

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



Held in
Bethany Evangelical Lutheran Congregation
DR. S. C. YLVISAKER, Pastor
Bethany Lutheran College
Mankato, Minnesota
June 6-12, 1934

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Organization and Delegates of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church convened for the Seventeenth Regular Convention in Bethany Lutheran Congregation (Dr. S. C. Ylvisaker, pastor) at Bethany Lutheran College, Mankato, Minnesota, on June 6, 1934.

The convention opened with divine services conducted by Rev. M. O. Dale, of Amherst Junction, Wisconsin. On the basis of 1 John 5:4-5, he developed the theme: "Victorious Faith," a) Its Origin, b) Its Attributes. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" Rev. A. M. Harstad served as organist. Following the service the president, Rev. H. M. Tjernagel, appointed the following as temporary Committee on Credentials: Pastors E. Hansen, S. E. Lee, and J. B. Unseth, and delegates, T. S. Brustad of Scarville, Iowa, and Martin Johnson of Princeton, Minnesota. The local pastor, Dr. S. C. Ylvisaker, extended a cordial welcome to all and made the necessary announcements.

Rev. N. A. Madson conducted the devotion at the opening of the afternoon session. Hymn: No. 14 (Chr. Hymns). Scripture: Deut. 11:10-21. Prayer.

Report of Committee on Credentials. Roll-call of the pastors who are standing voting members and of the pastors and professors who are standing advisory members by the secretary, Rev. C. J. Quill.

The president thereupon declared the Seventeenth Regular Convention to be in session.

Pastors present, eligible to vote:

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

Delegates present, eligible to vote:

Chr. Anderson's charge: H. M. Iverson, Henry Abrahamson, Edward Frank, Ross Jacobson.

M. O. Dale's charge: Hover Knutson.

C. M. Gullerud's charge: Ahlert Bolstad, Carl Swenson.

O. M. Gullerud's charge: Lars Tostenson, Ole O. Strand.

G. A. R. Gullixson's charge: W. Norlie.

E. Hansen's charge: Albert Ellingson.

A. M. Harstad's charge: Ben Torgerson, P. O. Rood.

H. Ingebritson's charge: A. O. Anderson, Martin Ludvig, Geo E. Oulman.

N. A. Madson's charge: Martin Johnson.

C. A. Moldstad's charge: Anton Olson, Arthur Nelson.

G. P. Nesseth's charge: G. A. Holte.

Tobias Pederson's charge: Oscar Tveden, Ole Sorenson.

J. A. Petersen's charge: Melvin Olson, T. S. Brustad, Sam Honsey.

C. J. Quill's charge: L. O. Felland, H. A. Skolas.

J. R. Runholt's charge: Ole Lutnes.

S. Sande's charge: A. Jordahl, Christ Miller.

H. A. Theiste's charge: H. I. Lind.

H. M. Tjernagel's charge: Oscar Natvig.

A. J. Torgerson's charge: K. L. Hagen, O. L. Tynning, D. Oppedahl, Luther Harmon, Adolph Torgerson, Odis Holstad.

J. B. Unseth's charge: I. I. Satrang.

Paul Ylvisaker's charge: N. Lund.

S. C. Ylvisaker's charge: C. Rosenthal, A. J. Natvig.

Robt. G. Heyne's charge: Robt. G. Heyne.

Delegates ineligible to vote:

N. S. Tjernagel's charge: E. A. Musgjerd, Fred Miller.

Standing advisory members:

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

Advisory members for this meeting:

Revs. A. Ackermann, John John, J. W. Pieper, Praeses Im. F. Albrecht (Wis. Syn.), Revs. E. A. Dickie, C. Albrecht, H. F. Eggers, O. Volz, H. Heinemann, W. E. Heidorn, Gerh. Schmidt, C. C. Metz, Martin Winter, Ernst H. C. Mueller, Albert F. Pollex, Supt. Paul Buszin, A. Rumsch (Mo. Syn.), S. Varland, Thompson, Iowa.

Received into membership of Synod:

Pastor N. S. Tjernagel, Thornton, Iowa.

West Prairie Congregation, Winnebago County, Iowa, Rev. Paul Ylvisaker's charge.

Excuses:

For coming late: Rev. L. S. Guttebo.

For not sending delegates: Boston Congregation, Boston; St. Mark's Congregation, Chicago; Emmaus Congregation, Minneapolis; St. Paul's Congregation, Redtop, Minnesota.

For not attending Convention: Rev. A. Strand, C. U. Faye, Rev. S. Sande for absence one day.

For leaving convention before its close: Rev. Tobias Pederson.

President's Message and Report

Dear brethren in convention assembled, I wish to impress upon you in this my last presidential message the fact that the Melancthonian spirit of synergism, compromise, and unionism all but succeeded in preventing the giving of the Augsburg Confession to the World. After Luther's death the same spirit raised its head again and made protracted and insidious attacks on Scripture truth as confessed at Augsburg. This time it brought forth an *Altered Augsburg Confession*. It has been active ever since, though its voice has at times been somewhat muffled and its operations varying in degree of boldness.

The forces thus set in motion within the early Lutheran Church, and which have their deep-set roots in natural man's reason and inclination, are today bringing forth a bountiful harvest of indifferentism to, and misuse of, God's Word, of compromise, and of related sins. Throughout the length and breadth of our land a strong, influential voice is now reverberating, bearing the message: "God's Moment is Now" for "recognition and fellowship" among American Lutherans. Voices are also lifted in the interest of "the whole problem of American church unity" which express the hope that "the tide toward a true, free, national church in America" may set in.

The wave of indifferentism and unionism that threatened to swamp us, and that did wash overboard many of our friends and brethren two decades ago, was relatively small and timid as compared to the great and bold wave now advancing on orthodox Lutheranism in America and the World. The prevailing winds are against us, the tides and currents are contrary, the sea is rough. Brethren, the need of the hour is faithful, I repeat, *faithful*, fearless, consecrated captains with firm hands to the helm, eyes fixed on the compass and chart — the open Bible — and a vigorous "get thee hence Satan" to every suggestion of reason, convenience, and self aggrandizement.

Should fear and trembling overtake you, see to your footing on the impregnable Rock of Ages. Behold the Ark which Noah builded in obedience and according to the Lord's specifications, and take courage; it carried its precious cargo to safety, borne on the very waters of the deluge. See the *disobedient* Jonah cast into the sea and swallowed by a great fish, and don't fail to note that the selfsame great fish had to do God's bidding and bring the *obedient* Jonah in safety to land. Note well, furthermore, what the lone voice of the chastened, obedient prophet accomplished: The exceeding great and wicked city, Nineveh, repented and believed God. "Why," indeed, "are ye fearful, O ye of little faith?" With us is the Lord our God to help us as long as we continue in His Word. Amen, in Jesus' name.

* * *

By the grace of God our Synod has carried on another year. Misgivings of a year ago have been put to shame. Increased zeal and added application have been successfully pitted against discouraging conditions.

Your president has in official capacity made two trips into North Dakota and two extended visits to Parkland, Wash. He has attended two congregational meetings at Thornton, Iowa, has visited our Eau Claire, Wis., field, and has attended some of the meetings of our boards and standing committees. The past year's experience assures him that the full and proper functioning of our board of visitors will relieve the president's office of many tasks and tend to greatly increase general efficiency in Synod's work.

Our standing committees and boards have been alert. I shall not anticipate their reports, but urge all to give them due attention and consideration, to the end that intelligent and wise action may be taken where needed.

The office of visitor has, up till the past year, been little else than an idea, more or less intangible. Even yet it does not seem that all pastors and congregations, nor, perhaps, visitors have a full and correct idea of the functions and purposes of that office. However, a substantial beginning has been made in the right direction. Quite a few congregations and pastors have, during the past year, experienced the benefits of the visitor's office rightly administered. I would suggest that the convention give this question needed consideration, so that the idea may crystalize in the minds of all pastors and delegates, and, possibly, the more important features be reduced to formal statements by resolution.

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On October 1, 1933, Candidate N. S. Tjernagel was ordained at Blanchard, N. Dak., on call from the Home Mission Board to serve Blanchard, Sheyenne, and other North Dakota fields.

The Rev. G. A. R. Gullixson was called from the above field to succeed his sainted father as pastor of St. Paul's Church, Chicago. He was installed by the Rev. J. A. Moldstad August 6, 1933.

The Rev. E. W. Brewer has accepted a call to serve a Missouri Synod congregation at Buckeye, Iowa, and is, therefore, no longer directly connected with our Synod.

The Rev. N. S. Tjernagel of Sheyenne, N. Dak., has accepted a call as Rev. Brewer's successor and was installed on Sunday, April 22, the Revs. Paul Ylvisaker and H. Ingebritson officiated at Forest City and Thornton respectively.

The Mission Board will report its present arrangement for the care of the Blanchard-Sheyenne work.

At the earnest request of your officers, the visitor of our Northwest District and your president, the Rev. M. F. Mommsen of Parkland, Wash., has resigned his pastorate. Said request, based principally on unfaithfulness in the performance of pastoral duties, was made after a thorough investigation authorized by our 1933 convention. The vacancy thus caused has been filled by supply pastors. The Rev. N. A. Madson was given leave of absence from his congregation to serve as such for two months. He was succeeded by the Rev. W. J. Schnedler of So. Tacoma, who kindly accepted the congregation's call and promised to serve till June 30th of this year.

On Saturday evening, May 19, 1934, our Parkland congregation expressed itself definitely on questions which have long agitated it, threatening its relations with our Synod. Among several resolutions before the meeting the following was, in my judgment, the most decisive: "Resolved that the Parkland Ev. Luth. Church upholds and defends Prof. Hong in his present relations to the Norwegian Luth. Ch. of A." This resolution received a strong negative vote. Among other statements the two following were affirmed by substantial majority vote: "Membership in the P. L. C. Development Association should not be held by a member of the Parkland Ev. Luth. Congregation." "Haardnakket og trods formaning fortsat practice of sinful unionism as understood by the orthodox Luth. Church subjects a member to severe church discipline."

A certain group in Parkland, Wash., with M. F. Mommsen as pastor and E. B. Ellingson, Secretary, has claimed recognition as our Parkland congregation. Your officers have denied it such recognition. Said group appeals to this convention from the joint decision of visitor Madison and your president.

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The West Prairie congregation, Paul Ylvisaker's charge, makes application for membership in Synod, also Rev. N. S. Tjernagel, Thornton, Iowa, in charge of our Richland and Forest City congregations.

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Pastor Em. Bjug Harstad died at his home in Parkland, Wash., June 30, 1933. With his passing, at 84 years of age, the career of one of the prominent figures in Norwegian-American Lutheranism closed.

Pastor Em. M. Fr. Wiese died at his home in Cambridge, Wis., December 27, 1933, at the age of 91 years. His name is inscribed on the pages of Norwegian-American church history as an active participant in every important event after his entry into the ministry in 1870.

The Rev. J. J. Strand died at his home in Chicago September 4, 1933, at the age of seventy years. Always friendly and considerate, yet firm, uncompromising, and unyielding, he fearlessly wielded the sword of the Spirit, which is the Word of God, when sorely tempted by friends and relatives to sheathe it. May his example strengthen us.

* * *

The business of this convention will be to hear reports from boards and committees and officers on the various activities of our Synod, to consider same and also other business that may properly come before the convention, and to take such action as may be deemed advisable; to elect officers and board- and committee-members to fill expired and possibly unexpired terms. The secretary will in due time make announcement of the elections to be made.

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What we especially look forward to at this convention is the consideration of the themes: "*Jesus Christ Our Substitute*," and "*Christian Education*," introduced respectively by the Rev. Paul Ylvisaker and Supt. Paul Buszin.

May God bless our 17th annual convention. We ask it in Jesus' name.

H. M. TJERNAGEL.

Jesus Christ our Substitute

Christianity, to the Lutheran, is faith in Christ. This dependence is to him intensely real. He accepts heartily the value of the deed, the helpfulness of human brotherhood, in their own sphere, in the relation of man to fellow man. But to him his religion is one persistent protest against the adulteration of the divine salvation with human salvation, with human values, against the weaving in of character, love, brotherhood, into the texture of the Christian faith.

The current religious consciousness of our land is different. American Protestantism, and need I add, American Catholicism, has a distaste for faith. Religion must be visibly effective here on earth. No longer does it "look to the hills" from whence the fathers sought help. "Let us make of this earth a heaven." It is inclined to find salvation in the green lowlands of social brotherhood. Christ, they say, walked in these lowlands. The one really essential fact in the Church is made to be that it teach a brotherhood of fellow-sympathy. Not essential is it that the Church represent the brotherhood revealed in the Gospel, the brotherhood of faith.

This difference is as the difference between heaven and earth. Are we brethren because we are of one blood, or are we brethren because we are blood-bought and justified by faith in His blood? To a Lutheran every one is a neighbor (compare Luther's explanation of the commandments), but he notes that Christ when asked "Who are my brethren?" stretched forth his hand toward his disciples (Matt. 12, 48), the same disciples for whom He in His night of agony said: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17, 3.) We are saved by grace. Oh the blindness of any other thought!

"False dreams deluded minds did fill,
That God his Law did tender,
As if to Him we could at will,
The due obedience render."

(From "To us Salvation now has come." Speratus.)

Grace implies mercy or the feeling of compassion for one who has by every right forfeited his claim upon our love. Such is the grace of God to the sinner. In the very first article of the Formula of Concord the Lutheran acknowledges the need for grace, in that he acknowledges original sin. "Knowledge of sin is necessary. For the magnitude of the grace of Christ cannot be understood unless our diseases be recognized. The entire righteousness of man is mere hypocrisy before God." (Triglotta II. 33.) Original sin, and therefore the necessity of grace, not the evolution of man's natural powers unfolding to perfection, is the Lutheran's belief.

This first article in the Formula of Concord goes to the root of humanity's plight. It discusses the source of all evil in man, original

sin. To discuss original sin is to put the knife into a boil. But he who denies the malady denies he is a human, for Adam was the moral as well as physical father of the human race. And he who denies that original sin has been imputed or charged to him must, to be consistent, deny the imputation of Christ's righteousness. (Romans 5, 18. 19.) No, we are saved, not by the perfection of our life, but by grace.

But not by *infused* grace. There is *grace* and there is *grace*. There is grace as taught by the Catholic Church. The word "justification," around which cluster all men's hopes of salvation, is taken by the Roman Church in its strict meaning according to its composition in both Greek and Latin, as signifying "*making righteous*." But nothing can be clearer to the careful student of the epistle to the Romans than that St. Paul uses this word in the sense which the Lutheran uses it, in the sense of "*declaring righteous*." In Romans 3, 19 the world is represented as standing before the Judgment Seat of God and seeking acquittal. They would urge their works: but, "by the works of the law shall no flesh be justified in His sight," that is, they get no acquittal in that fashion. In the same chapter, verse 28, we read, "Therefore we conclude that a man is justified by faith without the deeds of the law." Now he cannot therefore be made just, in the Catholic sense, and therefore the only consistent sense of the word is that "justifying" means "declaring" and not "making," righteous. It is exceedingly important that the conditions of a mortal's justification, that is, of his forgiveness, be kept absolutely distinct in the mind from all admixture with the question of sanctification or inward holiness.

The difference between the Catholic Church and the Lutheran Church is found in the different doctrines of saving grace. Therefore is the Pope the Antichrist, because he causes miserable millions to go to eternal damnation trusting this delusion that they have any righteousness in themselves. All other differences are but symptoms of the major disease.

Nor are we saved by *absolute* grace, that is, grace is not built on God's perfect power, but, as we shall see, grace is earned by Christ. The old fashioned Reformed confession writes the doctrine of God, our sovereign and Creator, large, and makes it the center and goal of our faith.

It is interesting to compare the different churches in their emphasis of doctrines. The Roman confession writes the doctrine of the *Church* large, and makes it the visible center on which all else revolves. The original Reformed Confession writes *God* large. Many of the older sects exalted the doctrine of the *individual* and his freedom, as the large and controlling element in their faith; and many of the newer Reformed write the doctrine of *Society* of the Kingdom of God as it is to develop in this world, as the large central thing in religion, and permits the introduction of all kinds of false estimates of man's goodness.

"The Lutheran Confession is the *one* Confession that writes the doctrine of *Christ* large. Protestantism either sets every revelation and faith under the centralizing influence of Divine Law, 'it must be so,' or it groups every element of faith around the center of human free-

dom, 'it can be so.' But evangelical Lutheranism groups every element of revelation and faith around Christ, the sacrificial source of divine justification and the substance of human faith. Our faith does not center its gravity either in the distant divine, or in the helpless human; but in the concrete, yet perfect divine-human person of Christ."

Yes, we are saved by faith in Jesus Christ the God-man. Oh, the joyous tidings! Our hearts should be hushed as with the stillness of Bethlehem as we meditate on the Gospel.

"The eternal Father's only Son
Now takes a manger for His throne
The everlasting fount of good,
Assumes our mortal flesh and blood.
Hallelujah."

(From "O Jesus Christ, all praise to thee." Luther.)

How blessed we are if we believe this doctrine, for, as Luther says, "In all the histories of entire Christendom I have found and experienced that all who had and held the chief article concerning Jesus Christ correctly remained safe and sound in the true Christian faith. For it has been decreed says Paul, Col. 2, 9, that in Christ should dwell all the fulness of the Godhead bodily, or personally, so that he who does not find or receive God in Christ shall never have nor find Him anywhere outside of Christ, even though he ascend above heaven, descend below hell, or go beyond the earth."

In all simplicity let us in the Scriptures behold Him. While our Lutheran fathers were forced, because of attacks on this blessed doctrine, to treat this teaching in a very lengthy way, it is not true as these same opponents would have it, that the doctrine as taught by our forefathers is beyond the simple Christian.

The simple fisherman Peter confessed that doctrine, namely in the words: "Thou art the Christ, the Son of the living God." Matt. 16, 17. The truth that Jesus Christ is true God, the Scriptures throughout emphasize, as did Peter. In very *essence* He is God, for Jesus says: "I and my Father are one." John 10, 30. Divine attributes are ascribed to Him, that is, *the qualities to be found alone in God are His*. For example, He is eternal, ("Before Abraham was, I am." John 8, 58; yea, before the foundations of the world He was, for He speaks of the glory He had with the father before the world was, John 17, 5.) He created the world, testifieth the Father in Hebrews 1, 10: "The heavens are the works of thy hands"; He preserves all things, we read in Col. 1, 17; He knows all things as the humbled son of Jonas witnessed, John 21, 17: "Lord, thou knowest all things." He is almighty, for he promises: "I give unto them eternal life," John 10, 28. He is therefore to be worshipped by all as their Lord and God: "All men should honor the Son, even as they honor the Father." John 5, 23.

That Jesus was truly human is just as plainly taught by God's word. It not only calls Him "man" (I Tim. 2, 5) and the "Son of man," but describes Him as an essentially human being. Just as He is said to be,

according to his Divine nature, the only begotten of the Father (John 1, 14), so is He said to be, according to his human nature, come of men: "Whose of the fathers (the Israelites) and of whom as concerning the flesh Christ came." (Romans 9, 5.) He is called Abraham's seed (Gal. 3, 16), "the Branch of David" (Jer. 23, 5), "the Son of Mary" (Luke 2, 7); He is said to have a body (John 2, 21), and a soul (Matt. 26, 38), a human will (Luke 22, 42). As the sum of all, Hebrews 2, 14 reads: "Forasmuch than as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

Further He is God and man in one person. This is highly important. Luther says: "The devil attacks Christ with three storm columns. One will not suffer Him to be God; the other will not suffer Him to be man; the third denies that He has merited salvation for us. And He could not have merited salvation were He not God and man in one person. And the Christian does not doubt this unity of the person, for he sees one and the same person called God and man: John 1, 14: 'And the Word was made flesh, and dwelt among us, (and we beheld his glory, as of the only begotten of the Father,) full of grace and truth.'"

Yes, in Christ are united in one person God and man, and on this wise that the human nature, which before was not part of him, was in the fullness of time and in a wonderful manner received into the person of the Son of God. This is called the personal union. This personal union we must study in the light of God's word. For all error in regard to Christ's person comes from refusal to accept the Scriptural Christ.

God is indeed united with all human beings (Jeremiah 23, 24): "Do not I fill the heaven and earth? saith the Lord." In other words, God is in a real and essential sense in all creatures. That, however, is not the union Scripture means when it says God and Man are in Christ united in one person.

God is also in a special sense united with the believer. John 14, 23: "If a man love me, he will keep my words: and my father will love him, and we will come unto him, and make our abode with him." But this mystical union is not the union of God and Man as is found in the sublime person of Christ. Because we say, "God fills all things" we dare not therefore say, "That tree is God." And because God dwells in a Christian we do not therefore dare to say, "That Christian is God." But so we can and must say about Christ: "This man is God" and, "this God is really and truly man." Luke 1, 31. 32: "And the angel said unto Mary: — Thou shalt bring forth a Son — and He shall be called the Son of the Highest."

He is verily God and He is verily man and that without the least confusion of His two natures. When the Scriptures say that in Christ's human nature dwelleth all the fulness of the Godhead bodily, they use as a picture the intimate connection of the body and soul in an ordinary person, as soul and body are joined in us, the soul permeating the body, so is the communion of natures in Christ, the divine nature permeates the human nature.

But while the God-nature permeates the human nature they are not in any sense commingled or confused. Both remain intact. The human nature is not absorbed by the divine nature, nor the divine by the human. I John 1, 1-3; "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us:) That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ."

