

**REPORT**  
of  
The Eighteenth 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, MINN.  
June 12--18, 1935 —

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## Opening and Organization of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church opened its Eighteenth Regular Convention in Bethany Lutheran Congregation, Dr. S. C. Ylvisaker, pastor, at Bethany Lutheran College, Mankato, Minn., on June 12th, 1935, at 10:30 A. M. Divine services were conducted, in the Norwegian language, by the Rev. Emil Hansen of Albert Lea, Minn., who preached on Psalm 48, bringing out very effectively the "Comfort and Security of the Church" which this great battle-song expresses. At the close of the service, the local pastor extended a hearty welcome to all present and asked them to co-operate in making their stay at the Convention a pleasant one by reporting all difficulties and calling on the local staff for any help needed. The President, Rev. C. A. Moldstad, responded on behalf of the Synod.

The President appointed as Temporary Credentials Committee: Rev. J. B. Unseth, Rev. S. E. Lee, Rev. A. Strand, and the representatives Anton Olson, John Lund, and Peter A. G. Lee.

At the opening of the afternoon session, the roll of pastors eligible to vote was called; 29 were present at the opening session and 3 absent. The roll of Standing Advisory Members was called; 4 were present and 12 absent. The Temporary Credentials Committee reported the names of the delegates whose credentials had been received. The President thereupon declared the Eighteenth 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, J. Hendricks, H. Ingebritson, S. E. Lee, G. O. Lillegard, N. A. Madson, C. A. Moldstad, J. A. Moldstad, T. Pederson, J. A. Petersen, C. N. Peterson, C. J. Quill, J. R. Runholt, S. Sande, A. Strand, 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: Our Savior's, Belview, Ross Jacobsen, Rock Dell; R. Christianson, Carl Holt.  
cobsen; Rock Dell, R. Christianson, Carl Holt.

C. M. Gullerud's charge: Oslo, John Lund, Edward Twedt.

O. M. Gullerud's charge: Nicollet, Iver Johnson, C. S. Olson.

Emil Hansen's charge: Our Savior's, J. P. Landsverk, G. Moen; Hayfield, Henry Wilson.

A. M. Harstad's charge: Our Savior's, Madison, John Peder-son, J. Melaas.

H. Ingebritson's charge: Lime Creek, E. K. Tyssen, M. Stene.

J. Hendrick's charge: Simcoe, A. A. Fadness, A. K. Fadness; First Amer. Luth., Mayville, A. Skarperud, C. Thompson.

S. E. Lee's charge: Emmaus, Raymond Winslow.

N. A. Madson's charge: Our Savior's, Princeton, Thor Olson, A. Anderson.

C. A. Moldstad's charge: Fairview, Anton Olson, Thomas Heller.

J. A. Moldstad's charge: St. Mark's, Hilmer Larsen.

J. A. Petersen's charge: Center, Christ Bredeson; Scarville, N. Faugstad, J. H. Dale.

C. J. Quill's charge: West Koshkonong, P. A. G. Lee, E. Starks.

J. R. Runholt's charge: First So. Wild Rice, Ulen, H. Fevig; First Evanger, Fertile, L. J. Foss, M. B. Iverson.

S. Sande's charge: Hartland, A. Harum, Christ Miller.

H. M. Tjernagel's charge: Jerico, Fred Amman; Saude, O. N. Anderson, D. O. Natvig.

N. S. Tjernagel's charge: Forest City, P. G. Kloster.

A. J. Torgerson's charge: Somber, G. E. Brunsvold, E. G. Holt; First Shell Rock, Harold Mellem; Bethany, Story City, I. Oppedal, A. Tjernagel.

J. B. Unseth's charge: West Paint Creek, J. Bakke; East Paint Creek, H. Dehli.

S. C. Ylvisaker's charge: Bethany, J. E. Thoen, O. Rosen-  
thal.

*Delegates, ineligible to vote:*

T. Pederson's charge: Bygland, R. Sorenson.

*Standing Advisory Members:*

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

*Advisory members for this meeting:*

Pres. Im. Albrecht, Rev. O. Brauer, Rev. A. Bartz, Supt. P. T. Buszin, Mr. A. T. Danielson, Mr. E. B. Ellingson, Cand. Theol. Clarence Hanson, Mr. N. G. Larsen, Prof. C. S. Meyer, Rev. A. F. Mock, Mr. L. B. Mommsen, Rev. G. Schweikert, Rev. B. Skov, Cand. Theol. B. Teigen, Mr. Ole Tynning, Attorney K. T. Dahlen, Mr. M. O. Teigen.

*Excuses:*

For coming late: Rev. C. J. Quill.

For not sending delegates: Boston N. L. Church; St. Luke's, Chicago; Concordia, Eau Claire; St. Paul's, Chicago; Central Luth. Church, Duluth; Holy Cross, Madison.

For not attending the Convention: Rev. T. Haugen, Prof. C. U. Faye.

For absence one day: Rev. J. Moldstad.

For leaving the convention early: Rev. E. Hansen.

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## Day by Day with the Convention

Sessions were held from 9 to 12 M. and 2 to 5 P. M., with a half hour recess at the half-way point. All sessions were opened with devotional exercises, which were conducted by the following pastors and theological candidates: Pastors C. A. Moldstad, G. A. R. Gullixson, C. N. Peterson, N. S. Tjernagel, G. Guldberg, A. Strand, A. Harstad, J. Hendricks; and Candidates of Theology, Clarence Hanson and Bjarne Teigen. Devotional exercises were also held each evening at 9 P. M. These were conducted by Rev. G. Guldberg, Rev. H. A. Theiste, Rev. B. Skov, and Rev. Robert Heyne. On Friday evening, Rev. B. Skov of the Missouri Synod gave a very interesting and instructive lecture on his work among the Mormons in Utah.

*Wednesday afternoon:* The session was devoted to the election of Working Committees, the hearing of the reports of Standing Committees, various other routine business; and to the reading by Sup't P. T. Buszin of his essay on "Christian Education," which appears in this report. This essay was continued at an evening session held from 7:30 to 9 P. M.

*Thursday morning:* After preliminary routine business had been disposed of—which usually occupied the first half hour of each session,—Rev. J. Hendricks read his Norwegian essay on "Det Evige Liv." The Report of the Working Committee on the President's Message and Report was discussed and adopted, and other reports, including the Synod Treasurer's, were heard.

*Thursday afternoon:* Sup't Buszin concluded the reading of his essay, for which he was given a rising vote of thanks; and various reports were read and discussed.

*Friday morning:* Rev. C. J. Quill read the first part of his essay on "The Christian's Earthly Pilgrimage"; and the Report of the Working Committee on Finances was discussed.

*Friday afternoon:* Pres. Im. Albrecht, a member of the Board of Colored Missions of the Synodical Conference, who had recently returned from a trip to Nigeria, Africa, to investigate the proposed new mission field there, gave a very interesting and instructive report on his visit to Nigeria, the prospects

for opening mission work among the Ibesikpo people, and the conditions among the natives. Discussion of the Finance Committee's Report, especially the proposed house for Bethany Lutheran College's President, occupied the rest of the time.

*Saturday morning:* The Report of the Working Committee on Home Missions was discussed and adopted. Four of our workers in the Home Mission fields, Pastors G. Guldberg, L. S. Guttebo, S. E. Lee, and E. Ylvisaker gave brief reports on the conditions and prospects in their respective fields. Some of the points in the Reports of the Working Committees on Finances and on Higher Education were discussed.

*Saturday afternoon:* Rev. C. J. Quill read the second part of his paper on "The Christian's Earthly Pilgrimage." The Committee which had been elected to study the plans for the President's residence, which had been drawn up by a local architect, reported; and the whole matter was finally disposed of, as recorded in the Finance Committee's Report, points 7 to 9. The members of this Committee were Mr. P. A. G. Lee, Mr. E. B. Ellingsen, and Mr. J. Melaas.

### *"Synod Sunday"*

Divine Services were held Sunday morning at half past ten in the Chapel of Bethany Lutheran College. The Chapel was filled to capacity, and provisions had to be made to seat the overflow crowd in the corridor. The service was conducted in the English language, with the exception of one sermon in the Norwegian language delivered by the Rev. G. Guldberg of Suttons Bay, Michigan. He used as his text the Gospel for Trinity Sunday (John 3:1-15), expounding the subject "Regeneration." The Rev. Geo. O. Lillegard, of Boston, Mass., officiated at the altar, and also preached the sermon in the English language, using the Epistle for the day (Rom. 11:33-36), as the basis for His discourse on "The Mysteries of Faith." The Bethany College Church under the direction of Prof. W. Buszin inspired the worshippers with the rendition of two chorales during this service. The offering received on this day totalled over twelve hundred dollars.

At three o'clock in the afternoon the Bethany College A' Capella Choir rendered a concert together with the Choral Union, and assisted by Miss Gladys Huso, Contralto, and Mr. L. Helmstetter at the organ. The Rev. H. M. Tjernagel, of Lawler, Iowa, addressed the audience on the Glories of Lutheran Church Music urging all to preserve faithfully this glorious heritage. He paid tribute to the men who had by their gifts contributed to the up-building of this heritage, mentioning in particular the master composer, J. S. Bach, this being the 250th anniversary year of his birth,—and John Dahle who was instrumental in reviving and perpetuating among the Norwegian Lutherans in America an appreciation of Lutheran Church Music.

*Monday morning:* A Communion Service preceded this session. Rev. A. Harstad conducted the service, the Confessional Address, on Matt. 9:2, being delivered by Rev. S. Sande. This address, together with the sermons delivered on "Synod Sunday" and at the opening of the Convention, will be printed in "Tidende" and "Sentinel." After a short recess, the difficulties in our Mayville congregation were discussed; and officers and committees were elected, as recorded in this Report. Rev. H. Ingebritson was elected Vice-President to fill the vacancy caused by Pres. N. A. Madson's resignation on account of illness, the former Vice-President, Rev. C. A. Moldstad, now being the President. Several Working Committee Reports were adopted at the same session.

*Monday afternoon:* Rev. C. J. Quill read the third and last part of his paper on "The Christian's Earthly Pilgrimage." Several Committee reports were adopted, and the Mayville case was again discussed at length. This case was continued at an evening session, held from 7:30 to 9:45 P. M. The Report of the Working Committee on Publications was also discussed at this session.

*Tuesday morning:* The rest of the Working Committee Reports were discussed and adopted in the form found in this printed Report, all business being finished by noon.

In closing, the President, in a few well-chosen words urged upon all the members of the Synod the necessity of praying for the Synod, its officers, committees, and congregations, that we all may work together in the unity of the Spirit. He also, on behalf of the Synod, thanked the local congregation, the teachers of Bethany Lutheran College, and all who helped to make this Convention such a pleasant gathering.

Closing devotional exercises were conducted by the Rev. J. E. Thoen, who on the basis of I. Cor. 4:1-7 emphasized that it was our duty to remain true to the Gospel of our Lord Jesus Christ, whether it was the popular thing with men or not. The Blessing, the Doxology,—and the Eighteenth Regular Convention of the Norwegian Synod was ended.

GEO. O. LILLEGARD, Secretary.



## The President's Message and Report

Dear Brethren, assembled for the eighteenth annual convention of the Norwegian Synod, Grace and peace be unto you from God the Father and our Lord Jesus Christ, Amen.

The Lord said unto his disciples shortly before he was to die: "Let not your heart be troubled; ye believe in God, believe also in me. I am the Way, the Truth, and the Life. No man cometh unto the Father, but by me. He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

Conditions in the world today and for the past few years have been such that many a heart has been troubled. These conditions have also influenced our congregations, both spiritually and in a material way. The pastors and congregations have been on trial for their faith. Some have gone under because they let go of the Life-saver, while others held on and have been strengthened. The Lord said: "Let not your heart be troubled: ye believe in God, believe also in me." The apostle John writes in his first epistle: "He that hath the Son hath life; and he that hath not the Son of God hath not life." All depends on our possessing Christ in humble faith. If we hold fast to Him as our God and Savior, we will also be given the courage of our convictions to endure all the trials and temptations that will come to us as Christians, and in Christ we have the sure hope of attaining the glories and triumphs of eternal life.

Not by *our* power and wisdom shall we build the Kingdom of God, but alone by the power and wisdom of God, given unto us in His word and sacraments.

One thing, however, we must never forget; and that is that all our work must be done in faith and love to God and to the glory of God. Otherwise none of our deeds, be they ever so great in the eyes of man, will ever amount to anything in God's Kingdom. But let the humble pastors and laymen, that believe in Christ and do their work out of love to God, take heart and go forward, because the Lord hath promised that all such shall do great things in the sight of God.

*"Fear not, I am with thee, O be not dismayed,  
For I am thy God, and will still give thee aid;  
I'll strengthen thee, help thee, and cause thee to stand,  
Upheld by my righteous, omnipotent hand."*

The past year has been more or less an off-year as far as the office of President is concerned. When President Madson was

stricken with a severe illness last summer, the Vice-president was also seriously ill and could not take over the work until in November. But the former President, Rev. H. M. Tjernagel, was kind enough to act as president and served until November. —We thank God for His gracious protection and help through all these difficulties.

There have been no official acts such as ordination, installation and dedication, and there have been no calls and moving about of pastors. I have made one trip into North Dakota, one to Northern Minnesota and one to Southern Wisconsin on official business, and I have attended most of the Board meetings.

As far as I know, the pastors and congregations throughout the Synod have been faithfully doing the work in their various fields.

From the parochial reports, it appears that the totals of ministerial acts, statistics, etc., are about the same as last year. We are happy to note that the finances of our Synod are in better shape, but there is still room for much improvement.

Three of our theological students have finished at St. Louis this year and are ready to enter the service of our Synod. They are: Clarence Hanson, Bjarne Teigen, and Milton Tweit.

Pastor Emeritus Ole Hermundsen Aaberg died at his home in Parkland, Washington, April 23, 1935, in his 91st year. He was one of our pioneer workers in North Dakota, and remained a faithful supporter of our Synod until his death.

Many of the old and faithful lay people of our Synod, including several pastor's widows, have also been called home to their heavenly reward. The names of most of them have been mentioned in our church papers, and I shall not mention them again here. But we will miss them and bless their memory. May we who are left behind continue the work in the same faith and love as they!

In accord with the Synod's Resolution, President N. A. Madison and Visitor Chr. Anderson visited Parkland, Washington, shortly after the Synod Convention last summer and conferred with both groups there. Resolutions pointing to a God-pleasing settlement were passed by both groups. December 31st, 1934, Rev. Schnedler, who had been serving the one group, discontinued his services. Upon request, Rev. H. Ingebritson has made two extended visits to Parkland to advise and help our people there. We believe that progress has been made, and that the Parkland matter should still be left in the hands of the Synod's Board of Visitors.

We regret to report that a division has taken place in our Mayville congregation. Rev. Tjernagel was called in to help last fall and after investigation advised the pastor to resign. This advice was not followed, and the congregation appealed to the present acting President for help. Upon investigation, Visitor

Chr. Anderson and I could find no reason for changing Rev. Tjernagel's advice.

I recommend that the whole Mayville question be placed in the hands of the Visitors and their alternates.

We have on our program for this Convention Part III of "Christian Education" by Supt. Paul Buszin; "The Christian's Earthly Pilgrimage" by Rev. C. J. Quill; "Det Evige Liv" by Rev. John Hendricks. Reports will be heard from the various Boards. Careful consideration should be given to all the recommendations of these Boards. New members must be elected on all our Boards, and we must elect a Vice-president of our Synod for one year to fill the vacancy caused by the resignation of Rev. N. A. Madson as President.

Several larger donations have also this year been given the Synod, and we would have the proper Working Committee bring this to the attention of the Convention when the Treasurer's report is studied.

May God bless the deliberations of our Convention and help us to do everything to the glory of God.

(Signed) C. A. MOLDSTAD.

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## Det evige liv

Da vi blev døbt i den hellige treenigheds navn, blev det aandelige liv tændt i os. Og da vi ved Guds naade blev bevarede i dette liv, skred vi fremad til den endelige fulde delagtighed i dette livs herlighed ved opstandelsen ifra de døde paa Herrens dag. Dette liv, som er skabt i os ved daaben, er det samme liv, som skal fortsættes i det evige liv. Det kan derfor siges om den troende, at han allerede her i livet har og eier det evige liv. Men dette liv her i tiden er ikke forskaanet for smerte og kamp; thi korset er dets mærke. Dette liv, som synes at være fattigt paa glæder og rigt paa smerter, eier dog en indre høihed og herlighed, som verden ikke kjender, men som dog derfor ikke er mindre sand og ægte; thi Herren siger ved apostelen: "Hvo, som tror paa Sønnen, har et evigt liv! (Joh. 3, 36). Alligevel kan der ikke siges, at fuldendelsens maal naaes i dette liv. Det aandelige liv her i verden er blot en forsmag paa den fuldkomne herlighed i himmelen. Her i tiden bliver den fuldkomne herlighed væsentlig gjenstand for den kristnes tro og haab. Derfor siger apostelen: "Vi roser os af haab om herlighed hos Gud." (Rom. 5, 2). Og paa et andet sted i Guds ord siger Herren: "Ogsaa vi selv sukker i os selv, idet vi forventer en sønlig udkaarelse, vort legemes forløsning; thi vi er frelste i haabet." (Rom. 8, 23. 24). Derfor bruges udtrykket, det evige liv, i Skriften ikke

blot om saligheden hos Gud i himmelen, men ogsaa om troeslivet i Gud her i tiden. Naar apostelen siger: "Dette er det evige liv, at de kjende dig, den eneste sande Gud, og den, du udsendte, Jesus Kristus" (Joh. 17, 3), og paa et andet sted: "Hvo, som hører mit ord og tror den, som mig udsendte, har et evigt liv" (Joh. 5, 24), da viser disse steder i Skriften, at der tales om troeslivet her i verden. Men naar den tredje artikel har som sit sidste led, "Det evige liv," saa menes dermed den evige salighed. Om dette liv skal vi nu tale og se:

## I

*Guds ord lærer, at Herren har beredt af idel naade et evigt liv for de udvalgte.*

Det første vi bør lægge vel mærke til og stadig holde fast paa er, at Herren *har beredt* et evigt liv for sine troende børn. Vor Herre og Frelser siger: "Da skal kongen sige til dem ved sin højre side: Kommer hid, I min Faders velsignede! Arver det rige, som eder *er beredt*, fra verdens grundvold blev lagt!" (Matt. 25, 34). Og apostelen Paulus siger: "Men vi tale det, som skrevet er, hvad intet øie har seet, og intet øre har hørt, og hvad der ikke er opkommet i noget menneskes hjerte, hvad *Gud har beredt* dem, som elske ham." (1 Kor. 2, 9). Og apostelen Peter siger: "Lovet være Gud og vor Herres Jesu Kristi Fader, som efter sin store barmhjertighed har gjenfødt os til et levende haab ved Jesu Kristi opstandelse fra de døde, til en uforkrænkelig og ubesmittelig og uforvisnelig arv, som *er bevaret i himmelen til eder.*" (1 Pet. 1, 3, 4).

Men dette liv, som Herren har beredt for sine, giver han ikke som en *velfortjent løn*. Det er fra først til sidst en *uforskyldt gave*, som Herren bevidner ved apostelen i disse ord: "Og naar da overhyrden aabenbares, *skulle* I faa ærens uforvisnelige krans." (1 Pet. 5, 4). Og apostelen Paulus siger: "Syndens sold er døden, men *Guds naadegave* er et evigt liv i Kristus Jesus, vor Herre." (Rom. 6, 23). I Matthæus 25, 34 læser vi: "Kommer hid, I min Faders velsignede! Arver det rige, som eder *er beredt*, fra verdens grundvold blev lagt!" Og apostelen Johannes siger: "Mine faar hører min røst, og de følge mig, og jeg skal *give* dem et evigt liv." (Joh. 10, 27, 28). Det evige liv ifølge disse Herrens ord og mange flere er en Guds naadegave, en arv og en herlighed, de udvalgte faar uden penge og uden betaling.

Dette liv er ikke et forgjængeligt liv, et kortvarigt liv, men det *er et evigt liv*. Herren siger ved apostelen Paulus: "Saaledes skulle vi *altid være med Herren.*" 1 Tess. 4, 17). Og vor Herre og Frelser siger: "Og de skal gaa hen, disse til den evige pine; men de retfærdige *til et evigt liv.*" (Matt. 25, 46). I det bekjendte sted i Johannes 3, 16 læser vi: "Saa har Gud elsket

verden, at han hengav sin enbaarne Søn, paa det at hver den, som tror paa ham, skal ikke fortabes, *men have et evigt liv.*"

Det stærke og salige haab om det evige liv skuffer ikke; thi det er allerede *forjætted før tidens begyndelse.* Ved apostelen Paulus siger Herren: "Paulus, Guds tjener og Jesu Kristi apostel til at fremme Guds udvalgte tro og erkjendelse i haab om *et evigt liv*, som Gud, der ikke lyver, har *beredt fra evige tider.*" (Tit. 1, 1. 2.). Og apostelen Peter siger: "Da I vide, at I ikke med forkrænkkelige ting, sølv eller guld, ere forløste fra eders forfængelige omgjængelse, som I have faaet fra fædrene, men med Kristi dyrebare blod, som et ulasteligt og lydeløst lams, han, som *forud var bestemt, før verdens grundvold blev lagt.*" (1 Pet. 1, 18-20). Denne samme Guddommelige sandhed bevidner apostelen Paulus i disse ord: "Gud har *udvalgt eder fra begyndelsen til salighed* ved Aandens helliggjørelse og sandheds tro." (2 Tess. 2, 13). Ikke først efterat den verden, som var skabt saare god, var bleven saare ond, fattede Gud forløsningens raadslutning. Nei, ifra evige tider har den kjærlige Gud bestemt sig til at kaare nogle til evigt liv.

Dette liv har Herren beredt for dem, *som bliver bestandige i troen indtil enden (de udvalgte).* Apostelen Paulus siger: "Men dem, han forudbestemte, dem har han ogsaa kaldt; og dem, han kaldte, dem har han ogsaa retfærdiggjort; men dem han retfærdiggjorde, *dem har han ogsaa herliggjort.*" (Rom. 8, 30). Og i Matthæus 24, 13 læser vi: "Hvo der bliver bestandig indtil enden, han skal blive salig." Videre læser vi i Matthæus 5, 8: "*Salige er de rene af hjertet; thi de skulle se Gud.*"

Denne tro er ikke noget, de udvalgte er i tvil om, *de er forvisset om, at Herren har beredt et evigt liv for dem.* Apostelen Johannes siger: "*Vi ved, at naar han (Herren) aabenbares, at vi skal vorde ham lige.*" (1 Joh. 3, 2). Og apostelen Paulus vidner: "*Vi roser os af haab om herlighed hos Gud.*" (Rom. 5, 2). Paulus ved, paa hvem han tror, og han vil, at alle troende skal vide det. Med stor sikkerhed siger han: "Jeg ved, paa hvem jeg tror, og er vis paa, at Herren er mægtig til at bevare det, han har betroet mig til hin dag." (2 Tim. 1, 12).

## II

### *Hvori det evige liv bestaar*

Med tro og fortrøstning synger vi:

Jeg ved mig en morgen lys og skjøn,  
Der synges i livsens lunde,  
Da kommer han, Guds velsignede Søn  
Med lystelig ord i munde,  
Da vækker han os af søvne op  
Alt udi saa sæle stunde.

Da træder Guds Søn til gravens hus,  
Hans røst i al verden høres,  
Da brydes alt stængsel ned i grus,  
De dybe vands grunde røres,  
Han raaber: Du døde, kom herud!  
Og frem vi forklaret føres.

Og i Guds ord læser vi: "Herren skal selv komme ned fra himmelen med et anskrig, med en overengels røst og med Guds basun, og de døde i Kristus skulle opstaa først, derefter skulle vi, som lever, som blive tilbage, rykkes tilligemed dem hen i skyerne til at møde Herren i luften." (1 Tess. 4, 16. 17). Og paa et andet sted i Skriften læser vi: "Se, jeg siger eder en hemmelighed: Vi skulle vel ikke alle hensove, men vi skulle alle forandres, i en hast, i et øieblik, ved den sidste basun; thi basunen skal lyde, og de døde skulle opstaa uforkrænkelige, og vi skulle alle forandres." (1 Kor. 15, 51. 52).

