.	13 S. Hancock St., Madison 3, Wis.
Otto, Milton	Lawler, Iowa
Petersen, Joseph	Route 1, Eau Claire, Wis.
Petersen, J. A.	Scarville, Iowa
Pfeiffer, D. L.	Cottonwood, Minn.
Preus, H. A.	Calmar, Iowa
Preus, Robert	60 Seymore, Minneapolis, Minn.
Quill, Grant	324 College St., Albert Lea, Minn.
Runholt, J. R.	Ulen, Minn.
Strand, A.	4218 Wabansia Ave., Chicago, Ill.
Teigen, Prof. B. W.	1047 Main St., Mankato, Minn.
Teigen, Torald N.	917 So. Grange Ave., Sioux Falls, S. D.
Theiste, H. A.	916 31st Ave. N., Minneapolis 11, Minn.
Tjernagel, N. S.	311 2nd Ave. N.E., Waverly, Iowa
Tweit, Milton E.	St. Peter, Minn.
Unseth, Elvind	2219 W. North Ave., Chicago 47, Ill.
Unseth, J. B.	Bagley, Minn.
Vangen, Luther	Lake Mills, Iowa
F. Weyland	Thornton, Iowa
Ylvisaker, E.	2702 Milwaukee St., Madison 4, Wis.
Ylvisaker, P.	Hartland, Minn.
Ylvisaker, Dr. S. C.	President Bethany Lutheran College, Mankato, Minn.
Zimmerman, Prof. Paul A.	920 Marsh St., Mankato, Minn.

TEACHERS AT BETHANY LUTHERAN COLLEGE

1946-1947

Miss Ella Anderson.....	509 S. Fourth, Mankato, Minn.
Miss Sophia T. Anderson.....	509 S. Fourth, Mankato, Minn.
Miss Marie Andreson.....	Bethany Lutheran College, Mankato, Minn.
Mr. Victor Bittner.....	Bethany Lutheran College, Mankato, Minn.
Miss Lydia Busch.....	Bethany Lutheran College, Mankato, Minn.
Miss Dagny Gullerud.....	429 Division St., Mankato, Minn.
Miss Eleanor Odegard.....	Bethany Lutheran College, Mankato, Minn.
Mr. George Weller.....	1502 Marsh St., Mankato, Minn.

THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS

1946-1947

Aaberg, Theodore	Saude, Iowa
Fevig, Violet	St. Peter, Minn.
Hultberg, June	Princeton, Minn.
Ingebritson, M. Julius.....	Parkland, Wash.
Jordahl, Ardis	Lake Mills, Iowa
Lillegard, Elizabeth	Mankato, Minn.
Lillegard, Marjorie	Madison, Wis.
Madson, Gudrun	Cottage Grove, Wis.
Tyssen, Emma	Albert Lea, Minn.

BEQUESTS, LEGACIES, AND ANNUITIES

Bequests and legacies are gifts of personal, mixed, and real property provided for in one's last will and testament according to which the administrator or executor, acting under court supervision, distributes the testator's estate after his demise.

Annuities are outright gifts made during the life of the donors in consideration of which gifts the beneficiary obligates himself to pay a life annuity to the donor.

These various types of gifts from its members are very acceptable to Synod. However, the annuity type of gift is more desirable than a bequest or legacy from the point of view of the donor, as it assures him a fixed annual income during his life-time, and his wishes became operative immediately after his demise, without any extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

Note: By changing the name of the beneficiary these forms may be used for bequests to any one of the Synodical Institutions or to a congregation. Form 1, for bequests of a sum of money, form 2 for bequests of real estate.

1. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns the sum of..... dollars (\$.....).

2. I give and devise to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns, forever, the following property, to wit: (here name and specify property to be transferred to the Synod).

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