So while the two natures personally united in Christ are and remain essentially distinct, there is nevertheless in Christ a communion of natures, so that the divine nature is the nature of the Son of Man and human nature is the nature of the Son of God. And since that is true, each nature also communicates its attributes (quality or property) to the other in the personal union. Reduced to the needs of our faith this means that a Christian believes the witness of the Scripture when it says the Lord of Glory was crucified. "Had they known it," (that is, the wisdom of God,) "they would not have crucified the Lord of Glory." (I Cor. 2, 8.) The Christian further believes the words of Scripture when they say that Christ according to his human nature has been given almighty power, all knowledge, and so on. This passage for example: "All authority has been given unto me in heaven and on earth." Matt. 28, 18. As God, He had power in all eternity, now in time it was given Him to have almighty power according to His human nature. And though the Christian may not know the technical terms for these many views and aspects of the same Christ, he has no hesitancy in believing that when Jesus saved him it was both as God and Man.

How impractical are not the objections to this Scriptural doctrine, namely, that in Christ are God and Man in one person. Impractical in that it robs us of a saving Christ. Those who deny the divinity of Christ do it usually from a Pelagian interest, that is, they have not learned the great lesson to despair altogether of their efforts to save themselves. If in Christ God Himself has appeared to be our mighty deliverer from all evil, the delusion of self help in salvation vanishes as a ghost before the light.

And impractical, because self-thought-out and self-confident are also the objections to the true humanity of Christ. When the miserable mortal learns he needs a substitute, then he will not longer object to this blessed doctrine of the God-man.

The Unitarians, and "their relations," maintain that Christ is only called God, that He is not in the real sense God. Then there are those who say He is indeed God but in a lesser degree than the Father. What is it that but polytheism, having not one God but many? No, Christian faith believes that in Christ not only a part but all the fulness of the Godhead dwells. This the Christian accepts in grateful adoration.

The Catholic Church, because it is Pelagian, strenuously objects to Scriptural teaching of the person of Christ. It does not deny He is God, nor does it deny He is Man. But Luther points out their denial when he says, "Surely all three parts must be believed, namely that He is God, also, that He is Man, and that He became such for us. We in the papacy have confessed that He is God and man, but that He is our Seivour, who died and arose for us, etc., this we have denied and persecuted with might and main."

And in regard to the Reformed Churches. By denying that Christ is present in the Sacrament of the Altar they lay bare their objection also to the Scriptural teaching of the person of Christ. They say Christ cannot be present in the Sacrament, and they say it is impossible on the basis of an argument of reason, not on the basis of an article of faith. They say that the "finite is not capable of the infinite." That is, Christ's body, being human, cannot at the same time that it is at the right hand of God be present in the Sacrament. If they were consistent, this error would lead to an outright denial of the incarnation of Christ.

In our Confessions the true Lutheran Church has forever guarded against such uncontrolled inconsistencies. Our Confessions make it an article of faith, not a toy of the mind: "Next to the article of the Holy Trinity this is the greatest mystery in heaven and on earth, as St. Paul says: 'Without controversy great is the mystery of godliness: God was manifest in the flesh.' (1 Tim. 3, 16.) (Trig. I. 27.) "There is and remains in Christ only one divine omnipotence, power, majesty, and glory, which is peculiar to the divine nature alone; but it shines, manifests, and exercises itself fully, yet voluntarily, in, with, and through the assumed, exalted human nature in Christ. Just as in glowing iron there are not two kinds of power to shine and burn, but the power to shine and burn is a property of the fire; but since the fire is united with the iron, it manifests and exercises this power to shine and to burn in, with, and through the glowing iron, and from this union also the glowing iron has the power to shine and to burn without conversion of the essence and of the natural properties of the fire and iron." (Trig. 1099.)

We go on. We further say we are saved by grace in Jesus Christ not as our example, but as our substitute. The word "substitute" is not found in our Bible. And there are countless numbers of people who refuse to find even the *thought* of a substitutionary Christ in the Bible. We must be blind if we do not find here the real cause for the terrible falling away in our day from true Christianity. If we were to ask Mr. Average American what he must do to come to heaven, he would answer: "Be good, keep the commandments, do good works." If we question the correctness of the answer we are met with surprise. If not godliness, you would be asked, what then? Should we be godless, in order to come to heaven? The average man knows no other alternative. Most are of the opinion that he who does not want to be saved by good works must of necessity be a godless person.

This general opinion of even many so-called Christians should not surprise us, for the pure Gospel is rarely heard in our land. Where

should people learn any other salvation than that by works? That man knows by his reason, in that the law is written in the hearts of man. The Gospel, on the other hand, is a doctrine that has been hidden from eternity. Man by nature knows nothing of it whatsoever. Numberless people know no more of the essential teaching of Holy Writ than the heathen in Africa. It is an altogether strange thing for most people to learn that the sum and substance of the Bible is not the law of Moses, but the word of Christ. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1, 17. Not that the Commandment is not the truth, but it is not *saving* truth. The word of Christ is distinctly different from the law. It is the glad tidings of the free grace in Christ Jesus.

Most people come to Jesus in the same mind as Nicodemus yon night in Galilee, expecting Him to prescribe to them duties which fulfilled will merit the pleasure of the heavenly Father. Jesus is but a better Moses. Better because of more difficult commandments, and better because He by His example showed the possibility of their fulfillment. At the root of this damning delusion is spiritual blindness to the cancer of our sinful depravity. One can look upon Christ as our Example and inwardly the old nature in us can remain the old scoundrel. Christ can be painted before our eyes as the perfect example and it will avail us nothing if we refuse to see our soul-need, if we refuse to see that other picture, of our depravity of heart, if we refuse to see how far away from God we are, yes, the angels could preach Him in the language of heaven and we would still be blind to the glories of Christ.

The emptiness of the teaching that Jesus is but an example, is stated very well by Bishop J. C. Heuch: "When longing for salvation has entered the heart, then one is on the way to behold Christ. For then he will get to see that it is just Christ the lost needs. He does not need a teacher, ah, he knows the good doctrines by heart. Then he can teach others, but it does little good to know the way now that he has learned to know himself as a cripple that cannot go the way. He needs no example either. Ah, how many examples have they not shown him. But he has not been able to reach their perfection any more than the school boy with a few strokes of his pencil can imitate a master painting. And even at that he has the suspicion that even these glowing examples, if he could get near them, would turn out to have hearts of the same material as his. No, he needs a real Saviour one that does his work and suffers his pains for him, one that has the almighty power to be able, and the love to want to give him the forgiveness for sin and strength to love, — one that gives him a good conscience, love's power unto life, a new heart."

A *substitute*, not merely an example, is what we in the Scripture find Jesus to be. This doctrine of the Work of Christ is alone in comforting the sinner that has learned the truth of God's Word as to his true condition. For not only was the guilt of Adam imputed to his descendants (Rom. 5, 18) "By the offence of one judgment came upon all men to condemnation;" but his children and children's children have

inherited from their first ancestor his corrupt nature. (Eph. 2, 3.) "We were by nature the children of wrath;" being flesh born of flesh, wholly depraved, (Job 14, 4): "Who can bring a clean thing out of an unclean?" We are by nature totally blind of understanding in spiritual things, (Eph. 4, 18): "Have their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." We were of perverse appetite (Gen. 6, 5): "And God saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually." Our will was opposed to the will of God and only prone to evil (Rom. 8, 7): "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." All our faculties were enslaved in the service of sin (Rom. 7, 14): "For we know that the law is spiritual: but I am carnal: sold under sin." We are without any ability in any measure to work our own spiritual restitution (2 Cor. 3, 5): "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God."

Yes, *rich* indeed is the doctrine of Christ's fulfilling the holy law of God as our substitute. Not only when He suffered on the cross and died there, did He substitute for us, but from His conception, His birth, His circumcision, His obedience as a child and youth, and on to the holy hill of Ascension. Jesus went through all the stages of human life that He might cleanse our unclean conception and birth at the very source of impurity. Luther speaks especially well about this: "This is the right foundation for our salvation which joins Christ and the believing heart, so that they have all in common what they before had individually. What then did they have? Christ had a pure and innocent and holy birth; man had an impure and sinful birth, as David says in Psalm 51, 7. Only the birth of Jesus can help our condition. And Christ took to Himself, from us, our birth and submerges our birth in His birth so that we become clean and new in His birth. As if His birth were our own. So now every Christian may rejoice in the birth of Christ as if he also were born of the virgin Mary. He that doubts this is no Christian."

The idea that the Son of God would have become Man even if man had not sinned, is senseless philosophical speculation. The Scriptures mention no other purpose of the Son of God becoming Man than the saving of sinners. 1 Tim. 1, 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

In saving mankind He not only suffered the punishment man merited, but fulfilled the law man should have kept. The *duty* as well as the guilt of all men were laid on Him. (Gal. 4, 5: "To redeem them that were under the law.") This fulfilling of duty as a part of Christ's substitutionary atonement must not be shoved aside as unimportant. Some have even denied this part of Christ's work, under the claim that Jesus, as every reasonable creature, was in duty bound to be obedient. But with singular sharpness and clarity does our Formula of Concord speak of Christ's active obedience as an *integral* part of His substi-

tutionary work: "Because Christ is not only Man, but God and Man in one inseparable person, He was in no manner subject to the law, — He is the Lord of the law — any more than He was obligated to suffer and die. Christ's perfect Righteousness of life and conduct is not a mere example — it is that too, as we see in I. Peter 2, 21: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." Further, Jesus' holiness of life is not merely a presupposition for His suffering. It was that too, in so far as only the death of a perfectly holy one has power to reconcile, (1 Peter 1, 19): "Ye were redeemed — with the precious blood of Christ, as of a lamb without blemish and without spot."

But Christ's Perfect righteousness of Life is an integral, an essential part of the work which Christ did to reconcile the world to God. This is very, very important in assuring the troubled soul. As Luther says: "He fulfilled the law altogether, for He loved God with all His heart and with all His soul and with all His mind, and His neighbor as Himself." And then he continues, "Therefore when the law comes and accuses you that you have not kept it, then point to Christ and say, 'There is the man, who has fulfilled it. I trust in Him, He has fulfilled it for me and has presented to me His fulfilling of that law; so then the law must shut up.'"

It does not therefore satisfy our conscience to be told that Jesus' passive obedience, that is his suffering and death, was sufficient to still God's demands upon us. Even according to human thought there is something lacking. The thief who suffers imprisonment for his offence, does not thereby fulfill the law. Much less is the suffering of punishment for transgressing God's law a fulfilling of the law of God. Who dares say the damned in hell who suffer for the transgression of the law are thereby fulfilling the law?

And foolish as the last objection is found when tested by the needs of the soul, is the objection that the substitutionary fulfilling of the law destroys morals, that no one will earnestly strive to fulfill the law when it is published that Jesus has already fulfilled it. The objection reveals a complete ignorance as to what Christianity is. Rom. 6, 1. 2: "What shall we say then? * Shall we continue in sin, that grace may abound? God forbid! How shall we, that are dead to sin, live any longer therein?"

And now let us consider how Jesus is our substitute in having *suffered the dread punishment* of the offended God. "Thou shalt surely die," God warned Adam. And the sacrifices of the Old Testament are all prophetic of the substitutionary atonement of the Seed of the Woman. When the Israelites brought a sin offering, the blood of the victim indeed did not have power to remove wrong-doings and remove God's anger. Says our writer to the Hebrews: "For it is not possible that the blood of goats and of bulls should take away sins." (10, 4.) Still God forgave the sinners when that offering was made. That seems contradictory, but it is not. That sin offering in the Old Testament, useless, ineffective in itself, a shadow, prefigured the great sin offering which can remove all

guilt and make payment for all debts; and hence God forgave when the sin offerings of the Old Testament were brought. To use an illustration of Professor Arndt: "The sacrifices of the Old Testament were not silver and gold, but merely paper money, currency. In themselves they were as worthless as the paper money in circulation with us. But just as our bank and treasury notes point to a deposit of a real value, so they. When we bear this in mind, then the Old Testament ritual will become full of meaning."

How intensely real was not His offering! In Psalms 69, 2-4 the Spirit of God contemplates the future agony: "I sink in deep mire, where there is no standing: I am come into deep water, where the floods overflow me. I am weary of crying: my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of my head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away." (Meaning, He, the Messiah, fulfilled God's demands upon us.) By this intense suffering He made atonement for our disobedience. Is. 53, 4: "Surely he hath borne our griefs, and carried our sorrows." And also to restore to us eternal bliss. Gal. 4, 5: "To redeem them that were under the law, that we might receive the adoption of sons."

It was verily the God-man that died, for Luke, in Acts 20, 28, writes of the "church of God, which he hath purchased with his own blood." His death was, further, not an end of a natural life, in the course of nature, for Christ says, "No man taketh it from me, but I lay it down of myself." John 10, 18. No, it was a violent death, Is. 53, 8. "He was cut out of the land of the living." But it was a voluntary death: "The Son of man came — to *give* his life a ransom for many." Matt. 20, 28.

"It is this vicarious satisfaction we need to give us a good conscience toward God. Our conscience can never be quieted by any teaching of works or by trust in our own morality. The verdict of condemnation within us can never be removed, except by a new divine verdict, to wit, God Himself for Christ's sake absolves us from all sin. Man's guilty feeling will never leave, before it has been soothed by faith in the blood of Jesus Christ, God's Son. Men boast of daring to come with confidence directly to the Father, not having Jesus as an advocate, nor His blood as an offering. Never! Never! If man is to enjoy peace of soul, the Holy Spirit must write in our hearts the word 'forgiven' and erase the awful word 'condemned.' And the Holy Spirit was sent for that purpose. John 16, 14: 'He shall glorify me;' and He glorifies Him as the Lamb of God which taketh away the sin of the world. What robbers the preachers of work righteousness are! Luther is not too harsh when he compares them to 'doleful night owls,' awakening fear, not allowing us to rest in the merits of Christ."

Christ's pure life and innocent death are then the sure foundation of our justification, as they indeed were declared to be by the Father when He raised Him from the dead; and not only of our justification, also of our reaching heaven are they the sure pledge. We by faith also

have, with Him, ascended to heaven. How highly exalted we are, by faith, we are told in Eph. 2, 4-7: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Already in heaven! Though our eyes are holden, our spirits have a foretaste of that which eye hath not seen, nor ear heard, neither have entered into the heart of man, namely, the things which God hath prepared for them that love him.

Yes, here is strength for the pilgrimage, here is theme for our song:

"My merry heart is springing,
And knows not how to pine;
'Tis full of joy and singing,
And radiancy divine;
The sun whose smiles so cheer me
Is Jesus Christ Alone,
To have Him always near me
Is heaven itself begun."

(From "If God Himself be for me." Gerhardt.)

We cannot escape some reflections on this blessed doctrine of Jesus Christ as our substitute. First, perhaps, as individuals. This Doctrine concerns the question of Life. That we do not make it a secondary matter: "It is an old device of Satan that when he is beaten by the truth he diverts people's attention to secondary matters, so preventing them from attending to the main thing."

When we behold the glory of Christ our Saviour, do we not see more clearly God's will for us to beware of unionism? Romans 16. 17: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them." Warm faith, not cold reasoning, will save us from the sin of unionism, as we learn of David: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, *to behold the beauty of the Lord*, and to inquire in his temple." Psalm 27, 4.

To us as a Synod:

I) That our pastors may continue to delight in preaching Christ.

II) Our giving of money to the church must be moved by the knowledge that Christ gave Himself for us. "Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." To the very tips of the fingers that place offerings on God's altar, our beings should tingle with love for Christ and His Kingdom.

PAUL YLVISAKER.

Christian Education and the Parochial School

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Christian Education

P. T. BUSZIN

It is a singular privilege to be here with you at this convention of representatives of your Synod, at this meeting of men of God, a council of workers together with God. And you have asked me to present a discourse on a most practical and popular topic.

Education, in a way, is now being given due, universal recognition. It seems that in our day practically everybody considers education important and a discussion along educational lines interesting and profitable. True, there still exist—and, permit me to say it, there always will exist—great differences of opinion in the field of education. There need be no elaboration of this statement. There are those who say that “education is a process of unfolding;” others, “education is a living over, or recapitulation, of the history of the race;” still others will simply call education “an acquiring of knowledge,” “a preparation,” “a reconstruction of experiences;” and it seems that at this moment those are in the ascendancy, perhaps recognized most prominently and favorably, who call education “life,” “growth,” “social progress.” Over against all this, a representative of the United States Bureau of Education very recently made the sweeping and staggering statement: “We have no American philosophy of education because there is no real philosophy of life in America.” A leading Lutheran student of education has expressed as his belief that the most generally acceptable definition would be: “Education is the symmetrical development and proper training of the whole human being.” I readily agree that it should be worth our while to discuss the various opinions and trends in education as they were briefly indicated by what has been said and,

of course, I merely pinpunctured the great reservoir of pedagogical or educational scholarship.

There is complete agreement to-day, however, that education in its intent and purpose is directed at character, at the inner man, at the very personality of a human being. The influence of education must be cultural, serving for intellectual and moral enlightenment, discipline, and improvement. Let us not forget that this is the present-day general attitude toward education and schooling, and that this principle is in operation in every educational system conducted anywhere in our country. The means applied for the attainment of the education so intended are numerous and varied, depending on the knowledge, conviction, and inclination of the educator and his educational group. We may readily observe the ceaseless endeavor ever to detect, devise, and put to use additional, new, modern and, if possible, better and more efficient means and agencies which may tend to the desired objective. Not only men and women, but their products as well—in the form of curricula, courses of study, text-books, and general school regulations of diverse nature—bear witness that character building, character education, is the purpose at which all designs aim.

But, my Christian brothers, *we* are assembled here to seek and give counsel upon *Christian* education and training. The Father having graciously “translated us into the kingdom of His dear Son” (Col. 1, 13), looks upon us when we ponder and advise on the bringing up of His children. We know that to engage in *Christian* education is to have entered into *divine domain*. *Christian* education is of lasting, divine quality. It is the education which prevails and stands approved scripturally in the unique kingdom of the unchangeable Christ. In Jesus Christ’s kingdom of grace. It surely were contemptible arrogance on our part, bold usurpation on the rights of the Lord on High, should anyone dare to define, expound, or determine *Christian* education according to human opinion and judgment—including the findings, opinions, and judgments of the science of pedagogics—to establish aims at will, or to choose, organize, and use his own means. Every detail in *Christian* education of necessity must be in harmony with God’s guidance and government of grace, as provided, revealed, directed, and applied by Christ Himself for the well-being and welfare of His chosen children. This glorious reality does not merely make us carefully aware of the grave responsibility for and in the exercise of a sacred duty and obligation, but is the primary cause for our joy, delight, and gratitude in contemplating, as parents and educators, the topic which is ours to-day, as well as in performing our tasks of *Christian* education and training in home, church, and school when we shall have returned to our local fields of endeavor as workers together with and witnesses unto our God and Savior. How happy we ought to be, and of right can be, that the great God has honored us so significantly as to give into our charge a wonderful heritage,—yes, we know long ago that children are “an heritage of the Lord;” that He has had us experience previously His nurture and admonition, so that we, having freely received, can

now freely give (Matt. 10, 8) in behalf of our children; that He has implanted and preserved in our hearts the yearning love of our Redeemer, so that thereby we have the sufficiency for the feeding of "His lambs" within His flock, within His Church, constrained thereunto by the love of Christ (2 Cor. 5, 14); that He has supplied the necessary basic and unailing proper appraisal of the worth of those "lambs" (Matt. 18, 1-11); that He who has built all things (Hebr. 3, 4), has prepared everything for Christian education and character building, — the aim and purpose, the course, the plan, the equipment, the means, the success, the blessing, so that we might "walk therein." Christian education viewed with eyes enlightened by God's Holy Spirit is not an impossible or even an arduous and trying task, nor is it a nebulous perception of a remote truth. No indeed! It is a delightful, genuine, positive service by and for those upon whom the Father hath bestowed even that manner of love that they should be called the sons of God (1 John 3, 1).

One other preliminary consideration: "See that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ephes. 5, 15). Christian education is occupied with true, eternal wisdom, it counteracts foolishness, actuates and advances circumspection and discernment with regard to all conditions and situations in life. For that reason, too, a study of Christian education in all its ramifications always is a needful and timely occupation, and it is just that in the year of our Lord 1934. Christian education is a vital issue, fundamentally affecting the very life of each congregation and the Synod, not only the individual member, young or old, and the family group. It is, therefore, truly a matter of congregational and synodical concern. Your Board of Christian Education, in regular reports to your conventions, as well as your honorable Synod, by various resolutions, have time and time again argued the cause, and many a serious plea has gone forth, also, from our educational center, Bethany College, for proper Christian education and training at institutions maintained by Synod or by a single congregation. And no one here present will gainsay that the following statement on the part of another synodical Board is to the point and timely: "We believe that the consciousness of our people, both clergy and laity, must be thoroughly aroused, if we are to retain our glorious name of being a Church which indoctrinates its children." My brothers in Christ, as long as we remain "sons of God" and "laborers together with God," we shall be controlled by the love of Christ to look zealously and jealously to that prime duty and privilege: to bring up those of the rising generation, the children, our children and God's children, given into the care of their parents and their Church, in the nurture and admonition of the Lord; to assist by means of the superior and powerful assets of God's Church to teach and train them thoroughly in godliness, that in every thing they be enriched by Him in all utterance and in all knowledge (1 Cor. 1, 5). We shall also seek fervently, as laborers together with God, to defend them against all danger, and guard and protect them from all evil of body, mind, heart, and soul.

With this firmly set before us let us joyfully "redeem the time" of this convention allotted to the meditation and study of that education, Christian education, which is in truth the work of the Holy Spirit, as we confess in the Third Article of our Holy Christian Creed, and the blessed results of which, in the final analysis, are miracles of the grace of the Lord which He can well perform, and which He so often has wrought, through His servants in home and church, who say with Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4, 13).