I disse Skriftens ord lærer Herren os, at den Almægtiges røst vækker alle, som slumrer i gravene; og i en hast, i et øieblik sker den store forandring med de hensovede og med dem, som overlever Herrens dag. Denne forandring beskriver Herren ved apostelen i disse ord: "Det (vort legeme) saaes i forkrænkelighed, det opstaar i uforkrænkelighed; det saaes i vanære, det opstaar i herlighed; det saaes i skrøbelighed, det opstaar i kraft; der saaes et naturligt legeme, der opstaar et aandeligt legeme." (1 Kor. 15, 41-44). Det legeme, som opstaar fra graven, er forskjelligt fra det legeme, som lagdes i graven. I beskaffenhed er det forskjelligt; men det er dog det samme legeme, som hvilet i graven. Her i livet er vort legeme dødeligt; forgjængelighedens mærke er dets stempel. Det er besmittet med synden og lider under alle dens følger, som sygdom, sorg, ufred og død. Ganske anderledes vil det blive, naar det i en hast ved Guds almagts ord vækkes op fra sit hvilested paa den store opstandelses dag, da skal forgjængeligheden ombyttes med udødelighed; syndens vanære med hellighedens herlighed, og skrøbeligheden med den evige livs kraft.

Ikke blot den skikkelse, som legemet havde her i tiden, skal forandres, men ogsaa dets væsens beskaffenhed. Vort legeme her paa jorden er et jordisk legeme, et naturligt legeme knyttet til tidens skiftende omstændigheder; men i opstandelsen bliver det fuldstændig løst fra den jordiske form, det bliver et aandeligt legeme, som hæver sig over timelighedens skranker. Det bliver ikke mere gjenstand for tid og sted; men det bliver gennemtrængt af den herliggjorte aand. Som et legeme, der har dødens magt i sig, dør det; som et aandeligt legeme befriet fra dødens magt, opstaar det. Sjælen, som da atter forenes med det aandelige legeme, tager det i besiddelse, som en dronning tager sin trone i besiddelse. Det aandelige legeme er gennemtrængt af

det himmelske lys, forstanden er klar, viljen ren, og kjærligheden til sin Herre og Frelser fuldkommen. Det gamle er forbiganget, alt er blevet nyt.

Paa en overvættes herlig maade beskriver Herren ved apostelen Johannes denne forandring, naar han siger: "Vi skal vorde ham lige; thi vi skulle se ham, som han er." (1 Joh. 3, 2). Guds-billedet, som vi tabte ved syndefaldet, bliver igjen oprettet ved denne forandring i sin fuldkommenhed. Den samme Guddommelige sandhed bevidner apostelen Paulus i disse ord: "Vi skulle bære den himmelskes billede." (1 Kor. 15, 49). Om dem, som oplever "Herrens dag, siger Skriften, at de *maa* gennemgaa den samme forandring, som de hensøvede. Denne forandring er nødvendig; thi mennesket, saaledes som det er af naturen med et jordisk legeme, er ikke skikket til at arve Guds rige. "Det *bør* dette forkrænkelige at iføres uforkrænkelighed, og dette dødelige at iføres udødelighed," siger Herren ved apostelen Paulus. (1 Kor. 15, 53). I disse ord ligner apostelen vort jordiske legeme med et gammelt, smudsigt og udslidt klædebon, som *maa* aflægges; thi det er ikke skikket for Lammets bryllup. Et saadant naturligt legeme kan ikke bestaa med det himmelske væsen. Kjød og blod kan ikke arve Guds rige. Det, som avles af syndig sæd, kan ikke komme ind i den himmelske herlighed, hvor alt er rent. Her i naadens tid tilgiver Gud den troendes daglige synder for sin Søns skyld; men i det evige liv er naadens tid afløst med herlighedens tid, hvor der ingen synd er, derfor *maa* en forandring foregaa i opstandelsen, den gamle syndens rod *maa* udrenses, og et forklaret legeme uden synd *maa* opstaa.

Denne forandring kalder apostelen en hemmelighed — et under; thi her i livet kan vor erkjendelse af dette store naadens under ikke række længere end speilets billede af den sande virkelighed. Her i dette liv kjender vi Gud og hans naades under kun stykkevis, men i det evige liv skal vi erkjende, ligesom vi er erkjendt. (1 Kor. 13, 12). I det evige liv er ikke vor erkjendelse hemmet af syndens følger, hverken for legemet eller sjælen. Vor erkjendelse vil rumme og magte Guds underfulde frelsses raadslutning; thi vort væsens inderste er gennemtrængt af Guds Aands lys.

Men spørger vi: Hvad er marven og kjernen i den evige livs herlighed? Er det den fuldkomne befrielse fra al nød, al hjer-teangst, alle savn og alle sorger og delagtiggjørelsen i den uforstyrrede fred, glæde og herlighed? Disse goder er en frugt og en følge af det, som er sjælen og hjertet i den evige livs herlighed. At du og jeg med et forklaret legeme og en frigjort aand evigt skal faa være der, hvor Gud er, faa skue ham, livets og kjærlighedens udspring i hans fulde herlighed, faa se ham, som han er, saa stor, saa god og saa inderlig kjærlig, det er den fulde salighed. Thi at være der, hvor den treenige Gud er, det er glæ-

den over alle glæder. At fyldes af ham i den evige beskuelse, det er saa stort og saa herligt, at intet ord kan udtrykke det, og ingen tanke kan bunde det. Der, hvor han er, er synden og døden ikke mere, der har mennesket naaet Guds fulde hensigt med dets skabelse. Der, hvor Gud er alt i alle, strømmer fra hans væsens fylde den uforstyrrede fred, kjærlighed og glæde, der mættes Guds børn og befries fra alt ondt.

Og beskuelsens midtpunkt er den opstandne og himmelfarne Frelser, Jesus Kristus; thi i ham er Gud, og Kristus Jesus vil for evigt være den aabenbarede Gud i det evige liv. Frelsen i Kristus og Guds evige raadslutning om at frelse den faldne menneskeslægt vil nu staa klart for Guds børn i evighedens lys; den vil blive en kilde for jublende tak og lov, for tronen og Lammet vil lyde et stort og mægtigt halleluja, der vil den store hvidklædte skare af alle nationer og alle tungemaal synge: "Du er værdig til at tage bogen og oplukke dens segl, fordi du er slagtet og har med dit blod kjøbt os til Gud af alle stammer og tungemaal og folk og slægter, du har gjort os til konger og prester for vor Gud, og vi skulle regjere over jorden." (Aab. 5, 9, 10).

Der i det himmelske hjem skal du og jeg, som saa gjerne vil være Guds børn, faa nyde englenes salige samfund; thi vi skal være dem lig. I hvide klæder, som betegner renhed, skal vi staa for Lammet og tronen med palmegrene i vore hænder, som betegner den vundne seier over synden og døden, og der skal vi synge: "Saliggjørelsen tilhører vor Gud, ham, som sidder paa tronen og Lammet." (Aab. 7, 10).

I sit ord lærer Herren os ogsaa, hvor han vil bo. Ved apostelen Johannes siger han: "Og jeg, Johannes, saa den hellige stad, det nye Jerusalem, stige ned af himmelen fra Gud, beredt som en brud, der er smykket for sin brudgom. Og jeg hørte en høi røst fra himmelen, som sagde: "Se, Guds paulun er hos menne-skene, og han skal bo hos dem, og de skulle være hans folk, og Gud skal være med dem og være deres Gud." (Aab. 21, 2. 3). Der, hvor Gud bor kaldes i Guds ord det nye Jerusalem, hvis indre og ydre herlighed billedlig betegnes ved, at det er af rent guld og dets porte af perler. Livets vands rene flod løber gennem det, og paa dets gade staar livsens træ, som bærer frugt tolv gange. Der skal ingen forbandelse være mere. Udadtil og indadtil i livets dybeste grund er alt rent, og der er alle kræfter løste til at leve og virke i Gud. Den gamle syndens og dødens verden er ikke mere. Ikke alene i fremtiden vil der ingen taare mere rinde og intet suk mere høres, men ogsaa hvert spor af sorgen og nøden vil for evigt være borte. De salige vil ikke mere mindes det gamle. "Thi se," siger Herren ved profeten Esaias, "jeg vil skabe en ny himmel og en ny jord, og de første ting skulle ikke ihukommies og ikke opkomme i nogens hjerte." (Es. 65, 17).

Der vil jeg ret besynge  
Din gjerning Frelser prud,

Dig evig lovsang bringe  
Og hvile i min Gud.



### III

*Den anvendelse den troende bør gjøre af den herlighed, som venter Guds børn.*

Guds hensigt med, at han i sit ord har ladet os faa et blik ind i den evige salighed, som han har beredt for alle, der bliver bestandige i troen og haabet, er, at det rene og salige lys fra den tilkommende glæde skal lyse *ned* til os og *ind* i os her i verden, hvor vi nu lever og strider. Dette herlige lys siger til os: Se, denne herlighed er dit store maal, hvortil du er skabt, gjenløst og herliggjort! Fra dette evige lys udgaar stærke og opmuntrende ord. Det er i sandhed stort og herligt, at Herren i naade har beredt et himmelsk hjem for os. Det er noget saa høit, og det har en saa dragende kraft, at det ligesom træder os nær og lukker op for os livet og lyset, som venter Guds børn. Kjærligheden i Kristus, som søger os; den daglige tilgivelse og det nye aandens liv drager og lokker os opad til Ham, som er lysets kilde og kjærlighedens udspring.

Vi sætter os ned, aabner vor Bibel med bøn til Gud om Aandens lys og naade. Vi læser de dyrebare ord om Lammet, som staar for tronen, de frelstes lov og pris og det nye Jerusalems udsigelige herlighed. De hellige ord griber os i vort inderste, de minder os igjen om, at vi har intet, tiltrods for, at vi kan have meget i denne verden, dersom vi mangler den evige livs skat og perle. Vi ser, at mister vi denne skat, da mister vi alt. Vi ved, og vi tror, at i det hjem Herren har beredt for sine, der hører vi hjemme, og ikke i denne verden, hvor man føder og dør, nyder og lider og ikke vil vide af noget mere. Vi længes efter den lyse og klare livs sommer, hvor man ikke lider og dør, men hvor man skuer lysets og kjærlighedens kilde med utildækket øie, hvor man lever i den evige livs kilde og nyder det væld af kjærlighed, som udgaar fra den. Vi tænker paa den evige livs sommer, ligesom vi i den kolde og mørke vinter tænker og stunder paa sommerens komme med solskin, fuglesang og blomsterduft. Her i denne verden møder vi meget, som hindrer os i at glæde os i den evige sommer; vi synes ofte, at vi er midt i vinteren, og at der er saa dødt og koldt i hjertet, at det gaar saa smaat og sent med kjærlighedens varme til vor Herre og Frelser og til vore medmenesker. Vinterkulden synes ikke at ville slippe sit tag. Vi spørger med ængstelse: Hvorledes kan der af dette fattige forfrosne liv blive nogen sommer?

Saa er der ogsaa noget andet, som gjør, at vor glade forventning om en nær forestaaende sommer ikke naar den fylde, vi ønsker og beder den skulde naa. Der gaar svare rystelser foran den evige livs sommer. Vi skal dø for at komme til den, og vor samvittighed maa tage op det store regnskabsopgjør. Det volder for mange store ængstelser. Til os siger Herren: "Men naar disse ting begynder at ske, da ser op og opløfter eders hove-

der, efterdi eders forløsning stunder til!" (Luk. 21, 28). Der-næst, lad os nøie lægge mærke til de erfaringer, som den store hedninge apostel Paulus har gjort. Han siger: "Ikke at jeg allerede har grebet det eller allerede er fuldkommen; men jeg jager derefter, om jeg og kan gribe det. Men et gjør jeg: Glemmende, hvad der er bag, og rækkende efter det, som er foran, iler jeg mod maalet til det klenodie, som hører til Guds kald herovenfra i Kristus Jesus." (Filp. 3, 12. 14). Og til sine sørgende disciple siger vor Herre og Frelser i afskedens stund: "Jeg vil ikke lade eder faderløse; jeg kommer til eder igjen og vil tage eder til mig, at, hvor jeg er, skulle ogsaa I være!" (Joh. 14, 18).

En kristen kan og bør tro og haabe langt mere, end hvad han kan se. I sig selv ser han intet mere end en arm synder, men i Kristus er han Guds tempel, og det er endnu ikke aabenbaret, hvad han skalorde; hans liv er skjult med Kristus i Gud. Derfor maa han være anderledes i trængselen end verdens børn, som ikke har noget haab om en evig herlighed. Med apostelen Paulus bør han sige: "Jeg holder for, at den nærværende tids lidelser ikke er at agte mod den herlighed, som skal aabenbares paa os." (Rom. 8, 18). Om disse ord siger Luther: "Se kun, hvorledes han vender ryggen til verden og ansigtet mod den tilkommende aabenbarelse, som om han saa ingen ulykke eller jammer, men kun idel glæde. Sandelig, om det end gaar os ilde her, siger han, hvad er dog vor lidelse i sammenligning mod den uudsigelige glæde og herlighed, som skal aabenbares paa os! Den er ikke værd at sammenlignes dermed, eller at kaldes en lidelse.

Men det er feilen, at vi ikke med legemlige øine ser den store og overvættes herlighed, som vi have i vente, eller haandgribeligen føle, at vi aldrig skulle dø, og at vi dertil skulle faa et saadant legeme, som ikke kan lide eller være sygt. Den, som kunde faa det ind i hjertet, han maatte sige: Om han end ti gange (hvis det var muligt) blev brændt eller druknet, saa var dette dog intet mod det tilkommende herlige liv. Thi hvad er timelig lidelse (den vare saa længe den vil) imod det evige liv?" Derfor bør vi med apostelen Paulus rette blikket opad til det himmelske hjem, hente kraft og trøst der, hvor han fandt den og sige med ham: "Jeg er fyldt med trøst, jeg har en overvættes stor glæde i al vor trængsel!" (2 Tim. 7, 4).

Naar mit øie,  
Træt af møie,  
Vaadt og mørkt af taareregn,  
Ser med længsel  
Fra sit fængsel  
Op mod Salems blide egn,  
O, hvor svinder da min ve,  
Bare ved derop at se!

JOHN HENDRICKS.

## Christian Education

(Continued from 1934 Convention Report, p. 42)

### PART III

#### THE PAROCHIAL SCHOOL—THE CHRISTIAN DAY-SCHOOL

The care of children is incumbent upon their elders, the care of each child, each entire child, his body and soul. They are to render him every support, and to show him the way to go in life, by example and precept. If they choose present-worldliness for themselves and their charges, they will, naturally, tolerate—and thereby sanction—that their child travel the paths of the world. In that case, they will be satisfied and, even, thankful that the world receives their children as her own, takes them in tow, exercises her powerful influence upon them, and holds forth her glittering attractions and promises to them. And the world welcomes them,—gladly, always.

If, however, heavenly-mindedness is the principle and emblem of parents and guardians of children, so that they first seek the kingdom of God and His righteousness (Matt. 6:33), if they set their affection on things above, not on things on the earth (Col. 3:2), then they will faithfully, and with fear and trembling for their own and their children's welfare (Phil. 2:12), seek and employ means and methods in the rearing of their children's lives that lead to and fix that same habitude. Religion in its complete range must, then, run through all the fibers of life; it cannot merely be pinned on here and there. If Christianity be slighted or overlooked in the *course and plan* of education and training, the education, of course, must and will deteriorate in the same measure.

To prevent a wrong, disastrous conception of godliness from taking hold of and afflicting the hearts of our loved ones, we must see to it that true godliness actually gets to be an ever-present and ever-functioning, virile part of our children's very constitution, soul and heart, intellect, will and emotion. Soul and heart must be filled with dynamic, energizing love, trust, power, and courage. Much is to be done, and we must begin early, very early.

True, the Lord can save, guide, build, and preserve without our efforts, and He does. That is not at all in doubt. But we have in mind that course and route on which the Lord has commanded that *we should lead our children*. There can be no ifs or buts: God has told us unmistakably to bring up our children, "to nurture them through" (Ephes. 6:4: cp. Ephes. 5:29, "nurture through"!), in His way of training them up. That is our solemn and anxious concern. From out of the anxiety associated with that sacred knowledge there arises a *loud plea for help* on the part of serious-minded, consecrated Christian parents. There,

too, roots the eagerness of the Church to supply a greatly needed, trustworthy support for the homes of her families, and to erect a safe and valid educational system for her own children and youth.

*The educational system of the Church*, which we now intend to study and review very briefly, may have a number of departments, but should be a strict unity. It may include, in its full scope: the Christian Day-school, the Sunday School, a Saturday School, Summer School, vacation Bible School, special Bible classes on Sundays or week-days, the catechumen class of one or two years, and possibly, still other arrangements. Each of these departments will be made to serve a well-defined purpose. The Christian Day-school, however, has within the church of true Lutheranism always been considered the heart and center of the entire system, the various parts of which system must self-evidently be closely interrelated, and must consistently operate harmoniously, working continually hand in hand with one another toward one God-pleasing aim and goal. This one aim is the aim of all concerned, all of our Christian parents, all of our church members, all of our congregations, and the entire Synod as well, the association of congregations. There can be no disagreement or controversy regarding the aim anywhere in Christianity.

At this time we shall direct our special attention to the institution which can meet the various requirements of Christian education, to the most satisfactory institution which up to this time has been given us, the institution through which a Lutheran congregation earnestly and chiefly strives to utilize God-given opportunities for the proper education and training of her own children and all other children which can be brought in, for the indoctrination and bringing up of her subsequent generation and membership, and for her own upbuilding, expansion, and perpetuation in the field which she now occupies and cherishes. That institution is the Christian Day-school, the regular parochial school.

In the full-time parish school the entire atmosphere and surroundings, as well as the activities and mutual relations of the inmates, can best be made to conform to, at least to approximate, those of the Christian home. Its educational features and procedures hold forth expectations and promises of far greater and better results than can be hoped for from any other single arrangement or any combination of part-time educational agencies. True, all of them teach the Word of God; all are workshops of the Holy Spirit; but only the full-time and completely organized school offers, at the same time, to the young Christian, who must be given a serviceable schooling, a place of refuge from, and an equipment against, the severe dangers which are simply inseparable from non-religious and unreligious schools, schools of world-

ly training. Our parochial schools are institutions for most careful, complete instruction, and they provide a proving-ground for the faith and the religious knowledge of their pupils, inasmuch as they are kept under the continued care and supervision of teachers and educators carefully trained by our own Church; and this careful observation and direction can be given conscientious attention for quite a number of hours each day and for 180 days, or more, each year, for the full elementary course of eight or nine years.

We stated in the beginning that Christian education is the service of an educator. We could well have used Biblical terminology: a service of God's "holy, royal priesthood" (1 Peter 2:5 and 9), instituted by the Lord in creating His chosen ones "kings and priests unto God and the Father of Jesus Christ" (Rev. 1:6). Their immediate service is in the family.

It would also designate correctly those special Christian educators to whom the Lord delegates, by their divine call through a congregation of God, all the public exercises of the functions of the universal priesthood for their fulfillment (Col. 4:17) within that local congregation of God, by the "ministry of the Word" (Acts 6:4), "the ministry of the saints" (1 Cor. 16:15). We call them pastors (shepherds) or ministers (servants). Their service is available in the Church of God.

The expression "Christian education" is used, also on the part of the Church, to indicate that specific service which aims particularly at the children and youth, and which is restricted to such as already are Christians—so, excluding the work of converting to Christianity, mission work—and limited to the *teaching and training* of children—so, excluding the administration of the sacraments and all the other functions of the complete, unrestricted, and unlimited service of the Church's general ministry.

All the affairs of Christian education are strictly the business of the Christian home and the Christian Church, and cannot be relinquished by them. The responsibility can never be disclaimed or abandoned by parents or pastors, nor can the regulated and organized labors or exercises of Christian education be delegated to anyone who is not an avowed, sincere Christian.

The pastor will always be looked up to as the leader in all congregational matters, as her representative in all the activities of the church, and his reliable, spirited, undaunted, and unswerving efforts, particularly in behalf of every profitable move in the direction of the *educational* enrichment of his charge, and pre-eminently for the improvement of facilities for the Christian education of the *children* of his church, are as indispensable as they are unfailingly productive in the Lord.

The pastor, very often, will be the first teacher of his parochial school. Many of our pastors have served, and still serve,

as school teachers in their congregations. In most cases this must be considered an exigency, the need of a Christian day-school being acknowledged as urgent, the congregation, however, being too small or too poor to call a special, trained teacher for her children. Most parochial schools within the Synodical Conference were established in this way that the pastor for the time being took charge of the work. He is to take heed unto himself "and to the whole flock" (Acts 20:28), and it has always been considered his plain duty to serve as teacher until a special teacher relieves him of the work, though not of the responsibility that the work be done, and that it be done right. Untold blessings have come to our Lutheran congregations and synods by the service of pastors as teachers of our day-schools and by their indefatigable testimony and labor for the advancement of Christian education everywhere, especially for the chief institution of Christian education, the full-time parish school. May God reward them and increase their numbers!

Helpers for the service may certainly be called in. Parents may engage private tutors, of course; and the Church has not only the liberty but, under given conditions, the duty of Christian love and wisdom to call assistants, also such assistants whose work is restricted, limited, and specialized. Such special, assisting servants of God, called by the Church according to her needs and commissioned in accordance with those needs, are important helpers in the ministry of God, provided, of course, that they possess the prerequisites, the qualities, and the qualifications demanded by the Lord in His Word. They are not hirelings, men-servants, or some sort of inferior laborers, as the world would have it, but recognized servants of the same Lord, according to His Word, 1 Cor. 12:5: "There are differences of administrations, but the same Lord," a statement conjoined to the preceding sentence (1 Cor. 12:4), "There are diversities of gifts, but the same Spirit."

This auxiliary of the ministry is safe, inasmuch as it is sanctioned by the Holy Spirit (Acts 6; 1 Tim. 3:8-13), and it is in the same category with all other auxiliaries in the Church (deacons, elders, lay readers). However, it differs from them in the commission and assignment, as the special teacher of the Lutheran school is definitely called to "labor in the Word and doctrine" and, therefore, his service being inherent in the public ministry and complementary, not supplementary, to it, he is registered with those who are to "be counted worthy of double honor" (1 Tim. 5:17). The called teacher of the parochial school is to be classed with synodical officials, professors at our synodical colleges, and others "set by God" for service in His Church. We must recognize his position as laboring under and with God in a service which the Lord has graciously created among us through His Gospel. Although this auxiliary office as such is

not a divine institution, that is to say: It is not one which as such—as an auxiliary office—could not be separated from a congregation without destroying an essential part of said congregation, we must, nevertheless, ever maintain firmly the commanding fact, which is the salient trait of this service, that the *functions* of that auxiliary office are inherent in the public ministry of the Word. These functions of teaching the Word, teaching to observe whatsoever the Lord has committed unto us, to all nations, also the children, are very clearly and very forcibly enjoined by the Lord of the Church. They must operate, always, not only in order to nourish “the lambs” for the time present, but for their healthy growth toward mature membership in the “fold” of the Good Shepherd. So, wherever and whenever this auxiliary office of a special teacher within the Church is abrogated, the functions of the office must again be assumed in their entirety by the incumbent of the complete public ministry within the congregation.

In order that there should be no doubt as to who intrusts men with the work within the church, the Word of God, 1 Cor. 12:28, enumerates the workers, be they called apostles, prophets, teachers, miracles, gifts of healing, helps, governments, or diversity of tongues (Luther, in his translation, personifies these gifts, e. g., “helpers” for those supplying the gift of “help”), and this Scripture passage assures us plainly and unmistakably that “God hath set them,” each and all of them, in the Church. In other words, theirs is a *divine* call if and when it is issued by the Church. It is valid and certain, since the body which extends the call has been endowed with the right to call. Other groups have not that right.

The call issued by the Church extends over those functions and includes such duties as have been stipulated in the call (no more and no less), and according to our present commendable practice it is presented in written form, called the Vocation-Diploma, or the diploma of vocation. The functions and duties laid down in a teacher’s call may vary, according to the conditions and needs of the respective congregation, and it is well to remember that these duties and functions are not fixed or changed by the whims of individuals or groups, but that they are arrived at and established by the needs of a congregation, in the fear of God, and in the name of the Lord of the Church.

Our Lord Jesus, on the day before He was delivered for our offenses, warned against a wrong conception of the administration and government within His Church: “Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among us: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for

many" (Matt. 20:25-28). On a previous occasion (Matt. 18:1; Mark 9:33-34), when the disciples had disputed among themselves about what seems to have been a burning question even among the chosen twelve, their Lord—our Lord—pointing to a little child, informed them that "in the Kingdom of God there is no such distinction as we find in civic and worldly affairs" (Ylvisaker, *The Gospels*, p. 421).

It may seem, for a moment, as though we had digressed into a somewhat distant phase of our topic. However, there should be a full and clear understanding everywhere among us with regard to the person charged with the great service of being an instructor and educator in a Lutheran parochial school, of being a laborer together with God in the tillage and building (1 Cor. 3:9) which He desires to support and advance in our parish school (we would to-day, perhaps, call it the congregational school, the school of the congregation, or local church). We must place the teacher's office right. It dare not be considered either a side-issue or one foreign to the Church's ministry. A Lutheran theologian and author calls the parochial school teacher a helper close to the pastor, at his very side. We recall the statement of Dr. Luther that, if he could and must forsake the office of a pastor, he would rejoice to be a teacher in a Christian school.

In my Synod, the regular teachers are permanently called teachers and are considered, under their divine call (divine, in the Lutheran sense of the word), assistants to the pastor, not, however, assistant pastors. Their office, though not the same office as that of a pastor, neither in origin nor in scope, is included in the office of the holy ministry, inasmuch as they "labor in the Word and doctrine" (1 Tim. 5:17). "The office of the regularly called Lutheran day-school teacher is, next to that of a pastor of a congregation, the most important. He is called by the Christian congregation in the same way as the pastor is called, and all that is said in Holy Scriptures about the bishop (1 Tim. 3) applies to the regular teacher of the Lutheran day-school in his limited scope of the work of the ministry. A teacher of a Lutheran school is called 'for life' by the congregation, and he will not accept a call of another congregation except after due counsel with the congregation which he serves at the time of receiving the new call. Since he knows that God, through His congregation, has called him into the divine office, a Lutheran teacher will not quit the office unless he is assured that God wants him to do so." (*Concordia Teachers' Library*, Vol. VIII, p. 12-13.)

That has always been the position of the Missouri Synod, and, as was re-stated in the "Lutheraner", the official organ of the Synod a few years ago (Jan. 30, 1931), "as called servants of Christ they are to be regarded and honored." Upon this re-



spect for the dignity and sanctity of their call and office, two special admonitions were premised: 1. Not simply to discharge the teacher in case the enrollment of the school has been somewhat reduced or the congregation involved in a heavy debt, perhaps on account of an unjustifiably ambitious building program, as one discharges a tailor after he has mended a coat, but to proceed in an orderly, Christian manner in the instance of unfavorable conditions in the church. 2. Not to withhold the regular monthly salary of the teacher for the two months of the annual vacation. It was stated in the article referred to that the admonition became necessary on account of evil tendencies revealed by some congregations.

The synodical District in which I serve has the following items listed in its recognized Constitution for Lutheran Schools, framed by the District Board of Christian Education: "Such teachers only shall be permitted to teach in an Evangelical Lutheran parish school as (a) Have been regularly called by the congregation. (They ought to be publicly installed into the office.) (b) Accept and confess the Articles of Confession of the Evangelical Lutheran Church and lead a Christian life. (c) Hold a certificate of fitness and ability to teach the subjects of a regular Lutheran parish school. (d) A teacher leaves the service of a congregation by way of a peaceful release. (e) In case of malfeasance in office or of a scandalous life, the teacher may be summarily dismissed."

We cannot unreservedly subscribe to the wellknown dictum, "The teacher is the school," but we do recognize the vast importance of having in our schools as the caretaker of the tender and precious souls of our children for many hours daily, and for many days every year, "a man after God's own heart." We want him to be a real father to his pupils. Holy Writ ascribes the name "father" also to him who teaches the Word of the Father on High. Elisha calls Elijah "my father" (2 Kings 2:12), and Solomon, teaching the Word, admonishes, "Hear, ye children, the instruction of a father" (Prov. 4:1). The title "father" for a teacher of God's Word (including very well the teachers in our Lutheran schools) is not derived merely from his commission by human parents—he being their representative to their children for a time—but it is due him chiefly by virtue of his divine call by the congregation as a "laborer in the Word and doctrine," the heavenly Father's representative among his pupils, God's beloved children. It is a spiritual fatherhood which the teacher is privileged to maintain, and he must not forsake or evade that spiritual fatherhood on occasions when human parents demand an educational practice contrary to that of the Word of the heavenly Father. The Christian teacher never will dare to propose that he be *called a father* (Matt. 23:9), but he will prayerfully endeavor to *be a genuine father* to his pupils. The fatherly

relation is well certified in Holy Scriptures: It has as its perpetual source, genuine mercy (Psalm 103:13), delight (Prov. 3:12), love and sympathy (1 Thess. 2:7-8), and this God-desired relation will be manifested in the Christian teacher's entire bearing, conduct and attitude with respect to his pupils,—in school, out of school, among the children and in the presence of parents, fellow-teachers, the pastor—everyone, all the time.

For the acquiring and maintaining of a proper and reputable teaching personnel of our Lutheran schools, much depends on the noticeable, friendly, and appreciative attitude toward the call and office as well as the person of the teacher, on the part of congregations and Synod, pastors and membership. This applies with equal force to the love and esteem which the members of high school and college faculties of our Synods merit and should receive. Let everyone know how much our schools, lower and higher, mean to us. Genuine, brotherly consideration and encouragement, by word and deed, are greatly needed. The best guarantee of real participation of all in the joint service of Christianity rests in honest, mutual love. "Let us not love in word, neither in tongue; but in deed and in truth" (1 John 3:18). Manifestations of such love toward the workers in God's cause will render valuable profits of increased enjoyment and resultant grateful and happy efforts in their calling and profession.

Having given some slight attention to the office and calling of the teacher of a standard Lutheran school, it will be well to present a brief review of the life as we find it in the school which the Lutheran teacher will organize and conduct for, and in the name of, the congregation which has extended the sacred call to him. The school and its improvement and enrichment, its inner and outer growth, will and must be his chief concern, though he, usually being a man talented and apt in a number of directions, will also prove himself to be an intelligent, energetic, and willing helper in various other activities of the church, in the Sunday school, young people's societies, or in committees of the church; he often is the organist, choir director, secretary at voters' meetings,—an all-around and busy man.

There should be no difficulty anywhere among Lutherans to determine the status of the parochial, or Christian day-school. It has been recorded ever so often in synodical records, reports, documents, periodicals, and books, and proclaimed from church pulpits and in college classrooms for several generations. "The synods of the Synodical Conference are very emphatic in their declaration that state schools and Sunday-schools or any other schools supplying merely occasional lessons in Religion on week-days, are insufficient for the proper education of Christian children. The establishment of parochial schools is urged in all congregations, and the regular day-school is proclaimed to be the nucleus of all educational efforts of a Lutheran congregation.

It is welcomed as an institution assisting powerfully in the blessed work of properly rearing children. It is a precious gift of God, not the result of a divine command, but a creation of the Holy Spirit, called into existence by the free course of the Gospel." And when that became necessary, the Church fought prayerfully and strenuously for the retention and control of her school system as for a precious heritage and possession.

Out in the world the arguments for having our own schools are those of personal freedom, liberty of conscience, parental rights, separation of Church and State, and the like. Within the Church they are "spiritually discerned" (1 Cor. 2:14). God's solemn command, "Bring up your children in the nurture and admonition of the Lord" (Ephes. 6:4), imposes a sacred duty upon parents. (Cf. also Deut. 6:6-7; Psalm 78:1-8; Mark 10:13-16; 2 Tim. 3:14-15.) This is a responsibility of parents which conditions and developments in civic or church life can neither stay nor reduce. In like manner our Savior charges every Christian congregation to preach the Gospel also to the children, when He commissions His disciples, saying, "Teach all nations, . . . and teach them to observe all things whatsoever I have commanded you" (Matt. 28:18-20), and "Preach the Gospel to every creature" (Mark 16:15). These words are directed, not at parents but at the "Eleven" which there represented the Christian congregations of the New Testament. The congregation, then, is charged to preach and teach the Gospel, not to adults only, but to children as well. That is the will of the Founder of the Church.

To this day we know of no better means to comply with and carry out this solemn will and command of God with regard to our children than is available through the Christian day-school. Experience, furthermore, teaches that wherever we find thoroughly indoctrinated congregations and healthy, virile Lutheranism, we also find a flourishing system of parish schools. The Synodical Conference furnishes a conspicuous object lesson and a most convincing argument to that effect. On the other hand, whenever Christian parish schools are being neglected or, even, permitted to vanish, we observe the rapid decline and ultimate ruin of Lutheranism, which paves the way for a morbid church life. This is borne out as true by the sad experience of various church bodies in our own country.

The significance of our Lutheran parochial schools is embedded in, encompassed by, and intertwined with sacred principles, based on the Word of God and impressive Christian experience and wisdom.

A Lutheran school is to serve definite purposes and aims which distinguish it from every other school; they are essential, initial requisites for its very existence. In order to arrive at a

complete profitable appraisal, we shall again establish a few general facts concerning the schools of to-day.

Any school worthy of the name insists on careful planning of all its procedures. It is in charge of men and women especially trained for their work and profession. A school which operates merely as an institution of instruction and learning—for supplying and acquiring factual knowledge only—does not exist. Such a school is unthinkable in our day and age. The *course of study*, the plan according to which the detailed daily and hourly work progresses, has for its highest and chief aim the creation and stabilization of ideas and ideals. *Textbooks* impart knowledge, but the thoughts which they generate, and the guidance of mind and judgment which they supply systematically, are for the purpose of giving the pupil that bent and direction which the author of the book set out to realize. And the *teacher*—any teacher, every teacher—will diligently seek to invest the pupil with those very traits of thought, will, and desire which control his or her (the teacher's) very life, including religion, the teacher's religion.

It is of greatest importance, therefore, to be fully informed with regard to the school—teachers, books, courses, aims—to be informed prior to sending a child there. His life in school will mean much to the child's wellbeing. Building, equipment, outward surroundings, and general physical makeup do not determine its actual quality. They are worthwhile, external matters for the comfort of teachers and pupils, perhaps better facilities for easier and speedier study and work, and every father and mother, naturally, will have them in mind; but far higher, permanent values should be observed first in choosing a school for our dear ones.

May we again, merely for a few moments, consider the Christian child, now arrived at school age. By holy baptism he has been renewed, received into God's family, consecrated to Him and His service. Parents and sponsors declared before God that, according to His direction, the baptized child later would be instructed diligently and faithfully in the Word of God. To make the effect of his baptism permanent he would be brought up in the nurture and admonition of the Lord. Beginning with the first noticeable awakening of his mind, the Christian father and mother told the beloved one of the Savior and Child-Lover. They taught him to pray, morning and evening, at meals and otherwise. And how often did his parents "carry him to God in prayer." How much care and protection and guidance did they apply willingly and cheerfully in "training him up in the way he should go" (Prov. 22:6). How ardently concerned were they with every incident of the unfolding life! How many divine gifts and blessings upon their little son or daughter were gratefully recorded by the parents!

And now other caretakers, additional guides and counselors, are to be given charge over that precious soul. Conditions and the requisites of life demand that the child be sent to school. For a number of hours each day he will now be removed from parents and home. He will enter into new surroundings, for new adjustments, among new companions,—and many of them. A special course of education, a studiously designed plan of teaching, learning, and training, will be carried into effect. This young child will be taken in hand by someone who claims to know his needs and the aims of his life. An educator in a fully organized institution for special, systematized training will now work energetically, competently to prepare and equip and direct for the journey through life and toward the place aimed at, the destination.—What about all that? How about that journey? How about chart and compass? What with reference to the destination? . . .

The doors of the Lutheran school are swung wide open; why not send God's little one to the Lutheran school? That school has much to offer:

First of all,—there will be most careful teaching of *the one thing needful*. The Word of God will be taught in all its richness, truth, and purity. It will be taught diligently, daily, simply, and clearly, in accordance with, and applicable to, the need and age of the pupil. The course in Christianity, in the Christian religion, is a judiciously graded course, practical in every detail. The one great, fundamental, triumphant truth ever will pervade all: *The Son of God, Jesus Christ, the Savior and Redeemer, has brought about the salvation of sinful mankind, "that whosoever believeth in Him should not perish, but have everlasting Life"* (JOHN 3.16). And this transcendent truth, by the grace of God, will continue ever to enlighten and sanctify the child of God, and keep him in the one true faith.

This child, like Timothy, "shall know the holy Scriptures, which are able to make *him* wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3, 15). The course of religious instruction in the Lutheran school has been constructed, organized, and graded by Lutheran educators, men of knowledge and experience in Christian education, who have dedicated their lives to God's cause and the welfare of God's beloved children. The complete course includes the foremost Bible stories of the Old and New Testaments and their application to Christian faith and life; the chief doctrines of Christianity, as laid down in Luther's Small Catechism; in higher grades, a careful study of the Bible; a short course in Lutheran Church History and the History of the Lutheran Church in America; daily devotional worship,—morning, noon, and at the close of the school-day; prayer, hymn-singing, reading of Holy Scripture; memorizing of Luther's Small Catechism, a number of Bible pas-

sages to illustrate and fortify the Christian doctrine, and a number of church hymns for strength and comfort in life,—all of this after thoughtful discussion, explanation, and application—gradually, suitably, joyfully, properly.

This material, of course, is spread over the years of attendance at school, divided into many, many lessons, and arranged appropriately for the immediate and future needs of the child. All along real efforts are applied, not alone that the pupils know sin and grace, acquire a thorough knowledge of the teachings of the Lutheran Church, to supply a Christian training of the children by Christian influence and habituation and environment, so that they may learn to regard sin as something terrible, to rejoice in the grace of God, and to practice true godliness; but also that a lasting interest and love for their Church be instilled and fostered in the rising generations, to prepare them for their duties as future members and officers of the church; and the school, furthermore, is made to serve as a recruiting station for synodical colleges and seminaries which prepare future ministers and parochial school teachers.

This appears to be a very heavy program, but it is by no means an impossible one, nor is it a program on paper only. The Lutheran parochial school has proved itself, and has been declared over and over again, to be the only really satisfactory institution for the indoctrination of children in the Word of God and for reliable training according to the Word of God. This testimony is readily given, not only by members of the Lutheran Church, but by well-informed men of other denominations as well.

The Lutheran school identifies the teaching of matters in this world with those of eternal worth, that is to say that nothing is considered disconnected from a responsibility toward God. For this reason it is recognized, more universally than ever before, as being the ideal school.

That the teaching of so-called secular branches is of the same high standard as that in any good American school, goes without saying. Lutheran schools are established, maintained, and supported by honorable American citizens, who are earnestly concerned with the best interests of their children, as well as of their homeland and community, and who desire that these very schools shall be valuable assets to the Country. Their schools stand well certified in the matter of standardized courses, competent teachers, and efficient instruction; where they are best known, there greatest credit is given them as to their high quality.

But, in addition to all that, our parochial schools possess surpassing values and qualities of teaching and training, such as are conveyed by the Lord to His own through the ministration of His Church. His divine light is diffused over all efforts

in our Christian schools. His eternal truths clarify the understanding of daily problems, and give everything in life a correct shape, and position, and relation. In whatever branch of instruction it might be, the pupil is made aware of the application of Christian principles to everyday life. He is reminded of his continual "Walking before God" (Gen. 17, 1). He is directed to see things correctly, "proving all things" (1 Thess. 5, 21). He is trained in an understanding and appreciation of the relation into which the Lord God has placed him toward his fellow-men. He is made keen as to his Christian responsibilities when dealing with his neighbor, also in material matters. There are cultivated and developed those spiritual talents which God has given, in such a manner that the children may acquire the habit of Christian reasoning in thought and speech, in connection with such subjects as reading, the complete study of language, writing, or arithmetic,—all without forgetting the glory of God.

Correct instruction is given—instruction in harmony with the Biblical point of view—as to the fact of the creation of the world by a wise and almighty God, that He called and calls into being all human life, animal life, plant life, and the entire natural realm. There is pertinent, welltimed emphasis on divine guidance and management of affairs in the life and destinies of peoples and nations,—opportunities being ready to hand all along in such studies as Bible History, General and United States History, and of other branches of the regular course of study. There is consistent and persistent training for good, law-abiding citizenship, for conscience' sake (Rom. 13, 5), for the welfare of the land (Jer. 29, 7). The pupil is taught to see the wonders of God's creation, the power and wisdom of the Ruler of men and nations. A patriotism is kindled and fostered which has its source in the very love of God. He is also made aware of the manifold duties and privileges of Christian stewardship, and is given many opportunities to exercise it.

You will permit a few more illustrative details: With us, the teaching of Geography will supply the information as directed by the regular State course of study, teaching of the earth as the home of man; of oceans, seas, lakes, and rivers; of mountains, hills, and valleys; of cities, states, and nations; of seasons, occupations, and industries; of sun, moon, and stars, tides, and seasons, and whatever may go into the teaching of that subject. But while our pupils are shown all this, they are also made mindful observers of the world as God's creation and as the laboratory of their Almighty God, Lord, and Father; they are directed to Him the Creator, Preserver, and Governor of all whose glory is exalted by His works.—In the teaching of the History of the Country and of the world, the requirements of the State or local course are conscientiously kept in mind and complied with; but we make the course complete by emphasizing

the great historic and eternal truth, that in the course of human events God has not left Himself without testimony; that He rules individuals and nations, both the lowly and the great.—The lessons in Civics and Civil Government raise high the overpowering truth that the Lord ordains the powers that be; that we must obey our government, seek the peace and welfare of the city, State, and nation of which we are citizens, and, if need be, sacrifice even our very lives for them, not merely for the sake of observing law and order, and escaping punishment, but for the sake of conscience, for God's sake. Thus we prepare genuinely patriotic citizens, and the flag of our Country will have a significance for them far loftier than that of being merely an emblem of human power and greatness.—The Social Sciences cannot stand safely without the essentials of Christian faith and charity; the honest desire to be of service to one's fellow-man beyond the thought of self; the value of a life in the sight of God; loving one's neighbor as oneself, no desire of vainglory, no provoking and envying one another, but showing forth the fruit of the Spirit in forbearing and forgiving.—Arithmetic means figures and number problems, quantities and operations, truly; but this science, common in daily life and immensely practical, in the Christian school will serve also to bring out plainly and tangibly the ideas of Christian honesty, justice, equity, faithfulness, and trustworthiness, as well as their punctilious application when in every-day life we are dealing with our neighbor in material affairs.—The lesson in Reading will serve to furnish all those reading abilities which receive so much attention in good schools, and properly so; but it will have that outstanding purpose to bring about the ability to read attentively the Word of God; it will be used to make our readers of books, periodicals, and newspapers watchful and discerning, proving all things they read, and holding fast only that which is good; and it will present many opportunities for diverse studies and investigations of conduct and behavior.—In short, there is a continuous, wise endeavor to impress upon the child those glorious traits which Christian parents love best and which are truly valuable.

Therein again the Lutheran Church, the Lutheran home, and the Lutheran school have a vital contact. Such schooling has a genuine, exalted purpose. Omitting it, there will result a life of vague searching, restless doubting, and of an unsteady grasp in life-matters of greatest importance. Serious-minded parents do not fail to consider all this. They know that the disposal of their obligations is not a simple matter of little moment. They do not dare to treat them lightly. The Lord has issued plain directions concerning the bringing up of children; that they know. They will also look for those safe ways and means which He has provided to carry out His instructions. The Lu-



theran full-time parochial school, by His grace, is singularly well qualified to assist effectively and to a marked degree, also by its specific capacity and ability of giving a Christian setting and purpose to all school subjects.

Nor is that all which the Lutheran school offers. There is another absorbing conviction abiding in true Christians, a conviction which more than anything else determines the *why* and *wherefore* of the parochial school. That conviction elevates the Christian day-school to a position of single prominence and surpassing merit even among the various educational agencies established by the Church: By means of the regular parochial school definite *Christian training* of the child by Christian influence, and habituation in a Christian environment, is carried on uninterruptedly. With Christian teaching and learning, in order to make it incontestable, must be associated the practice and exercise in godly living. The Bible is used not merely as a textbook for religious instruction, but in its completeness: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good work" (2 Tim. 3, 16-17). The education supplied in the Lutheran school includes that spiritual training which is possible in a school resting entirely and securely on the foundation of the Bible, with all its activities, like those of every true Christian life, circumfused and intertwined with the truths of the Word of God. It aims not at an outward moral training, procurable elsewhere, but teaches and trains carefully in the morality laid down in the Word of God,—in veritable godliness, which "is profitable unto all things, having promise of the life that now is, and of that which is to come" (1 Tim. 4, 8).

So much with reference to the importance of right teaching as carried on in our school. However, we must recall here that God-desired regard for the child, which is inseparable from his correct education. Matthew 18 supplies the foundation for child study and pedagogics, and Mark 10 (Jesus blessing children) the controlling aim and purpose of the school. Under such standards every effort will be applied to serve the pupil aright. Striving to serve as a laborer together with God, it is inconceivable that a Christian teacher would despise or offend any one of God's little ones, place obstacles or stumbling blocks on his path to the blessing Savior, or that he would embitter or provoke to anger, and thereby obstruct the way to the heart of his pupil.

The conviction, based immovably on the Word of God, that everything pleasing unto God must proceed from faith in Christ Jesus (John 15, 5; Hebrews 11, 6), will govern in the school all the time. The fostering and strengthening of faith in Christ, the One Power, will not be forgotten or abandoned at any time in the course of the busy, and sometimes tense, life of the school

with its instruction, nurture, admonition, discipline, and all the diverse efforts at child training. Only faith in the Savior can produce love for Him, for His Kingdom, and His habitation. From faith issues the love for God's redeemed creatures, our fellow-men. Faith alone will supply true appreciation of Christian principles, values, and privileges. Faith will want to please God in every way, and to be of service to the home, the church, and the community. Faith will establish a God-pleasing attitude toward parents, brothers, sisters, relatives, friends, strangers, enemies. The daily, regular pursuits and general conduct, through faith in Jesus will receive the glory of sanctification. There will be, as an inevitable fruit of faith, the sincere devotion of a life in Christ, to the honor and praise of Christ, by the power of Christ.

True, this is not obtainable through human effort. But in the education of the Christian school the Holy Spirit is the actual worker, through His all-powerful, all-embracing, all-bountiful Word (2 Tim. 3, 15-17). And on the part of the Christian child there is willing response in the Christian school and everywhere. He shows forth that fruit of the Word and faith: the fear of the Lord. It will be manifested in a respectful, loving, grateful obedience toward God and His Word, and it will be so witnessed as "the beginning of wisdom" (Psalm 111, 10). The Word of God does not merely enter the mind, but the very heart and soul, and it will accomplish, also in behavior values, that which pleases the Lord, and it will prosper in the thing whereunto the Lord sent it (Isaiah 55, 11).

Many and various efforts will have to be applied to endue the children of the Lutheran school with heavenly gifts. Diverse and sundry assistance must be given that there be a proficient life, that sinful desires and notions be overcome, and that faith and its virtues arise and increase. The Lutheran school uses the God-given means therefor,—teaching the Word, being "instant in season, out of season," reproving, rebuking, exhorting "with all long-suffering and doctrine" (2 Tim. 4, 2). Many directions will have to be given. There will be limitless opportunity for correction and warning, for reprimand and discipline, in the school as there is in the home. In the Christian home and school, however, all that can never be done arbitrarily, according to human will or whim. Christian parents and teachers are conscious of their sacred responsibility to the everpresent God. Likewise, the teacher in the Christian school knows, as Christian parents know, the promises of the Father's aid. Their actions are controlled and guided and (God grant it!) sanctioned by the Lord's will and Word. This association with God and His Word, the reverence for, the obedience of, and the love and trust in Him, in the home by parents and children, and in the school on the part of teacher and pupil, make possible, by the grace of

Jesus, a building and enrichment of a Christian character, unattainable in any other way.

Finally, the very atmosphere and environment in the Christian school exert an influence too often disregarded or underestimated. There are the daily worship programs of regular devotional exercises and those on special occasions; then, the association with children of like persuasions, sympathies, and endowments,—a most valuable contact, with its opportunities for genuine friendships; then, too, the relation in mutual love and esteem of Christian pupils and their Christian teacher, who is for them, representative of their Christian parents, with the power of his example for a Christian life. All this linked with everything else offered in the Lutheran full-time parochial school, presented here only for a cursory view, cannot but work most powerfully, under the gracious help of God, for the equipment which our children need to meet bravely and confidently, as well as successfully, the many and diverse experiences and duties of life.

We have heard or read that the one reason for establishing parochial schools, schools which teach all the branches required in American elementary schools, thus substituting them for the public schools as far as our own children are concerned, is: to offer the attraction of a complete course in order to induce parents to send their children, who could then, in addition to the general secular course, be instructed in the Word of God. It seems that still weightier and loftier reasons prevail. We have given attention to some of them in the course of this brief discussion.

Viewing the Lutheran parochial school system as it really is, in its entire design and construction and meaning and significance, with its functions and blessings clearly recognized, we cannot but be impelled to say of it: "The works of the Lord are great, sought out of all them *that have pleasure therein*" (Psalm 111, 2). Half-hearted approval, akin to mere tolerance, will avail very little or nothing. To be among the friends and well-wishers of the Christian day-school will be proper, but by no means enough. To realize improvements in this vital affair of the Lutheran Church, and each congregation within our Church, there will have to be energy and action. To do things right in God's Kingdom we must heed the call of the Apostle: "My beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15, 58). Then we shall pray for, resolutely speak for, and sturdily work for, the establishment of more such schools; and where we have them there must be an active interest in them, members of the church must be ever zealous in their efforts to foster and improve that blessed institution for service to their God, their Church, the children of

their community, and their Country. We shall then recognize ever better that it is a glorious service in Christian education, irreproachable as to the means employed and irresistible in its imperishable results.