* * *

In presenting this preface, I felt constrained to furnish a prelude, an overture as it were, in order to indicate definitely the character of the essay. In closing, permit me, first, to offer a personal declaration and, then, to voice a most cordial request.

The declaration: I shall endeavor to supply a straightforward, simple, brief reflection of firm Christian convictions on education. I shall do so from fear, love, and trust in God, with the constant prayer in my heart:

"Save now, I beseech Thee, O Lord:
O Lord, I beseech Thee.
Send now prosperity!" (Psalm 118, 25.)

As to the request: May I urge upon every one here present to join in the discussion of our beautiful and blessed topic. You will notice all along that my discourse is of such a nature that joint activity, not merely reaction, is wanted and needed. This includes each one, be he pastor, professor, teacher, or layman. And I add a special brotherly invitation to the delegates from the voting membership of the churches to speak often and freely, be it to tell of experiences in child training in home or school, to offer encouragement or constructive suggestions, to voice a Christian plea or admonition, to state misgivings or objections, or to point out difficulties. A candid, brotherly, bountiful expression of sound views and attitudes on the subject is seasonable, urgent, altogether necessary to the purpose of this convention, and will best serve the great cause, our commonwealth, our churches, our homes, children, and — to the glory of God.

"I will praise the Lord with my whole heart,
In the assembly of the upright,
And in the congregation." (Psalm 111, 1.)

I

CHRISTIAN EDUCATION IS EDUCATION BY THE GRACE OF GOD, TO THE GLORY OF GOD, AND FOR THE SERVICE OF GOD.

Education has the general, threefold significance of intellectual, volitional, and emotional discipline, in other words, of imparting knowledge, directing the will, and animating the affections and feelings. It has to do with mind, soul and heart. This process is constantly in

operation, is practiced everywhere and by almost everybody, consciously or unconsciously. These facts dare not be overlooked.

Then, too, we must recall at this time the popular, superficial use of the word "education," making it synonymous with "schooling." This misappropriation has done much harm and has already been given wide adoption, creating in such instances an almost absolute position for the school, lower or higher, which it cannot rightly assume. This one-sided notion has done much in making "education" an ambiguous term, as well as initiating a dangerous shift of responsibility. We record these adverse circumstances at this time in order to guard against error and injury through a faulty sense of relation, proportion, and balance in the realm of educational obligation and liability.

In giving our attention to *Christian* education, we shall determine at the outset not to be misled into identifying education and school, or of fostering the unjustifiable idea that Christian education is the concern and procedure of the Christian school alone. It will be well, therefore, to interpose here the essential truth that the first and foremost center of Christian education is the Christian home, that the Christian education of children is the paramount function and privilege of Christian parents, by divine arrangement and command. It is their most sacred obligation and business, and represents a problem which they dare not shirk, and an intimate, personal duty which they cannot shift.

Parents are, however, not isolated as to contributing, effective, and additional resources. The Lord has gathered *Christian* parents and children into His kingdom, into the communion of saints, has made them members of His own family, of His household of faith, of His Church on earth. The Church is an exclusive, richly endowed instrument of God's grace, glory, and service. The Church as predicated in the local congregation, or church, also is prayerfully eager "that the Word of the Lord may have free course" (2 Thess. 3, 1), that disciples of Christ be made of all nations, including the children, and that they be not only baptized but taught as well all things which Jesus has commanded (Matt. 28, 19-20). Neither has Jesus restricted or in any way limited His Church in her choice of agencies for Christian education, and the Church will be found ready to supply serviceable agencies when and as the need arises, being ever bent upon the promotion of God's cause. Self-imposed restrictions and limitations stifle Christian zeal and obstruct the expansion of the Kingdom. They are not pleasing unto the Lord of the Church. All educational helps, arrangements, and institutions are proper when they are God-pleasing supports to the work of the home and the Church, and they will be welcomed as such. These reflections will be recalled at a later time, when the matter will be given further consideration.

It is necessary for our guidance throughout our discussion to have a clear, definite statement as to the nature of Christian education. We should fail to understand one another, should we differ with regard to the thing whereof we speak. To forestall the possibility of disparity in terminology with respect to the initial word, you will permit me to fix

the definition. What constitutes Christian education? What is Christian education?

Christian education and training ("training" will always be included!) *is the service of the educator which promotes growth and strength in the faith-life of a Christian child.*

So, — Christian education is essentially included in sanctification of life, or the renewal of the heart. It is, therefore, a work of the Holy Ghost. It is incorporated in the Third Article of our Holy Christian Creed. A Christian cannot be wilfully neglectful regarding Christian education, non-observant as to its application, or inclined to make it a side-issue in life; he would in that instance fail to be a Christian.

On the other hand, a child of God will always esteem Christian education a most careful pursuit, a painstaking procedure and function. Particularly when placed in the position of an actual educator — as parent, pastor, or teacher — the child of God will in the faithfulness of his Christian stewardship know his occupation to be a distinguished and sacred calling within the Father's house and household, will carry on as one charged to be about the Father's business (Luke 2, 49), and will study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth (2 Tim. 2, 15), to be truly a laborer together with God (1 Cor. 3, 9), be it within the Church or in the family, the root of the Church or, as one of your men, now sainted, has called it — "the church or the congregation in miniature."

CHRISTIAN EDUCATION IS EDUCATION BY THE GRACE OF GOD.

Our thesis sets forth that *Christian education exists by the grace of God*. All good things come to us as gifts of a gracious God. However, Christian education issues from that transcendently glorious source in a very special sense, as may be readily ascertained by every faithful Lutheran. A distinctive Lutheran doctrine — I should say, *the* distinctively Lutheran doctrine — the chief doctrine, heart and essence of the Holy Word of God, is here involved directly. This fact will induce us to recognize clearly the magnitude and joy attached to genuine Christian education. The forgiveness of sins by grace through faith in our Redeemer Jesus Christ — the doctrine of *Justification* — which is the power for and source of all spiritual activity, the very charter and life of Christianity, and which constitutes the "Material Principle" of the Lutheran Church, supplies the Diploma to all Christian educators, and opens the door to Christian education to all Christian children. A Christian education independent of justification by grace through faith never will stand approved before God. And when an education dares to stand disconnected from this doctrine, it is no more Christian, but will, in the final analysis, reveal itself to be perversion and corruption, a drawing away from Christ, the Crucified. The only education which can be called *Christian* education is not alone a Christcentered (Christo-centric) education, but it arises by virtue of the redemption wrought

by Christ, is fruit and blessed result and — yes, we may say it gratefully — is a monument to the grace of God which made it possible. It would be utterly impossible to promote strength and growth in the faith-life of a Christian child — to educate a Christian child — if there were not that source of the life of faith, the gracious forgiveness of sins through the merits of our blessed Savior. The child must first of all *be* a Christian, must be in Christ (2 Cor. 5, 17), and thereafter Christian education may set in. Indeed, without Him we can do nothing (John 15, 5) in Christian education. There is but one reason why Christian education *can* be, but also *must* be, carried on: The grace of God in Christ Jesus. Here, too, we praise the "*sola gratia*."

This same grace of God is the creative and sustaining influence in every activity and acquisition of Christian education. I shall point very briefly to a few New Testament testimonials. St. Paul states the reason why he could serve wisely, and every Christian educator can associate himself — in a becoming measure and degree — with the Apostle: "*According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon*" (1 Cor. 3, 10). Then, every Christian child and pupil will share the conviction conveyed to Titus, "*For the Grace of God that bringeth salvation hath appeared unto all men, teaching us*" — educating us, training us — (Titus 3, 11-12). Experience in Christian education to-day also shows a great variety of gifts and talents for and acquirements in education, be the educative effort ever so thoughtful and the tests standardized ever so scientifically, the cause of which was set forth 1900 years ago by the Holy Spirit, "*Unto every one of us is given grace according to the measure of the gift of Christ*" (Ephes. 4, 7). And St. Peter points out that every man of God will use his gifts, including all those which may be classed as educational attainments, as a steward of the manifold *grace of God* (1 Peter 4, 10), and admonishes to persist in Christian education throughout life: "*Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ*" (2 Peter 3, 18). Truly, Christian education exists and is completely encompassed by the grace of God!

CHRISTIAN EDUCATION IS EDUCATION TO THE GLORY OF GOD.

To assert that Christian education tends to the glory of God is to proclaim that the glory of God is the purpose of Christian education. This purpose conforms to the First Petition of the Lord's Prayer, "Hallowed be Thy Name." To hallow God's name is to reverence Him, to honor Him, to glorify Him. Luther's answer to his question, "How is this done?" will clearly designate the relation of Christian education to the glory of God. It is: "When the Word of God is taught in its truth and purity, and we as children of God also lead a holy life according to it. This grant us, dear Father in heaven."

This interconnection appears perfectly obvious to us; we have professed it throughout our lives. However, it is by no means evident in

the practice of many who call themselves followers of Christ, nor is it manifested in the transactions of large groups and organizations ostensibly interested in what they call Christian education. Let us think of one great and powerfully influential concourse of churchmen and churches, the Modernists and Unionists. They talk much of Christian education and have been highly successful almost everywhere in gaining enthusiastic and mighty adherents and supporters for their educational program. Their processes amount to about this: Everybody has the ability and the free will to choose the good and to avoid the evil: he can do the one and abstain from the other. Religion is the best means for his further development, his natural evolution. According to modernistic principles the purpose of religious education is to influence the child in such a manner that he will gradually work his way up from a lower to a higher moral and social position. There will be about this training procedure: "Observe the thief and the murderer: What advantages have they on account of their horrible conduct? Nothing but trouble, disgrace, punishment, and, finally, ruin. Those surely are evil consequences. So you see, you must not do such things as they do; it doesn't pay. But now observe yonder influential business man. Through honesty and industry he has elevated himself to a high position in life. He lives in a fine house, has a lovely family, many respected friends, many comforts, conveniences, pleasures, etc. They are the highly desirable results and consequences of his efforts. Now, you may choose one or the other of these two ways of living, either the honorable or the disreputable, the one which will lead to disaster and shame or the other which is the best and sure road to success and honor." When the child has arrived on the proper grade in his social and moral education and elevation, he must be led to the Ideal, the Perfect Man, the Nazarene. He must learn all about Jesus. The model life of this extraordinary Leader will so enrapture the child that he will eventually be qualified to work out his own salvation, inasmuch as he can and will in all his undertakings and experiences with intelligence and discrimination make the proper choice as between heaven and hell. But, my friends, be sure to remember that expressions like "heaven," "hell," and "salvation" refer to conditions in this world: Salvation is happiness on earth; heaven, the good and pleasant life on earth; hell, the evil and dire consequences in this life. Religion is to mean nothing beyond "the highest social consciousness."

Summarizing the modernistic religious education, it is this: The beginning is made with *life*. From good and evil *experiences* one will learn what is good and profitable as well as what is evil and unserviceable. Then there must be much *exercise* and *drill* in careful *choosing*, followed by the copious references to the life of Jesus and other good and prominent men, and all this will form proper concepts, convictions and bents. In this manner a higher moral consciousness is developed. That is religion, produced and enriched in him who seeks moral rectitude and ethical excellence.

We shrink from all this and adjudge it blasphemy and sacrilege, not at all Christianity. I regret that it was necessary to present this review to you. But I know no more impudent program of education, flagrantly dishonoring God (Rom. 2, 23), at the same time so imminently and eminently dangerous, through its insidiousness, nearness, and widespread use, to the souls of our own children, nor is there an instance more suitable to illustrate Luther's second statement anent the First Petition: "But he that teaches and lives otherwise than God's Word teaches, profanes the name of God among us. From this preserve us, Heavenly Father!"

And, my Christian brothers and "joint heirs with Christ" (Rom. 8, 17), there is no educational system in our day which does not seek in one way or the other to convey life principles and to minister to character building. I do not refer to school systems only, but to various systems of propagandism in education with their various expedients, artifices, projects, agencies, and what not, disseminated through literature, the press, the radio, theaters, libraries, pictures, and other means, ostensibly for the special benefit and advancement of the children and youth of our land. Upon investigation it will be found that the same satanic poison, together with other venom and virus, is being spread in that way. An onslaught is now in effect to "deceive and seduce, if it were possible, the very elect" (Matt. 24, 24; Mark 13, 22). Our Savior once asked the question, and He asks it to-day: "When the Son of Man cometh, shall He find faith on earth?" (Luke 18, 8.)

What are we to do? The disciples of Christ knew: They prayed to the Lord. This is part of that prayer (Acts 4, 29): "Lord, grant unto Thy servants, that with all boldness they may speak Thy Word." We are to glorify God by making use of His power, His Word. We are to serve by means of an education which has for its purpose the glory of God. "Pray and work." Work and pray, "Our Father who art in heaven, Hallowed be Thy name." "Our Father in heaven, grant that Thy Word be taught in its truth and purity, and that we as children of God also lead a holy life according to it."

We must be roused from a state of complacency, which induced even us to neglect God's honor and glory; failing to be alert, bold, confident and eager with reference to Christian education. We shall, of course, have to begin with self-education, and with discarding all selfishness. In applying education to our children, we must discern clearly that human effort will fail completely, that honor and glory of self and of any purely human purpose spells disaster. Denial of self, self-effacement — all glory to God! We can but confess that we and our children are wretched sinners, and there again — to make even that confession genuine and salutary, we need God. We need His grace all the time, and not at all by our own reason, choice, or strength, but in the strength of God alone hope to the end for grace (1 Peter 1, 13), or, as Luther translates, place our hope entirely on grace. That is implied by the statement that Christian education is an education to the glory of God.

Let us arrange for and use, in families and congregations, a complete education for our children, which leads them solely to rely on God, an education wholly to His glory, to show forth His salvation daily, to declare His glory among the heathen (Psalm 96, 2-3) through our children and His children from out of whose mouths shall issue strength which he has ordained and praise which He has perfected (Psalm 8, 2; Matt. 21, 16).

At this stage of our discussion we shall note but one observance of true, Scriptural education, an unchangeable Scriptural procedure: *I*: "How shall they believe in Him of Whom they have not heard" (Rom. 10, 14)? *II*: "So then faith cometh by hearing, and hearing by the Word of God" (Rom. 10, 17). *III*: "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works" (Titus 3, 8). So:—Teaching, definite, positive teaching, *teaching the Word of God*, the complete Word of God, but dominantly that Word which is God's means of grace, the glorious, powerful *Gospel of Christ* unto salvation, *which produces faith*: and from *faith* there will unfailingly issue *godly living and good works*, the *sanctification of life*. No other religious education than this stands accredited before God, the education to the glory of God, to which everything in life is to be subservient, by which every activity is controlled, educational and any other, even the commonplace affair of eating and drinking (1 Cor. 10, 31).

That, brethren, is the education by the grace of God, through His Word, totally dependent upon His grace, based on and permeated by His Holy Scriptures, and so existing for, and redounding to, His glory. To that we give not merely our good will, interest, and attention, but our whole-hearted devotion.

Sola Gratia, Sola Scriptura, Soli Deo Gloria!

CHRISTIAN EDUCATION IS EDUCATION FOR THE SERVICE OF GOD.

Service is labor in behalf and, at times, by the direction of another. The implications of service are rather distasteful to such as prefer to "look out for themselves" and to "do as they please," and that is not a small group. It is not represented at this meeting.

Some years ago, a learned and experienced educator, a man well advanced in years, a distinguished professor of our oldest university, had been given the assignment to survey American school conditions with the purpose of ascertaining, "Do the citizens of the United States receive their money's worth through the schools of our country?" I heard his formal report at a general convention of school superintendents. The gentleman, conveying the results of his finding to upward of 10,000 administrators of school groups from all parts of the United States, stated very frankly that he would rather not report, but would prefer to continue his investigations, in the hope that he would eventually, perhaps, come upon something that would prove reassuring. Having made a study, however, of conditions in hundreds of schools,

elementary, secondary, and higher, over a period of several years, he felt constrained to submit the statement at that time that, pursuant to the courses of education uniformly adopted, and the aims and activities universally prevalent, the youth everywhere were being trained consistently toward selfishness, self-aggrandizement, treasure- and pleasure-seeking, luxury, and general high living, with a decided penchant for aloofness, snobbishness, intellectual and otherwise, and that a sense of humility and the desire for service to humanity at large, and human beings singly, seemed entirely out of the question in, and alien to, their education and training. He concluded his report with pronouncing the crushing verdict that such an "education" is indeed not rendering equitable returns for the vast amount of money invested and annually expended, but that this "training," if permitted to continue, would "inevitably spell the ruin of civilization in our country." Shocking information and inference, that!

Since that convention much has been suggested and attempted to improve conditions by other, new, corrective, remedial, experimental, anticipatory courses, syllabi, curricula, manuals, textbooks, methods, and procedures of various nature, but the success has remained negligible, as is unfortunate, but well known. True, we hold that there should be and could be at least somewhat more satisfactory results in outward civic righteousness and morality obtainable even through a legalistic education of human persuasion and coercion, punishment and reward, and we shall not lose hope in that respect when considering and praying for the welfare of our nation. "Righteousness exalteth a nation" (Prov. 14, 34).

Christians know that quite different forces and an entirely dissimilar education must be applied in order that real *service of God* be realized. Nothing need be said here with reference specifically to the service of our fellow-man, which is an indirect service of God. That differentiation is not even made in the advance account by our Savior of the Last Judgment, — "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25, 40).

Neither is the process in supplying a Christian education for service of God that of following in the main the general fashion, prevalently swimming with the current, and merely adding a few Christian features here and there, occasionally, periodically, and, possibly, incompetently, awkwardly, or uninvitingly, rebukingly, painfully, — as it actually has been done in some parts. No, it is something else, entirely, and immeasurably greater. Explicitly, it is to receive a genuine, regular and thorough, enduring and dynamic guidance which prepares and induces and sustains sanctified service of God. Foundation and superstructure in every detail, the entire educational building, must be according to God's own specifications. Of this more will be heard as we proceed in our discussion.

At the present point we have in mind that specific result of Christian education which is comprehended in a life consecrated to God; the life of a child of God. Let us recall Luther's statement in the first of his

ninety-five theses, that "the entire life of believers should be repentance." "That is a great art, indeed!" as someone has exclaimed. That is the aim which we now wish to contemplate, to which every other aim in a life of service of God is a sub-aim. The Holy Spirit, who graciously supplies the life and the power in such a life, furnishes the complete and greatly needed instruction, but the indispensable thorough exercises as well, tantamount to constant practice. According to His plan the curriculum — the race-course, if you will — cp. 2 Tim. 4, 7; 1 Cor. 9, 26, but by all means also Rom. 9, 16! — in the faith-life of a Christian child offers this regular, daily, I should say uninterrupted, circuit: He considers his station according to the Ten Commandments, the Law of God, and realizes his damnable sinfulness, not superficially or merely in a general way, but as a matter of *knowledge* ("By the Law is the knowledge of sin" — Rom. 3, 20). — A merciful God at the same time, through the influence and operation of His Gospel of salvation, does not permit him to despair, but has him fly to the arms of his Savior and Redeemer to obtain through and from Him the forgiveness of all his sins; he is by the blood of Jesus Christ cleansed from all sin (1 John 1, 7). He has now the "righteousness and peace and joy in the Holy Ghost" as a saint within the kingdom of God (Rom. 14, 17–18). — This joy breaks forth into gratitude by word and deed, and the faith-life of the Christian child is in truth also a life occupied in the service of God. That service shows forth his right relation *toward God* with respect to trust, love, reverence, worship, obedience in all the activities of Christian stewardship; *toward man* with respect to charity, fellowship, the demands of his daily occupation, and all branches of practical Christian service, chief among which will always be the efforts in mission work; *toward life in general* with respect to God's Providence in nature and God's dispositions and dispensations in the experience of the individual, personal and social. —

All this is the service of devotion to God, the Father, the Redeemer, the Sanctifier, the devotional life of a child of God, a manifestation everywhere, at all times, in all conditions and situations, a manifestation of the life and growth *out of* Christ (John 15, 5: "I am the vine, ye are the branches"), *into* Christ (Ephes. 4, 15: "But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ), *up to* Christ (Col. 2, 19: "... the body . . . increaseth with the increase of God" — Luther's translation: "... wächst zur göttlichen Grösze," "groweth to the divine stature"), a glorious testimony of his estate of grace and of the reality and actuality that Christ is formed in him (Gal. 4, 19). —

And now the day is over. The Christian child, reflecting upon the happenings of the day, finds that he is by no means perfect; but encumbered with all the misery which persists in clinging to him on account of his sinful nature — Old Adam; that the good he would do he did not, but the evil which he would not do that he did (Rom. 7, 19), sin in him thus acting contrariwise, — reviews battles and victories, but sorry defeats as well — falters at his wretchedness, but — oh, God be thanked through Jesus Christ our Lord (cp. Rom. 7, 15–25, esp. here,

v. 25!) — all his deficiencies are washed away, all iniquities subdued, and all sins cast into the depths of the sea (Micah 7, 19), and with a prayer of happiness in and praise of "Jesus' blood and righteousness," in the peace and joy of his "sonship of God" (John 1, 12), he commends body and soul to the protection and safekeeping of God, and smilingly falls asleep in Jesus for the night — and, finally, too — at the end of his life.

That is the life of a Christian child created in baptism. He is God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them (Ephes. 2, 10). That life is nurtured, fostered, increased, and promoted by the grace of God revealed in and imparted by His Gospel, to the glory of God in time and eternity, and for the service of God here and hereafter. That service of nurture, direction, and guidance we call Christian education.

The possessions and powers involved in the faith-life of a Christian child are valuable: They did cost the very life of Jesus Christ, the Son of God. An education dealing in these surpassing, divine values that came to mankind by "a price" (1 Cor. 6, 20), commands our love and esteem. We cannot prove our appreciation of the gifts and our desire to be workers together with the Giver in a better way than by bringing up the children of our homes and churches by means of the education of the Lord, by the Lord, and for the Lord. God works in us both to will and to do of his good pleasure (Phil. 2, 13)!

II

CHRISTIAN EDUCATION IS THE ONLY SAFE AND VALID EDUCATION.

It is of paramount importance, of course, that the education imparted to our children be *safe*. It would be infinitely more than a rash waste of time and effort to prepare them for life in an unreliable, questionable way, to promote the growth of an unworthy character, and to intensify dangerous tendencies. That is done when in the training of a child the natural traits and trends of the sinful nature are not properly curbed, when the evil counsel and will of the flesh is not broken and hindered from the beginning and enduringly; for, according to our Catechism (explanation of the Third Petition) this would include the disastrous situation that the name of God could not be hallowed and His kingdom could not come. Not only such curbing and breaking of the evil inclinations is needed — the *putting* off of the "Old Man," which is corrupt according to the deceitful lusts (Ephes. 4, 22), but there must follow a replacement, by the grace of God in Christ Jesus, — the *putting on* of the opposite new attitudes, the "New Man," which after God is created in righteousness and true holiness" (Ephes. 4, 24). The education which is to prove itself safe in this direction cannot be any other than that intended and prepared by the good and gracious will of God, the education by the Gospel. It alone will safely and reliably promote the faith-life of a Christian child, — Christian education.

The education must be *valid* — true, fully justified, and effective — must, therefore, not be a doubtful, uncertain, problematical undertaking, not a clever experiment, but a competent service, irreproachable before God and irresistible in its promised results. These are, as has been stated time and time again in the course of our discussions, the peculiar properties of Christian education, because it has its roots in the redemption through Christ, who came to earth that we might have life, and that we might have it more abundantly (John 10, 10).

Christian education, again is *safe*, inasmuch as it is the guidance of the Good Shepherd, His satisfying pasturing, His bringing to still waters, His soul restoration, His soul comfort, His leading in the paths of righteousness; it offers, as a service of the Good Shepherd, everything needed to supply our wants (Psalm 23). The divine means applied in Christian education are as safe in the promotion of spiritual life as they were competent in originating that life in our children.

And, again, Christian education is *valid*, both fully justified and effective, being a further rooting and grounding in love of the child of God in whose heart dwells Christ by faith, so that our Christian child may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that he might be filled with all the fulness of God (Ephes. 3, 17-19).

As a distinctive mark of its safety and validity we also recognize specifically the exclusive *appropriateness* of Christian education for God's own children, the children born again of water and of the Spirit (John 3, 5). Who and what are these children? We do not ask this question to elicit the answer of popular or traditional child appraisers. We are mindful of the utter futility and fatal blundering of human judgment in the matter, and shall go to our Lord on High for an answer.

The very designation, "child," is one used ever so often in Holy Writ as a term of attachment and endearment. Leaders in the kingdom of God, such as David, Solomon, John, and Paul, lovingly address their subjects and the members of their flocks as their "children" (Psalm 34, 11; Prov. 4, 1; 1 John 2, 1; 2 Cor. 6, 13); our Lord Jesus endearingly calls his disciples "children" (Mark. 10, 24); even the angels in Heaven are called "sons" of God, and what a delight it is to be known as a "child," or a "son," of God, a name often conferred on believers in the Word of God (Rom. 8, 16; 1 John 3, 2, etc.)!

Moreover — there need be no inferences! By direct precept and example the Lord has instructed us with regard to the right estimation to be applied to God's little ones. In Matthew, Mark, and Luke (respectively chapters 19, 10, 18), preceding the statement of the blessing of little children by the heart and hands of Jesus, we are told by Him of their citizenship in the Kingdom; in the 18th chapter of Matthew, Jesus is shown pointing to a little child as a pattern of highest and greatest citizenship in the Kingdom of Heaven; then His revelation recorded in the same chapter, that receiving a little child in His name is tantamount to receiving Him, followed by the well-known, though not well-observed,

dreadful verdict upon him who would "offend one of these little ones which believe in Him;" and, to preclude any misunderstanding, He had "called a little child unto Him, and set him in the midst of them" (Matt. 18, 2). This is plain, striking evidence, indeed, of the high value in His sight of His children, for whom the angels of God are, by His testimony (Matt. 18, 10), commissioned as special guardians. The reason for His high appraisal He gives in the very next sentence (Matt. 18, 11). It is: The Son of Man is come to save them. — Who, and what are Christian children? They are His own, who live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness. This is most certainly true. (Luther's Small Catechism, explanation of the II. Article of the Holy Christian Creed.)

Would it not, my friends, be an unfathomably gross breach of trust over against the Lord, who has given children to parents as a heritage and gift, and to the Church by their rebirth in baptism, to turn these beloved and honored little ones of God over—for a long or a short period of time—to caretakers of the species described in the Letter to the Ephesians (Ephes. 4, 17–18), "walking in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart," or to have such a child trained for hours each day according to an educational program which of necessity and by design is without Christ, having no eternal hope, and without God in the world (cp. Ephes. 2, 12!), and then endeavoring merely by a slipslop admonition here and there in the home and by some short-time, makeshift arrangement in the Church, to counteract contrary, but well-planned and captivating, habituating influences? To expect such an inexperienced, young Christian, meagerly trained in his devotional life, but daily tossed to and fro in his soul-life, somehow to weather the squalls of childhood and the hurricanes of youth, could not be to trust in God; it would, rather, be a challenge of divine protection upon sinful neglect of one's God-imposed duty of providing for one's own and, especially, for those of one's own house (1 Tim. 5, 8), and that of doing good unto all men, especially unto them who are of the household of faith (Gal. 6, 10), with regard, particularly, to their blood-bought souls of inestimable worth (Matt. 16, 26; Luke 9, 25).

No one outside of our family and Church can or will take over this service; it is our responsibility to be caretakers at home and to arrange the facilities for proper, congruous, Christian education in home, church, and school, a continuous, harmonious procedure for the promotion of growth and strength of the faith-life of our Christian children. And our children confidently look to us that we be vigilant and circumspect in our concern for their well-being and conscientious and solicitous in providing for their welfare. They need our constant, sympathetic care for body and soul. They need a well-anchored, Christian education and sturdy, faithful Christian educators everywhere.

CHRISTIAN EDUCATION ACCORDS THE PROPER POSITION TO AND THE RIGHT APPLICATION OF THE WORD OF GOD IN EDUCATION.

Christian education is education not merely based on religion, or on Christianity, but an education religious and Christian throughout. There must not only be periodic instruction in the Word of God. That is by no means sufficient, be the instruction ever so methodical, thorough, and intellectually profitable. It must ever be kept in mind that religious instruction is not chiefly a matter of knowledge only, much less of the memory alone, but primarily and effectively *of the heart*. The Lord told us to teach all nations "to *observe* (preserve, watchfully keep) whatsoever I have committed unto you." The sainted Prof. J. Ylvisaker insists in his excellent book on "The Gospels": "His instruction shall be *kept* both as to the Law and the Gospel, inwardly and outwardly, in doctrine as well as in life, in our confessions — this is His will to all who would be His disciples." We recall that it was embodied in our definition of Christian education that Christian training be always included, throughout our present discussion. Mere head knowledge has no value in the Kingdom of Christ. I quote the Savior: "Knowing all these things, happy are ye if ye do them" (John 13, 17), happy in being assured of the approbation of Christ.

But, furthermore, — the Word of God must control and permeate everything in education when it is *Christian* education. All the various requirements of learning and doing must be unified. It can never be tolerated to have taught on the one hand what must be discounted or discountenanced on the other hand, to have inculcated something on the pupil here and then have it refuted or condemned there, to permit a mode of living at one time and place which at another is branded as wicked.

There is but one unifying directive: The Holy Word of God. That Word must reign supreme everywhere and always, and that is its position in Christian education.

This reminder, very brief at this time, will be recalled when we shall discuss later on how this principle is applied, practically, in the schooling of the Christian child on the part of our parochial school system.

* * *

The requirement that the Word of God occupy the proper position in Christian education will be met then only when the Word is given *the right application* in education. This right use of the Word of Truth — the entire Scriptures — is a matter of superior importance as well as great difficulty. It is premised upon the singular ability of "rightly dividing the Word of Truth" (2 Tim. 2, 15).

The Lord Himself has divided the Bible into Law and Gospel. Both must be used, and, their difference must be observed, conscientiously, carefully, and knowingly, also in the delicate service of Christian education.

The *Law* has its definite purposes for which our Lord God wants it used, also by Christians and for Christians; — as a curb, a mirror, and

a rule. It reveals the actual character of sinful man, but it does not build the God-required character. It converts no one; it improves no one, not even him who seeks to find God by means of the Law. It demands godly life and good works, mercilessly exposes man's wretchedness and ruin, and pronounces the sentence of eternal damnation upon every sinner. That is the office of the Law of God, and this God-ordained position, majesty, service, and purpose of the Law must be fully recognized and adhered to in the course and plan of Christian education.

The Law of God is and remains a *curb and check*, but it does not release and set free; it is and remains a *mirror*, but it does not correct our deformities or clean away our filth; it is and remains *standard and rule* for Christian character, but it does not create and supply such a character; it is and remains our *dietetics*, but it does not nurse and nurture; it is and remains an infallible *diagnosis*, but it does not cure and heal.

The Law of God is inexorable and inflexible; it cannot be side-stepped, juggled, dissuaded, amended, or silenced, and there will be no repeal. Moreover, it is as indispensably useful as it is appallingly majestic in its preparatory, informational, instructive, revealing, denuding, directive, guiding, curbing, checking, restraining, and overwhelming office and function unto man, including the Christian, as he dwells on earth, and it surely must not be slighted or in any way treated neglectfully, but must be given due reverence and most careful attention and efficacious application. The Law of God is the holy will of God, wherein and whereby God tells us how we are to be and what we are to do or not to do. It shows us our sins and the wrath of God; it demands, threatens and condemns; it works wrath and kills, and this Law must be preached and flashed into the consciousness of the secure sinner. Those are the God-prepared functions of His Law, and it must be employed in these functions conscientiously and purposefully.

But, — wherever and whenever, since the fall of man, the demands of the Law have been met, ever so feebly or in great measure, by thoughts, words, or deeds of sinful man, that miracle was accomplished through the power of the *Gospel* of the forgiveness of sin by the grace of God through faith in Christ Jesus, our crucified and resurrected Savior.

Christian education is engaged in the affairs of regenerated children. That must not only be constantly kept in mind, but that truth must be reflected in the education which they receive. They are children to whom the Lord says, "Ye are the temple of the living God" (2 Cor. 6, 16). They are not objects of human solicitude only, but the Holy Spirit is zealous and jealous for them. He has created the new, divine life in them, that they be perfected, and He Himself, the Holy Spirit, maketh intercession for them (Rom. 8, 27). They are elect of God, holy and beloved (Col. 3, 12).

The entire service of Christian education is for the grand purpose that these children be preserved and advanced in the one true faith, the faith in the forgiveness of their sins. Through this same faith they will be enabled to strive victoriously against the perverse tendencies of

their Old Adam, against their innate enmity toward God, and to "run the way" of the commandments of their God (Psalm 119, 32), as children of God, and joint-heirs with Christ (Rom. 8, 17), of whose fulness have they all received, and grace for grace (John 1, 16). In like manner they have ever been preserved in the spiritual life of the children of God, that they might serve Him without fear, in holiness and righteousness before Him, all the days of their lives (Luke 1, 74-75).

How is this life-long service made possible? What is the means to that end? Whereby are these results obtained and conveyed? Which is the miraculous, wonder-working, exertive power of God by which he preserves and promotes and increases the life of faith in a Christian child? That one means and power is the *Gospel of Christ*, the means of grace of our God unto man revealed in His Holy Scriptures of the Old and the New Testament.

All acts of doing good and avoiding evil, the various and manifold activities of spiritual life, Scriptures designate as consequence and fruit of faith in the forgiveness of sins for Christ's sake. Note the following specific instances clearly stated in the Bible: To love God: "We love Him, *because He first loved us*" (1 John 4, 19). To love the neighbor: "*If God so loved us, we ought also to love one another*" (1 John 4, 11). To walk in love: "Forgiving one another, *even as God for Christ's sake hath forgiven you*" (Ephes. 4, 32). To praise and thank God: "Giving thanks unto the Father . . ., *who hath translated us into the kingdom of His dear Son*: in whom we have redemption through His blood, even the forgiveness of sins" (Col. 1, 12-14). To endure and conquer in tribulation: "In all these things we are more than conquerors *through Him that loved us*" (Rom. 8, 37). To crucify the flesh with the affections and lusts: "*They that are in Christ*" — that is, through faith in Him — "have crucified the flesh with the affections and lusts" (Gal. 5, 24).

That is the new dispensation of God Himself, the new covenant of the forgiveness of sins through faith without the work of the Law, which His incomprehensible love and grace established in place of the old covenant of the law, which on account of our sinfulness could not cause sanctification and good works. We read His emphatical declaration, Jeremiah 31, 31-34: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the House of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, I will put my Law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know the Lord': for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and

I will remember their sin no more." (Note the fourfold "Saith the Lord"!)

That is the Gospel of the grace of God in Christ Jesus. It teaches what God has done, and still does, for our salvation. It shows us our Savior and the grace of God. It promises, gives, and seals unto us, forgiveness, life and salvation. It invites and draws us to Christ, works faith, and thus gives us spiritual life. Without this faith in our hearts, it is impossible to please God (Hebrews 11, 6). But faith, and faith alone, produces the fruits which manifest the character of a Christian. These fruits are the good works which a child of God performs *through* faith, *according to* the Ten Commandments. The Law is powerless to realize its own demands ("What the Law could not do" — Rom. 8, 3 —), the Gospel, however, does not only accomplish its own purposes ("Faith cometh by hearing, and hearing by the Word of God" — Rom. 10, 17 —), but it accomplishes the purpose of the Law as well, for which reason the apostle upon raising the question, "Do we then make void the Law through faith?" immediately ascribes the answer: "God forbid: yea, we establish the Law" (Rom. 3, 31).

Many serious thoughts here press in upon us relative to the present-day proclivity in education, on the one hand to weaken and soften the Law, and on the other hand to warp the Gospel of Christ into a "Social Gospel," a set of moral principles taught by Christ, eliminating the message of grace — Christ's atonement — which is plainly a perversion and denial of salvation through faith. O, for the pity of it!

The position of the Word of God as well as its discriminative fundamental functions in Christian education, the crucial influence of which has merely been indicated, demand daily, life-long scrupulous attention. May the Lord through His Holy Spirit graciously endow all educators in our Christian homes, churches, and schools with the will and the wisdom ever to give God's Word its supreme position in Christian education, that both doctrines of His Word, Law and Gospel, be taught as He determined them to be taught; that they have studiously in mind and carry out loyally, vigilantly, prayerfully, and confidently His will with regard to the ministration of His Word, by applying His mighty and majestic Law and His glorious saving and sanctifying Gospel, without adulteration, distortion, intermixture, or any form of invalidation, as the yearning Father's sovereign godsend to His redeemed children!

CHRISTIAN EDUCATION ALONE HAS DIVINE AIMS AND MEANS.

It is neither necessary nor possible to present here a complete exposition of the *aims* in Christian education. Such a guide is indispensable, of course, and a committee of Missouri Synod's General Board of Christian Education has been at work for some time compiling a comprehensive curriculum for the teaching of Christianity as carried on in the Christian Day-Schools of that Synod. We shall at this time set up merely the most general, essential aims.

The aims of Christian education cannot and dare not be proposed by human wisdom, but can and must be those alone which God Himself has graciously and fully revealed in His Word. We find them fixed definitely, clearly, and completely in 2 Tim. 3, 14-17: "Continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God be perfect, thoroughly furnished unto all good works."

We immediately observe that there is but one all-inclusive aim in Christian education, as the Apostle observes and proclaims it, and which Timothy and all Christians shall continue to seek and pursue: The child of God is to be made wise unto salvation through faith which is in Christ Jesus. St. John states it thus: The child of God is to believe that Jesus is the Christ, the Son of God; and that believing he might have life through His name (John 20, 31). We know that to believe is not only to know and accept as true what the Scriptures say, but with firm confidence and trust to rely on God and His Word. Christian education has the one chief objective: that our children have that knowledge and wisdom of faith and trust in and reliance on God, our Savior, and His love. That is the marvelous and miraculous knowledge and wisdom, unfathomable to any faculty or competency of human knowledge and wisdom, and it endows more fully than can be expressed or comprehended, being the knowledge which supplies the fulness of God unto us (Ephes. 3, 19). Wisdom, indeed!

This indescribably rich and profound wisdom includes all the dynamics of the Christian's new life principle, and the forces of that wisdom assert themselves in the attitudes and various activities of the New Man. On the foundation of the same knowledge and wisdom, and that knowledge and wisdom alone, it is possible to build up completely all those aptitudes and skills of body, soul, heart, mind, intellect, will, emotions, affections, desires, and dispositions, which constitute a Christian personality, or character, all put to the devoted and enduring services of God and man everywhere and all the time.

In Christian education, the aims and the means toward such aims cannot be separated; the Word of God does not merely set up the aims, but also achieves them and carries them into effect. Thus Scripture is the source of doctrine, but at the same time *profitable for doctrine*. It states its eternal truths simply and clearly; its teaching can be readily learned, and the child of God is thereby empowered to discern and embrace as well as to use its infallible, pure, productive teachings. Scripture is *profitable for reproof*. False doctrines are made known and published, and the ability is conveyed by Scripture, and in Scripture, for the refutation of all error. Scripture is unfailingly useful and *profitable for correction*, since it lays bare all wrong conditions and actions of sinful self and all sinners, furnishes the will and strength for

their removal in a God-pleasing manner, and supplants them by rectitude, virtues, and well-doing. Scripture supplies instruction as to works which are good in God's sight and is truly *profitable for instruction in righteousness*, inasmuch as it enables for, trains and habituates the Christian in, the righteousness of life that pleases the Lord.

The *means* for the attainment of the aims in Christian education is always and solely the Word of God. The Law will be the antecedent and preparatory instrument, the power that wrecks iniquitous obstructions and clears away the rubbish — all the stoppages for the Gospel — which Gospel, however, is *the only means, or agency*, to accomplish the positive and constructive aims of Christian education. The Gospel, therefore, dominates all plans, activities, and processes of Christian education. Everything contrary to, not in harmony with, impeding or antagonizing the Gospel's salutary, vitalizing influences must be kept carefully out of its current, in order to assure its free course and, when encountered, must be swept aside, ejected, and destroyed.

Christian education is the only education dealing in such superior abilities, energies, values, and gifts. It alone uses divine means to arrive at its divine aims, and both aims and means are assigned as well as provided and imparted by the Word of God alone.

To clear the way for, and to progress toward, the realization of God's superlative objectives in education, His Word must therefore dwell in us richly in all wisdom (Col. 3, 16). Lack of it spells inevitable failure. Our children must be equipped properly and fully in order that they be strong in the Lord. Only in the strength of His might, of His Word, will they be able successfully to face the unavoidable, trying realities of the life of a Christian on earth. By His grace and the power of his Word they shall be "able to stand against the wiles of the devil" (Ephes. 6, 11). Blessed, indeed, the child which is being held and led by the hand of workers together with God, in the home, the church, and the school, taught and trained by servants of God and wrestlers against His enemies, the powers of darkness and wickedness (Ephes. 6, 12). Blessed, indeed, the child which is in the charge of a Christian father, a Christian mother, a Christian pastor, and a Christian teacher, who themselves have, and who for their children and pupils seek to make ready, the panoply, the whole armor, of God: Loins girt about with truth, having on the breastplate of righteousness, the feet shod with the preparation of the Gospel of peace, covered with the shield of faith and the helmet of salvation, always ready to use the sword of the Spirit, which is the Word of God, — effectually prepared and alert, praying in the Spirit, watching with all perseverance and supplication for all saints (Ephes. 6, 14-18)!

"Let the beauty (the delight) 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!" — Psalm 90, 17.

CHRISTIAN EDUCATION POSSESSES THE CERTAINTY OF GOD'S BLESSINGS.

Christians know that wherever the gracious Lord appears, He leaves a blessing behind Him (Joel 2, 14). They, like Jacob of old, boldly and confidently ask it of Him and cleave to Him until they receive it (Gen. 32, 26). Divine blessings consist in the manifold and sundry spiritual and material, temporal and eternal, earthly and heavenly, gifts and benefits which His loving-kindness bestows. They come to us, not on account of any merit or worthiness in us, but purely out of His fatherly, divine goodness and mercy. They prompt His children to greater gratitude and praise (praise is unreserved, cheerful, resounding tribute!), and they encourage and impel the recipient of such blessings to increased service and obedience. We often ponder upon these gifts, benefits, and favors of the Lord's mercy and truth, which He showers upon His servants (Gen. 32, 10). And those who love Him recoil from and oppose every deed, word, or thought which would not be attended by and conjoined with, or which could, possibly, prevent His blessings.

That, too, is the Christian's first and chief concern with regard to the education of his children. He must by all means be sure of the blessings of God upon them and their education. He, whose peace with God, together with the peace of his heart and conscience, has been realized through the vicarious life, suffering, and death of God's own Son, is willing to do and to sacrifice anything to retain safely the glorious blessing first conveyed to him, as also to his children, by and in Holy Baptism: "The answer of a good conscience toward God" (1 Peter 3, 21). That pledge, that contract, must remain inviolate, that covenant which on the part of God has been guaranteed and sealed by the resurrection of Jesus. That blessing is indeed one that "passeth all understanding" (Phil. 4, 7). That peace of the forgiveness of sins, which also protects against the attacks of sin, Satan, and hell, shall at the all events rule in our hearts (Col. 3, 15).