May our Lutheran Church continue to prove her gratitude to God that He has made all grace abound toward us (cp. 2. Cor. 9, 8), also in His gift of our precious Christian schools!

Two pertinent, practical questions, it seems, will be answered one way or another by everyone pondering our topic: 1) Do we need the parochial school? 2) Do we want a parochial school?

To some of us these questions may appear to be almost sedition or, at least very odd or quite superfluous. How could we answer them otherwise than with a cheerful, "Yes, indeed, we need them and we want them!" Negative answers could easily be construed as a blocking of the teaching of the Gospel in its fullness, obstructing its free course not for a season only or with reference to a few souls, but for generations to come.

Nevertheless, the questions remain pertinent and practical, inasmuch as the answers, not merely in words but by action and deeds, offer a promise of creative results. Constructive, God-pleasing results are intended by the representatives of your Synod here assembled, by the congregations which delegated them, and, therefore, by your entire Synod. I shall but refer to the fact of God's presence in these meetings and to the actuality of His observing what is being thought, said, and done here, as well as to the effect of deliberations and resolutions on the part of those working together with Him everywhere.

If and when we recognize that we need, and declare that we want, Christian day-schools, there will be but one further transaction,—the establishment of parochial schools and more parochial schools, until we have them wherever it is possible to have them. And now is the time to go to work and to seek ways and means in every congregation to supply the needed institution for Christian education and training which we honestly, fervently, concernedly, and prayerfully desire. Where and when that degree of interest in any good thing has been reached that its possession is considered a necessity, so that there exists an ardent, eager wish for that very thing, then men go earnestly, staunchly, and perseveringly after it. The Lord refers to this active, live interest and yearning in His parables of The Hidden Treasure and The Pearl of Great Price.

We need and we want our own schools. Then let us ponder, plan, even invent, ways and means to gain possession of our own school. Let us counsel with the members of our families, our relatives and friends. Let us seek expert advice, and let us not forego a single opportunity that holds forth a hope of having our yearning satisfied. When the delegates to this convention return to their fellow-Christians at home, then,—as I must see it—there

will immediately begin a vigorous, but safe and sane, discreet activity which will not be halted except by the knowledge that God bids our efforts to cease or by the opening of a parish school, and then, when we have the school, it will begin anew for the enlargement and enrichment of that school.

Those of us who return to congregations already having their own complete school system, will not and cannot stand by complacently and self-satisfied, but will ever look toward its expansion and improvement, with new convictions, new strength, and new zeal.

I should not like to disappoint those brethren who await suggestions as to how to get a-going, even though such suggestions can be, will be, and have been, given by your own officials and boards. Since the wish has been expressed by this convention, I feel that I should offer proper suggestions.

May I relate two or three experiences in school-building which have come to my notice?

No. 1: Well remembering the trite statement—which will always remain excellent advice—"To have a school, start one!", one of our pastors observed well and with pleasure the direction given by the congregation which had issued the call to him, "He is to teach school." Soon after his arrival at his new location, he discovered that the call had, indeed, been written true to form, but that the school-interest in his new charge was not at all reassuring. In due time, however, he announced from his pulpit that on such a day the school would be opened at 9:00 o'clock A. M. He admonished the parents to send their children of school-age promptly, and requested them to announce, after the service or on the stated morning, the enrollment of their children in their Christian day-school. After the service the Board of Elders voiced objections to the undertaking and demanded that a voters' meeting be held as soon as possible. At that meeting the pastor insisted that he would stand by his call and all its requirements, unless the congregation would void or curtail it. The school was established.

No. 2: The pastor's procedure in announcing the opening of a school was like that of No. 1. After the service, good and true members of his flock assured him that his plan would be a complete failure. When the pastor proudly told them that nine (9) children had already been promised and registered, they frankly told him that such a small enrollment would not warrant the opening of the school. He, however, assured them quietly and definitely that he would begin with fewer than nine pupils, if need be. The actual enrollment on the first day of school was twenty-three (23).

No. 3: A pastor came into a community in which the Lutheran school had been opposed with the result that the congregation ordered it discontinued. This happened some months

previous to the new pastor's arrival. Neither would there be a way, as was soon manifest, to get the school re-opened in the regular way: Elders, Trustees, and the overwhelming majority of voters were plainly opposed to the parochial school. In the course of that year the pastor, of course, called at the various homes of his charge, and he always took time for a discussion and admonition of the Christian education of the children which he met in the homes visited. In the course of the summer months of the following year, the pastor again visited homes, but such only as included children being made ready to go to school, children to be enrolled in the first grade, of the age of six, or thereabouts. The pastor secured six little children for enrollment in the first grade of the school which he was determined to open in September. And he did teach the first grade only, with six pupils, for the entire year. At the end of the school-year he promoted them to the second grade and found six others for a new first grade. Now there were twelve in the Lutheran school. In the course of the third year of the existence of that school something unforeseen happened. The church had distributed among its members a printed financial report. A Christian mother among the members, without the knowledge of her husband (he had formerly been a Roman Catholic), sent a letter to the treasurer of the church, thanking him for the fine report, but complaining that for some time there had been *no school expense* recorded, adding that the congregation seemed to be in danger of becoming indifferent toward the Word of God and the gifts of His grace, closing the letter with a reminder of the Lord's Word: "Suffer the little children to come unto me, and forbid them not." The letter was brought to the attention of the congregation and had an effect (I must omit further details!), resulting in the immediate organization of a full eight-grade school and the calling of a regular teacher. This school now has two teachers and eighty-six (86) pupils; and the congregation sincerely loves Christian education and the Christian day-school.

Other courses of wholehearted action, also quite a number worthy of special remarks from your own parishes, could readily be adduced to indicate eventual procedures in organizing schools. The short-cut method will not always be practicable, nor should we always expect an immediate materialization of plans, be they ever so good, much less should Christian day-schools arise through legalistic measures. The Lord will be with us when we proceed with confidence in His good and gracious will and the power of His Word.

Suggestions constituting a process which could be considered a rather comprehensive, normal, advisory, or educational, plan, were spread before a meeting of workers in the Kingdom a few years ago. These suggestions were well received, and they were also published a while ago in "Lutheran Sentinel," your official

synodical organ. I resubmit them at this time with a few brief additions.

The plan to be effected may be the following:

1. Earnest prayer that God may speed the establishment of the school by the congregation; that He may supply enlightenment, wisdom, strength, and courage to those responsible for bringing the school into being. "The effectual fervent prayer of a righteous man availeth much" (James 5, 16). That prayer is a plea that the almighty hand of the gracious God take charge, that He send His Holy Spirit into the homes and hearts of church members, that He guide their minds and their will. "He is wonderful in counsel, and excellent in working" (Isaiah 28, 29). We cannot and will not carry on without Him.

2. A careful study and review of material which will fortify the conviction, re-enforce the lines of argument, and animate for courageous and cheerful action—the Bible, Luther, a wealth of excellent material published within the Synodical Conference, official periodicals and convention reports of Synod, books and tracts on Christian education and the parochial school, etc. Personal contact with consecrated brethren will prove highly valuable. A worker for God's cause will want to be well prepared, "a workman that needeth not to be ashamed" (2 Tim. 2, 15). We must protect ourselves against the popular conception that this is something so small and easy that almost anybody can take care of it and about which we already know everything. I know that St. Paul's direction to Timothy, "Give attendance to reading" (1 Tim. 4, 13), applies with particular force to Christian education.

3. Sermons to the congregation, on Christian education, training, and schooling. The listening and heeding parents, conscientious in the matter of Christian training in the home, will furnish powerful assistance in praying and working for a Christian school. Information, instruction, Christian education in the pulpit, admonition, exhortation on the part of the called minister of Christ, God's appointed servant also in this affair of His Kingdom, must be dependable and impressive. May the Lord enlighten him with the needed gifts! His prayer for the desired fruit of the Word proclaimed will be heard. Asaph's prayer may serve as a pattern: "Arise, O God, plead Thine Own cause" (Ps. 74, 22). The Word of God must not only be the power in Christian education, but also for the establishment of Christian education and of institutions for Christian education.

4. Educational efforts in the separate homes of the congregation, to win over as many parents as possible. Supply them with tracts. In the beginning this will be chiefly, perhaps wholly, the pastor's work; but as the program develops, he will not remain the only worker, he will have many helpers: Church Board,

Board of Christian Education, special committees, and individual assistants. However, the pastor will continue as guide and leader, the mainspring in the movement.

5. Carefully prepared lectures in the various societies of the church. These lectures may amount to a comprehensive course on the advancement of Christian education; they will, therefore, require intensive preparation to make them interesting and effective. And we have made up our minds to "work and pray."

6. Discussion with the constituted Boards of the Church and at voters' meetings. This point could well, under given conditions, be advanced to a position earlier in the program, especially if immediate assistance in the canvass is wanted by the pastor.

7. Additional efforts at meetings, jointly with representatives of the Synod (Visitors, members of the synodical Board of Christian Education, of the President or Vice-President). Possibly, this special, synodical help will not be required. If it is desired, it surely will be available. I may here emphasize that the ardent interest and enduring effort of the President in behalf of this work of blessed enrichment of the Synod should not only be well known but also felt throughout the Synod.

8. All activities will be carried on persistently, in the spirit of service and missionary ardor, and with enduring and unswerving faith in the power of God's glorious Gospel, but never in a legalistic manner. There can be no weakening in effort and no abatement of activity. Rather, start out in such a manner that an extension of procedures and an intensification of effort will be observable!

AGAIN: "*And let the beauty of the Lord our God be upon us: And establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.*" (Psalm 90, 17.)

P. T. BUSZIN.

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## The Christian's Earthly Pilgrimage

Numbers 10:29 may properly begin and head this paper: "We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good."

"The Christian's Earthly Pilgrimage" is a timely topic, very timely at all times. It is a very comprehensive topic, comprising the whole scope of the Christian's earthly existence and activity, and touching the very vitals of his temporal and eternal well-being. It is a topic, too, which should be intensely interesting to every Christian, because it bears so closely on his every day life



and experiences, stimulates hope and wholesome thoughts, and spurs the heart and mind to pursue the course set before him to a successful ending and blessed eternity.

Let it be stated and understood at the outset that by the Christian is meant, not a nominal Christian, a Christian in name only, but a true believer and follower of Christ crucified. The true believers in Christ are spoken of in Scripture as pilgrims. "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Hebr. 11:13. So the Christian rightly sings—"A pilgrim and a stranger, I journey here below."

By earthly pilgrimage is meant earthly life, or course, a journey, especially a long and weary one, and regarded especially as one leading to a future blessed state. "The days of the years of my pilgrimage"—Gen. 47:9.

The Christian's earthly pilgrimage has its prototype in the Old Covenant Israel's pilgrimage from the land of Egypt to the Land of Promise. With that prototype as the background, this paper has been prepared under the following headings:

1. The Beginning.
2. The Way.
3. The Leader.
4. The End.

### THE BEGINNING

Everything earthly must have a beginning, without which nothing would be. So the Christian's earthly pilgrimage must have a beginning.

Firstly and briefly, allow a few words touching the Christian's original state, that is, before he became a Christian, that his life and condition after he became Christian may stand out all the more clear and cheerful by contrast.

"At that time ye were without Christ (namely as Gentiles), being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without Christ in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ." Eph. 2:12-13.

Here the Apostle calls the Christian's attention to his original state: "Without Christ." That means, without the saving knowledge of Christ, His grace, mercy, and merits. Without interest in Christ, not a stone built upon Him; not a member of His body; not a branch of Christ, the "true vine"; not living by faith in Him and by Him. Without love to Christ, not prizing Him as the pearl of great prize; not esteeming Him as "the Chiefest among ten thousand, and altogether lovely"; not acquainted with Peter's feelings when he said, "Lord, thou knowest all things, thou knowest that I love thee." Without regard for His authority,—not recognizing His lordship and His laws, living as though there were no Christ; but, without Christ—no

hope; without God—an heir of eternal death and doom. The original state of a Christian is a state, indeed, of extreme evil, of unspeakable misery, and of impending peril!

The Christian's earthly pilgrimage, then, begins in a great deliverance—from darkness to light, from bondage to liberty. So it was with Ancient Israel. The history of Israel is full of analogies of the great facts and events in the Christian life. The journeyings of the Israelites are typical of the Christian's spiritual pilgrimage.

When Moses and Aaron failed in their first attempt with Pharaoh, and brought increased oppression upon them, Israel looked at their position as dark indeed. For nearly four hundred years they had been in Egypt, and most of that time in bondage under despotic Pharaohs and cruel taskmasters. But the Lord had promised deliverance to Israel, and, in due time, that deliverance had to come, for the Lord makes good His every promise. Now the Lord's time was there, and He commanded Israel to depart out of Egypt. To accomplish this great deliverance, wonders of God were wrought. By the hand of Moses, He led them in a pillar of fire by night and in a pillar of cloud by day, led them to and led them through the Red Sea, the waters of which became the grave of their pursuing enemies. Thus Israel, by the great might of God, came forth from the darkness and bondage of Egypt a free people. Thus the pilgrimage of Israel began in a great deliverance.

Even so the spiritual pilgrimage of the Christian begins in a great deliverance. As the cloud and the sea became the elements by which the children of Israel were separated unto the Lord as His covenant people, so the cloud and the sea became prototypes of the New Covenant Sacrament of Baptism. God delivered His people, Israel, from the darkness and bondage of Egypt into liberty by means of the cloud and the sea—so the Christian is delivered from the dark Egypt of sin, and the bondage of the foulest despots, into the glorious liberty of the children of God, by the Holy Ghost's marvelous workings in the soul of man in the waters of Holy Baptism. The bodily deliverance of Israel in the Red Sea is a type of the soul deliverance of the Christian in waters of Holy Baptism.

The Christian, then, begins his earthly pilgrimage with a miraculous deliverance. He begins it also with marvellous prospects and promises. With all that baptism gives, or profits, and with all that Christ's precious promise comprises:—"He that believeth and is baptized shall be saved," he sets out upon his spiritual journey.

The cloud and the passage through the sea were evidences to ancient Israel that they were God's people, and that God would lead them according to His covenant to the promised Canaan. The Covenant of Baptism is evidence to the Christian that he is

a child and heir of God, an immovable and indisputable fact; and that whatever his pilgrimage on earth may be, God will most surely lead him according to His promise, and at last usher him into the immediate presence of the Lamb.

Israel was a people walking by faith as to the future. They were journeying to the place of which the Lord had said—"I will give it you." They had never seen it; no one had ever come from it to tell them of it. So, in faith and hope and love to God, the Christian from his earliest childhood, through blooming youth and mature manhood, to ripe old age, has his eyes placed and fixed on the Land of Promise.

"Making melody in his heart to the Lord," he daily sings:

"My confidence unshaken stands  
Upon His blessed promise,  
That none shall pluck us from His hands  
Nor any foe o'ercome us.  
He will not break  
The word He spake.  
He will not leave us, nor forsake,  
Nor take His Spirit from us."

## THE WAY

In many respects, Christians are very different from one another. There are the rich, the poor, the powerful, the oppressed, the honored, the despised, the strong, the weak, the old, the young; there are some always cheerful and contented, others are continually discontented and downcast. But in one respect, all Christians are alike—they are all travelers, all pilgrims. Life here on earth is *the way* on which they all travel. Eternity is the end of the way, the destination toward which they are all constantly hastening. The way of the Christian, Holy Writ prescribes as the way of godliness and righteousness. Some of the chief characteristics of the way are—faith, contrition, confession of Christ, self-denial.

### *The Prospects of the Christian Pilgrim*

How the souls of the Israelites must have been stimulated to endure the trials and privations of the desert life through which they passed by the thought of reaching the Land of Promise, Canaan.

Canaan was a land goodly and glorious. Thus saith the Lord (Deut. 8:7-9): "For the Lord Thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are

iron, and out of whose hills thou mayest dig brass." To this land the Israelites were journeying.

But however bright the prospects of these people, they cannot be compared to those that beckon the Christian. There is a Canaan of brighter heavens, of more sublime riches and blissful delights than any land that heaven's mighty orb ever shone upon—the eternal habitation of the perfected saints in God's immediate presence and glory and majesty.

All men are journeying, but many travel on a way that is dreary, and toward a destination that is unspeakably dreadful. The Christian pilgrim journeys to the spiritual Canaan, which is frequently regarded as a type of heaven. He advances not to a material inheritance but to a spiritual inheritance of perfect holiness and love, and peace, and joy. He journeys to an assured destiny, for the words of the Lord to Israel of old apply with equal force and validity in every age! The Lord said, "I will give it you."

Furthermore, the Christians are not content to travel alone to the land which God has promised to give them, but earnestly invite others to accompany them, as did Moses, the leader of Israel:—"Come thou with us."

The pious Christian, who enjoys such glorious prospects, who possesses the grace of God himself, and, who believes that they who possess it not, will be lost, surely will make honest effort to save them. He will long, pray, and work for the salvation of others, and the first approach will be the beautiful and kindly invitation: "Come thou with us."

Immediately succeeding his own spiritual well-being, the Christian will seek that of his own kindred. That principle we find clearly and abundantly taught by our Lord and His apostles. (Mark 5:19; Luke 8:38-39; 24:47; 1 Tim. 5:4). *How much do we do in this respect?*

Next to the invitation, the Christian will hold out to others the inducement of the invitation:—"We will do thee good."

The Christian pilgrim can do much good to his fellow-pilgrims by kindly companionship, fraternal sympathy and fellowship. Add to this the benefits of a good example. How great the influence of example! Its power is abundantly exemplified and established on every hand. When it is for good, what a powerful agency to correct and improve imperfections and the wrong, to stimulate and strengthen the doing of good and right. Says Luther in his Church Postil (for Pentecost Wednesday):—"A Christian's life is a life of bliss and joy. Christ's kindness to him has leavened his heart with sweetness and love, so that he has pleasure and joy in serving his neighbor; yea, he is even in misery, if he has no one to whom to show kindness. He is gently and humbly disposed toward everybody, and interprets all things for the best where he sees things are not going right." Last, but

not least, the Christian will do good to his fellow pilgrims by frequent and fervent prayers. Luther, again, says of the Christian:—"When his neighbors are lacking in faith, in love, in life, then he prays for them, and he is heartily sorry when anyone gives offense to God or to his neighbor." Luther knew the power and blessings of prayer, and he made use of this knowledge. It is set forth in the third part of his Catechisms, *The Small Catechism* and *The Large*. Luther was indeed a pattern of a praying Christian. He is quoted as having said:—"I have so much to do today, I need three hours for prayer." One of the greatest boons that can be conferred upon others is no doubt the effectual fervent prayers of the righteous, for the Lord says:—"They avail much." In the early Christian Church, how eager the Christians were to invite and induce others to come with them. *How much do we do in this respect?*

The Christians are but pilgrims in the world. "They have here no continuing city, but seek one to come,"—Hebr. 13:14. The city they seek is not to be found on earth; it is the home of the soul in the mansions above, which the Savior has purchased for them with the price of His blood, and prepared for them. (Joh. 14:2.)

The Christian must not set his affection on things of the earth, but on things above (Col. 3:2). He must not allow attractive, crooked by-paths to lure him away from the King's highway, but carefully follow the directions on the guidepost:—"Keep to the right!" The Bible must be his only guide, lest he err in the way.

The Christians' earthly pilgrimage is presented to us in the Bible under various figures. Let us consider some of them.

I. *The Christian pilgrimage viewed as a service.* Jesus Christ is our example as a servant. From the Boy-Christ we have this word: "Wist ye not that I must be about my Father's business?", Luke 2:49. He wrought with his own hands as an artisan. This we read of Him:—"Is not this the carpenter?" Mark 6:3. "Behold my servant" is the voice of prophecy (Is. 42:1). "I am among you as he that serveth," is the declaration of Christ Himself. "He went about doing good." He is our example. We should follow it. "Let this mind be in you which was also in Christ Jesus." This means every Christian from the highest to the most humble and lowly station in life. Christian service must not be separated from the common concerns of daily life. A child's willing help in a household, a girl's loving ministrations, a boy's brave Christian endeavors, a domestic's duties, a workman's toil, a thrifty man's business,—any honest occupation in a Christly mind and spirit is turned into a real God-pleasing, Divine service. This is our privilege, that we can make our work, our business, into our Father's business, and

our Father's business ours. Not to have an occupation, a calling, is contrary to God's design. Christ's ordinance is:—"To every man his work," Mark 13:34. Talents, fitness, opportunities, regulate individual service. Peter and Paul asked for no higher title, sought no higher honor, than to be accounted:—servants of Jesus Christ. In work, seen or unseen, private or public, the universal obligation cannot be escaped—"Serve the Lord." Rom. 12:11. Our part as Christians must be to respond cheerfully:—"The Lord our God will we serve and His voice will we obey."

II. *The Christian pilgrimage viewed as a battle.* Life is a battle. Physical life is a battle. Men have to conquer the forces of nature, contend with fire, wind, and water, and subdue the earth by tillage, in order to gain the materials necessary to support physical life. Again, it is a battle; for disease strives with health, destructive wars with restoration, depression competes with prosperity.

Many hardships are common to all, but all do not enter nor wage the battle of life with the same advantages. Some are king's sons and from, or by, birth have the prestige of royalty in their every endeavor. Some have parents of great wealth and have the doors of ease, enjoyment and honorable position thrown open to them. A far larger number seems destined to begin and tread the path of life more among thorns than among roses, and must climb hard to reach a respectable elevation. Some are born even under the shadow of reproach and must fight from life's beginning their way through prejudice. Disadvantages:—Here, too, the individuals differ greatly in the battle. Some have sickly constitutions making the battle of life a burden to them, while to others it is a comparatively light exercise. Some are blind, maimed, deformed. Some have dissolute parents and uncomfortable homes, are clothed in rags and see only poverty and misery from morning till night and from day to day, have to toil hard for the bare necessities of life, lack the help of education, and have no influential friends to assist them, etc. Yet it is the Lord who fixes a man's starting point in life and determines man's every lot. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7. "For promotion cometh neither from the East nor from the West, nor from the South. But God is the judge; he putteth down one, and setteth up another." Ps. 75:6-7.

Spiritual life, especially, is a battle. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). Evil assumes countless subtle and deceptive forms, so that, to be a "good soldier of Jesus Christ," the Christian must be ever on the alert, lest he be

overcome unawares. "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. In our own strength we are unable to "fight the good fight of faith." We engage in an unequal battle if we are alone. "Stood we alone in our own might, Our striving would be losing." (Luther.)

But equipped with the "armor of righteousness" we shall triumph over sin. Cheered on by the Captain of our salvation, we shall defeat the purposes of all our adversaries and win the victory in every field of battle. If we shall succeed in resisting the devil, in struggling against evil, in wrestling with temptations, and finally unite with the victors in singing the warrior's triumph:—"Thanks be to God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57), this must be our determination:—"I will go in the strength of the Lord God." Ps. 71:16.

III. *The Christian's pilgrimage viewed as a discipline.* Tribulation is not a novelty in the world. It is something God's people have experienced in every age, and will experience. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." We know of One who "was made perfect in suffering." Shall the disciple expect a different career from that of his Lord, or the servant different treatment from that his Master received? "We must through much tribulation enter into the kingdom of God." (Acts 14:22.)

Every Christian will say and know it to be true:

"I pass through trials all the way,  
With sin and ills contending;  
In patience I must bear each day  
The Cross of God's own sending;  
Oft in adversity  
I know not where to flee;  
When storms of woe my soul dismay,  
I pass through trials all the way."

(Lutheran Hymnary—No. 269.)

We cannot enter the kingdom of glory unless we are willing to agonize for an entrance. Of those who are "without fault before the throne," it is declared that they have passed through a process of discipline:—"These are they which came out of great tribulation." Rev. 7:14. God corrects and chastens those whom He loves. Scripture bears abundant testimony to the truth of this. David's testimony, "It is good for me that I have been afflicted, that I might learn Thy statutes," is a testimony borne by thousands who have come out of God's beneficial discipline. Under hardships, dark dispensations, heaps of troubles, protracted pain, and wearing suspense, we have the precious promise, "Thy shoes shall be iron and brass, and as thy days, so shall thy

strength be." Deut. 33:25. Knowing this, and believing it, the Christian will, therefore, confront all that God puts before him, take up the cross, and press forward to the refiner's fire and the maturing discipline with the settled determination:—"In the strength of the Lord God."

IV. *The Christian pilgrimage is also presented to us in Holy Scripture under the figure of a journey at sea.* "He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they be quiet; so he bringeth them unto their desired haven." Ps. 107:30. This prophecy was fulfilled when Jesus stilled the storm on the Sea of Gennesaret (Sea of Galilee) Matt. 8:23-27.

The ship on the sea has often been employed as a type of the church here on earth, and also as a type of the individual Christian journeying over the laborious sea of life to the serene haven and peaceful strand of the Promised Land.