Is it not noteworthy that the Apostle, immediately after this plea for the government of peace in our hearts, proceeds to admonish: "Let the Word of Christ dwell in you richly in all wisdom" (Col. 3, 16)? This surpassing blessing of the possession of the Gospel of Christ, the Crucified, predetermines all other blessings. Christian education itself, therefore — the education not only in and by, but consistently and persistently according to, never separated from, contrary to, or out of harmony with, the Word of God — will be plainly recognized as being a blessing of supreme greatness and a carrier of blessings of indescribable value.

From out of the certainty of that evaluation of Christian education will result the certainty of the many blessings of God concurrent with the growth and promotion of the faith-life of a Christian child. They are so numerous and momentous that, in the brief period of time which can be given to this meditation, we can merely hint at a host of tangible values that accrue to self, the family and its members, the church — its membership and its diverse activities — the community in which he

who is so blessed resides, and where his actions and attitudes are being observed, the State and Country, the world at large. To do justice to a full description of this phase of the values of Christian education, its fruits and profits, it would be necessary to devote the entire time of this convention to this one topic. And eternity shall reveal still another series and multitude of blessings which will remain invisible until then. There are, and ever will be, a multitude of witnesses, also on yonder day, to the blessings of Christian education. All of them will glorify, not the excellence and influence of human education, but the life-giving, sanctifying, and preserving power of the Word of God.

These blessings are assured us by the eternally faithful God. In closing, a word of the Prophet Isaiah and the announcement of its fulfillment by our Redeemer: "All thy children shall be taught of the Lord (by the Lord); and great shall be the peace of thy children" (Isaiah 54, 13); "It is written in the prophets, 'And they shall be all taught of (by) God.' Every man therefore that hath heard, and hath learned of the Father, cometh unto Me" (John 6, 45).

"Praise God from whom all blessings flow,
Praise Him, all creatures here below,
Praise Him above, ye heavenly host,
Praise Father, Son, and Holy Ghost!"

* * *

My Friends and Brothers in Christ Jesus.

Among the duties of my present office, one stands forth, in my estimation, as a privilege of singular delight: To plead the cause of our Lutheran children. It is a most stimulating obligation, a sacred and God-pleasing service, indeed. May I now, in closing, exercise that function here, among you at this convention? It is, after all, the right of every Christian.

Nor is a plea for the well-being and welfare of another merely a human endeavor: Our beloved Savior is our "Great Advocate with the Father" (1 John 2, 1), and the Holy Spirit of God "maketh intercession for the saints according to the will of God" (Rom. 8, 27). He, too, dwells in the hearts of our baptized children, there "crying Abba, Father" (Gal. 4, 6), using that name of God which our little ones love to lisp.

What will the Holy Ghost, "The Spirit of Grace and of Supplications" (Zech. 12, 10), ask for our children? O, very many things, as we can readily gather from His Word. And the blessings which we contemplated in the course of these days surely are among the good gifts which He asks for them. He is the One who is directly, and enduringly, creatively active through the Word of Grace to call, enlighten, sanctify, and preserve. He pleads with and for our children, "Teach me Thy way, O Lord; I will walk in Thy truth; unite my heart to fear Thy name" (Psalm 86, 11).

That, my friends, is a prayer for teaching which prepares disciples of Christ, teaching which tends to observe whatsoever He has com-

manded us, teaching which enables to know Scriptures which are able to make wise unto salvation through faith which is in Christ Jesus, teaching which is truly and engrossingly profitable, teaching which thoroughly furnishes unto all good works, teaching which amounts to a bringing up in the nurture and admonition which is of the Lord, teaching which promotes growth and strength in the faith-life of a Christian child, or, as we called it: Christian Education and Training. It is the education which truly teaches the *way* of the Lord, which safely guides the child to *walk* in the divine truth, which effectively *unites* and preserves the heart to fear the name of the Lord, to combine all the powers of one's personality, giving the Lord an undivided heart, in clinging faithfully to Him, in arranging one's life in conformity with God's will and living a reverent and faithful life of sanctification before God.

Let me say it again: That prayer of our regenerated children through the grace of the Holy Spirit is a prayer for their Christian education and training, including a Christian school.

May their prayers not be hindered by our neglect or interference! May, rather, the loving Lord and Father use us in the fulfilment of those prayers!

We will join our children, carrying their desires and our desires regarding Christian education to God in prayer, and say trustfully in the name of Jesus and by the power of the Holy Spirit:

"When thus my heart in prayer ascendeth
Through Thine own Holy Spirit unto Thee,
Thy heart, O Father, kindly bendeth
Its fervent love and favor unto me,
Rejoicing my petition to fulfil
Which I have made according to Thy will." AMEN.

(Fifth stanza, "Jehovah, let me now adore Thee.")

Annual Report Board of Regents and President of Bethany Lutheran College

Statistics pertaining to the enrollment for the school year 1933-34 are as follows: Junior College — Sophomores, 5; Freshmen, 12; post-graduates, 2. High School — Seniors, 9; Juniors, 5; Sophomores, 18; Freshmen, 5. Commercial department, 4. Music department, 3. Total enrollment, 63. Boys, 20; girls, 43. From the circles of the Norwegian Synod, 39; Missouri Synod, 14; Wisconsin Synod, 8.

We close also this year's work, in gratitude remembering the mercy of God. Despite so many adverse conditions, our school has been permitted to continue, and the class of students has been generally of a high type. The health of the teachers and students has been good. Financially we would have held our own nicely if the synod subsidy had been what it should. The report of the fire inspection was favorable, likewise that of the university inspection.

By way of improvements, we would call the attention of the Synod to the fact that a balance of only \$300.00 remains to be paid on the stoker, a device which will continue to show a great saving on the fuel bill. In connection with the acquisition

of the Wiese library for the Synod, a suitable room has been put in shape, largely through the efforts of the Paint and Varnish Club, and without expense to the school. Other substantial improvements have been made through this same organization. The Alumni Association has purchased a power-mower which will help to beautify the campus. The graduating class has made it possible greatly to improve the lighting in the chapel, classrooms, and library. The donation of \$1,000.00 by the Minnesota District of the National Lutheran Education Association was used to pay interest and part principal on a loan from this same organization. The apartment now occupied by the president has been thoroughly renovated. Storm-windows have been purchased for approximately twenty-five windows this year.

During the summer months repairs should be made on the roof of the recitation hall, and the hot water system should be made a circulating system and connected up with the heating plant. The Board also respectfully petitions the Synod to make it possible to remove the old foundation, thus paving the way for more effective campus planning.

Much time and effort has been put by the Board during the past year in conference with the Bethany congregation and the Home Mission Board to arrange for the calling of a permanent pastor for the Bethany congregation. It was agreed to call Rev. N. A. Madson as pastor and full-time teacher at the college, but he found it necessary to return the call. Since we do not know what success the congregation may have in its further endeavor to secure a permanent pastor, we urgently recommend that the Synod extend a call to Rev. R. Jargo of St. Louis as teacher at Bethany with the hope that he may accept and be at hand also to relieve the present pastor of some of the work connected with his office. To fill the vacancy caused by the resignation of Miss Manda Jacobson the Board has appointed Miss Sophia Anderson. Mr. L. Helmstetter, for the past two years a student of theology at Concordia Theological Seminary, has consented to take some of the work in the music department and act as assistant dean of the boys.

In the matter of the Bethany bonds, maturing in 1936, we submit the following committee report to the consideration of the Synod: "To the Board of Regents, Bethany Lutheran College. Your committee elected to consider and recommend plans for the extension of the Bethany bonds respectfully submits the following: Whereas Rev. J. Pieper is the trustee of the bondholders, knows most of the bondholders personally and is willing to go out and see them, therefore we recommend that he be asked to see them as soon as possible, securing tentative proposals and agreements and report same to our Synod Board or committee. Thereafter our board or committee shall make definite plans to secure an extension at a reduced rate of interest and proceed to carry out such plans as soon as possible. Your committee approves of the suggestion that has been made that a committee be elected to solicit congregations and private parties within our Synod to buy bonds and pay up such bondholders as refuse to give an extension or to lower the rate of interest. Such a committee on solicitation could begin work at once. Your committee is also of the opinion that Synod should authorize and give full power to the Board of Trustees of the Synod to secure an extension of the Bethany bonds and if this is impossible, to provide for a new bond issue. Respectfully yours, C. A. Moldstad, K. T. Dahlen."

In accordance with a resolution of the annual convention 1933, the Board elected Mr. A. T. Huso, Northwood, Iowa, to serve as alternate for Mr. J. A. Johnson, whose duties as sheriff have prevented him from attending meetings of the Board.

The faculty has remained the same as last year.

J. A. MOLDSTAD,
CHR. ANDERSON,
H. INGEBRITSON,
S. SANDE,
A. J. TORGERSON,
K. T. DAHLEN,
G. VAALA,
A. T. HUSO,
S. C. YLVIKAKER.

Annual Report Board of Trustees

The Board of Trustees for the year 1933-34 has been organized as follows: Chairman, Rev. C. A. Moldstad; Secretary, Dr. S. C. Ylvisaker. Meetings have been held July 19, July 26-27, September 13, November 7, 1933, May 24-25, and June 5, 1934.

At these meetings the Board has tried to keep in close touch with the general treasurer and the auditors of the Synod, considering its duties to be as outlined in the resolution adopted by the Synod last year: "The Board of Trustees is the steward and custodian of the Synod's property. It shall therefore be the duty of said board to gather all deeds, notes, and other assets of the Synod, to keep a complete record of same, to hold them in safe-keeping, and to manage same in the interest of the Synod."

The Board of Trustees joined hands with the Finance Committee in arranging living quarters for the editor of *Tidende* and *Sentinel* and of the president of Bethany College as ordered by last year's convention, and can report that it was made possible to house both families in the college building at a considerable saving to the church.

Reports have been received and duly filed from Mr. Iver Gullikson, who has the care of the Norstad farm, and the Board wishes to commend his faithfulness and helpfulness in this matter. The treasurer's report will show the net proceeds accruing to the Synod.

In accordance with the resolution of the 1933 convention, the Board authorized and negotiated a loan on this farm, giving note and mortgage in return. \$1,500.00 was thus made available to help the general treasury of the Synod.

The Gross mortgage of \$2,850.00, representing the legacy to Bethany College of Mr. Orville Ingebritson, deceased, has been renewed and interest is being paid regularly.

The Hanson Estate case is still in the hands of the court, final settlement having been delayed by the sickness of the attorney representing the other side.

The Board has discussed the Bethany bond issue and asks the Synod to consider carefully a recommendation to be brought by a committee elected for this purpose by the Board of Regents.

The Board would commend the earnest efforts of the treasurer to continue to make payments only out of money on hand. This has caused much hardship to many of the workers dependent on support from the Synod. And the Synod should not fail to appreciate the spirit of devotion these workers have shown during times such as these. But the Synod ought also consider the needs of the church and of the workers the Synod has called; for it is too apparent that conditions would be quite different in our various funds if all the members would follow the good example of some.

Respectfully submitted for the Board of Trustees,
C. A. MOLDSTAD,
T. S. BRUSTAD,
J. MUNSON,
S. C. YLVISAKER.

Treasurer's Report

BETHANY COLLEGE BUILDING FUND

	Dr.	Cr.
Balance May 1, 1933, notes and cash.....		\$4,636.31
Contributions		1,513.50
Interest received		114.00
Balance Bethany College Organ fund.....		17.81
S. O. Leikvold legacy		200.00
Mr. Gulbrandson legacy.....		50.00

	Dr.	Cr.
Notes paid (Gentlemen's agreement).....	\$2,224.49	
Improvement tax	220.00	
Balance April 30, 1934, notes and cash.....	4,087.13	
	<u>\$6,531.62</u>	<u>\$6,531.62</u>

BETHANY COLLEGE BOARDING DEPARTMENT

Contributions		\$.50
Paid to S. C. Ylvisaker, treasurer.....	\$.50	
	<u>\$.50</u>	<u>\$.50</u>

BETHANY COLLEGE ORGAN FUND

Balance May 1, 1933.....		\$ 17.81
Transferred to Bethany College fund.....	\$ 17.81	
	<u>\$ 17.81</u>	<u>\$ 17.81</u>

BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1933.....		\$ 80.00
Balance April 30, 1934.....	\$ 80.00	
	<u>\$ 80.00</u>	<u>\$ 80.00</u>

ADDISON'S ORPHANS HOME, ADDISON, ILLINOIS

Contribution		\$ 5.80
Paid to H. W. Koch, treasurer.....	\$ 5.80	
	<u>\$ 5.80</u>	<u>\$ 5.80</u>

BETHESDA LUTHERAN HOME, WATERTOWN, WISCONSIN

Contributions		\$ 64.74
Contribution, Hans Bleken		12.30
Paid to Bethesda Lutheran Home.....	\$ 77.04	
	<u>\$ 77.04</u>	<u>\$ 77.04</u>

LUTHERAN CHILDREN'S FRIEND SOCIETY

Contributions		\$ 14.46
Paid to Lutheran Children's Friend Society, Minneapolis..	\$ 14.46	
	<u>\$ 14.46</u>	<u>\$ 14.46</u>

CHINA MISSION FUND

Balance May 1, 1933.....		\$ 160.43
Contributions		20.00
Paid to E. Seuel, treasurer.....	\$ 20.00	
Balance April 30, 1934, note.....	160.43	
	<u>\$ 180.43</u>	<u>\$ 180.43</u>

HEATHEN MISSION FUND

Balance May 1, 1933.....		\$ 234.63
Balance April 30, 1934, note and cash.....	\$ 234.63	
	<u>\$ 234.63</u>	<u>\$ 234.63</u>

CHRISTIAN DAY SCHOOL FUND

Balance May 1, 1933.....		\$ 74.14
Contributions		688.62

	Dr.	Cr.
E. M. Hanson Trust fund.....		10.00
Lena Fritsvold Tesdall legacy.....		57.00
Holy Cross School, Madison.....	\$ 25.00	
School at St. Peter, Minn.	125.00	
School at Albert Lea, Minn.	200.00	
School at Story City, Iowa	75.00	
School at Searville, Iowa	100.00	
Envelopes	7.00	
Balance April 30, 1934.....	297.76	
	<hr/> \$ 829.76	<hr/> \$ 829.76

CHURCH EXTENSION FUND

Balance May 1, 1933.....		\$ 47.19
Contributions		1,364.46
Paid on notes receivable.....		377.95
Loan to Hartland Lutheran Church.....	\$ 250.00	
Loan to Grace Lutheran Church, Manitowoc.....	200.00	
Paid on notes payable.....	500.00	
Balance Capital Account, April 30, 1934.....	839.60	
	<hr/> \$1,789.60	<hr/> \$1,789.60

DEAF MUTE INSTITUTE—DETROIT, MICHIGAN

Contributions		\$ 17.00
Paid to Deaf Mute Institute, Detroit, Michigan.....	\$ 17.00	
	<hr/> \$ 17.00	<hr/> \$ 17.00

DAVID FRANK ESTATE

Balance May 1, 1933, bonds and accrued interest.....		\$2,036.10
Balance April 30, 1934, bonds and accrued interest.....	\$2,036.10	
	<hr/> \$2,036.10	<hr/> \$2,036.10

HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions		\$ 15.00
Paid to Home Finding Society, Fort Dodge, Iowa.....	\$ 15.00	
	<hr/> \$ 15.00	<hr/> \$ 15.00

HOME MISSION FUND

Balance May 1, 1933.....		\$ 511.88
Contributions		5,626.24
Convention offering, 1933.....		268.74
E. M. Hanson Trust Fund.....		10.00
Church of the Holy Cross, Madison.....	\$1,104.60	
St. Luke's Chicago	223.05	
Concordia Congregation, Eau Claire, Wis.	1,801.00	
Emmaus, Minneapolis, Minn.	576.00	
Our Savior's Amherst Junction, Wis.	335.00	
Suttons Bay and Holton, Mich.	299.35	
Rev. M. F. Mommsen.....	100.00	
First Wild Rice, Ulen, Minn.	170.00	
Central Lutheran, Duluth, Minn.	385.00	
Rev. G. A. Gullixson, Jr.	440.00	
Simcoe, North Dakota	80.00	
Rev. John Hendricks	49.00	
Rev. N. S. Tjernagel	243.45	

	Dr.	Cr.
Cand. Lloyd Mommsen.....	15.00	
Notes paid contingent liability.....	600.00	
Lenten offering expense	29.99	
Deficit April 30, 1934.....		34.58
	<u>\$6,451.44</u>	<u>\$6,451.44</u>

INDIAN MISSION

Contributions		\$ 4.00
Paid to E. Seuel, treasurer.....	\$ 4.00	
	<u>\$ 4.00</u>	<u>\$ 4.00</u>

INDIA MISSION

Contributions		\$ 24.41
Paid to E. Seuel, treasurer.....	\$ 19.41	
Balance April 30, 1934	5.00	
	<u>\$ 24.41</u>	<u>\$ 24.41</u>

INDIGENT PASTORS' FUND

Balance May 1, 1933.....		\$ 71.05
Contributions		16.70
Paid to Mrs. Dina Torgerson.....	\$ 15.00	
Paid to M. Fr. Wiese.....	5.00	
Balance April 30, 1934.....	67.75	
	<u>\$ 87.75</u>	<u>\$ 87.75</u>

MRS. T. LARSON TRUST FUND

Deficit May 1, 1933.....	\$ 149.15	
Interest received		\$ 8.00
Dividends received		17.54
Paid to Mrs. Larson, interest dividends and principal.....	297.95	
Deficit April 30, 1934.....		421.56
	<u>\$ 447.10</u>	<u>\$ 447.10</u>

GUNHILD LARSON FUND

Received of E. B. Ellingson, agent.....		\$ 50.00
Balance April 30, 1934.....	\$ 50.00	
	<u>\$ 50.00</u>	<u>\$ 50.00</u>

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1933, notes and cash.....		\$ 345.00
Balance April 30, 1934, notes and cash.....	\$ 345.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

MICHIGAN CHILDREN'S FRIEND SOCIETY

Contributions		\$ 6.79
Paid to J. Frank, treasurer.....	\$ 6.79	
	<u>\$ 6.79</u>	<u>\$ 6.79</u>

NEGRO MISSION

Balance May 1, 1933.....		\$ 27.33
Contributions		505.27

	Dr.	Cr.
Paid to Theo. W. Eckhardt, treasurer.....	\$ 481.94	
Paid to C. A. Schmidt, Treasurer Piney Woods.....	18.06	
Balance April 30, 1934.....	32.60	
	<hr/>	<hr/>
	\$ 532.60	\$ 532.60

NORSTAD ESTATE

Balance May 1, 1933, notes and cash.....		\$1,104.74
Proceeds from mortgage on farm.....		1,500.00
1932 rental		161.82
Part 1933 rental		100.00
Transferred to Synod Fund.....	\$1,500.00	
Balance April 30, 1934, notes and cash.....	1,366.56	
	<hr/>	<hr/>
	\$2,866.56	\$2,866.56

OLD PEOPLE'S FUND

Balance May 1, 1933, note and cash.....		\$1,605.62
Balance April 30, 1934, note and cash.....	\$1,605.62	
	<hr/>	<hr/>
	\$1,605.62	\$1,605.62

HANNAH C. OTTESON STUDENT LOAN FUND

Balance May 1, 1933.....		\$ 562.05
Interest received		20.00
Balance April 30, 1934, note and cash.....	\$ 582.05	
	<hr/>	<hr/>
	\$ 582.05	\$ 582.05

PAINT AND VARNISH CLUB—BETHANY COLLEGE

Contributions		\$ 5.50
Paid to S. C. Ylvisaker, treasurer.....	\$ 5.50	
	<hr/>	<hr/>
	\$ 5.50	\$ 5.50

STUDENT FUND

Balance May 1, 1933, notes.....		\$1,075.30
Old note, not previously listed.....		135.00
Contribution		5.00
New loan to student.....	\$58.00	
Notes returned to students upon fulfillment of requirements	\$ 335.00	
Loans to students	1,003.00	
Overdraft April 30, 1934.....		122.70
	<hr/>	<hr/>
	\$1,338.00	\$1,338.00

TWIN CITY MISSION

Contributions		\$ 10.00
Paid to treasurer T. C. Mission.....	\$ 10.00	
	<hr/>	<hr/>
	\$ 10.00	\$ 10.00

SYNOD FUND

Balance May 1, 1933.....		\$ 241.43
Contributions		2,641.09
Convention offering		400.00
Mortgage, Norstad land.....		1,500.00
Minnesota District, N. L. E. A.		800.00
Lutheran Synod Book Company.....		50.00

	Dr.	Cr.
Loans		750.00
Expense, president's office	\$ 21.68	
Expense, treasurer's office	78.80	
Premium, treasurer's bond, \$10,000.....	25.00	
Rent, safety deposit box.....	2.75	
Expense, Board of Regents.....	92.85	
Expense, Church Extension Com.	30.12	
Expense, Trustees	25.60	
Expense, Publication committee.....	2.00	
Expense, Hymn Book committee.....	22.74	
Expense, Finance committee.....	24.44	
Expense, Home Mission committee.....	83.14	
Expense, Railroad Secretary	10.00	
Printing	47.35	
Federal check tax.....	7.90	
Interest Bethany College bonds.....	2,257.50	
Interest gentlemen's agreement notes.....	478.44	
Interest N. L. E. A.	800.00	
Interest Teachers' Salary Fund notes.....	101.50	
Interest Synod Fund notes.....	87.08	
Interest Norstad mortgage	41.25	
Interest Lutheran Synod Book Co. notes.....	19.29	
Notes paid, Lutheran Synod Book Co.	789.47	
Notes paid	575.00	
Tidende and Sentinel	568.44	
Interest Bethany College note.....	12.35	
Visitors' expense	27.66	
Balance April 30, 1934.....	150.17	
	<hr/>	<hr/>
	\$6,382.52	\$6,382.52

TEACHERS' SALARY FUND

Balance May 1, 1933.....		\$ 105.60
Contributions		2,105.65
Convention offering		268.74
Minnesota District N. L. E. A.		200.00
Note paid	\$ 200.00	
Paid to Bethany College.....	2,325.00	
Balance April 30, 1934.....	154.99	
	<hr/>	<hr/>
	\$2,679.99	\$2,679.99

TIDENDE AND SENTINEL

Balance May 1, 1933.....		\$ 1.00
Received from S. E. Lee, manager.....		1,764.08
Synod Fund		568.44
Contribution		50.00
John Anderson Publishing Co.	\$1,414.26	
Rev. J. E. Thoen, Editor.....	948.44	
Expenses	130.46	
Deficit April 30, 1934		109.64
	<hr/>	<hr/>
	\$2,493.16	\$2,493.16

WIESE LIBRARY FUND

Contributions		\$ 1.00
Express charges delivering library to Bethany College.....	\$ 67.00	
Deficit April 30, 1934		66.00
	<hr/>	<hr/>
	\$ 67.00	\$ 67.00

YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

	Dr.	Cr.
Balance May 1, 1933.....		\$ 2.75
Contributions		27.42
Balance April 30, 1934.....	\$ 30.17	
	\$ 30.17	\$ 30.17

Board of Trustees,
Norwegian Synod,
Mankato, Minnesota.

Gentlemen :

We, the undersigned auditors, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Paul Ylvisaker, Treasurer, from May 1, 1933, to April 30, 1934, and have found them to be correct.

Respectfully submitted:

(Signed) C. A. MOLDSTAD.
M. R. HANDBERG.

Report of the Finance Committee

The past year has been one of great trials in all walks of life. It is only natural that the general depression has tended to hamper also the work of the church. Not only have many of our members suffered heavy losses through bank failures and other disturbances in the business world, but many have, through unemployment, crop failures, and other causes, become dependent upon the various relief measures to eke out a living. Nevertheless, the contributions to our treasuries have not fallen much short of last year. We have all reason to be thankful for this evidence of interest shown by our people in the work of our Synod and of the effort which has been made to keep our work going.

However, these contributions have not by far been sufficient to meet all our expenses. Unfortunately, our committee is unable to submit to this convention a complete and detailed survey of the financial status of the various branches of our work with appropriate comment, since the different boards have failed to give us the reports which the Synod repeatedly has requested should be done. It will be necessary for the members of the meeting to make a close study of the various financial reports in order to gain the information which our committee ought to have been able to give.

Efforts have been made to reduce expenses wherever possible. Our missionaries and teachers have patiently met the trying situation of not receiving their salary regularly or in full. To many of them this has proven a real hardship. The interest on the bonds and other indebtedness has to be paid regularly. The contributions to the current expense fund have not been large enough to cover these amounts. If some re-arrangement could be made in regard to these debts, it would simplify our financial situation materially. As the bonds mature in 1936, it will be necessary to make provision very soon to meet these obligations. Plans have been offered whereby the individual congregations might take over this indebtedness in some way. These plans ought to be given serious consideration. After a thorough explanation they would no doubt be found acceptable by most of the congregations.

The prospects for the future are by no means bright, humanly speaking. Because of the continued drouth from which most localities, where our members live, are suffering, it is not reasonable to suppose that the ability to contribute to our treasuries will be even as great as last year. Yet, we must not lose courage. If our work is the Lord's work, He surely will not permit it to suffer any permanent setback. If we put our trust in His gracious Providence, and go about our work diligently all along the line, He will not forsake us. His arm has not been shortened. He is able to command the clouds above and open the flood gates of heaven and give us what we need for building up His Kingdom.

True, the Lord has placed us on a very severe trial, but we know that His counsels are always wise and good. He wants to purge us of our selfishness and pride, and spur us on to make greater sacrifices than we have done hitherto. May the present emergency spur us on to greater harmony and zeal than ever before in shouldering the burdens which we have to bear. Many of our pastors, if not all, are likely to be forced to forego a substantial part of the salaries promised them; but let us cheerfully submit to this cross and show that we are willing to give all that we have in the service of our Lord. Our teachers and missionaries, who are wholly or in part dependent upon the general contributions to our Synodical treasuries, may not receive their salaries in full, but the Lord will surely grant them the spirit of sacrifice until He Himself removes this cross.

But at the same time, let us not despondently lay down our hands, thinking that nothing can be done in the way of getting the contributions that are needed. The harder the task, the more diligence should be used to overcome the difficulties. Our pastors, especially, must faithfully do their part in instructing their flocks and informing them of the needs. They must also do all in their power to direct the soliciting of contributions in such a way that as much as possible can be accomplished. In former years much of this work has no doubt been neglected. And if we will only remember that the Lord desires not only what we can give of our abundance, but He desires our first fruits, some way will be found to keep the work going.

May the Lord bless our deliberations on these matters and grant us true wisdom and love in our work; may He keep us ever mindful of His boundless love, so that we may go about His business with joy and a fervent desire to glorify His name!

On behalf of the Finance Committee,

CHAS. ANDERSON.

Report of the Home Mission Board

The Home Mission Board has met nine times the past year. We have had some difficulties to contend with and at times called several of the brethren for advice. But in spite of the many meetings and the problems we have had to solve we can not report much progress. One of our greatest hindrances has been the lack of funds.

The congregations at Ulen and Fertile, Minnesota, have formed one call and no longer need the assistance of the home mission treasury.

The monthly visits of our missionary to Winnipeg, Canada, have been discontinued because only one family remained to be cared for, and this family can now be served by the Missouri Synod.

At Blanchard, North Dakota, where we had worked for eight years and had gathered quite a flock, the lodge element in the community took advantage of the interim between Rev. George Gullixson and Rev. Neelak Tjernagel to call in the services of a Norwegian Merger pastor, with the result that we were left with only a little remnant. However, the Lord has blessed the work at Sheyenne nearby, and the work at Blanchard, Sheyenne, and vicinity is now carried on from Sheyenne. The work in this field was again disturbed when Rev. N. S. Tjernagel was called to Thornton, Iowa. This field is now served by Student Lloyd Mommsen, who has been licensed to carry on the work there during his leave of absence from the seminary.

We have not been able to open up any new stations, but there has been progress made in all the old stations, and the missionaries have shown a spirit of loyalty and self-sacrifice that is to be commended.

The church at Holton, Michigan, one of our missions, was recently struck by lightning and burned to the ground.

The following survey of the finances in the home mission may help to shed light on the work:

Salary subsidy paid 1933-34 to ten missionaries serving 18 stations.....	\$2,256.50
Back salary subsidy for 1932-33 paid in 1933-34.....	680.38
Lenten offering expense	29.99
Ford car for North Dakota missionary.....	53.45
Interest paid on contingent liabilities.....	1,346.60
(Holy Cross, Madison; Emmaus, Minneapolis; Concordia, Eau Claire)	
Interest rental and capital payment, Eau Claire.....	600.00
Notes paid up on contingent liabilities demanded.....	600.00
Total paid out in cash.....	\$5,566.92

Back subsidy for 1932-33 donated by missionaries in 1933-34.....\$ 884.52

The missionaries now in service have received this year only one-half of the promised salary subsidy according to the old schedule and the treasury has not been able to pay back any of the \$1,200.00 which was borrowed from the Church Extension over a year ago.

From this survey we learn that almost half of the payments this year have been for interest and contingent liabilities. This arrangement with the mission stations was begun in 1930, and has been of great help, and would have worked out splendidly if the depression had not come, but now the board feels that it is a great burden, and therefore recommends that the Church Extension Board be asked to relieve the home mission treasury of this burden whenever possible, rather than to help old established congregations with loans. Since it has been impossible for the mission treasury to provide for the needs of the missionaries as planned, the board would earnestly urge all congregations receiving support to do all they can to help their pastors to carry on.

Let us all look to the Lord and not forget His command and His promises.

On behalf of the Board,

C. A. MOLDSTAD.

Report of the Christian Day School Committee

To the Annual Convention, Norwegian Synod, June 6-12, 1934:

It is with much joy and gratitude to the Lord of the Church that we are able to report that in spite of the trying times and all the efforts of the powers of darkness to hinder the work of our Christian Day Schools, these institutions have been getting along remarkably well. This is due altogether to the boundless mercy of God, who, in answer to his children's prayers, "breaks and hinders every evil counsel and will which would not let us hallow God's name nor let his Kingdom come to us." Also during the past year he has granted willingness to the friends of the Parish School to support the blessed work of this institution both with their gifts and their prayers, and has also made our teachers willing to make great sacrifices for this important cause. Some of our teachers have been willing to serve for any amount that the congregation was able to raise.

The contributions to the Christian Day School Fund have been about the same this year as they were last year.

Late last fall Supt. H. F. C. Mueller of the Iowa District of the Missouri Synod was invited to visit also the schools of our Synod. In response to our invitation, he has visited most of our schools in Northern Iowa and Southern Minnesota, and we feel certain that these schools have been greatly benefited by his visits.

Although the schools which are being subsidized by the Synod should make strenuous efforts to become self-supporting as soon as possible, nevertheless we would urge our people to contribute liberally to the Christian Day School treasury, in order that no school may lack the funds which it needs, and that more schools may be established.

We are grateful for the fact that also this year the Convention of the Synod will devote some of its time to a discussion of the proper training of our children.

In behalf of the Committee,

H. INGEBRITSON, President.

O. A. SMEDAL, Secretary.

Report from the Committee on Colored Missions

Since the last meeting of our Synod your committee has attended two plenary meetings of the Mission Board of the Synodical Conference, one at River Forest, Ill., in July, 1933, the other at St. Louis in April, 1934.

The work of the Colored Mission has naturally also been hampered by lack of funds. There are workers, ministers and teachers, eager to enter our service; there are several fields begging for missions; but the money is lacking. There are at present two self-supporting colored congregations, the one in St. Louis, the other in Chicago. Especially in northern cities pastoral conferences are asking the Board to establish missions. The fields are truly white unto the harvest.

During the past year contributions for Negro missions have increased in our Synod; but we have not yet paid the sum promised for the previous year, let alone contributing something for the past year. This is very unfortunate, to say the least.

Considerable time and earnest study have been given by the Mission Board to the possibility of establishing a mission among the Ibesikpo people of Nigeria, Africa. These people have for several years been urging and begging the Board to come to their assistance.

Your committee appends the report on this project submitted by the Mission Board and asks for your consideration of the matter.

The Board would like to have this report published in "Lutheran Sentinel."

J. A. MOLDSTAD.

Report of Church Extension Committee

The Church Extension Committee has held three meetings during the past fiscal year of the Synod. Two loans were granted, as follows: To Grace Ev. Luth. Congregation, Manitowoc, Wis., \$200.00; to Hartland Congregation, \$250.00. The loan of Somber Congregation of \$815.00 was extended five years upon request of the Congregation, making this loan due December 24, 1938.

Payments on loans have been made as follows during the last fiscal year:

First Shell Rock Congregation, Northwood, Iowa.....	\$ 19.55
Bethany Congregation, Story City, Iowa.....	16.25
Mayville Congregation	70.00
Somber Congregation	140.00
First Evanger Congregation, Fertile, Minn.	50.00
Our Savior's Congregation, Princeton, Minn.	43.65
Scarville Congregation	38.50

Total.....\$377.95

May the remaining congregations having loans from Church Extension follow the example of these congregations, and make at least part payment on their loans.

The Church Extension Committee respectfully suggests that the Synod resolve to ask congregations having loans from Church Extension to pay at least 10 % of said loan per year; and if said loan is not paid at the end of 10 years we suggest that interest at the rate of 3 % per annum be charged on the remainder of the indebtedness until paid.

We desire to remind congregations having loans or contemplating loans from Church Extension to comply with the following rule of the Synod with regard to Church Extension adopted by the Synod in 1920: "Non-interest-bearing loans shall be granted to needy congregations wishing to erect church-buildings, parochial school-buildings, or to secure church lots. *Such loans shall be secured by mortgages on real-estate.*" (Page 121 of English edition of 1920 Report.) The matter of granting mortgages on real-estate has not always been attended to.

Furthermore, it is the intention of the Synod that loans from Church Extension shall be granted to needy congregations wishing to erect church buildings, parochial school-buildings, or to secure church lots. This is evident from the quotation above as well as from the following paragraph adopted by the Synod in 1920 and found in the same place as that above, under "Rules for the Church Extension": "The object of this fund shall be to assist needy congregations of the Synod to erect church-buildings, or to procure other church-property." According to these words, Church Extension is not to be expected to grant loans where the erection of church- or school-buildings or the procuring of other church-property is not the object of the congregation.

We have had requests for loans from congregations in which the conditions described in the above rule of Synod have not strictly obtained; and the Church Extension Committee must admit that, when money has been available in the Church Extension Treasury, we have complied with such requests, sometimes by granting only a part of the sum asked for. It would be well that we have an understanding whether such policy should continue.

Following is the report of Treasury for Church Extension up to May 1, 1934:

Name	Amount of Loan	Amount Paid	Balance Due	Date
Synod Congregation, Forest City, Ia.	\$1,500.00	\$1,422.50	\$ 77.50	7-11-31
Bethany Congregation, Story City, Ia.	300.00	176.25	123.75	8-19-31
Searville Congregation	600.00	.....	600.00	12-1-36
Our Savior's Cong., Hayfield, Minn...	500.00	7.90	492.10	4-18-37
First Evanger Cong., Fertile, Minn.	1,000.00	938.45	61.55	11-21-27
Our Savior's Cong., Princeton, Minn.	500.00	156.47	343.53	8-30-28
First Shell Rock Cong., Northwood, Ia.	2,000.00	255.23	1,744.77	10-14-35
Bethany Christian Day School, Story City, Ia.	500.00	.....	500.00	7-14-36
Holy Cross Cong., Madison, Wis....	2,000.00	.....	2,000.00	7-30-31
Mayville Congregation, Mayville, N. D.	2,000.00	1,770.00	230.00	12-3-36
Emmaus Cong., Minneapolis, Minn...	1,200.00	.....	1,200.00	2-29-33
Somber Congregation	815.00	140.00	675.00	12-24-38
Our Savior's Cong., Belview, Minn...	1,000.00	.....	1,000.00	6-4-34
Concordia Cong., Eau Claire, Wis....	1,000.00	.....	1,000.00	10-3-34
Norseland Christian Day School, O. M. Gullerud's charge	150.00	.....	150.00	9-26-35
Holy Cross Cong., Madison, Wis....	300.00	.....	300.00	12-15-35
Concordia Cong., Eau Claire, Wis....	425.00	.....	425.00	8-5-35
Our Savior's Cong., Albert Lea, Minn.	1,100.00	.....	1,100.00	4-7-37
Searville Congregation	200.00	38.50	161.50	2-21-38
Grace Ev. Luth. Cong., Manitowoc, Wis.	200.00	.....	200.00	7-26-38
Hartland Congregation	250.00	.....	250.00	1-25-39

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

Respectfully submitted,

A. M. HARSTAD, Secretary.

Publication Committee Report

The Publication Committee met six times this past year and much work was done by correspondence with no expense to the Synod, since the committee members have not charged up expense accounts.

During the past year our Lutheran Synod Book Co. with its book stock was moved from Minneapolis to Bethany College, Mankato, Minn., by mandate of the Synod, and placed in charge of the Bethany House Committee, the work being done by Mr. J. John, acting manager, assisted by Miss Amanda Jacobson. We are greatly indebted to these people for the work done for our book company. The book company operated without expense to the Synod since it was moved to Bethany; and by the sellout of our last year's Synodal Beretning and Folkekalender we derived a profit enabling us to pay off some of our old obligations.

We are grateful that we were able to issue the large number (1200) *Beretninger* and to sell them at a lower figure, nearly half the former price, and yet make a fair profit.

We recommend that the Synod re-engage Rev. J. Hendricks as editor for the 1934 *Folkekalender*.

We recommend that the Synod issue 700 "Folkekalendere" for 1935 and 1000 "Synodalberetninger" for 1934, provided advance orders given by the pastors justify it.

Resolved that the Synod urge its pastors to buy anything in the line of books and supplies listed in the catalogs of the Lutheran publication companies which our book company can furnish, from our Lutheran Synod Book Co., which then will get the profits enabling us to pay off more of our indebtedness.

We recommend to the nominating committee at the Synod meeting that Rev. Monrad Gullerud be nominated assistant to the manager of *Tidende* and *Sentinel*.

The subscription list of *Tidende* and *Sentinel* has been increased considerably, thanks to the diligent work of the pastors whose congregations (more than a dozen) have adopted the blanket subscription for the whole congregation. A more detailed report of this will be given by the business manager of said papers.

On the whole the prospects for our book company and our papers seem much brighter than a year ago, and that in spite of the stringent times we are experiencing. God has signally blessed us and our efforts for which we owe Him much praise and thanksgiving.

H. A. PREUS.

TIDENDE AND SENTINEL

We are grateful to God that not only has the publication of our paper been continued during the past year but also that many new subscribers have been gained. In spite of a large deficit the Board decided last fall to increase the size of the *Sentinel* with the hope that this would be an aid in securing renewals and new subscribers. A new section was added to *Sentinel* for young people. It is called "Our Youth's Companion" and is edited by Rev. Erling Ylvisaker. We are truly grateful for his splendid work.

In an effort to increase our income, urgent appeals were sent to the pastors to strive for 100 % subscription list in their respective congregations. Special appeals were also sent to subscribers in arrears urging them to send in their renewals. The results of the campaign have been very gratifying. A total of 1389 subscriptions have been received, which is almost double the number received the previous year.

Of this number 452 are new subscribers, which is a great increase over the previous year when only 22 new subscribers were gained.

Due to the large deficit carried over from last year and the increase in the cost of printing we still have a deficit which can only be overcome by securing a 100 % subscription list in every congregation. May all our pastors and congregations continue to labor until this goal has been reached.

Respectfully submitted,

S. E. LEE, Business Manager.

Working Committees

Credentials: Pastors E. Hansen, S. E. Lee, J. B. Unseth; delegates T. S. Brustad, Scarville, Iowa, Martin Johnson, Princeton, Minnesota.

President's Report: Pastors O. M. Gullerud, N. A. Madson, Geo. O. Lillegard; delegates Martin Ludvig, A. Natvig.

Nominations: Pastors Chr. Anderson, S. C. Ylvisaker, E. Hansen; delegates Anton Olson, Lars Tostenson.

Program: Pastors A. J. Torgerson, M. O. Dale, Prof. W. E. Buszin.

Press and Resolutions: Pastors N. A. Madson, J. A. Moldstad.

Finances: Pastors Geo. O. Lillegard, H. A. Theiste, A. M. Harstad; delegates Ben Torgerson, Jesse Loberg, O. Tynning, Ole Sorenson, Ole Lutnes.

Home Mission: Pastors H. Ingebritson, G. A. R. Gullixson; delegates I. I. Satrang, J. A. Knutson, Nels Faugstad, Otto Rosenthal.

Heathen Mission: Pastors J. R. Runholt, S. Sande; delegates G. A. Holte, Melvin Olson, Donald Oppedahl.

Higher Education: Pastors L. S. Guttebo, H. A. Preus; delegates Walton Norlie, H. M. Iverson, Arthur Nelson.

Elementary Christian Education: Pastors G. Guldberg, Tobias Pederson; delegates L. O. Felland, Albert Ellingson, K. L. Hagen.

Church Extension: Pastor C. A. Moldstad; delegates Henry Abrahamson, Ahlert Bolstad, Ole Strand.

Publications: Pastor O. M. Gullerud, Chr. Anderson; delegates H. Skolas, Carl Swenson, H. I. Lind.

Miscellaneous Matters: Pastors E. Ylvisaker, G. P. Nesseth; delegates A. O. Anderson, P. O. Rood.

Committee of Five: Pastors Paul Ylvisaker, L. S. Guttebo, J. R. Runholt; delegates T. S. Brustad, A. O. Anderson.

Conference Records: Pastors J. A. Petersen, N. S. Tjernagel; delegates Oscar Tveden, Arthur Jordahl.

Equalizations of Pastors' Traveling Expenses: Student Bjarne Teigen.

Chaplain: Pastor John Hendricks.

Time Keeper: Office Force.

Reports of Working Committees

(Considered and Adopted)

PRESIDENT'S REPORT

1. The warning sounded by our President in his annual message against unionism, indifferentism, and synergism is as timely as it is Scriptural. We would urge upon all our fellow-Lutherans the necessity of waging an aggressive warfare against the evils there named.

2. The office of Visitors is a very important part of our synodical organization. The Synod commends its Visitors for the work done during the past year, and urges upon the pastors and their congregations that they welcome these officers at the time suggested by them if it is at all possible.

3. Your Committee recommends that the Synod elect a Committee of Five to hear the appeal of Rev. Mommsen and his supporters in Parkland, and the matters pertaining to their difficulties, and to make recommendations to the Synod regarding this case.

REV. O. M. GULLERUD,
REV. N. A. MADSON,
REV. GEO. O. LILLEGARD,
MR. A. NATVIG,
MR. M. LUDVIG.

COMMITTEE ON HIGHER EDUCATION

1. The Synod expresses its gratitude to God for blessing Bethany College with so large an attendance during the past year, for the Christian spirit shown by the students, and for the spirit of sacrifice on the part of the faculty.