No ship weighs anchor and starts out aimlessly over the briny deep. There is a desired, definite haven toward which it sails. No Christian sails life's sea aimlessly, but with a predetermined goal or journey-destination. What is the Christian's goal and desired haven? Whatever other answers to this question, this one must be given:—His desired haven is,—Heaven, the Promised Land. Ask any properly instructed Christian child of a few summers where he wants to go when he dies and the answer will be—"to Heaven." From infancy the Christian's heart and mind are turned heavenward, his eyes look toward the Father's house where the many mansions be. But ere he gains the blessed goal, there is the sea to cross, the storms to encounter, the billows to battle. At times the journey is pleasant, for the sea is calm, frequently so at the beginning of the voyage. This may be a type of life's first years—childhood. The sky is clear, the sun is shining brightly from the azure blue, there is joy and singing, all seems well. Those are the good days. But life on earth, like the sinful world, is changeable. Ere the sailor knows, the sun is veiled with threatening clouds; the winds from their secret quarters are marshalled into tempestuous service; the sea becomes troubled, turbulent, terrifying—the frothing surges soar mountain high, and toss the imperiled ship as a ball from billow to billow. Now the journey is laborious, jeopardous, now there is fear and trembling. Those are the evil days—a type, if you please, of the Christian's struggles in mature manhood. Such is the earthly life of the Christian pilgrim. Man himself is as a ship and the passenger of the same, and life itself is a sea full of perils to both, and the safety of the voyage depends solely and wholly upon:—Who is the pilot? The Christian's pilot is Christ Jesus. The Christian, then, is in care of One, who is infinitely wise, all-knowing, and all-powerful. Ships



without number have been taken by Him over life's sea. He never had a wreck, never could have one. Fierce storms and savage waves have raged and spent their full fury against the ships He hath piloted, but safely and most surely, they all reached their desired haven.

"Jesus, Savior, pilot me  
Over life's tempestuous sea;  
Unknown waves before me roll,  
Hiding rock and treacherous shoal.  
Chart and compass come from Thee:  
Jesus, Savior, pilot me."

## THE LEADER

Leadership is God's creation and ordination. Every enterprise of human society to be successful calls for leadership. Every individual human life, pursuing a progressive policy, and coveting a constant success in praise-worthy endeavors, must have a leader.

God appointed Moses as deliverer, mediator, lawgiver and leader for His people, Israel. While His people were groaning in Egypt, God was preparing the deliverance through His appointed leader, Moses. This man of God was well learned in the wisdom of Egypt, well qualified for his high office, by cordial love, meekness, long suffering, disinterestedness, and ever-watchful zeal, a beautiful type of the coming eternally-elected great Leader of God's people. God put His rod into the hand of Moses. As a servant of the Most High, he led the vast multitude out of the Egyptian captivity.

Not at once did Israel reach the land of promise, but was led thitherward through a toilsome, protracted pilgrimage. Moses was their God-appointed leader and guide, and they knew it, and believed it. But back of all was the eternal Leader—"The living bread which came down from heaven," of Whom the manna was a figure; and the Rock of Ages, of Whom that rock which gushed forth water in the wilderness was a shadow.

He accompanied and led Israel, though not yet incarnated. Moses called Him who accompanied and led them:—the "Angel of the Lord." By this same "Angel of the Lord," eternally elected, God also accompanies and leads His New Covenant, Israel, through the wilderness of the world to the Land of Promise.

Who is this Chosen One? He is designated and described by many blessed names in Holy Scripture—"Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace, The Son of God, The Son of Man, The promised Messiah, The Redeemer of the world, Our Substitute, The Author and Finisher of our faith, The Captain of our salvation, Christ, and Jesus," and a multitude of other blessed appellations.

What an unspeakably great, exalted, sublime leader and guide

the Christian has on his earthly pilgrimage! What are his prospects with such a leader? A retrospective view of the pilgrimage of ancient Israel will serve in no mean measure to answer this question; for the leader of God's people has always been one and the same leader:—The unchanging and unchangeable Christ Jesus,—“The same yesterday, and today, and for ever.” —Hebr. 13:8.

Therefore whoever purposes to follow the people of Israel in their sinful ways, to be unfaithful in special trust, ungrateful for innumerable favors, rebellious against Divine laws to turn unto other gods, and the like,—he will experience that Divine goodness is turned into Divine wrath. Thus the Leader, speaking of the apostasy of Israel after the death of Moses said to him: “Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them.” Deut. 31:17. Divine warning preceded, but was unheeded. As a consequence, multitudes were consumed by affliction. When Israel repented and turned to their God, they saw and experienced that the God of Israel possessed Divine power, and in mercy exercised it on behalf of His people. Triumphs and victories were multiplied unto them.

So it was then, so it is now, and ever will be.

Would a Christian know how it will go with him in the world? His faithful Leader, Christ Jesus, tells him the prospects of His disciples:—Sorrow and joy will alternate. For a little time sorrow, and again for a little time joy. Sorrow, when they feel bereft of Him and His gracious presence, joy, when they rest assured that He is with them. What prospects Christians have in this world with Christ as their leader, He has made abundantly clear by a multitude of unmistakable and faithful declarations. Such are some of them:—“In the world ye shall have tribulation”—John 16:33. “Verily, verily, I say unto you, that ye shall weep and lament, ye shall be sorrowful,” Joh. 16:20. “Ye shall be hated of all men for my name's sake”—Luke 21:17.

“If they have persecuted me, they will also persecute you”—Joh. 15:20.

But, such also are some of them:

“Your sorrow shall be turned into joy”—Joh. 16:20. “Your joy no man taketh from you”—Joh. 16:22. “Rejoice because your names are written in heaven”—Luke 10:20.

Promises. What promises of his Leader does the Christian pilgrim enjoy? These are some of them:

1. He will supply their needs:

“Bread shall be given him; his waters shall be sure”—Is. 53:16. “No good thing will he withhold from them that walk uprightly”—Ps. 84:11. In his pilgrimage, then, the Christian will not lack any good thing.

2. He will guide and protect:

"I will instruct thee and teach thee in the way in which thou shalt go; I will guide thee with mine eye"—Ps. 32:8. "There shall no evil befall, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone"—Ps. 91:10-12. "God is our refuge and strength, a very present help in trouble"—Ps. 46:1. (See also John, Chapter 17.)

3. He will accompany and sustain them all the way.

"I will never leave thee nor forsake thee"—Heb. 13:5. "My grace is sufficient for thee"—2 Cor. 12:9. "As thy days, so shall thy strength be"—Deut. 33:25. "Lo, I am with you alway, even unto the end of the world. Amen"—Matt. 28:20.

4. He leads them to expect a glorious future.

He calls them to a more glorious heritage than that to which the Israelites attained. Only a faint hope beyond Canaan and the present life, was theirs; but we look for "an inheritance, incorruptible, and undefiled." This is assured, for our faith and hope rest in the sure promises of our faithful Leader and unchangeable Lord.

"Jesus, still lead on,  
Till our rest be won:  
Heavenly Leader, still direct us,  
Still support, console, protect us,  
Till we safely stand  
In our fatherland!"

## THE END

As the Christian's earthly pilgrimage, and all earthly things, must have a beginning, there must come a time when they cease to be. So the Christian's earthly pilgrimage must come to an end.

The pilgrimage of Israel was drawing to a close. We think of them now as encamped for the last time on the plains of Moab. When they strike their tents again, it will be to march toward the Jordan to enter the Promised Land. As we see them in their present position, we regard them as an illustration of the Christian approaching the end of his earthly pilgrimage.

There is an analogy in the following particulars:

I. The Christian as he draws near to the end of his pilgrimage is cheered by delightful prospects. From the present encampment the Israelites could behold the land promised to their fathers. They looked forward to rest from their toils and wanderings. The Christian nearing home anticipates rest from sin and sorrow, from toils and trials, from doubt and dread.

Ere long he shall rest from his labors. Ere long he shall enter upon the possession of his inheritance, "incorruptible and undefiled and that fadeth not away." Ere long he shall enjoy the full realization of precious and long-cherished hopes.

For a long, long time the noblest of the Israelites had been animated by the hope of the possession of Canaan. Now the hope is on the point of fulfilment. So the Christian hopes for freedom from sin, for holiness, for Christ-likeness, for the undimmed vision, and immediate presence of God, joining with the Apostle John in saying: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." I Joh. 3:2. As he nears the end of his pilgrimage, the realization of this precious hope comes into clear and ever clearer view. Now most brilliant and blessed are his prospects.

II. Again, as the Christian draws near to the end of his pilgrimage, he realizes also the great need of preparation for the new state into which he is about to enter.

In the last encampment, the Israelites realized that much preparatory work had to be done before they could advance to the crossing of the Jordan and to the possession of Canaan. This preparatory work is narrated in the last eleven chapters of the Book of Numbers and the Book of Deuteronomy. Moses completed his work as legislator for them, gave them directions as to the conquest and division of the land, and took great pains to guard them against apostasy, to confirm them in their covenant relation to God, and to strengthen their loyalty to Him. Finally came the repetition of the Law in three addresses to the people who had been born in the wilderness, and had not heard the original promulgation of the Law; the appointment of Joshua as his successor; his Song and final blessing. To Joshua was now entrusted the task of settling the people of the Lord in the Land of Promise. How much had to be done in a short time! And so, as the Christian approaches the end of his earthly career, the progress of his preparation for heaven is often manifest and marked. How busy he will be to set his house in order, to prepare for his departure! His increasing meetness for his inheritance may be observed in the beautiful ripening of his character. His life becomes luminous with foregleamings of the great "glory which shall be revealed" in him. Gradually he is "made meet to become a partaker of the inheritance of the saints in light."

III. Finally, the Christian as he draws near to the end of his pilgrimage is still subjected to trials and difficulties.

While encamped in Moab, and before entering the Promised Land, Israel experienced perilous temptations, painful separations, and dreadful difficulties.

Perilous temptations. Israel was subjected to perilous temptations, arising from their association with idolatrous peoples and practices, to which many of them yielded. The Christian, likewise is sorely tempted and tried by the multifarious idolatry of the world, even while having the heavenly Canaan within his view.

Painful separations. Their great liberator and leader, Moses, died there in the land of Moab, and Israel wept for him thirty days. May we not think that other Israelites also were summoned, causing painful separations? So the Christian pilgrim before he ends his earthly course often experiences painful separations. The dear partner of his life, and perhaps several dear children, are summoned home before him, leaving him to finish his pilgrimage alone in weariness and sorrow. The end of the pilgrimage always involves separations, and very often trying ones.

Dreadful difficulties. Jordan had to be crossed before the Israelites could enter Canaan. So the river of death, of which Jordan is a type, must be passed through before the Christian pilgrim gains "the rest in store for the people of God." To many this is an event of great anxiety and trial, but we can say with David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." (Ps. 23.)

May not the prophecy of Zechariah 14:7—"But, it shall come to pass, that at evening time it shall be light," refer to the end of the Christian pilgrimage, the eventide of the Christian's earthly life?

Life's close has been, and is, to the mind of many a time of great gloom. But such is not its character to the Christian. His heart is fixed on Jesus for salvation, and life's close to him is viewed as an hour of triumph. Heaven's eternal day dawns upon the follower of Jesus as the night of life's end threatens to envelop and engulf his soul.

The Christian's earthly pilgrimage is a passage ever through danger, but amongst angels; through trials, but with Jesus; through death, but to heaven.

"O sweet and blessed country,  
The home of God's elect!  
O sweet and blessed country  
That eager hearts expect!  
Jesus, in mercy bring us  
To that dear land of rest;  
Who art, with God the Father  
And Spirit, ever blest."

C. J. QUILL.

## Report of the Board of Regents and the President of Bethany Lutheran College, 1934—1935

Statistics regarding attendance for the past year are as follows: College, 22; High School, 36; Music, 1; Commercial, 2—total, 61. Of these 23 are boys, 38, girls. 33 are from the circles of the Norwegian Synod; 15 from the Missouri Synod and 13 from the Wisconsin Synod. The faculty has included the following teachers: Rev. S. C. Ylvisaker, Rev. W. E. Buszin, Rev. C. S. Meyer, Mr. A. J. Natvig, Miss Clara M. Hagen, Miss Ruth Seidel, Miss Sophia Anderson, Miss Laura Madson. Mrs. Silber has continued to teach piano, assisted by Mr. L. Helmstetter. The standards in the classroom and in the general deportment of the students have continued on a high level, and our Bethany family has graciously been spared from any serious cases of ill health. Nineteen students were graduated in June, twelve from the Junior College, six from the High School, and one from the Commercial Department.

University inspection of the High School department was held again this year, and our institution was continued on the published accredited list. A committee will also inspect the work of the college classes before the close of this school year.

The so-called "Educational Banquet" held in March was a great source of encouragement. On this occasion almost three hundred fifty fellow-Lutherans, from our own Synod and from the sister Synods of Missouri and Wisconsin, came together to show their interest in the cause which Bethany is trying to serve. The great majority of these were pastors, teachers and lay officers and leaders in the home congregations. In this and in other ways we have been made to feel that Bethany's mission and work is gradually becoming better understood and its circle of friends enlarged.

Financial difficulties have not seemed so great this year, and we sincerely hope that this means a definite turn for the better. Contributions from our Synod toward current expenses have increased, and some donations have been made toward the debt fund, whereby this debt on the original purchase price has been reduced materially. Through cooperation of the bondholders a five-year extension of the bonds is assured. It has also been possible to make substantial improvements in the buildings, the equipment, and on the grounds, the expense of which is approximately one thousand dollars. This year's graduating class leaves as its memorial gift the beautifying of one section of our campus, by which we are encouraged to look forward to a definite program of campus development in the not too distant future.

It is only right that we mention problems that are ahead. For the coming year it will be necessary to provide additional teaching help in order that certain difficulties may be removed. Over a period of three or four years, the library will need to purchase books at the rate of about \$200 annually in order that some of the most important reference works may be secured. The Board has furthermore discussed seriously the problem of providing trained teachers for our parish schools and the possibility of letting Bethany serve this need of our church by adding courses in teacher training. The Board endorses the recommendation of the Board of Trustees that a residence be built this year for the president of the college and on the college premises, considering this as being in the end more economical than the paying out of money for rental purposes. Finally the Board asks the Synod to fix a definite salary scale for the teachers at Bethany.

The Board of Regents has held five meetings, each of the sessions lasting two days, and has through its financial committee, its visiting committee and as a Board tried to keep in close touch with the educational work of Bethany in particular and in the Synod at large. The Board has been organized as follows: president, Rev. J. A. Moldstad; vice-president, Rev. S. Sande; secretary, Rev. Chr. Anderson; treasurer, Dr. S. C. Ylvisaker.

Commending the cause of the Christian training of our young people, and thereby the cause of Bethany, to the Lord of the Church and to the prayerful deliberation of the annual convention of our Synod,

We remain

Your servants in Christ

J. A. MOLDSTAD,  
S. SANDE,  
CHR. ANDERSON,  
H. INGEBRITSON,  
L. S. GUTTEBO,  
K. T. DAHLEN,  
G. VAALA,  
A. T. HUSO,  
S. C. YLVISAKER.

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## Annual Report of the Board of Trustees, 1934—1935

The Board of Trustees has held two meetings. Rev. Preus was excused from attendance at the one meeting; otherwise all members have been present. The Board has kept in steady touch with all trust funds and legacies of the Synod, the Norstad, the Larson, the Ingebritson, and Otteson estates, and can report that favorable progress is being made in each case. Regarding the Mrs. Louise Hanson estate case, the Board arranged for Synod representation at the trial held at Everett, Washington, the latter part of February, this year. We had hoped that this trial would mark the close of the long drawn-out case. However, the court ruled that this trial, which concerned the deed to the Hanson farm, should be a trial by jury. After a seven-day review of the whole case, the jury decided against us, thus virtually reversing the opinion of the Supreme Court of the state as expressed two years ago. It has thus become necessary to appeal also this phase of the case to the Supreme Court. The expense is borne by the estate itself. A decision can not be expected before in the fall term.

In the matter of the Bethany bonds, our treasurer, Rev. Paul Ylvisaker, reports that the five-year extension at the reduced interest rate of 4% is assured. Insurance on the Bethany College property expired May 1st this year, and the Board has re-insured on the basis of a five-year installment plan. The first installment has already been paid.

The Board has tried to follow closely the various financial affairs of the Synod, and has consulted regularly with the auditors and with the treasurer of the Synod. In this connection the Board has found it necessary to study and discuss the whole financial system of the Synod, particularly its system of collecting money for the current expenses of the various activities of the Synod. As a means of co-ordinating and simplifying this work, the Board of Trustees respectfully asks the Synod to consider the possibility of attaching the present finance committee in some way to the Board of Trustees, either by enlarging the latter board or in some other way making it possible for these two boards to cooperate more closely with each other and with the other standing committees of the Synod.

In view of the fact that the family of the president of Bethany can not well be housed any longer in the college building, the Board recommends

that this convention authorize the Board of Trustees, in consultation with the Board of Regents, to make whatever arrangements are necessary to build a residence for the president on the college premises, at a cost of approximately \$6,000.00.

All things considered, the past year has been very encouraging. The Lord has granted willing hearts and provided the means by which current expenses have been met better than last year and old obligations amounting to more than \$3,000.00 have been satisfied. Let this be an incentive for us all to continue to cling to the promises of God with a steadfast faith.

(Signed) C. A. MOLDSTAD,  
S. C. YLVISAKER,  
JOHN J. MONSON,  
T. S. BRUSTAD,  
H. A. PREUS,  
OSCAR ODEGAARD.

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## Report of the Finance Committee

The Finance Committee has met three times the past year. Due to the fact that one of the members elected at the last convention of the Synod, Rev. H. M. Tjernagel, declined to serve on the committee, the other members appointed Rev. Ahlert Strand to fill the vacancy temporarily.

The past year also has been one of trials financially. The devastating drought and crop failure over a great portion of our country last year, the continued unemployment and the low prices on farm products last fall and winter, have made it difficult if not well nigh impossible for many to contribute to the various funds of Synod as they desired. Nevertheless, the contributions to the Synod and Teachers' Salary Fund have been considerably greater this year than the two previous years. According to our treasurer, this has been a fairly good year financially, were it not for the deficit in the "Tidende" and "Sentinel" Fund. We have reason to thank and praise God for His bountiful mercies toward us during the past year. We also have reason to be thankful for the evidence of interest shown by our people in the work of our Synod and for the effort which has been made to keep our work going.

However, these contributions have not been sufficient to meet all our expenses. Our missionaries and teachers have had to meet the trying situation of not receiving their salary regularly and in full. Since the cost of living has increased considerably this has proven a real hardship to many of them. The interest on the bonds and other indebtedness has to be paid regularly. Although the contributions to the Synod Fund were \$1,500.00 in excess of last year's, they have not been large enough to cover these amounts, particularly the deficit in the "Tidende" and "Sentinel" fund.

As the Bethany bonds mature next year, it will be necessary to make provision to meet these obligations, according to the plan accepted by the Synod at its last convention, unless some better plan can be proposed.

The Finance Committee has considered the matters referred to it by the last meeting of the Synod. Together with the Board of Publications, the committee arranged for living quarters for the editor of "Tidende" and "Sentinel" outside of the College Building, since the quarters formerly occupied by the editor were needed for those immediately connected with the school, and has adjusted his salary on the basis of the salaries paid our missionaries and other workers.

In accordance with the instructions of the 1934 convention, the Finance Committee and Board of Publications on March 11th this year jointly considered the advisability of discontinuing the office of a salaried editor of



"Tidende" and "Sentinel." The consensus of opinion was that it would be very unfortunate and unwise to effect any change at the present time and the members of the two committees voted unanimously to recommend that the present editor be retained.

Efforts have been made to keep down expenses as much as possible, and while the greatest economy possible must be exercised at all times, we must not practise false economy, but remember that we are stewards of the gifts of God and will be called to render account to Him. Let us remember that the Lord desires not only what we can give of our abundance, but He desires the first fruits of all our increase.

Now that God has gladdened our hearts, in that "He did good and gave us rain from heaven" (Acts 14:17), and since the price on most farm products has risen considerably, and employment has become more general, we have reason to look with cheerfulness to the future.

If we put our trust in the Lord's providence, and in gratitude for His many mercies go about our work diligently all along the line, it should be possible to pay our missionaries and teachers the salaries promised them and meet all our other expenses. An earnest effort should be made in all our congregations this coming year to secure the funds necessary to meet our obligations.

May the Lord grant us wisdom and love for His work and bless our deliberations on the question of our finances; may he keep us ever mindful of His boundless mercy and love, so that we may work for the Lord's cause with joy and a fervent desire to glorify His name!

On behalf of the Finance Committee,

J. B. UNSETH.

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## Report of the Home Mission Board

Since our last Synod Meeting, five meetings of your Home Mission Board have been held. With scarcely any disagreeable difficulties to contend with, the work of the Board has been a genuine pleasure the past year.

Also this year our home missionaries have displayed a commendable spirit of co-operation and have faithfully and courageously carried on, despite the difficulties that have beset them.

On the whole, progress has been made in our home mission work the past year. Especially promising has been the progress in our Eau Claire congregation. By securing a new loan on its property through the Wisconsin Church Mutual Co., the financial security of this congregation has been furthered.

Due to several circumstances, it was deemed advisable to abandon the Blanchard field, and the few souls left there that had remained faithful to our Synod were advised to turn to nearby sister congregations of the Synodical Conference for spiritual care.

Our people have responded quite generously to appeals for funds to carry on our home mission work this past year. Approximately \$5,000 have flowed in to this treasury. The Lenten Offering for 1935 was \$1,700, \$200 in excess of the 1934 offering. This year our missionaries have received about 75% of their promised support, as compared with 50% last year. This gain, however, has to a great extent been offset by the steady rise in living costs. Some of our missionaries, especially those in the larger cities, have been working under great difficulties during these depression years, and this condition cannot go on indefinitely. With general conditions improving and a favorable crop, we should without much difficulty reach the 100% mark this coming year. To take care of our present home mission work properly we should have at least \$8,000.00 at our disposal.

In accordance with the resolution of Synod (Cf. Report of Working Com. on Home Missions, page 58, paragraph 5, 1934 Report), the Home Mis-

sion Board has held two joint meetings with the Church Extension Board, for the purpose of effecting closer cooperation between these two Boards. As a result of our deliberations we incorporate here the following resolutions adopted by the Church Extension Board:

Resolutions of the Church Extension Board, May 7, 1935:

1. Resolved, that the Church Extension Board be encouraged to grant loans, if it finds it advisable and possible to do so, to those congregations whose notes and obligations are at present being cared for by the Home Mission Board, it being the understanding that the Church Extension Board thus retire the notes and obligations of these congregations, but not that it pay interest on these notes and obligations.

2. Resolved, that the Church Extension Board be encouraged to grant assistance to congregations in getting loans from other sources, whenever such assistance is requested.

The Home Mission Board heartily endorses the above resolutions, and in time we are confident that they will prove of real help to our common cause.

At our last Synod meeting the Home Mission Board was authorized to survey our mission fields and to report to our 1935 Convention. One of the members of our Board has prepared such a survey, a resume of which we incorporate in this report. "When the Norwegian Synod was reorganized in 1918, literally bereft of almost everything, a new beginning in missions was made. To commence with, one travelling missionary served a number of small groups, but it was found difficult to serve these points efficiently in this manner. In several instances a number of smaller congregations combined to form a charge and resident pastors were placed. That God has richly blessed our mission work is apparent. To-day a total of 9 pastors are serving 15 mission stations, embracing a membership of ca. 1,200 souls. In the course of time a number of congregations that at first received financial aid from our home mission treasury have become self-supporting, a goal towards which every mission congregation should strive."

By way of supplementing this survey your board has requested four of our home missionaries to address our Synod Meeting briefly on the work in their respective fields,—being convinced that there is no more effective way of stimulating interest in this important branch of our work than by hearing first-hand information from our mission stations. Next year we hope to hear from our other missionaries. We trust that the Synod will grant time for the addresses by our home missionaries, in connection with the consideration of the Working Committee's Report on Home Missions.

May we all take to heart the apostolic admonition: "And let us not be weary in well doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:9-10. And as we work, let our prayer be that of Moses, the man of God: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90:16-17.

On behalf of the Board,

JUSTIN A. PETERSEN.

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## Report of the Church Extension Committee

During the past year the Church Extension Board has held two meetings and has conferred with the Home Mission Board concerning various matters. With regard to the matter of taking care of the notes and obligations of those congregations whose notes and obligations are at present being cared for by the Home Mission Board (See Report of Committee on Home Missions, 1934, paragraph 5, page 58), the following resolution was adopted by the Church Extension Board at its meeting held May 7, 1935:

"Resolved, that the Church Extension Board be encouraged to grant loans, as it finds it advisable and possible to do so, to those congregations whose notes and obligations are at present being cared for by the Home Mission Board (Holy Cross, Madison; Concordia, Eau Claire; Emmaus, Minneapolis), it being the understanding that the Church Extension Board thus shall retire the notes and obligations of these congregations, but not that it shall pay interest on these notes and obligations."

At the same meeting it was also resolved that the Church Extension Board be encouraged to grant assistance to congregations in getting loans from other sources whenever such assistance is requested.

During the past year loans have been granted as follows:

West Prairie Congregation, \$465.00, May 8, 1934.

First Lutheran Church, Suttons Bay, Mich., \$100.00, Sept. 21, 1934.

Ulen Congregation, \$400.00, Oct. 19, 1934.

The congregations having loans from Church Extension are reminded of the resolution passed at the 1934 Convention, requesting them to pay at least 10% of said loan per year.

The Committee is pleased to report the following payments on loans during the past year:

Somber Congregation .....	\$125.00
Albert Lea Congregation .....	25.00
Manitowoc Congregation .....	20.00
Northwood Congregation .....	43.76
Scarville Congregation .....	41.50
Mayville Congregation .....	10.00
Hartland Congregation .....	25.00
Story City Congregation .....	18.95
Fertile Congregation .....	50.00
Princeton Congregation .....	45.16
West Prairie Congregation .....	46.50

Synod Treasurer reports contributions to the extent of \$92.86 to the Church Extension Fund during the past year, and a balance on hand April 30, 1935, of \$418.33.

The following is the report of the Treasury for Church Extension up to May 1, 1935.

	Amount of Loan	Amount Paid	Balance Due	Date Due
Synod Congregation, Forest City, Ia.....	\$1,500.00	\$1,422.50	\$ 77.50	7-11-31
Bethany Congregation, Story City, Ia.....	300.00	195.20	104.80	8-19-31
Scarville Congregation .....	600.00	.....	600.00	12-1-36
Our Savior's Congregation, Hayfield, Minn.	500.00	7.90	492.10	4-18-37
First Evanger Congregation, Fertile, Minn.	1,000.00	988.45	11.55	11-21-27
Our Savior's Cong., Princeton, Minn.....	500.00	202.63	297.37	8-30-28
First Shell Rock Cong., Northwood, Ia...	2,000.00	298.99	1,701.01	10-14-35
Bethany Chr. Day School, Story City, Ia.	500.00	.....	500.00	7-14-36
Holy Cross Congregation, Madison, Wis...	2,000.00	.....	2,000.00	7-30-31
Mayville Congregation, Mayville, N. D...	2,000.00	1,780.00	220.00	12-3-36
Emmaus Congregation, Minneapolis, Minn.	1,200.00	.....	1,200.00	2-29-33
Somber Congregation .....	815.00	265.00	550.00	12-24-38
Our Savior's Congregation, 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
Our Savior's Cong., Albert Lea, Minn....	1,100.00	25.00	1,075.00	4-7-37
Scarville Congregation .....	200.00	80.00	120.00	2-21-38
Grace Congregation, Manitowoc, Wis....	200.00	20.00	180.00	7-26-38
Norseland Chr. Day School, O. M. Gullerud's charge.....	150.00	.....	150.00	9-26-35
Holy Cross Congregation, Madison, Wis.	300.00	.....	300.00	12-15-35
Concordia Cong., Eau Claire, Wis.....	425.00	.....	425.00	8-5-35
Hartland Congregation .....	250.00	25.00	225.00	1-25-39
West Prairie Congregation .....	465.00	46.50	418.50	5-8-39
First Luth. Church, Suttons Bay, Mich...	100.00	.....	100.00	9-21-39
Ulen Congregation .....	400.00	.....	400.00	10-19-39

In addition to these loans, the Church Extension Fund has loaned to the Home Mission Board the sum of \$1,200.00, payable on thirty days notice.

A. M. HARSTAD, *Secretary*.

## RESOLUTIONS

Proposed by the Church Extension Board

Resolved, that the congregations of the Synod be encouraged to take up an offering for the Church Extension Fund on the 9th Sunday after Trinity each year or at some other time agreeable to the congregations.

Resolved, that interest at the rate of 3% per annum be charged on the remaining indebtedness to the Church Extension Fund in the case of such congregations as have not repaid their loan from Church Extension at the end of 10 years. Exceptions to this rule may be made at the discretion of the Church Extension Board. (See page 59 of 1934 Report, paragraph 2b of report of Committee on Church Extension, and compare therewith the foot-note.)

A. M. HARSTAD, *Secretary*.

## Report of the Board of Support

At its 1934 convention the Synod adopted the following resolution: "Since it is the duty of the Synod to care also for those of its pastors and workers who through illness, advanced 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" (Synodical Report, p. 60).

The Board elected to have charge of this new undertaking has tried to get this important work under way. Articles have been written in our Church papers urging Synod members to support this cause with their prayers and with gifts. Follow up cards have been sent to all subscribers of "Tidende" and "Sentinel". Communications have also been mailed to our pastors urging them to plead this cause before their respective congregations.—And it has not been in vain. Our members, and even friends outside of our Synod, have rallied around this our new undertaking. For this we are thankful indeed.

But as no specific rules and regulations for this Board of Support have as yet been adopted by the Synod, the Board respectfully recommends the following for adoption:

- I. The purpose for which the Board of Support has been established is:
  - a) To give financial aid to those of its pastors and workers who through illness, advanced years, or other causes, are incapacitated for active service, if and when such aid is needed.
  - b) To give financial aid to pastors' widows and minor children, if and when such aid is needed.
- II. That the Board of Support may have funds with which to give such needed aid, be it decided:
  - a) That the Board of Support be authorized 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.
  - b) That our pastors be urged to bring this cause before their respective congregations, and encourage them to make regular collections for this Fund; or where the Duplex Envelop system is used, to designate a certain percentage of their envelope collection for this cause.
  - c) That the Board of Support be encouraged to bring this cause be-

fore our people through articles in our church papers, or through other means which they find advisable.

- III. The Board of Support shall exercise supervision over the distribution of the money gathered for this cause.—It shall be the duty of the Board to determine whether or not a person is entitled to receive aid, and also the extent to which such aid may be given.

Respectfully submitted,

O. M. GULLERUD,  
A. H. STRAND,  
AUG. KROON,  
Board of Support.

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## Report of the Christian Day School Committee

Your Committee rejoices to report that, by the grace of God, the Synod's Christian Day Schools have continued to carry out the Divine command, "Teach".

Contributions totalling \$500.75 are gratefully acknowledged. Our special thanks goes to those who, outside the membership of our own church body, have shown their interest and concern for the well-being of the "little ones" of God's Kingdom by sending generous gifts. Christmas offerings have aided materially in raising the funds necessary to carry on the work begun, and we hope that our congregations will see fit to continue to set aside their offerings at Christmas time for this purpose.

Holy Cross school, Madison, Wis., was subsidized to the extent of forty dollars. Subsidies were also granted to the Bethany, Scarville, Albert Lea, and Norseland schools, in the ratio of 15%, 20%, 40%, and 25% of the funds available, respectively.

Supt. H. F. C. Mueller of the Iowa District of the Missouri Synod has kindly continued his beneficial visitation of our schools. We thank him!

Our gratitude is due also to Supt. Paul T. Buszin, who again this year serves the welfare of Christian Education in our midst by continuing the reading of his essay on that subject at our Convention.

Your Committee calls your attention to a display of samples of work done in our Christian Day schools, arranged with the kind cooperation of Mrs. H. Ingebritson and Miss Helena Aaberg. We believe that such displays can be most effective in showing the kind of education that is being given in our schools. We ask, therefore, that all teachers serving Synod schools assist us in providing even a better display at the next Convention.

So that your Committee be better informed as to the work of the individual schools, it asks that the Synod pass a resolution requesting each school to furnish a report of its work and progress not later than April 1st of each year to the Christian Day School Committee, on forms to be provided for that purpose.

Respectfully submitted,

N. S. TJERNAGEL, Secretary.

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## Annual Report of the Publication Committee

The Publication Committee has met four times since the last Synod Meeting, once jointly with the Finance Committee.

We are grateful to God for the improved condition in our Lutheran Synod Book Company and for the increase in the number of subscriptions to our publications.

Again our Book Company has run efficiently and economically at Bethany College by the faculty committee, and especially by Miss Sophia Anderson who was in immediate charge. There has been no increase in the overhead expenses and the sales have increased. The Synod may reduce the Book Company's indebtedness further, if all our pastors and members will buy the books and publications they need there.

The 1934 Synodical Report was practically sold out and the 1935 "Folkekalender" was entirely sold out.

Pastors may get samples of various books such as Koren's "Skrifter", "Synoden's Festskrift" etc., and take orders for them among their members and thus dispose of some of our stock.

We are pleased with Rev. John Hendricks as editor of our "Folkekalender", and wish to retain him in that position. The Synod appreciates his faithful and diligent services in that capacity.

In February 1935 the Publication Committee sanctioned and ordered the printing of 200 pamphlets of Dr. S. C. Ylvisaker's essay, "Christ's Use of the Old Testament in His Prophetic Ministry", which was read at the Synodical Conference convention in August, 1934. We urge all our members to purchase this valuable addition to our Synod's literature.

At a joint meeting of the Publication and Finance Committees of the Synod, March 11, 1935, it was resolved that we recommend to the Synod meeting of 1935 to retain the Rev. J. E. Thoen as the salaried editor of "Tidende" and "Sentinel". We are of the opinion that a 100% subscription list for our papers in each congregation of Synod and the wholehearted support and patronage of our Book Company, will increase our financial receipts materially and make it possible to pay the salary of our editor out of the earnings.

Our publications, "Tidende" and "Sentinel", are appearing as usual. The subscription list is somewhat increased, thanks to the Business Manager who carried on an energetic campaign for 100% blanket subscriptions in every congregation of the Synod. May all our congregations give a sincere response to the efforts and pleas of the Manager of our publications!

H. A. PREUS, *Secretary.*

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## Report on "Tidende" and "Sentinel"

The fact that our publications have continued to serve the interest of our Synod in witnessing for the truth and stimulating zeal for the Lord's work fills us with humble gratitude to God. In the past year a total of 199 new subscribers was gained.

Two years ago an intensive campaign for our papers was conducted with very gratifying results. A number of congregations adopted the blanket subscription plan. But when we consider that this year only 1,082 paid up their subscriptions out of more than 1,700 subscribers on the list, it is evident that some definite plan must be adopted to secure renewals and also new subscribers. We believe that the time has come when the Synod should very strongly urge all congregations to be responsible for the subscriptions of all their respective members.

The Business Manager also recommends that the Synod sanctions the solicitation of advertisements, such as would be considered suitable, if this should prove advisable and necessary. This recommendation is made by the request of the Northwest Pastoral Conference.

S. E. LEE, *Business Manager.*

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## A PLEA FOR CONSIDERATION OF A SYNOD-WIDE BLANKET SUBSCRIPTION PLAN FOR "TIDENDE" AND "SENTINEL"

(Memorial of the Iowa and Southern Minnesota Pastoral Conference)

The Iowa and Southern Minnesota Pastoral Conference hereby respectfully petitions the Synod to consider the advisability of adopting a Synod-wide Blanket Subscription plan for "Tidende" and "Sentinel".

Suggestions as to the plan are as follows:—

- 1) That "Sentinel" or "Tidende", according to the subscriber's choice, be sent to every home in our Synod.
- 2) That an earnest effort be made by the local congregations to collect the subscription price from each subscriber.
- 3) That the local congregations be asked to bear the cost of such subscriptions as can not be collected from subscribers.
- 4) That the Synod assumes the burden of all uncollected subscriptions that can not be met by the congregations concerned.

We anticipate the following possible advantages of the proposed plan over the present system.

1) Every family will receive our church papers. We regard this as a matter of vital importance to the Synod. Frequently those who are in greatest need of a church paper are the last to subscribe.

2) Where this plan has been adopted it has been found that many who might not subscribe will readily pay the subscription price of the paper that is sent to them thus. The question is not, "Will you subscribe?", but "Will you pay for your Church paper?"

3) Pastors will be relieved of the annual burden of soliciting subscriptions and renewals in their congregations.

4) The business manager will be spared the necessity for perennial "drives".

5) The cost to the Synod of maintaining its organs will be materially reduced.

Respectfully submitted,

E. HANSEN, *Secretary.*

## Report of the Committee on Colored Missions

During the past year the Mission Board of the Synodical Conference held one plenary meeting, April 24th and 25th, at St. Louis. The Local Board at St. Louis met every month. Your committee attended the plenary meeting and by correspondence participated in the decisions of the Local Board.

Herewith is submitted the full report of the Acting Executive Secretary. (This was read to the Convention, but only the covering letter is included in this printed Report.)

Our Synod's contributions have increased during the past year. We have paid our proportionate share of the reduced budget. But we still are in arrears from former years; and we ought to do more for the Colored Mission.

JOHN A. MOLDSTAD, *Committee.*

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To the Norwegian Synod:—

As members of the Synodical Conference, joining with us in the blessed work of the Colored Mission, the Plenary Board of this Mission is directing this special appeal to you. You undoubtedly are aware of the great

blessings our good Lord has showered upon our weak endeavors in behalf of the colored of our country, and yet it is very difficult to understand fully the entire scope of this work and the great responsibility we all carry together in spreading the Gospel among the Negroes of the United States, since you do not see the absolute needs and difficulties as we do, who are in the immediate touch with the work. Much more could be done also in this Mission if the means were at hand.

Requests to open new stations, and promising ones, are coming to us regularly. Yet our hands are tied, and we are so often seriously confronted with the problem to hold and maintain what we have now. This condition, of course, is not a new one in the history of missions during the past few years. Every mission has its problems and especially so at the present time. Yet there is a danger that this one particular Mission is often forgotten and neglected. Would you consider it impertinent if we asked you to place the Colored Mission on your annual budget if you have not done so? This again will assist your Board in solving its problems. The Missouri and Wisconsin Synods have followed this arrangement for years and are struggling hard to remit to our treasury a definite percentage to cover our budget. We would be very happy to see you fall in line in the same manner. You will understand this to be merely a request from our Board; in no way do we pretend to prescribe to you. You will also surely understand the wisdom of the proposed arrangement.

L. A. WISLER, *Vice-President.*

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## Report of the Board of Foreign Missions

The Synod's Board of Foreign Missions begs leave to submit the following report regarding the work of Foreign Missions.

Since we are conducting Foreign Mission Work jointly with the Ev. Lutheran Synod of Missouri, Ohio, and other states, we call attention to the following statistics compiled by the Board of Foreign Missions for the Missouri Synod.

### CHINA

In China we have a grand total of 19 white workers, of these 16 are male missionaries, 1 male teacher, a female worker, and one female medical worker; 13 wives and 35 children. We have a total of 6 organized congregations; 61 outstations and preaching places, making a total of 74. There are in these stations a total of 2,495 souls; 1,835 baptized members; 660 catechumens; 213 voting members; 707 communicant members; 61 confirmands. The Chinese contributed about \$1,225.00 for all purposes.

The report of the medical mission worker showed that we have a dispensary in the city of Enshih, 1 American Registered Nurse, 3 male Chinese helpers; 1 female Chinese helper. 3 in-patients, 3,456 outside calls. Total treatments at the dispensary 15,055. We have here a Theological Seminary, 10 Sunday Schools, 16 chapels, three reading rooms and an orphanage. The exact number of schools cannot be reported due to the government forcing the closing of several schools.

### INDIA

In the India Mission Field we have a grand total of 49 workers, 34 missionary wives, and 97 children. There are also a great number of Indian Mission helpers. We have 177 congregations, and 92 teaching and preaching places, making a total of 269 stations served. Last year there were 1,302 baptisms; 428 confirmed, 6,912 communed, 181 marriages; 227 burials; an average attendance at all services of 9,960. We have here Schools, Boarding Homes, Institutes for Training Indian Mission workers, Sunday Schools, and considerable property. The Indians contributed for all purposes about \$2,080.00 the past year.



The Medical Mission Work report shows that we have a Hospital and Dispensary at Ambur. 1 American Registered Nurse; 1 American Deaconess-nurse; 1 Indian doctor; 1 Indian male nurse; 2 Indian female nurses. Number of patients 213; number of out-calls 160; dispensary patients 17,028; number of operations, 238; total number treated 17,241. Services held with patients 625; patients attending 6,063.

During the past year we were fortunate to have Miss A. Christensen from the India Mission field in our midst. No doubt her many visits in and about our congregations materially increased our interest in Missions. May this interest continue and grow.

Your Board begs leave to call to your attention the report submitted by the Synodical Committee of Missouri Synod appointed to study the Chinese Term Question; we hope that this report may shortly lead to a peaceful settlement of the controversy, to the end that zeal for Foreign Missions may be increased in our Synod. We recommend that all our pastors and members read this report.

In submitting this report your committee respectfully recommends that Synod designate the member of The Committee at large as a member ex-officio of the Synod Board of Foreign Missions.

Respectfully submitted,

E. YLVISAKER,  
H. A. THEISTE.

## Treasurer's Report

### BETHANY COLLEGE

	Dr.	Cr.
Balance May 1, 1934.....		\$4,087.13
Contributions .....		1,659.08
On Otto Gross Note .....		139.33
Bequest of Hannah M. Dehli .....		200.00
Received from Synod Fund, Payment of loan.....		700.00
Notes Paid, Gentlemen's Agreement.....	\$1,518.22	
Bonds Retired .....	1,300.00	
Balance April 30, 1935.....	3,967.32	
	\$6,785.54	\$6,785.54

### BETHANY COLLEGE BOARDING DEPARTMENT

Contributions .....		\$ 12.95
Paid to S. C. Ylvisaker, Tr. ....	\$ 12.95	
	\$ 12.95	\$ 12.95

### BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1934.....		\$ 80.00
Received .....		100.00
Paid .....	\$ 90.00	
Balance April 30, 1935.....	\$ 90.00	
	\$ 180.00	\$ 180.00

### BETHESDA LUTHERAN HOME, WATERTOWN, WIS.

Contributions .....		\$ 73.30
Paid to Bethesda Luth. Home.....	\$ 71.30	
Balance April 30, 1935.....	2.00	
	\$ 73.30	\$ 73.30

# CHURCH EXTENSION FUND

	Dr.	Cr.
Balance May 1, 1934.....		\$ 839.60
Contributions .....		92.86
Paid on Notes Receivable.....		450.87
Loan to West Prairie Church.....	\$ 465.00	
Loan to 1st Ev. Luth. Church, Suttons Bay.....	100.00	
Loan to 1st Wild Rice Church, Ulen.....	400.00	
Balance April 30, 1935.....	418.33	
	<hr/>	<hr/>
	\$1,383.33	\$1,383.33

## DEAF MUTE INSTITUTE, DETROIT, MICH.

Contributions .....		\$ 45.26
Paid to Deaf Mute Institute.....	45.26	
	<hr/>	<hr/>
	\$ 45.26	\$ 45.26

## DAVID FRANK ESTATE

Balance May 1, 1934.....		\$2,036.10
Paid to Synod Fund.....	\$2,036.10	
	<hr/>	<hr/>
	\$2,036.10	\$2,036.10

## HOME FINDING SOCIETY, FORT DODGE, IA.

Contributions .....		\$ 9.93
Paid to Home Finding Society, Fort Dodge.....	\$ 9.93	
	<hr/>	<hr/>
	\$ 9.93	\$ 9.93

## HOME MISSION FUND

Deficit May 1, 1934.....	\$ 34.58	
Contributions .....		\$4,896.92
Convention offering .....		300.00
E. M. Hanson Trust Fund .....		13.12
Bequest of Mr. and Mrs. Offerdal.....		100.00
Our Savior's, Amherst Jct., Wis. ....	\$ 220.00	
Central Lutheran, Duluth.....	450.00	
Concordia, Eau Claire, Wis. ....	1,561.00	
St. Luke's, Chicago .....	260.00	
Sutton's Bay and Holton, Mich. ....	400.00	
Church of Holy Cross, Madison, Wis. ....	1,051.92	
Emmaus, Minneapolis, Minn. ....	588.00	
Simcoe and Velva, N. D. ....	120.00	
Lloyd Mommsen .....	366.00	
N. S. Tjernagel .....	10.00	
Lenten Offering Expense .....	27.98	
Balance .....	220.56	
	<hr/>	<hr/>
	\$5,310.04	\$5,310.04

## LUTHERAN CHILDREN FRIEND SOCIETY, MINNEAPOLIS

Contributions .....		\$ 8.49
Paid to Luth. Children Friend Society.....	\$ 11.49	
Deficit April 30, 1935.....		3.00
	<hr/>	<hr/>
	\$ 11.49	\$ 11.49

## CHINA MISSION FUND

Balance May 1, 1934.....		\$ 160.43
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	Dr.	Cr.
Contributions .....		35.00
Balance Cash .....	\$ 50.00	
Balance Note, April 30, 1935.....	145.43	
	<u>\$ 195.43</u>	<u>\$ 195.43</u>

#### HEATHEN MISSION FUND

Balance May 1, 1934.....		\$ 234.63
Contributions .....		34.00
S. C. Ylvisaker, Expense.....	\$ 6.90	
Balance April 30, 1935, Note and Cash.....	261.73	
	<u>\$ 268.63</u>	<u>\$ 268.63</u>

#### CHRISTIAN DAY SCHOOL

Balance May 1, 1934.....		\$ 297.76
Contributions .....		443.62
Lina Fretsvold Tesdall legacy.....		44.00
E. M. Hanson Trust Fund.....		13.13
H. F. C. Mueller, Supt. ....	\$ 8.52	
Envelopes .....	7.57	
Holy Cross School, Madison .....	45.00	
School at Story City, Iowa.....	75.00	
School at Albert Lea, Minn. ....	200.00	
School at Scarville, Iowa .....	100.00	
School at St. Peter, Minn. ....	125.00	
Balance April 30, 1935 .....	237.42	
	<u>\$ 798.51</u>	<u>\$ 798.51</u>

#### INDIA MISSION FUND

Balance May 1, 1934.....		\$ 5.00
Contributions .....		\$ 144.81
Paid to E. Seuel, Treasurer.....	\$ 150.00	
Deficit, April 30, 1935.....		.19
	<u>\$ 150.00</u>	<u>\$ 150.00</u>

#### INDIAN MISSION FUND

Contributions .....		\$ 2.00
Paid to E. Seuel, Treasurer.....	\$ 2.00	
	<u>\$ 2.00</u>	<u>\$ 2.00</u>

#### INDIGENT PASTORS FUND

Balance May 1, 1934.....		\$ 67.75
Contributions .....		157.10
Dina Torgerson .....	\$ 15.00	
C. N. Peterson .....	25.00	
Printing and Postage.....	27.00	
Balance April 30, 1935.....	157.85	
	<u>\$ 224.85</u>	<u>\$ 224.85</u>

#### MRS. T. LARSON TRUST FUND

Deficit, May 1, 1934.....	\$ 421.56	
Interest received .....		\$ 27.65
Dividends received .....		18.00
Payments on Notes .....		315.00

	Dr.	Cr.
Medical, Funeral and Other Expenses.....	\$ 402.42	
Paid to Mrs. Larson.....	100.00	
Gunhild Larson Fund .....		50.00
Deficit, April 30, 1935.....		513.33
	<u>\$ 923.98</u>	<u>\$ 923.98</u>

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

Balance May 1, 1934, Notes and Cash.....		\$ 345.00
Balance April 30, 1935, Notes and Cash.....	\$ 345.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

#### NEGRO MISSION

Balance May 1, 1934.....		\$ 32.60
Contributions .....		507.12
Paid to Theo. W. Eckhardt, Treas. ....	\$ 500.00	
Balance April 30, 1935.....	39.72	
	<u>\$ 539.72</u>	<u>\$ 539.72</u>

#### NORSTAD ESTATE

Balance May 1, 1934, Notes and Cash.....		\$1,366.56
1933 Rental, Balance.....		30.71
Balance April 30, 1935, Notes and Cash.....	\$1,397.27	
	<u>\$1,397.27</u>	<u>\$1,397.27</u>

#### OLD PEOPLE'S HOME FUND

Balance May 1, 1934, Note and Cash.....		\$1,605.62
Balance April 30, 1935, Note and Cash.....	\$1,605.62	
	<u>\$1,605.62</u>	<u>\$1,605.62</u>

#### HANNAH C. OTTESON STUDENT LOAN FUND

Balance May 1, 1934.....		\$ 582.05
Interest Received .....		15.00
Balance April 30, 1935.....	\$ 597.05	
	<u>\$ 597.05</u>	<u>\$ 597.05</u>

#### PAINT AND VARNISH CLUB—BETHANY COLLEGE

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

#### STUDENT FUND

Balance May 1, 1934.....		\$ 880.30
Notes returned to Students upon fulfillment of requirements .....	\$ 270.00	
Loans to Students .....	733.00	
Overdraft April 30, 1935.....		\$ 122.70
	<u>\$1,003.00</u>	<u>\$1,003.00</u>