2. We recommend to the Synod that Rev. Rudolph Jargo be called as teacher at Bethany College.

3. The Synod expresses its thanks to the Paint and Varnish Club and other friends for renovating and decorating the large room on the ground floor of Bethany College which now contains the Wiese Library.

4. The Synod accepts the plan suggested by the Special Committee appointed by the Board of Regents in regard to the Bethany Bonds outstanding and makes their resolution its own. (See resolution in Annual Report of Board of Regents and President of Bethany Lutheran College, page 42.)

5. The Synod thanks the Alumni Association for the gift of power mower.

6. The Synod thanks the graduating class for improving the lighting in the chapel, class rooms, and library.

7. The Synod authorizes the Board of Regents to repair the roof of the recitation hall and to make improvements in the hot water system if it does not involve too great an expense.

8. In comparing the financial status of Bethany College for 1934 with that of 1933, we find the following encouraging features: that accounts payable are less by about \$350.00; the accounts and notes receivable are less by about \$600.00; the total income from students greater by about \$1,300.00; while on the other hand the accrued salaries for the past two years are about \$5,500.00 owing to the decreased income from the Synod, which was barely \$2,075.00 this past year. The comparative figures are herewith attached.

	1933	1934
Accounts payable	\$2,496.47	\$2,144.34
Notes payable (operation)	178.61	600.00
Accrued salaries	3,014.19	2,463.83
Accounts receivable	3,907.53	3,663.00
Notes receivable	1,449.30	1,123.47
Total income (students)	14,664.02	15,945.75
Total income (Synod)	12,236.08	2,075.00

REV. L. S. GUTTEBO, Chairman,
REV. H. A. PREUS, Secretary,
MR. ARTHUR NELSON,
MR. W. NORLIE,
MR. H. M. IVERSON.

In connection with above paragraph 2, the Synod resolved to refer the matter of salary for Rev. Rudolph Jargo to the Board of Regents.

C. J. QUILL, Secretary.

COMMITTEE ON HOME MISSIONS

1. The Synod thanks God for the progress that has been made within our established mission stations, in spite of the many difficulties that have presented themselves to mission stations, to the mission board, and to missionaries, and for the contributions that have come from our congregations for the support of such mission congregations.

2. Resolved that all mission congregations receiving support from the Home Mission funds be urged to make an effort to become self-supporting even though it be gradually.

3. Resolved that the action of the Mission Board in situations such as existed in Winnipeg be endorsed by Synod.

4. The loyalty of self-sacrifice of our missionaries is indeed to be commended and certainly should move all the members of Synod to even greater zeal in the furtherance of God's Kingdom through our mission fields.

5. Whereas, the financial survey included in the Home Mission Board report shows almost half of the contributions to the Home Mission treasury this past year have flowed, not to our missionaries in their dire need, but towards the payment of notes and interest and miscellaneous matters, and since this situation prevents also the developments of new fields, be it, therefore, resolved that the Home Mission Board and the Church Extension Board seek diligently a means of adjusting this situation.

6. Since this branch of our Synod's work is so closely allied with the growth of Synod and since this work is so clearly demanded in God's Word, let every Christian continue to support this important phase of our Synod's work with their earnest prayers and their gifts of love.

REV. H. INGEBRITSON,
REV. G. A. R. GULLIXSON,
MR. I. I. SATRANG,
MR. J. A. KNUTSON,
MR. NELS FAUGSTAD,
MR. OTTO ROSENTHAL.

In connection with above paragraph 5, the Synod resolved, "That the Home Mission Board be authorized to survey our mission fields and to report to our 1935 Convention."

C. J. QUILL, Secretary.

COMMITTEE ON HEATHEN MISSIONS

1. The Synod expresses heartfelt thanks to God for the work He has permitted to be carried on among the colored people also during the past year.

2. The Synod deplores the fact that we have not this year contributed the sum we promised for this work, and would urge that a concerted effort be made to reach the sum we have promised.

3. The Synod requests that the report of Joint Mission Board be published in "Lutheran Sentinel."

S. SANDE, Chairman,
J. R. RUNHOLT, Secretary,
G. A. HOLTE,
MELVIN OLSON,
DONALD OPPEDAHN.

COMMITTEE ON ELEMENTARY CHRISTIAN EDUCATION

1. The Synod expresses its gratefulness to our gracious God, who has blessed, guided, and protected our Christian Day Schools during the past year, and who has granted willingness to the Christians to support such schools by prayers and contributions.

2. We commend the fine spirit of our Christian Day School teachers in making God-pleasing sacrifices for the youth of the church. Surely their sacrifices will be rewarded, if not in time, then in eternity.

3. We recommend that the custom of contributing the annual Christmas tree offering to the Christian Day School fund be continued; at the same time, however, we encourage our congregations to contribute faithfully to this fund also at other times of the year.

4. To move our Christians to give liberally for the maintenance of our schools we urge that the pastors as well as our people continually hold up before themselves and others the promises, which God offers His Christians, when they give for His kingdom.

5. Because of financial reasons congregations are tempted to close their Christian Day Schools with the intention of re-opening them in the near future. But we warn against this, as past history reveals that it is much more difficult to re-open schools than it is to continue them.

6. We urge that a Lutheran school superintendent of the Synodical Conference continue to visit our Christian Day Schools.

Respectfully submitted,

REV. G. GULDBERG,
REV. T. PEDERSON,
L. O. FELLAND,
ALBERT ELLINGSON,
K. T. HAGEN.

COMMITTEE ON CHURCH EXTENSION

1. The Synod thanks God that there has been an increase over last year in donations as well as repayments of loans, even though this increase be small.

2. a. Resolved to ask congregations having loans from Church Extension to pay at least 10 % of said loan per year.

b. If said loan is not paid at the end of ten years, interest at the rate of 3 % per annum be charged on the remainder of the indebtedness until paid.

3. Synod calls attention to the rules for Church Extension adopted in 1920 and referred to in the report of the standing committee, and requests that these rules be followed as far as possible. If the welfare of the Synod demands it, exceptions may be made at the discretion of the Board.

4. Synod urges all pastors and congregations to remember the importance of the Church Extension Fund and make provisions for offerings, donations, and repayments.

REV. C. A. MOLDSTAD,
HENRY ABRAHAMSON,
AHLERT BOLSTAD,
OLE STRAND.

Littera b of paragraph 2, resolved referred to the Permanent Committee to report at Synod's next convention.

C. J. QUILL, Secretary.

COMMITTEE ON FINANCES

1. The Synod gives thanks to Almighty God who has made it possible for us to carry on the work of the Synod also during the past year, in spite of the many trials. We are also thankful for the many evidences of interest shown by our people in the work of our Synod.

2. The missionaries and teachers of our Synod are to be commended for their willingness to carry on the work, although they have not received their full salary. If all our congregations would try to do their God-given duty, it would be possible to pay these workers the amount promised them; and a serious effort should be made to avoid forcing further sacrifices upon these workers.

3. The pastors of the Synod are reminded of their duty to instruct their flocks to honor the Lord with the *first fruits of all their increase* and not contribute merely out of their abundance.

4. The Synod appreciates the faithful work of the Board of Trustees during the past year, in that they have organized the affairs of the Synod in a business-like way.

5. Since it is the duty of the Synod to care also for those of its pastors and workers who through illness, advancing years, or other causes, are incapacitated for active service, the Synod establishes at this meeting, a Board of Support, and authorizes it to include in the regular annual budget of our Synod such sums as may be required for the support of those eligible to Synodical aid.

6. The Synod authorizes the Finance Committee and the Board of Publications jointly to arrange for living quarters for the editor of "Tidende" and "Sentinel" outside of the College Building, since the present quarters are needed for those immediately connected with the school, and to adjust his salary on the basis of the salaries paid our missionaries and other workers.

7. Synod instructs its treasurer to reimburse Bethany Lutheran College for the expense incurred by the College for heat, light, gas, water, and upkeep in connection with supplying living quarters for the editor of "Tidende" and "Sentinel" during the years that he occupied said quarters.

8. Since it has become evident that "Tidende" and "Sentinel" cannot support a salaried editor, the Synod instructs its Finance Committee and Board of Publications jointly to consider the advisability of discontinuing this office and returning to the former system of having unpaid editors and to report its findings to the next Synod.

GEO. LILLEGARD, President,
A. HARSTAD, Secretary,
H. THEISTE,
B. TORGERSOEN,
O. TYNNING,
O. LUTNES,
O. SORENSON.

In connection with paragraph 5 of the above report: "Resolved, that Synod elect a Board of Support." Pastors O. M. Gullerud, A. Strand, and Mr. August Kroon elected.

C. J. QUILL, Secretary.

COMMITTEE ON PUBLICATIONS

1. The Synod expresses its appreciation of the diligence with which the Publication Board, managers of our papers, and others have worked for the circulation of our publications this past year. All our members are urged to co-operate in this work of making a still greater circulation possible.

2. In accordance with the recommendations of the Publication Board, be it resolved:

(a) That 700 copies of the "Folkekalender" and 1,000 copies of the Synodical report be printed, provided sufficient interest is shown through advance orders to justify it.

(b) That Rev. John Hendricks be engaged as editor of the 1935 *Folkekalender*.

3. Regarding the Lutheran Synod Book Company, be it resolved:

(a) The Synod expresses its appreciation of the valuable services of the House Committee of Bethany College, and especially of Mr. J. John and Miss Manda Jacobson in operating the Book Company without remuneration this past year; the authorities at the College are asked to continue to operate the business with as little expense as possible until the debts of the Company are paid.

(b) The Synod urges all its members, as far as possible, to purchase their books and supplies through our own book concern, so that it may be able to pay off its indebtedness as soon as possible.

4. Resolved that the Editors of *Tidende* and *Sentinel* and Manager of Book Co. be Ex-Officio advisory members of the Publication Board.

CHR. ANDERSON, Secretary,
O. M. GULLERUD, Chairman,
HERMAN SKOLAS,
CARL SWENSON,
H. I. LIND.

COMMITTEE ON MISCELLANEOUS MATTERS

1. We recommend that the Synod elects the Rev. Harstad, of Madison, to serve as a member of the Sub-Committee on liturgies of the Hymn-Book Committee of the Synodical Conference.

2. We recommend that the Synod urges the Rev. Quill and his congregation to work together with the President of the Synod for the arrangement of an appropriate service commemorating the 90th anniversary of the sermon that was preached under the Juve Oaks on West Koshkonong, September 2, 1844.

REV. G. P. NESSETH,
REV. E. YLVISAKER,
A. O. ANDERSON,
P. O. ROOD.

COMMITTEE ON RECORDS OF PASTORAL CONFERENCES

1. The committee has read the reports of the following conference meetings held during the past year: The General Conference, the Madison-Chicago Special Conference, and the Iowa and Southern Minnesota Special Conference.

2. The committee would call attention to the fact that the General Conference and the Special Conferences have studied God's Word diligently, that they have taken cognizance of the particular dangers of the day, and that they have thoroughly discussed means of combating these dangers with the sword of the Word.

REV. J. A. PETERSEN, Chairman,
REV. N. S. TJERNAGEL, Secretary,
OSCAR TVEDEN,
ARTHUR JORDAHL.

Synod Officers and Boards

Officers

Rev. N. A. Madson, President.

Rev. C. A. Moldstad, Vice-President.

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

Rev. Paul Ylvisaker, Treasurer.

Board of Trustees

Dr. S. C. Ylvisaker (2 years, elected 1933, to fill Rev. G. A. Gullixson's term ending 1935).

Rev. C. A. Moldstad; John Munson, Hartland, Minn. (3 years, elected 1933).

Mr. T. S. Brustad, Scarville, Iowa; Rev. H. A. Preus (3 years, elected 1934).

Mr. Oscar Odegard (1 year, elected 1934, to fill E. N. Edwards' (resigned) term ending 1935).

Board of Regents for Bethany Lutheran College

Mr. G. G. Vaala, Saude, Iowa (4 years, elected 1931); Rev. J. A. Moldstad (4 years, elected 1932); Attorney K. T. Dahlen, 2219 Taylor St. N. E., Minneapolis, Minn. (4 years, elected 1933); Rev. Chr. Anderson (4 years, elected 1933); Rev. H. Ingebritson (3 years, elected 1933, to fill Rev. G. A. Gullixson's term ending 1935); Rev. S. Sande (4 years, elected 1934); Mr. A. T. Huso (4 years, elected 1934); Rev. L. S. Guttebo (1 year, elected 1934).

President of Bethany Lutheran College

Dr. S. C. Ylvisaker.

Editor of "Luthersk Tidende" and "Lutheran Sentinel"

Rev. J. E. Thoen.

Business Manager of "Tidende" and "Sentinel"

Rev. S. E. Lee; Assistant, Rev. H. A. Theiste.

Railroad Secretaries

Rev. Chr. Anderson and Rev. J. A. Moldstad.

Visitors

Rev. J. A. Moldstad; Alternate, Rev. C. J. Quill.

Rev. E. Hansen; Alternate, Rev. H. Ingebritson.

Rev. Chr. Anderson; Alternate, Rev. O. M. Gullerud.

Boards

Finances: Rev. J. B. Unseth and Mr. Gustav Annexstad, St. Peter Minn. (2 years, elected 1933); Prof. A. J. Natvig, advisory member (elected 1933); Rev. H. M. Tjernagel and Mr. Albert Ellingson, Albert Lea, Minn. (2 years, elected 1934).

Publications: Revs. S. E. Lee and N. A. Madson (2 years, elected 1933); Rev. H. A. Preus, Mr. Arnold Jacobson, and Prof. A. J. Natvig (2 years, elected 1934).

Home Mission: Revs. C. A. Moldstad, J. A. Petersen, and Mr. J. J. Jordahl, Manchester, Minn. (2 years, elected 1933); Revs. E. Hansen, J. R. Runholt, and Mr. Nels Spangelo, Albert Lea, Minn. (2 years, elected 1934).

Foreign Mission: Rev. E. Ylvisaker and Mr. Alex Stephens, Deerfield, Wis. (2 years, elected 1933); Revs. H. A. Theiste and G. A. R. Gullixson (2 years, elected 1934).

Church Extension: Rev. A. M. Harstad and Mr. Christ Mellem, Glenville, Minn. (2 years, elected 1933); Rev. O. M. Gullerud and Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1934).

Charities: Rev. M. O. Dale and Mr. Melvin Madson, Manitowoc, Wis. (2 years, elected 1933); Rev. C. J. Quill and Mr. Ben Torgeson, Madison, Wis. (2 years, elected 1934).

Christian Day School: Rev. H. Ingebritson and O. A. Smedahl, Albert Lea, Minn. (2 years, elected 1933); Rev. N. S. Tjernagel and Mr. Nels Faugstad (2 years, elected 1934).

Negro Mission: Rev. J. A. Moldstad.

Support: Revs. O. M. Gullerud, A. Strand, and Mr. Aug. Kroon, Minneapolis, Minn. (elected 1934).

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

Foreign Mission Board of the Missouri Synod: Dr. S. C. Ylvisaker.

Representatives to the Synodical Conference Convention: Revs. Chr. Anderson and N. A. Madson; Alternates, Revs. C. J. Quill and A. M. Harstad.

Synodical Conference Hymnbook Committee: Revs. Chr. Anderson and N. A. Madson; Alternate, Rev. A. M. Harstad. Subcommittee: Prof. W. E. Buszin.

Miscellaneous

Services

Divine services opened the convention. Sunday morning, Norse services were conducted by Rev. E. Hansen, Albert Lea, Minn. (Text: Luke 14:16-24.) Rev. G. A. R. Gullixson, Chicago, organist.

Immediately following, services were conducted in the American language: Rev. Robt. G. Heyne, Detroit Lakes, Minn., preacher (Text: Isaiah 40:1-11); Rev. Geo. O. Lillegard, Boston, Mass., liturgist; Prof. W. E. Buszin, organist.

These festival services were enriched by excellent musical numbers rendered by the Fairview Choir of Minneapolis, the Lutheran Choral Society of Mankato, and the Bethany Choir. A microphone was used for overflow meetings.

The convention offering lifted at both services totaled about \$1,300.

Dinner was served in the college dining rooms.

Monday evening services were held with celebration of the Lord's Supper. Rev. J. A. Moldstad delivered the Confessional address. Rev. Chr. Anderson preached the pastoral sermon and assisted at the altar.

Concert

Sunday afternoon the convention enjoyed an excellent sacred concert given by the Bethany A Capella Choir and the Choral Union of the Young People's Association.

The Rev. A. Ackermann of Mankato delivered an able and interesting address on Church Music, and appropriate music for the Christian home.

The microphone again proved serviceable.

A part of the offering was given to the established Baby Grand Piano fund for the College.

* * *

Sunday evening, Miss Anena Christensen, Conductress of a school for girls in Ambur, India, now home on a furlough, under the auspices of the Bethany Ladies' Aid presented a very interesting report of her work and incidents in her experience in that mission. She had a very attentive audience.

At the close of her unassuming talk, she exhibited a goodly number of articles, miniature imitations of implements used over there.

Sessions

The regular A. M. sessions were held from 8:30 to 12 and the P. M. sessions from 2-5, with thirty minutes intermission each session. The opening devotions were conducted by the following pastors: N. A. Madson, H. A. Preus, H. Ingebritson, J. Hendricks, L. S. Guttebo, G. P. Nesseth, A. M. Harstad, and S. E. Lee.

The Saturday afternoon session was given over to the Young People's Association of the Albert Lea Circuit, the president of which is Wilford Huso, Northwood, Iowa. Student Martin Galstad of Concordia Seminary, St. Louis, Mo., delivered an excellent lecture on the work of the young people of the congregation, which created interesting discussion. Added to this, several musical numbers and an excellent address by Rev. J. A. Moldstad of Chicago about the work of the first leaders of the Synod, making a special point of the first service and sermon under the Juve oaks on West Koshkonong in September, 90 years ago, made this indeed a very festive session.

Scattered Resolutions

1. Resolved, That a "Support Fund" for needy pastors and family, be established.
2. Resolved, That Pastors O. M. Gullerud and Ahlert Strand, and Mr. August Kroon, constitute a permanent "Board of Support."
3. Resolved, That the Committee on Miscellaneous Matters prepare a resolution urging upon the Synodical Conference Hymn Book Committee to have as many true Lutheran hymns in the new hymnal as possible.
4. Resolved, That the Rev. Rudolph Jargo of St. Louis, Mo., be called as teacher at Bethany Lutheran College.
5. Resolved, That the Permanent Committees of the Synod prepare their annual reports on their activities, as heretofore, and append thereto definite recommendations in such form as is required for making them Synodical resolutions;

these reports and recommendations to be mimeographed or printed in time for the opening of the Synod, so that copies can be handed to the respective working committees and voting members of the Synod.

6. Resolved, That Parts I and II of Supt. Buszin's Essay be printed and that Synod request the remaining part of the Essay be submitted for next convention.
7. Resolved, That Editors of "Tidende and Sentinel" and the manager of Book Company be Ex Officio advisory members of the Publication Board.
8. Resolved, That the place for the Synod's 1935 Convention be left with the Synod officers.

Convention Close

President Tjernagel extended hearty thanks to the hosts, the congregation and local pastor for their loyal hospitality and splendid entertainment, sparing nothing to that end during the entire convention.

In his characteristic way, the president, now retiring, extended pithy and pointed but humble words to the Synod, stating in part that he had received a few buffetings, some deserved, some not, but richer for the experience, and that he joyfully leaves the office to his successor, Rev. Madson, who surely will do what he believes to be good and right.

Devotion followed conducted by the Chaplain, Rev. John Hendricks.

Hymn: No. 16:14 (Chr. Hymn).

Scripture: Psalm 138—Short meditation, Free prayer and the Lord's Prayer.

Hymn: No. 16:5-7 The Apostolic Benediction and the Seventeenth Regular Convention of the Synod closed.

C. J. QUILL, Secretary.

Synod's Pastors and Professors

Aaberg, O. H. (P. Em.)	Parkland, Wash.
Aanestad, H. (P. Em.)	Sherman, S. Dak.
Anderson, Chr.	Belview, Minn.
Anderson, E. Wulfsberg	Belview, Minn.
Bernards, J. A.	Bricelyn, Minn.
Blakkau, I.	1131½ Fedora St., Los Angeles, Calif.
Blicher, P.	Boyceville, Wis.
Buszin, Walter E., Professor Bethany Lutheran College	Mankato, Minn.
Dale, M. O.	Amherst Junction, Wis.
Faye, C. U.	Station A, Champaign, Ill.
Guldborg, G.	Suttons Bay, Mich.
Gullerud, O. M.	St. Peter, Minn.
Gullixson, G. A. R.	2219 W. North Ave., Chicago, Ill.
Guttebo, L. S.	315 N. Farwell, Eau Claire, Wis.
Hansen, Emil	701 Bridge St., Albert Lea, Minn.
Harstad, A. M.	13 S. Hancock St., Madison, Wis.
Haugen, Thos. A.	Clear Lake, Minn.
Hendricks, John	1101 14th Ave. S. E., Minneapolis, Minn.
Ingebritson, H.	Lake Mills, Iowa
Kirkpatrick, C. O.	Golva, N. Dak.
Lee, S. E.	3955 York Ave. N., Robbinsdale, Minn.
Levorson, Oscar, Prof., Dr. Martin Luther College	New Ulm, Minn.
Lillegard, Geo O.	14 Kingsboro Park, Jamaica Plains, Boston, Mass.
Madson, N. A.	R. 1, Princeton, Minn.
Moldstad, C. A.	916 31st Ave. N., Minneapolis, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago, Ill.
Moller, G. E.	Hartland, Minn.
Mommsen, M. F.	1116 So. Ainsworth Ave., Tacoma, Wash.
Natvig, Alvin, Professor Bethany Lutheran College	Mankato, Minn.
Nesseth, G. P.	R. 1, Box 95, Clearbrook, Minn.
Pederson, Tobias	Mayville, N. Dak.
Petersen, J. A.	Scarville, Iowa
Peterson, C. N.	Fertile, Minn.
Preus, H. A.	Calmar, Iowa
Quill, C. J.	Cottage Grove, Wis.
Rumholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, A.	2205 W. 4th St., Duluth, Minn.
Theiste, H. A.	5920 Rice St., Chicago, Ill.
Thoen, J. E.	Bethany Lutheran College, Mankato, Minn.
Tjernagel, H. M.	Lawler, Iowa
Tjernagel, N. S.	Thornton, Iowa
Torgerson, A. J.	R. 3, Northwood, Iowa
Unseth, Jos. B.	R. 1, Waterville, Iowa
Waller, M. C. (P. Em.)	1031 Grand Ave. N., Eau Claire, Wis.
Ylvisaker, E.	2661 Milwaukee St., Madison, Wis.
Ylvisaker, Paul	Thompson, Iowa
Ylvisaker, S. C., President Bethany Lutheran College	Mankato, Minn.