#### WIESE LIBRARY FUND

Deficit May 1, 1934.....	\$ 66.00	
Contributions .....		\$ 100.00

	Dr.	Cr.
Hauling Library to Bethany.....	34.00	
Library fixtures .....	15.00	
Deficit April 30, 1935.....		15.00
	<u>\$ 115.00</u>	<u>\$ 115.00</u>

#### TWIN CITY MISSION

Contributions .....		\$ 26.57
Paid to Treasurer, T. C. Mission.....	\$ 26.57	
	<u>\$ 26.57</u>	<u>\$ 26.57</u>

#### YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1934.....		\$ 30.17
Contributions .....		7.64
Balance April 30, 1935.....	\$ 37.81	
	<u>\$ 37.81</u>	<u>\$ 37.81</u>

#### TEACHERS' SALARY FUND

Balance May 1, 1934.....		\$ 154.99
Contributions .....		\$2,646.07
Convention Offering .....		300.00
Paid to Bethany College.....	\$2,828.30	
Contributions In Natura.....		128.30
Balance .....	401.06	
	<u>\$3,229.36</u>	<u>\$3,229.36</u>

#### TYPEWRITER FOR TREASURER

Contributions .....		\$ 74.54
Expense .....	\$ 1.00	
Typewriter .....	27.50	
Balance April 30, 1935.....	46.04	
	<u>\$ 74.54</u>	<u>\$ 74.54</u>

#### SYNOD FUND

Balance May 1, 1934.....		\$ 150.17
Contributions .....		3,286.43
Convention Offering .....		734.08
Marie Stephen's Estate .....		2.00
Lutheran Synod Book Company .....		150.00
Loans .....		350.00
Frank Estate .....		2,036.10
Notes Paid .....	\$ 700.00	
Auditor's Expense .....	4.50	
Bond Premium Bethany College Treasurer.....	6.25	
Paid to Bethany College.....	900.00	
Interest N. L. E. A. ....	75.00	
Interest Gentlemen's Agreement .....	595.00	
Interest Bethany Bonds .....	2,191.10	
Interest Loans to Synod Fund .....	153.60	
Expense President's Office .....	50.50	
Expense Treasurer's Office .....	173.89	
Premium Treasurer's Bond \$10,000.00.....	25.00	
Safety Deposit Box Rent .....	2.75	
Expense, Board of Trustees.....	69.25	
Expense, Board of Regents .....	67.95	

	Dr.	Cr.
Expense, Finance Committee .....	15.35	
Expense, Home Mission Committee .....	41.93	
Expense, Church Extension Committee .....	13.40	
Expense, Board of Charities .....	2.25	
Expense, Visitors .....	54.63	
Expense, Hymn Book Committee .....	11.92	
Expense, Extension Bethany Bonds .....	31.00	
Expense, Railroad Secretary .....	10.00	
Expense, Synod Secretary .....	3.00	
Expense, Convention .....	37.78	
Taxes on Lot, Deerfield, Wis. ....	3.02	
Interest Luth. Synod Book Co. ....	22.00	
Notes Paid Luth. Synod Book Co. ....	288.70	
Printing .....	34.43	
Check tax and expense .....	16.29	
Paid out for Tidende and Sentinel .....	1,100.00	
Balance April 30, 1935.....	7.79	
	<u>\$6,708.78</u>	<u>\$6,708.78</u>

#### TIDENDE AND SENTINEL

Deficit, May 1, 1934.....	\$ 109.64	
Received from S. E. Lee, Mgr. ....		\$1,434.83
Synod Fund .....		1,100.00
Rent to Bethany College for Editor.....	800.00	
Rev. J. E. Thoen, Editor .....	765.00	
Rent of Editor's House .....	200.00	
Moving Expense .....	39.00	
John Anderson Printing Co. ....	1,942.30	
Expenses .....	86.41	
Deficit April 30, 1935.....		1,407.52
	<u>\$3,942.35</u>	<u>\$3,942.35</u>

### Auditors' Report

Minneapolis, Minnesota,  
June 11, 1935.

To the 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, 1934, to April 30, 1935, and have found them to be correct.

Respectfully submitted:

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

## Working Committees

*President's Report*:—Pastors Chr. Anderson, G. O. Lillegard, H. M. Tjernagel; Delegates G. Moen, J. H. Dale.

*Nominations*:—Pastors J. A. Petersen, H. Ingebritsen, J. A. Moldstad; Delegates J. P. Landsverk, H. Dehli.

*Program Committee*:—Pastors S. C. Ylvisaker, H. A. Preus; Delegates T. Heller, E. Tyssen.

*Press and Resolutions*:—Pastors J. E. Thoen, J. Hendricks, G. O. Lillegard, E. Ylvisaker, H. A. Theiste.

*Finances*:—Pastors Chr. Anderson, J. Moldstad, J. A. Petersen; Delegates H. Larsen, M. Loberg, O. Rosenthal, J. Melaas.

*Home Missions*:—Pastors H. M. Tjernagel, C. J. Quill; Delegates R. Jacobsen, H. Fevig, J. Landsverk.

*Heathen Mission*:—Pastors A. Harstad, A. Torgerson; Delegates J. Bakke, E. Tvedt, H. Wilson, P. A. G. Lee.

*Higher Education*:—Pastors H. A. Theiste, P. Ylvisaker, E. Hansen; Delegates A. Harum, J. H. Dale, T. Olsen.

*Elementary Education*:—Pastors O. M. Gullerud, J. Rundholt; Delegates E. Starks, C. Bredesen, O. N. Anderson.

*Church Extension*:—Pastors H. Ingebritson, N. S. Tjernagel; Delegates E. Tyssen, G. Brunsvold, M. B. Iversen.

*Publications*:—Pastors G. A. Gullixson, S. Sande, L. S. Guttebo; Delegates M. Stene, N. Faugstad, A. Anderson, J. G. Pederson.

*Miscellaneous*:—Pastors S. C. Ylvisaker, L. S. Guttebo; Delegates J. Melaas, H. Dehli.

*Pastoral Conference Records*:—Pastors S. E. Lee, C. N. Peterson; Delegate R. Winslow.

*The Parkland and Mayville Cases*:—The Board of Visitors.

*Charity and Support*:—Pastors S. Sande, P. Ylvisaker; Delegates C. Holt, G. Moen, L. J. Foss.

*Equalization of Pastors' Traveling Expenses*:—Cand. Theol. C. Hansen.

*Chaplain*:—Rev. G. Guldberg.

*Timekeepers*:—The Office Force.

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## Working Committee Reports

(As adopted)

### THE COMMITTEE ON THE PRESIDENT'S REPORT

I. We thank the Lord God for His gracious guidance and aid throughout the troubled days of the past year. May all our Synod members trust in Him to carry us through whatever trials may come and go forward without fear to perform the tasks which the Lord assigns to us!

II. We note with thanks to the Lord of the harvest that He has sent us three well-trained workers whom we sorely need at this time to carry on the work in the ripening fields about us.

III. We call the attention of the Resolutions Committee to the paragraph in the President's Report which mentions the death of Rev. O. H. Aaberg.

IV. We adopt the President's recommendation regarding the Parkland case; but ask the Board of Visitors to report to this Convention regarding

the situation in Parkland, and to present their recommendations for final disposal of the case, if they find this possible.

V. The Board of Visitors shall constitute a Committee to report on the situation in the Mayville congregation and to present their recommendations for dealing with the difficulties there, to this Convention.

CHR. ANDERSON,  
H. M. TJERNAGEL,  
GEO. O. LILLEGARD,  
G. MOEN,  
J. H. DALE.

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## THE COMMITTEE ON HIGHER EDUCATION

The Working Committee on Higher Education met to discuss the joint report of The Board of Regents and the President of Bethany College. This Committee held a preliminary meeting which was followed by an open meeting to which all interested parties were invited. Valuable information and suggestions were received which were discussed in executive sessions. The committee on the basis of these discussions submitted the following resolutions:

Be it resolved that:

1. The Synod expresses its gratitude to Almighty God in that He has so graciously blessed our institution of higher learning, Bethany Lutheran College, not only in a general way, but specifically in granting so encouraging an enrollment; that He has blessed our College with a consecrated Faculty; that He has imparted to our students a Christian spirit of application and obedience; that He has preserved our College from ravaging diseases and granted good health. The Synod also expresses thanks to the Lord of the Church in that He has so ruled and regulated matters that it has been possible for our members to increase their offerings to the Synod Current Expense fund, making it easier to meet current expenses and to reduce the indebtedness on Bethany College; and to make improvements on buildings and equipment. May this increase continue!

2. The Synod expresses its thanks to the 1935 graduating class for its memorial gift, the beautifying of one section of the campus; and also to all other organizations and friends who have materially aided in effecting general improvements.

3. Whereas the educational principles in our Public Schools today, particularly the institutions of higher learning, are influenced so extensively by a spirit of rank ungodliness and paganism, and

Whereas, this tendency will materially influence and tend to break down the Christian faith of our youth to the great detriment of Church and State,

Therefore be it resolved:—That the Synod pursue a definite educational campaign calling attention to these evils, and impressing upon all parents within our Synod the tremendous importance of sending their youth to our Christian institutions of higher learning, particularly Bethany Lutheran College, where students are not only given an excellent secular training, but are also equipped for their Christian pilgrimage.

4. The Synod instructs the Board of Regents to make all necessary investigations regarding a salary scale for the Faculty members of Bethany Lutheran College and report their findings to the Synod at its next convention.

5. The Synod instructs the Board of Regents

a) to study carefully the matter of adding a Normal Department to Bethany Lutheran College, and



b) to consider carefully the problem of training our own ministerial candidates by establishing a theological seminary course in connection with Bethany Lutheran College, and then report their findings to the 1936 Convention of the Synod.

6. The Synod instructs its Board of Regents to work out a plan which will increase the usefulness of The Synod Memorial Library by making the books more generally available through the mails.

(NOTE. This paragraph was referred to the Pastoral Conference for consideration.)

H. A. THEISTE,  
P. YLVISAKER,  
E. HANSEN,  
A. HARUM,  
J. H. DALE,  
T. OLSEN.

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### THE COMMITTEE ON FINANCES

1. We thank our merciful God for His many spiritual and temporal gifts during the past year.

2. The Synod urges its members to put forth special efforts, and give to the Lord's work according as He has blessed them, in order that our missionaries and teachers may be paid their salaries regularly and in full. We dare not as a church let our workers suffer in temporal things, as this may eventually impair their efficiency.

3. In view of the fact that the Bethany Lutheran College bond issue will be renewed next year, the Synod urges its members to secure as many of these bonds as they can. The experience of the past years has shown that these bonds are a safe and profitable investment, so that we can with full confidence recommend them to our people.

4. We are happy to note that the Board of Trustees is active in managing the financial affairs of the Synod, and urge it to continue to do all in its power to collect outstanding obligations.

5. The Synod recommends that the Board of Trustees and the Finance Committee hold joint meetings as often as they deem necessary.

6. The Synod urges that these boards jointly work out a definite plan for the securing of contributions for the Synod's Current Expense Fund and the Teachers' Salary Fund. It would appear that the fall of the year would be the best time for such collection.

7. The Synod authorizes the Board of Trustees, in conjunction with the Board of Regents, to make whatever arrangements are necessary to build a residence for the president of the college on the college premises, if possible at a cost of approximately \$6,000.00, and not to exceed \$6,500.00, —this to be done on the understanding that the project shall be financed with money that would otherwise have to be paid out for rent.

8. The Synod instructs and authorizes its Board of Trustees to secure from the Trustee of the Bethany bond issue the release of the lots that are needed for the president's home.

9. The Synod authorizes and empowers its Board of Trustees to secure the funds necessary for the building of the president's house, and to make all necessary mortgages and trust deeds and notes for whatever loans are needed.

10. The Synod's Board of Trustees is instructed to examine and review the report of the auditors of the accounts of the Synod and of Bethany Lutheran College before submitting them to the Convention of the Synod.

11. The Synod recommends that the financial report of Bethany Lutheran College be published in the Bethany Lutheran College Bulletin, and that a summary of the Synod Treasurer's report be published in "Tidende" and "Sentinel" as soon after the Synodical Convention as possible.

12. The Synod hereby resolves to tender Mr. Martin Handberg a gift of \$50.00 in appreciation of his services as our auditor.

CHR. ANDERSON,  
J. A. MOLDSTAD,  
J. A. PETERSEN,  
NELS LOBERG,  
JOHN MELAAS,  
OTTO ROSENTHAL,  
HILMER LARSEN.

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### THE COMMITTEE ON MISCELLANEOUS MATTERS

Resolved,

1. That no change be made in regard to the time for annual meeting of the Synod.

2. To ask the Board of Trustees of the Synod, after consultation with the auditors, to report to the Synod next year, regarding the proposed change in the fiscal year of Bethany College.

J. MELAAS,  
HERMAN DEHLI,  
L. S. GUTTEBO,  
S. C. YLVISAKER.

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### THE COMMITTEE ON HOME MISSIONS

1. Praise and thanksgiving is due our God for His continued blessings upon our Home Mission efforts. True, new fields have not been opened; but we have been spared from retrenching, and the Lord has moved our members to contribute more freely so that our workers could be supported more adequately. Synod urges its membership to continue steadfast in prayer for our Home Mission work and workers.

2. It is gratifying indeed to note that the Lenten offering brought the tidy sum of \$1,700.00. Let this encourage every pastor and congregation to make earnest efforts to distribute the Lenten offering envelopes, or to use any other system of collection, so that every member of the congregation, regardless of age, may contribute.

3. A confirmation offering to missions is an old and time-honored custom that should be guarded zealously. It has from the earliest days been a chief source of income to mission treasuries. We urge the congregations to perpetuate it.

4. The Resolutions passed by the Church Extension Committee, and reported and endorsed by the Home Mission Board, are endorsed also by the Synod.

5. Synod will welcome short addresses by a few of our home missionaries and will gladly set aside the necessary time for that purpose at this convention.

Respectfully submitted,

H. M. TJERNAGEL, Pres.  
C. J. QUILL, Secretary,  
ROSS JACOBSON,  
HARRY FEVIG,  
J. LANDSVERK.

## THE COMMITTEE ON CHURCH EXTENSION

1. The Synod expresses its gratitude for the bountiful grace of God which has made it possible for congregations in need to receive assistance through the Church Extension Fund.

2. We regret, however, the fact that contributions have not kept pace with the growing needs of the Church Extension treasury. The Synod resolves, in accordance with a recommendation of the Standing Committee, that the congregations of the Synod be encouraged to receive an offering for the Church Extension Fund on the 9th Sunday after Trinity each year, or at some other time agreeable to the congregation.

3. In the interest of a more business-like administration of Church Extension Funds the Synod resolves:

1) That all funds *must* be renewed on the date of maturity when such notes can not be paid.

2) That an annual statement of accounts be tendered congregations concerned every Fall.

4. The Synod urges the Church Extension Board to exercise due discretion in the granting of loans, so that disproportionate amounts be not loaned to some congregations at the expense of others, whose needs, though smaller, may be equally urgent.

5. The Synod urges the Home Mission Board to pay back the loan granted it, as soon as possible.

Respectfully submitted,

H. INGEBRITSON, Pres.,  
N. S. TJERNAGEL, Sec.,  
E. TYSSSEN,  
G. BRUNSVOLD,  
M. B. IVERSON.

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## THE COMMITTEE ON CHARITIES AND SUPPORT

1. The Synod expresses gratitude to God for awakening greater interest during the year in the needs of our indigent pastors and pastors' widows.

2. The Synod asks the continued enthusiasm of our people for meeting these needs.

3. In general accord with the recommendations of the Standing Committee on Support, be it resolved to adopt for the guidance of this Committee the following rules and regulations:—

- a) The purpose for which the Board of Support Fund has been established is to give financial aid to those pastors and workers of our Synod who through illness, advanced years, or other causes, are incapacitated for active service, if and when such aid is needed; to give financial aid to pastors' widows and minor children, also if and when such aid is needed,
- b) that the Board of Support be authorized to make known to our people the needs of this fund,
- c) that the Board of Support shall exercise supervision over the distribution of the money gathered for this cause.

STEPHEN SANDE,  
GUSTAV MOEN,  
PAUL YLVISAKER,  
C. HOLT,  
L. J. FOSS.

## THE COMMITTEE ON ELEMENTARY EDUCATION

Resolved that

1. The Synod gives thanks and praise to Almighty God for the blessed work which has been done in our Christian Day Schools.

2. a) The Synod also thanks all who have so loyally supported this work with their generous gifts.

b) The Synod expresses especial thanks to those outside our church membership who by their donations have contributed materially to the carrying out of this work.

3. Since only half of the requests for aid could be answered, the Synod urges that strenuous efforts be put forth so that the full needs of the Christian Day Schools may be met.

4. The Synod recommends that the congregations continue the practice of bringing a special offering for this blessed work at their Christmas programs. We call attention to the fact that only half of the congregations participated in this offering last year.

5. a) The Synod expresses its sincere thanks to Supt. H. F. C. Mueller for the helpful inspection of our schools.

b) The Synod recommends that the practice of inspection of our Christian Day Schools by educational workers of the Synodical Conference be continued.

6. The Synod urges that the members of our congregations secure copies of our Synodical Report and prayerfully study the Essay on "Christian Education" presented by Supt. P. T. Buszin.

7. The Synod commends the Christian Day School committee for its initiative in preparing a display of work done by pupils in these schools, and urges that this be continued and enlarged, and that preparations for this be made from the beginning of the school year.

8. The Synod recommends that all our schools comply with the request of the Committee to send in a report of their work on the forms to be supplied by the Committee not later than the first of April.

9. The Synod urges the Christian Day School Committee to secure short articles on the work of the Christian Day School for publication in our Church papers.

10. The matter of opening Day Schools on the Home Mission fields is hereby referred to the Christian Day School and Home Mission Committees.

O. M. GULLERUD, Chairman,  
J. RUNHOLT, Secretary,  
E. STARKS,  
C. BREDESEN,  
O. N. ANDERSON.

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## THE COMMITTEE ON PUBLICATIONS

1. The Synod expresses its sincere thanks to Miss Sophia Anderson for the faithful and efficient service rendered the Synod in conducting the business of the Synod Book Company during the past year and tenders her a gift of \$25.00.

2. The Synod continues to urge pastors and members to purchase books and publications through the Synod Book Company whenever possible, especially such as have been published by them, such as Dr. Ylvisaker's essay on "Christ's Use of the Old Testament in His Prophetic Ministry," and Rev. J. Petersen's essay on "Christian Burial."

3. The Synod adopts the recommendation of the Publications Committee to retain Rev. John Hendricks as the editor of Folkekalender, and acknowledges with thanks the service rendered by him in this capacity last year.

4. The Synod expresses the hope that the sale of Convention Reports and Folkekalender will justify an increase in the copies to be published this year.

5. The Synod accepts the recommendation of the Publications Committee to retain the Rev. J. E. Thoen as the salaried editor of "Sentinel" and "Tidende."

6. Inasmuch as requests have been made for an increase in the size of "Tidende," we recommend that the Synod urges the Publications Committee to do so if and when they find that the financial condition of our official publications permits it. We wish also to remind the Synod that additional subscriptions to "Tidende" would make this possible.

7. The Synod adopts the subscription plan submitted by the Iowa and Southern Minnesota Pastoral Conference in their Memorial to this Convention:

- a. That "Sentinel" or "Tidende," according to the subscriber's choice, be sent to every home in the Synod.
- b. That an earnest effort be made by the local congregations to collect the subscription price from each subscriber.
- c. That the local congregations be asked to bear the cost of such subscriptions as can not be collected from subscribers.
- d. That the Synod assumes the burden of all uncollected subscriptions that can not be met by the congregations concerned.

(Note: This paragraph was referred to the Standing Committee on Publications to study the question, with authority to act if and when they see fit.)

8. The Synod sanctions the solicitation of suitable advertisements in "Sentinel" and "Tidende."

STEPHEN SANDE, Chairman,  
GEORGE GULLIXSON, Secretary,  
L. S. GUTTEBO,  
J. G. PEDERSON,  
M. STENE,  
N. FAUGSTAD,  
A. ANDERSON.

#### THE COMMITTEE ON HEATHEN MISSIONS

1. The cause of the Colored Missions of the Synodical Conference is hereby commended to the Synod—that we pray for it, contribute liberally toward it and follow its progress as reported in the various church publications within the Synodical Conference.

2. The Synod rejoices to note that our contributions to the Colored Missions have increased during the past year and that we have paid our proportionate share of the reduced budget. Yet, we are still in arrears from former years, and we should make it our goal to do more for the Colored Missions.

3. The Synod resolves that the Colored Missions be included in our budget also during the coming year.

4. The attention of the Synod is called to "The Missionary Lutheran," a monthly publication in the interest of our Colored Missions, edited by the superintendent of our Alabama Field, Pastor E. A. Westcott. The cost of subscription is only 50 cents a year. A wider subscription to this paper would do much to increase our interest in the Colored Missions.

5. Resolved that the representative of our Synod on the Plenary Board of Foreign Missions of the Missouri Synod be, at the same time, a member of our Synod's Board of Foreign Missions.

6. In the matter of the Chinese Term Question, the Synod hopes that a peaceful settlement of this controversy may now be reached.

7. The cause of the Foreign Missions of the Missouri Synod is hereby commended to the members of our Synod; and the whole-hearted support of our people for these missions is solicited.

A. HARSTAD, Chairman,  
P. A. G. LEE, Secretary,  
A. TORGERSON,  
J. BAKKE,  
E. TVEDT,  
H. WILSON.

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#### THE COMMITTEE ON RESOLUTIONS AND PRESS

1. Resolved that: The Rev. Geo. Lillegard be designated to bring the official greetings of the Norwegian Synod to the Evangelical Lutheran Synod of Missouri, Ohio, and other States in convention assembled at Cleveland, Ohio.

2. Resolved that: The Synod send greetings to the following: President Alex Ulrich, of the Missouri Synod; The Board of Christian Education of the Missouri Synod's Northern Illinois District; The Minnesota District Pastoral Conference of the Missouri Synod; Rev. O. H. Aaberg's children; Mr. Alex Stephens, Deerfield, Wis.

J. E. THOEN,  
J. HENDRICKS,  
G. O. LILLEGARD,  
H. A. THEISTE,  
E. YLVISAKER.

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#### THE COMMITTEE ON THE RECORDS OF THE PASTORAL CONFERENCE

The Committee has examined the records of the following Conferences: The General Pastoral Conference and the Iowa and Southern Minnesota Special Conference.

These were the only records submitted.

The Committee finds that many subjects have been considered at these conferences which would tend to help the pastors in their work, but has nothing special to report to the Synod.

RAYMOND WINSLOW,  
C. N. PETERSON,  
S. E. LEE.

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#### THE COMMITTEE ON THE PARKLAND CASE

With deep sorrow and disappointment our Synod has watched the divided household of our Parkland Congregation. Fervent prayers have ascended to the Throne of Grace in earnest intercession. Years have passed and many changes have taken place.

Again we pray that Our Father in Heaven will by His Holy Spirit lead the hearts of His people, that they may be truly one.

"With God nothing shall be impossible."

The Synod, in its advisory capacity, begs all the members of the Congregation at Parkland, as they stand before the Lord, to forgive and forget and to strive patiently and prayerfully toward a God-pleasing reunion.

In order to further this longed-for union the Synod asks attention to the following:

## I

- 1) The Synod has not recognized the deposal of Rev. M. F. Mommsen.
- 2) The Synod is convinced, that Rev. Mommsen can with a good conscience, out of love, resign his pastorate and sever his connection with the Parkland Congregation, as he has declared himself willing to do.
- 3) The Synod asks Rev. Mommsen to urge the group, which he is serving, to become reconciled to and be reunited with their brethren, so that all may contend together for the faith.

## II

- 1) The Synod has always recognized the Parkland Congregation, but has never recognized any group as the congregation.
  - 2) It has been made clear, that the Majority Group of the Congregation, here represented by Mr. A. T. Danielson, stands for our Synod's principles regarding Unionism, and that this group has now been freed from unionistic leadership.
  - 3) There exist, therefore, no differences in doctrine and principles of practice between the two groups within the Parkland Congregation. It consequently follows, that there is no scriptural justification for them to remain apart, and that the spiritual unity which exists should lead to a reunion.
  - 4) In view of this spiritual unity there is no need of quarreling about which group is the Congregation. For practical purposes we recommend that the present officers of the Majority Group be considered the officers of the Congregation until the annual election is held.
  - 5) The Synod urges the Majority Group of the Parkland Congregation to rescind its deposal of Rev. M. F. Mommsen, as it has expressed its willingness to do.
  - 6) The Synod sincerely hopes and prays, that this will settle the Parkland difficulty, and wishes all members of the Parkland Congregation God's blessing for time and eternity.
- Resolved, that the Synod requests and urges Rev. H. Ingebritson to present these resolutions to the *whole* Parkland Congregation and to remain there for such a period of time as may be necessary for the reconciliation of the Congregation.