PAROCHIAL REPORT FOR 1933

Congregations	Pastors	Members			Bap- tisms		Con- firmed					Services	
		Baptized	Communi- cants	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1. Rock Dell ¹	Anderson, Chr.	233	175	83	2	...	5	...	258	3	2	24	6
2. Delhi ³	Anderson, Chr.	45	40	18	...	...	3	...	75	...	...	...	28
3. Our Savior's ¹	Anderson, Chr.	81	62	18	1	...	2	...	81	3	1	...	33
4. Cottonwood ¹	Anderson, Chr.	62	46	14	1	...	...	...	55	...	...	...	27
5. Ruthton ³	Anderson, Chr.	...	...	...	...	...	...	...	...	...	1	...	10
6. Richland ³	Brewer, E. W. ⁴	...	...	...	...	...	...	...	...	...	...	...	...
7. Forest City ¹	Brewer, E. W. ⁴	...	...	...	...	...	...	...	...	...	...	...	...
8. Our Savior's ¹	Dale, M. O.	107	66	23	5	...	...	...	66	...	3	11	11
9. Grace Ev. L. ¹	Dale, M. O.	29	27	12	...	...	1	...	40	...	2	...	19
10. Bethania Ev. L. ³	Dale, M. O.	40	23	5	2	...	3	...	30	...	...	7	12
11. Suttons Bay ¹	Guldberg, G.	86	70	16	4	1	13	1	56	1	2	6	27
12. Holton ¹	Guldberg, G.	70	46	14	2	...	1	...	26	...	3	1	17
13. N. Manitou Is. ^{d2}	Guldberg, G.	15	7	...	...	...	2	1	5	...	...	...	4
14. Oslo ¹	Gullerud, C. M.	86	71	37	3	...	3	...	15	1	...	12	15
15. Nicollet ¹	Gullerud, O. M.	316	224	...	4	...	9	...	230	4	6	10	25
16. Norwg. Grove ³	Gullerud, O. M.	84	59	...	1	...	...	...	44	...	...	3	19
17. St. Paul's ¹	Gulltuxson, G. A., Jr.	300	250	...	11	...	...	...	216	16	14	7	62
18. Concordia ¹	Guttebo, L. S.	151	119	25	16	9	16	2	121	3	1	12	65
19. Effeta Ev. L. ³	Guttebo, L. S.	44	26	11	2	...	3	...	19	...	1	...	25
20. Our Savior's ¹	Hansen, Emil	143	110	42	6	...	...	1	154	1	2	28	34
21. Our Savior's ¹	Hansen, Emil	12	12	4	...	...	...	...	18	...	...	17	14
22. Our Savior's ¹	Harstad, A. M.	456	331	105	14	1	6	...	405	1	7	11	100
23. Chester ¹	Hendricks, J.	17	17	6	...	...	...	...	17	...	1	10	...
24. Simcoe ¹	Hendricks, J.	15	7	4	...	...	...	...	14	...	...	11	...
25. Winnipeg ²	Hendricks, J.	...	...	...	...	...	...	...	...	...	...	7	...
26. Lime Creek ¹	Ingrebritson, H.	104	74	...	1	...	...	...	78	1	3	33	6
27. Lake Mills ¹	Ingrebritson, H.	101	62	...	3	...	2	...	93	1	...	17	31
28. Emmaus ¹	Lee, S. E.	105	65	13	8	...	7	1	115	2	...	...	78
29. Boston ¹	Lillegard, Geo.	138	104	20	5	...	7	2	238	3	5	35	52
30. Our Savior's ¹	Madson, N. A.	289	189	81	6	...	4	1	236	3	4	27	29
31. Fairview ¹	Moldstad, C. A.	380	265	55	12	1	13	2	271	2	7	41	107
32. St. Mark's ¹	Moldstad, J. A.	237	200	25	21	...	14	...	374	8	17	49	73
33. Concordia ¹	Nesseth, G. P. ⁴	...	...	...	...	...	...	...	...	...	...	...	...
34. Cross Lake ¹	Nesseth, G. P. ⁴	...	...	...	...	...	...	...	...	...	...	...	...
35. Clearwater ¹	Nesseth, G. P. ⁴	...	...	...	...	...	...	...	...	...	...	...	...
36. Immanuel ¹	Nesseth, G. P. ⁴	...	...	...	...	...	...	...	...	...	...	...	...
37. First American ¹	Pederson, T.	103	56	14	2	...	...	...	30	...	1	24	50
38. Morgan ¹	Pederson, T.	46	27	1	1	...	...	...	3	...	...	12	20
39. Bygland ²	Pederson, T.	33	25	11	1	...	...	...	48	...	1	12	12
40. Scarville ¹	Petersen, J. A.	92	65	22	2	...	3	...	75	...	...	1	18
41. Center ¹	Petersen, J. A.	134	94	36	5	...	7	...	98	...	2	13	14
42. Calmar ³	Preus, H. A.	449	350	125	6	...	5	2	316	3	2	20	68
43. West. Kosh. ¹	Quill, C. J.	292	218	79	5	...	8	...	322	2	5	22	43
44. 1st S. Wild Rice ¹	Runholt, J. R.	216	139	32	13	...	7	...	80	5	4	28	28
45. First Evange ¹	Runholt, J. R.	98	68	18	...	...	...	...	24	...	...	21	9
46. Zions, Ada ¹	Runholt, J. R.	7	6	3	...	...	...	...	12	...	...	12	...
47. Hartland ¹	Sande, S.	113	96	38	6	2	12	...	128	3	1	19	13
48. Manchester ¹	Sande, S.	45	32	14	1	...	1	...	36	...	...	28	5
49. Central ¹	Strand, A. H.	78	56	15	3	2	...	1	78	2	...	...	62
50. St. Paul's ¹	Strand, A. H.	12	11	7	...	...	...	...	36	...	...	13	...
51. Parkland ¹	...	...	...	...	...	...	...	...	...	...	...	...	...
52. St. Luke's ¹	Theiste, H. A.	110	67	15	1	...	5	...	127	1	6	...	71
53. Jerico ¹	Tjernagel, H. M.	382	262	153	6	...	8	...	319	...	5	17	16
54. Saude ¹	Tjernagel, H. M.	188	158	55	3	...	...	...	189	...	3	11	29
55. 1st Shell Rock ¹	Torgerson, A. J.	170	116	45	5	1	5	...	...	1	3	11	22
56. Somber ¹	Torgerson, A. J.	120	88	33	2	...	...	...	...	...	1	15	15
57. Bethany ¹	Torgerson, A. J.	31	25	12	...	...	...	...	...	1	...	9	8
58. E. Paint Creek ¹	Unseth, J. B.	129	97	42	3	...	3	...	95	2	2	14	21
59. W. Paint Creek ¹	Unseth, J. B.	98	73	37	1	...	...	...	38	1	...	17	11
60. Holy Cross ¹	Ylvisaker, E.	322	179	87	12	1	12	2	153	1	...	12	57
61. West Prairie ¹	Ylvisaker, P.	86	65	24	4	...	5	...	69	2	...	1	28
62. Thompson ¹	Ylvisaker, P.	48	36	13	5	...	7	...	35	1	1	5	34
63. Bethany ¹	Ylvisaker, S. C.	52	36	12	...	...	2	...	171	1	...	1	47
64. Immanuel ¹	Heyne, R. G.	121	84	24	7	2	7	4	172	2	1	...	32

1 Member of Synod. 2 Preaching Station. 3 Not Member. 4 No Report Received.

PAROCHIAL REPORT FOR 1933

	Week-Day School			Sunday School		Sat'day School		Summer School		Students		Contributions		
	Days Taught	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	Days Taught	Enrollment	In Synodical Institutions	In Publ. H. S. Colleges, etc.	Home Purposes	All Outside Purposes	Value of Property
1.	36	52	15	42	...	8	\$1,106.48	\$327.00	\$12,000.00
2.	32	16	...	...	...	...	321.20	42.83	4,000.00
3.	37	23	...	...	...	...	290.00	44.51	3,000.00
4.	11	257.40	100.00	5,000.00
5.
6.
7.
8.	40	15	...	...	...	8	400.00	200.00	10,000.00
9.	2	300.00	50.00	800.00
10.	20	6	...	1	50.00	20.00	...
11.	21	2	36*	10	...	...	10	4	68.51	143.26	...
12.	21	11	...	...	359.00	114.04	...
13.	6	1	...	...	...	...	...	1	8.00	6.79	...
14.	14	5	...	...	...	...	...	1	330.79	214.61	14,000.00
15.	160	8	1	...	...	36	35	30	30	...	...	...	...	...
16.	80	7	...	...	...	...	...	...	2,856.80	267.68	...
17.	80	7	...	...	...	...	...	...	...	101.00	10,000.00
18.	85	4	...	...	44	55	...	...	...	10.00	...
19.	15	19	...	...	...	267.05	21,150.00
20.	160	18	1	...	...	...	15	...	...	...	2	1,574.36	36.55	...
21.	2,930.02	713.04	50,000.00
22.	180	† 6	1	50	7	39	27	19	30	...	27	40.00	29.60	250.00
23.	10	3	...	...	3	91.00	25.00	...
24.	11	7	...	...	6	...	...	...
25.
26.	160	14	1	...	...	...	...	30	27	...	1	...	...	5,000.00
27.	29	21	36	25	30	27	...	...	...	...	3,000.00
28.	60	7	...	...	10	32	...	...	540.94	...	4,000.00
29.	53	8	...	...	...	...	...	19	4,500.00	600.00	35,000.00
30.	160	35	1	70	8	36	12	20	36	...	4	1,454.26	522.17	15,000.00
31.	180	11	1	150	22	...	...	17	23	...	2	3,800.00	375.00	35,000.00
32.	165	17	...	...	...	...	...	31	3,700.00	800.00	35,000.00
33.
34.
35.
36.
37.	45	5	36	15	...	...	...	...	656.00	74.00	4,000.00
38.	6	1	...	...	12	...	...	...	193.00	35.00	3,000.00
39.	155.00	109.00	1,800.00
40.	180	13	1	4	1	...	...	...	...	3	6	1,174.30	198.29	14,500.00
41.	30	19	...	8	587.68	101.27	12,000.00
42.	65	8	...	...	20	60	...	12	2,200.00	500.00	25,000.00
43.	160	33	2	14	2	...	...	...	...	...	15	1,820.22	395.18	45,000.00
44.	30	3	...	...	35	37	...	36	300.00	186.78	3,000.00
45.	300.00	131.86	3,000.00
46.	30.00	...	...
47.	20	17	...	4	1,005.52	136.53	10,000.00
48.	20	8	...	3	342.00	90.00	5,000.00
49.	35	4	30	12	20	20	...	10	851.81	107.92	1,000.00
50.	1	90.27	31.25	...
51.
52.	22	4	...	...	...	...	...	7	1,772.30	46.60	5,000.00
53.	38	33	...	...	...	17	1,364.43	486.97	15,000.00
54.	160	6	1	...	...	38	11	...	...	1	14	1,092.15	290.68	10,000.00
55.	40	34	20	12	2	7	825.00	150.00	7,000.00
56.	40	16	20	16	...	2	575.00	200.00	8,000.00
57.	2	...	300.00	197.17	4,000.00
58.	25	23	3	6	408.61	393.35	7,000.00
59.	18	7	...	4	472.00	211.88	6,000.00
60.	180	27	1	85	8	...	...	12	27	...	14	...	35.00	22,000.00
61.	24	3	...	...	20	20	...	2	450.00	70.00	4,000.00
62.	30	5	...	...	15	11	...	1	300.00	130.00	2,000.00
63.	†	11	2	...	...	...	...	9	...	236.25	265.81	1,000.00
64.	32	4	...	...	15	37	...	9	253.57	70.76	2,500.00

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

‡ Attends Immanuel School, Wisconsin Synod.

* Suttons Bay Congregation have Wednesday School.

TABULATED LIST OF CONTRIBUTIONS

Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1. Anderson, Chr.	Rock Dell	\$ 104.37	\$ 102.67	\$ 51.13
2. Anderson, Chr.	Eng. Luth., Cottonwood ..	31.26	45.71	18.25
3. Anderson, Chr.	Our Savior's, Belview ...	4.50	1.80	....
4. Anderson, Chr.	Delhi	15.05	5.00	....
5. Dale, M. O.	Amherst Junction	225.12	52.83	31.71
6. Dale, M. O.	Manitowoc	23.00	4.50	4.50
7. Dale, M. O.	Wittenberg	9.90	3.20	3.20
8. Guldberg, G.	Holton	21.25	10.15	5.50
9. Guldberg, G.	Suttons Bay	35.60	7.65	....
10. Gullerud, O. M.	Gullerud, O. M.	88.13	188.88	28.88
11. Gullerud, O. M.	Nicollet	27.80	....	....
12. Gullerud, C. M.	Norwegian Grove	77.00	26.00	26.00
13. Gullixson, G. A. R. ...	Oslo	101.13	99.67	87.08
14. Guttebo, L. S.	St. Paul's, Chicago	241.33	12.00	16.00
15. Guttebo, L. S.	Eau Claire	8.46	....	....
16. Hansen, E.	Effata	88.48	57.26	49.26
17. Hansen, E.	Albert Lea	7.50	2.50	2.50
18. Hendricks, J.	Hayfield	44.00	....	....
19. Hendricks, J.	Chester	4.00	1.50	1.00
20. Harstad, A. M.	Simcoe	219.65	384.80	209.72
21. Heyne, R. J.	Our Savior's, Madison ..	68.55	5.00	9.82
22. Ingebritson, I.	Audubon	62.83	18.25	18.25
23. Ingebritson, I.	Lime Creek	48.27	40.25	29.75
24. Lee, S. E.	Lake Mills	159.92	5.00	2.00
25. Lillegard, G. O.	Emmaus, Minneapolis ..	189.52	117.00	127.88
26. Madison, N. A.	Boston	235.28	101.86	100.00
27. Moldstad, C. A.	Princeton	166.17	95.17	127.60
28. Moldstad, J. A.	Fairview, Minneapolis ..	280.00	195.64	225.65
29. Mommsen, L. B.	St. Mark's, Chicago	36.23	....	....
30. Mommsen, L. B.	Shenoyenne	7.35	....	....
31. Nesseth, G. P.	Blanchard	37.86	6.80	....
32. Pederson, T.	Concordia, etc.	46.51	21.68	19.38
33. Pederson, T.	Mayville	34.10	....	....
34. Pederson, T.	Morgan	45.70	22.00	15.00
35. Petersen, J. A.	Bygland	72.66	44.20	39.20
36. Petersen, J. A.	Center	109.14	43.12	43.13
37. Preus, H. A.	Scarville	148.20	48.85	5.00
38. Quill, C. J.	Calmar	223.56	97.18	98.07
39. Runholt, J. R.	W. Koshkonong	163.65	....	10.35
40. Runholt, J. R.	Ulen	86.25	5.00	13.05
41. Sande, S.	Fertile	75.51	21.00	28.00
42. Sande, S.	Hartland	31.31	16.25	16.25
43. Smukal, E. J.	Manchester	36.94	....	....
44. Smukal, E. J.	Newport	14.85	....	....
45. Strand, A. H.	New Haven	123.94	18.82	8.00
46. Strand, A. H.	Duluth	18.00	....	4.00
47. Schnedler	Redtop	74.00	16.74	62.00
48. Theiste, H. A.	Parkland	79.55	10.00	11.00
49. Torgerson, A. J.	St. Luke's, Chicago	130.63	26.20	15.00
50. Torgerson, A. J.	Somber	75.18	24.50	19.50
51. Torgerson, A. J.	Northwood	62.77	58.50	35.00
52. Tjernagel, H. M.	Story City	266.05	108.68	87.80
53. Tjernagel, H. M.	Saude	245.28	83.55	100.37
54. Tjernagel, N. S.	Jerico	85.04	2.50	2.50
55. Tjernagel, N. S.	Thornton	97.89	105.00	91.25
56. Unseth, J. B.	Forest City	95.89	55.75	49.75
57. Unseth, J. B.	East Paint Creek	43.38	....	....
58. Ylvisaker, E.	West Paint Creek	46.81	17.75	8.00
59. Ylvisaker, P.	Holy Cross, Madison ..	58.14	27.75	29.50
60. Ylvisaker, P.	West Prairie	94.74	63.00	60.00
61. Ylvisaker, S. C.	Thompson	272.06	111.98	71.92
62. Miscellaneous	Mankato			
Totals		\$5,626.24	\$2,641.09	\$2,105.65

TABULATED LIST OF CONTRIBUTIONS

	Church Extension Fund	Christian Day School	Bethany College	Negro Mission	Con- vention Offering	Miscel- laneous	Total
1.	\$ 15.00	\$ 9.58	....	\$ 11.44	\$ 45.35	....	\$ 339.54
2.	3.85	....	....	....	11.72	....	110.79
3.	....	8.08	\$ 6.00	....	16.90	....	37.28
4.	5.05	5.14	....	....	12.19	....	42.43
5.	....	8.14	....	....	24.25	....	342.05
6.	....	....	....	17.00	14.00	....	63.00
7.	....	....	....	....	4.00	....	20.30
8.	....	5.60	....	....	2.89	....	45.39
9.	....	7.51	....	....	3.35	....	54.11
10.	20.30	15.46	151.00	17.83	5.30	\$ 13.96	529.74
11.	....	....	....	2.55	....	2.50	32.85
12.	....	13.75	....	24.18	16.23	15.15	198.31
13.	....	....	77.50	18.06	....	....	383.44
14.	....	2.00	....	....	3.50	5.00	279.83
15.	....	....	....	....	....	....	8.46
16.	....	22.02	75.00	4.00	39.27	....	335.29
17.	....	....	20.00	....	2.00	....	34.50
18.	....	....	....	....	....	....	44.00
19.	....	1.50	....	....	....	....	8.00
20.	27.50	....	120.00	5.00	67.55	43.74	1,077.96
21.	....	....	....	....	4.00	....	87.37
22.	....	8.13	2.00	41.06	1.35	23.60	175.47
23.	10.00	4.71	....	11.00	4.00	9.10	157.08
24.	....	....	....	....	2.75	....	169.67
25.	....	20.00	....	20.00	49.05	5.00	528.45
26.	....	....	....	10.00	48.00	....	495.14
27.	....	7.00	19.25	....	21.10	10.00	446.29
28.	5.00	11.00	65.00	45.00	20.00	....	847.29
29.	....	....	....	....	....	....	36.23
30.	....	.26	....	....	7.90	....	15.51
31.	....	....	....	....	....	....	44.66
32.	....	....	....	....	10.70	....	98.27
33.	....	....	....	....	....	....	34.10
34.	....	....	....	....	2.50	....	85.20
35.	....	5.66	....	11.76	1.50	....	174.98
36.	....	11.63	....	4.58	9.90	....	221.50
37.	....	....	55.00	63.31	7.00	....	327.36
38.	....	....	25.00	51.46	31.60	....	526.87
39.	....	6.36	....	....	11.36	....	191.72
40.	....	6.25	....	....	10.35	....	120.90
41.	6.16	....	....	....	4.00	6.30	140.97
42.	6.17	....	....	....	7.89	....	77.87
43.	....	....	....	....	....	....	36.94
44.	....	....	....	....	....	....	14.85
45.	....	22.50	....	9.16	11.00	....	193.42
46.	4.25	5.00	....	....	6.00	....	36.25
47.	....	78.43	5.00	25.00	50.00	21.76	332.93
48.	....	....	7.25	....	3.50	....	111.30
49.	....	16.25	5.00	12.25	11.25	1.00	217.58
50.	....	10.00	....	....	14.50	....	143.68
51.	....	13.36	16.50	....	21.50	....	207.63
52.	....	5.00	....	3.00	44.90	12.00	527.43
53.	....	....	....	30.50	46.55	27.30	533.55
54.	....	19.25	....	5.00	9.80	6.00	130.09
55.	....	....	....	....	....	....	....
56.	18.78	7.05	62.00	8.01	19.15	3.00	412.13
57.	....	....	215.00	8.01	26.75	1.00	452.15
58.	....	....	....	....	10.00	....	53.38
59.	....	5.26	....	....	....	....	77.82
60.	....	23.00	....	....	6.00	....	144.39
61.	....	18.50	....	7.20	32.75	50.00	326.19
62.	42.40	152.24	237.00	38.91	100.38	44.21	1,071.10
	\$164.46	\$555.62	\$1,163.50	\$505.27	\$937.48	\$300.62	\$13,999.93