THE BOARD OF VISITORS.

## MISCELLANEOUS RESOLUTIONS

1. The Pastoral Conference shall consider the matter of accreditation of our College and report their findings to the next Synod Convention.
2. The Synod instructs its Secretary to remind the secretaries of the various Pastoral Conferences each year to bring their Records along to the Synod Convention for examination.
3. The Synod instructs its Secretary to write to all congregations which did not send delegates to this Convention, reminding them of the duty to be represented at Synod Meetings and the privileges such representation gives them.
4. The Synod instructs its Secretary to study and draw up rules of procedure for its guidance in cases where congregations or pastors appeal to it from the counsels or actions of Synodical officers; and submit such proposed rules to the next Convention for consideration.
5. The Synod refers the Mayville case to the Officers and Visitors of the Synod to deal with in accordance with their best judgment.
6. The Synod's President shall annually appoint a Press Committee in advance of the Convention to announce the Synod Meeting in the secular press and report on the Convention from day to day while it is in session.
7. The Synod instructs its Treasurer to have his financial report mimeographed in time for the Convention, so that all pastors and delegates may have copies.

# The Synod's Officers and Boards

## Officers

The Rev. C. A. Moldstad, President.

The Rev. H. Ingebritson, Vice-president.

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

The Rev. Paul Ylvisaker, Treasurer; Alternate, Rev. S. E. Lee.

## Board of Trustees

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

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

Dr. S. C. Ylvisaker; Mr. Oscar Odegard (3 years, elected 1935).

## Board of Regents for Bethany Lutheran College

The Rev. J. A. Moldstad (4 years, elected 1932); Attorney K. T. Dahlen, 2219 Taylor St. N. E., Minneapolis, Minn. (4 years, elected 1933); The Rev. Christian Anderson (4 years, elected 1933); The Rev. S. Sande (4 years, elected 1934); Mr. A. T. Huso (4 years, elected 1934); Mr. G. G. Vaala, Saude, Iowa (4 years, elected 1935); The Rev. H. Ingebritson (4 years, elected 1935); The Rev. L. S. Guttebo (4 years, elected 1935).

## President of Bethany Lutheran College

Dr. S. C. Ylvisaker.

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

The Rev. J. E. Thoen.

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

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

## Railroad Secretaries

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

## Board of Visitors

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

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

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

## Boards

**Finances:** Mr. Albert Ellingson, Albert Lea, Minn. (2 years, elected 1934); The Rev. J. B. Unseth, Mr. Gustav Annexstad, St. Peter, Minn. (2 years, elected 1935); Mr. A. J. Natvig, advisory member (elected 1933); The Rev. A. Strand (1 year, elected 1935).

**Publications:** The Rev. H. A. Preus, Mr. Arnold Jacobson, Prof. A. J. Natvig (2 years, elected 1934); The Rev. S. E. Lee, The Rev. H. M. Tjernagel (2 years, elected 1935).

**Home Missions:** The Revs. E. Hansen, J. R. Runholt, and Mr. Nels Spangelo, Albert Lea, Minn. (2 years, elected 1934); The Revs. H. Ingebritson, J. A. Peterson, and Mr. J. J. Jordahl, Manchester, Minn. (2 years, elected 1935).

**Foreign Missions:** The Revs. H. A. Theiste, G. A. R. Gullixson (2 years, elected 1934); The Rev. E. Ylvisaker and Mr. Alex Stephens, Deerfield, Wis. (2 years, elected 1935); Dr. S. C. Ylvisaker (3 years, elected 1935).

**Church Extension:** The Rev. O. M. Gullerud and Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1934); The Rev. A. Harstad, and Mr. Christ Mellum, Glenville, Minn. (2 years, elected 1935).

**Charities:** The Rev. C. J. Quill and Mr. Ben Torgeson, Madison, Wis. (2 years, elected 1934); The Rev. M. O. Dale, and Mr. Melvin Madson, Manitowoc, Wis. (2 years, elected 1935).

**Christian Day School:** The Rev. N. S. Tjernagel, and Mr. Nels Faugstad (2 years, elected 1934); The Rev. P. Ylvisaker, and Mr. O. A. Smedahl, Albert Lea, Minn. (2 years, elected 1935).

**Negro Mission:** The Rev. J. A. Moldstad.



*Board of Support:* Mr. Aug. Kroon, Minneapolis, Minn. (1 year, elected 1935); The Rev. A. Strand (2 years, elected 1935); The Rev. O. M. Gullerud (3 years, elected 1935).

*Auditors:* The Rev. S. E. Lee, and Mr. M. R. Handberg.

*Foreign Mission Board of the Missouri Synod:* Dr. S. C. Ylvisaker (3 years, elected 1935).

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

## The Synod's Pastors and Professors

Aanestad, H. (P. Em.)	Sherman, S. Dak.
Anderson, Chr.	Belview, Minn.
Anderson, E. W.	Belview, Minn.
Bernards, J. A.	Bricelyn, Minn.
Blækkan, I.	1131½ Fedora St., Los Angeles, Calif.
Blicher, P.	Boyceville, Wis.
Buszin, Walter E., Prof., Bethany Lutheran College	Mankato, Minn.
Dale, M. O.	Amherst Junction, Wis.
Faye, C. U., Prof.	309 South Coler, Urbana, 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.	503 E. Madison St., 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 Pk., Jamaica Plain, 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, Prof., Bethany Lutheran College	Mankato, Minn.
Nesseth, G. P.	R. 1, Box 95, Clearbrook, Minn.
Pederson, Tobias	Mayville, N. Dak.
Petersen, J. A.	Scarville, Iowa
Peterson, C. N.	Fertile, Minn.
Preus, H. A.	Calmar, Iowa
Quill, C. J.	Cottage Grove, Wis.
Runholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, A.	2205 W. 4th St., Duluth, Minn.
Theiste, H. A.	5920 Rice St., Chicago, Ill.
Thoen, J. E.	533 Byron St., Mankato, Minn.
Tjernagel, H. M.	Lawler, Iowa
Tjernagel, N. S.	Thornton, Iowa
Torgerson, A. J.	R. 3, Northwood, Iowa
Unseth, J. 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, P.	Thompson, Iowa
Ylvisaker, S. C., Dr., President Bethany Lutheran College	Mankato, Minn.

**Parochial Report for 1934**  
**and**  
**Tabulated List of Contributions**

# PAROCHIAL REPORT FOR 1934

No.	Congregations	Pastors	Members			Bap- tisms		Con- firmed		Services				
			Baptized	Communicants	Voting	Children	Adult	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1.	Rock Dell1.....	Anderson, Chr.....	243	173	76	7	...	5	...	278	3	5	26	4
2.	First E. L.3...	Anderson, Chr.....	43	38	17	...	...	...	...	52	...	...	...	28
3.	Our Savior's1..	Anderson, Chr.....	98	73	25	7	...	3	3	74	4	...	...	36
4.	Engl. L.1.....	Anderson, Chr.....	62	52	14	2	...	6	...	78	...	2	...	28
5.	Ruthon, Minn.2	Anderson, Chr.....	...	...	...	...	...	2	...	12	...	...	...	12
6.	Our Savior's1..	Dale, M. O.....	108	70	25	1	...	4	...	64	1	...	12	13
7.	Grace E. L.1...	Dale, M. O.....	28	25	12	1	...	...	...	44	...	...	...	24
8.	Bethanias.....	Dale, M. O.....	40	22	5	1	...	...	...	30	...	1	8	12
9.	First Ev. L.1..	Guldberg, G.....	75	30	12	6	...	...	...	55	3	3	3	40
10.	Scand. Engl. L.1	Guldberg, G.....	58	40	12	2	...	...	...	8	...	...	...	14
11.	N. Manitou Is.2	Guldberg, G.....	12	...	...	...	...	...	...	...	...	...	...	3
12.	Oslo Ev. L.1...	Gullerud, C. M....	99	70	37	5	...	6	...	37	...	2	14	14
13.	Nicollet Ev. L.1	Gullerud, O. M....	328	238	...	6	...	6	...	227	2	2	10	23
14.	Norw. Groves3	Gullerud, O. M....	81	58	...	...	...	2	...	62	2	2	4	19
15.	St. Paul's1....	Gullixson, G. A. R.	300	250	...	17	2	10	5	210	27	16	11	64
16.	Concordia.....	Guttebo, L. S.....	203	144	37	19	1	7	4	90	4	6	11	68
17.	Effatha Ev. L.3	Guttebo, L. S.....	49	26	11	2	...	...	...	...	...	...	...	25
18.	Our Savior's1..	Hansen, Emil.....	150	118	48	11	...	7	...	145	1	2	30	31
19.	Our Savior's1..	Hansen, Emil.....	12	12	4	...	...	...	...	20	...	...	18	9
20.	Our Savior's1..	Harstad, A. M....	377	302	91	20	...	14	1	520	5	3	10	80
21.	Chester Norw.1	Hendricks, J.....	18	16	8	...	...	...	...	8	...	...	12	...
22.	Simcoe Norw.1..	Hendricks, J.....	16	8	4	1	...	...	...	10	...	...	...	...
23.	St. Paul's N.L.1	Hendricks, J.....	11	9	5	1	...	...	...	9	...	...	...	...
24.	First Amer. ♦1..	Hendricks, J.....	55	29	14	2	...	4	...	16	...	...	...	7
25.	Immanuel Ev. L.1	Heyne, R. G.....	150	95	27	7	2	7	4	185	1	1	...	48
26.	Lime Creek L.1	Ingebritson, H.....	101	75	27	2	...	6	...	115	...	...	2	25
27.	Lake Mills L.1..	Ingebritson, H.....	113	74	23	4	...	1	...	73	1	1	11	27
28.	Emmaus L.1....	Lee, S. E.....	99	64	16	9	2	2	2	105	2	4	...	54
29.	Boston Nor. L.1	Lillegard, G. O....	137	104	20	6	...	2	...	216	4	6	32	54
30.	Our Savior's1..	Madsen, N. A.....	308	204	83	16	2	9	...	229	...	...	24	28
31.	Fairview Ev. L.1	Moldstad, C. A....	380	265	55	5	2	5	3	263	4	6	37	64
32.	St. Mark's L.1..	Moldstad, J. A....	240	200	25	24	2	8	4	366	11	12	48	71
33.	Parkland Ev. L.1	Mommson, M. F....	49	36	14	...	...	...	...	87	4	2	...	56
34.	Concordia.....	Nesseth, G. P.....	50	48	19	2	...	5	...	20	1	2	19	...
35.	Cross Lake1....	Nesseth, G. P.....	50	30	15	3	...	6	...	23	1	3	16	...
36.	Clearwater1....	Nesseth, G. P.....	45	26	12	1	...	...	...	11	...	1	13	...
37.	Immanuel1.....	Nesseth, G. P.....	37	17	8	1	...	3	...	22	...	...	1	...
38.	Holy Cross L.1..	Pederson, T.....	46	27	8	5	...	...	...	45	...	2	18	48
39.	Bygland L. S.3	Pederson, T.....	32	24	8	2	...	...	...	75	...	...	13	12
40.	Scarville N. L.1	Petersen, J. A....	92	68	22	2	...	3	...	101	1	2	17	10
41.	Center Nor. L.1	Petersen, J. A....	136	94	36	2	...	...	...	104	...	...	11	15
42.	Calmar Luth.3..	Preus, H. A.....	445	350	125	11	1	6	...	304	5	6	30	60
43.	W. Koshkonong1	Quill, C. J.....	291	230	80	8	...	9	...	334	...	5	24	36
44.	First Syd.1....	Runholt, J. R....	226	139	32	15	...	5	...	84	3	2	25	24
45.	First Evangeli1	Runholt, J. R....	87	68	15	...	...	4	...	52	...	1	24	18
46.	Zion's Ev. L.1..	Runholt, J. R....	6	6	3	...	...	...	...	12	...	...	12	...
47.	Hartland L. S.1	Sande, S.....	113	87	39	1	...	...	...	64	3	1	19	11
48.	Manchester L.1..	Sande, S.....	42	30	11	2	...	...	...	31	...	...	1	18
49.	Parkland Ev. L.1	Schnedler, W. J....	94	71	26	...	...	5	...	33	1	1	...	63
50.	Central Ev. L.1..	Strand, A. H.....	77	51	14	2	...	3	...	85	2	...	...	62
51.	St. Luke's L.1..	Theiste, H. A.....	102	61	15	5	...	...	1	108	2	...	...	67
52.	Jerico Ev. L.1..	Tjernagel, H. M....	385	264	150	7	...	8	...	337	3	4	16	18
53.	Saude Ev. L.1..	Tjernagel, H. M....	186	167	54	...	...	5	...	194	2	2	10	30
54.	Richland Ev. L.3	Tjernagel, N. S....	137	88	33	3	...	3	...	223	1	3	...	...
55.	Synod Ev. L.1..	Tjernagel, N. S....	98	74	19	2	...	7	...	65	...	...	...	...
56.	1st Shell Rock1	Torgerson, A. J....	173	120	46	4	...	8	...	...	...	...	...	...
57.	Somber N. L.1..	Torgerson, A. J....	121	90	33	5	...	4	...	...	2	3	12	12
58.	Bethany N. L.1	Torgerson, A. J....	30	26	12	...	...	3	...	...	...	1	10	10
59.	E. Paint Creek1	Unseth, J. B.....	130	105	40	2	2	11	...	92	...	3	22	11
60.	W. Paint Creek1	Unseth, J. B.....	100	75	38	3	...	3	...	40	1	3	20	14
61.	Holy Cross L.1..	Ylvisaker, E.....	312	167	91	19	...	10	...	126	1	3	12	56
62.	W. Prairie L.1..	Ylvisaker, P.....	97	70	26	5	...	3	...	51	1	1	1	26
63.	Thompson E. L.1	Ylvisaker, P.....	50	36	11	2	...	2	...	34	...	...	1	28
64.	Bethany L.1....	Ylvisaker, S. C....	54	42	14	...	...	2	...	195*	1	...	1	44
65.	Holy Cross L.3	Mommson, L. B....	30	23	12	2	...	2	...	...	...	1	...	50
Totals			7917	1804	16	27	110	734						
			5634	299	230	6535	183	1747						

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

\* Including 88 Visitors.

♦ Served by Rev. Pederson till 1935; report sent by Rev. Hendricks.

# PAROCHIAL REPORT FOR 1934

No.	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 Pub. H. S. and Colleges		Home Purposes	All Outside Purposes	Value of Property
1.	...	...	...	...	...	37	52	...	...	...	8		\$ 1,061.00	\$ 314.00	\$12,000.00
2.	...	...	...	...	...	34	16	...	...	...	4		269.00	25.00	4,000.00
3.	...	...	...	...	...	38	25	...	...	...	4		262.00	90.00	3,000.00
4.	...	...	...	20	3	...	...	...	...	...	8		150.00	90.00	5,000.00
5.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
6.	...	...	...	...	...	40	14	...	...	...	10		400.00	200.00	10,000.00
7.	...	...	...	2	1	...	...	...	...	...	1		300.00	50.00	1,000.00
8.	...	...	...	...	...	...	...	20	8	...	1		50.00	15.00	...
9.	...	...	...	16	3	40	10	...	...	...	14		245.72	44.85	5,000.00
10.	...	...	...	...	...	10	5	12	16	...	3		489.59	42.02	800.00
11.	...	...	...	...	...	...	...	6	6	...	2		...	...	...
12.	...	...	...	25	5	...	...	...	...	...	1		329.95	216.77	4,000.00
13.	160	13	1	...	...	40	35	30	18	3	...		...	...	40,000.00
14.	...	...	...	...	...	...	...	15	13	1	...		...	...	1,000.00
15.	...	...	...	75	7	...	...	20	20	1	...		2,254.53	459.63	75,000.00
16.	...	...	...	81	6	...	51	12	19	...	...		...	...	10,000.00
17.	...	...	...	...	...	...	...	12	27	...	...		...	...	1,000.00
18.	160	25	1	...	...	...	...	...	...	...	...		1,823.86	355.23	21,150.00
19.	...	...	...	...	...	...	...	...	...	...	...		150.00	13.45	...
20.	♦	15	...	45	5	36	22	19	30	2	39		3,225.44	1,200.00	50,000.00
21.	...	...	...	...	...	11	4	...	...	...	...		71.00	16.00	300.00
22.	...	...	...	...	...	10	8	...	...	...	...		62.00	...	...
23.	...	...	...	...	...	...	...	...	...	...	...		37.00	25.00	...
24.	...	...	...	30	4	12	8	...	...	...	...		50.00	6.00	2,000.00
25.	...	...	...	32	5	...	21	...	41	...	9		468.48	120.82	3,000.00
26.	160	11	1	...	...	...	...	...	...	...	...		...	...	7,000.00
27.	...	...	...	27	4	35	24	30	23	...	...		...	...	4,500.00
28.	...	...	...	50	6	...	...	15	30	...	...		687.72	52.42	4,000.00
29.	...	...	...	51	8	...	...	...	...	...	17		4,100.00	550.00	35,000.00
30.	160	28	1	65	7	36	15	20	36	3	15		1,527.70	567.95	15,000.00
31.	...	...	...	138	18	...	...	20	23	...	...		3,400.00	450.00	35,000.00
32.	...	...	...	165	17	...	...	...	...	...	...		3,330.76	887.00	35,000.00
33.	...	...	...	10	1	40	6	...	...	1	4		200.00	200.00	5,000.00
34.	...	...	...	...	...	...	...	...	...	...	...		...	...	2,500.00
35.	...	...	...	...	...	...	...	...	...	...	...		...	...	1,500.00
36.	...	...	...	...	...	...	...	...	...	...	...		...	...	800.00
37.	...	...	...	...	...	...	...	...	...	...	...		...	...	800.00
38.	...	...	...	...	...	36	15	12	14	...	...		225.00	45.00	1,000.00
39.	...	...	...	...	...	...	...	12	5	...	...		227.00	98.00	1,800.00
40.	180	13	1	3	1	...	...	...	...	4	6		1,723.97	211.13	14,500.00
41.	...	...	...	...	...	...	...	30	21	...	9		655.08	163.73	12,000.00
42.	...	...	...	60	9	...	...	20	50	...	12		2,200.00	500.00	25,000.00
43.	180	30	2	14	2	...	...	...	...	22	...		2,070.00	639.75	45,250.00
44.	...	...	...	37	5	...	...	...	...	1	23		400.00	215.00	3,800.00
45.	...	...	...	7	1	20	9	...	...	...	15		450.00	225.00	5,000.00
46.	...	...	...	...	...	...	...	...	...	...	...		55.00	25.00	...
47.	...	...	...	...	...	...	...	...	...	...	...		1,702.41	92.00	10,000.00
48.	...	...	...	8	1	...	...	20	...	3	...		356.34	123.02	5,000.00
49.	180	16	1	22	3	...	...	...	...	9	...		945.64	46.19	10,000.00
50.	...	...	...	25	4	...	...	...	...	10	...		868.68	103.18	7,000.00
51.	...	...	...	20	4	...	...	...	...	6	...		1,638.23	105.30	8,500.00
52.	...	...	...	...	...	38	34	...	...	15	...		1,197.93	713.47	15,000.00
53.	160	6	1	...	...	38	6	...	...	1	14		763.35	245.90	10,000.00
54.	...	...	...	29	4	...	...	15	22	...	5		873.92	156.82	7,000.00
55.	...	...	...	15	2	...	...	15	20	...	10		440.42	34.53	3,500.00
56.	...	...	...	...	...	33	2	20	18	...	10		...	...	8,000.00
57.	...	...	...	...	...	16	2	20	16	...	2		...	...	7,000.00
58.	160	9	1	...	...	...	...	...	...	3	...		...	...	4,000.00
59.	...	...	...	...	...	...	...	20	29	3	...		465.00	678.81	7,000.00
60.	...	...	...	...	...	...	...	20	7	...	...		503.87	626.01	6,000.00
61.	180	35	1	89	8	...	...	...	...	30	...		...	...	22,000.00
62.	...	...	...	24	3	...	...	20	12	...	3		450.00	90.00	8,000.00
63.	...	...	...	26	5	...	...	15	8	...	3		300.00	133.00	4,000.00
64.	♦	4	...	18	4	...	...	...	...	9	1		262.32	298.51	1,000.00
65.	...	...	...	...	...	9	...	...	...	12	...		...	...	...
<div style="display: flex; justify-content: space-between; padding: 0 10px;"> <span>1680</span> <span>11</span> <span>156</span> <span>393</span> <span>552</span> <span>371</span> <span>\$43,719.41</span> <span>\$11,560.49</span> <span>\$645,700.00</span> </div> <div style="display: flex; justify-content: space-between; padding: 0 10px;"> <span>204</span> <span>1229</span> <span>609</span> <span>450</span> <span>32</span> </div>															

- ♦ Conducts Week-Day School jointly with Holy Cross Congregation.
- ♦ Attend Immanuel School, Wisconsin Synod.
- \* Hartland and Manchester Conduct School jointly.

# TABULATED LIST OF CONTRIBUTIONS

Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1. Anderson, Chr. ....	Rock Dell .....	\$ 206.63	\$ 141.49	\$ 82.25
2. Anderson, Chr. ....	Eng. Luth., Cottonwood..	32.22	31.62	19.75
3. Anderson, Chr. ....	Our Saviour's, Belview..	55.46	61.22	19.75
4. Anderson, Chr. ....	Delhi .....	28.80	.....	.....
5. Anderson, Chr. ....	Ruthon .....	11.17	10.00	10.00
6. Dale, M. O. ....	Amherst Junction .....	83.85	20.13	27.14
7. Dale, M. O. ....	Manitowoc .....	47.46	16.50	17.00
8. Dale, M. O. ....	Wittenberg .....	7.25	.....	.....
9. Guidberg, G. ....	Holton .....	14.85	5.25	2.00
10. Guidberg, G. ....	Suttons Bay .....	28.87	.....	.....
11. Gullerud, O. M. ....	Nicollet .....	90.25	100.58	196.58
12. Gullerud, O. M. ....	Norwegiau Grove .....	31.31	.....	.....
13. Gullerud, C. M. ....	Oslo .....	105.75	22.25	32.00
14. Gullixson, G. A. R. ....	St. Paul's, Chicago.....	118.61	80.10	103.75
15. Guttebo, L. S. ....	Eau Claire .....	41.69	34.00	10.00
16. Guttebo, L. S. ....	Effatha .....	7.59	.....	.....
17. Hansen, E. ....	Albert Lea .....	170.25	110.32	96.01
18. Hansen, E. ....	Hayfield .....	6.00	.....	.....
19. Harstad, A. ....	Our Saviour's, Madison..	522.42	809.17	226.29
20. Heyne, Robt. G. ....	Audubon .....	50.00	50.00	49.69
21. Hendricks, John .....	Chester .....	7.00	5.00	10.00
22. Ingebritson, H. ....	Lime Creek .....	50.33	.....	10.75
23. Ingebritson, H. ....	Lake Mills .....	57.30	23.25	28.83
24. Lee, S. E. ....	Emmaus, Minneapolis ..	30.00	13.00	4.60
25. Lillegard, Geo. O. ....	Boston .....	122.85	90.00	85.00
26. Madson, N. A. ....	Princeton .....	124.54	149.31	119.67
27. Moldstad, C. A. ....	Fairview, Minneapolis ..	161.11	120.45	113.36
28. Moldstad, J. A. ....	St. Mark's Chicago.....	239.41	223.51	200.00
29. Mommseu, L. B. ....	Shenenne .....	18.00	.....	.....
30. Nesseth, G. P. ....	Concordia .....	13.00	6.00	10.00
31. Nesseth, G. P. ....	Immanuel .....	.....	2.00	.....
32. Nesseth, G. P. ....	Cross Lake .....	.....	3.50	.....
33. ....	Mayville .....	44.67	5.00	23.00
34. ....	Morgan .....	19.07	.....	.....
35. Pederson, T. ....	Bygland .....	97.56	17.01	13.01
36. Petersen, J. A. ....	Center .....	48.22	60.20	47.75
37. Petersen, J. A. ....	Scarville .....	108.35	37.25	44.25
38. Preus, H. A. ....	Calmar .....	72.00	47.50	2.50
39. Quill, C. J. ....	W. Koshkonong .....	267.15	121.97	133.97
40. Runholt, J. R. ....	Fertile .....	55.03	16.00	11.75
41. Runholt, J. R. ....	Ulen .....	83.78	.....	21.00
42. Sande, S. ....	Hartland .....	37.30	30.00	28.50
43. Sande, S. ....	Manchester .....	43.62	27.75	27.75
44. Strand, A. ....	Duluth .....	45.23	46.45	12.55
45. Hendricks, John .....	Redtop .....	28.00	5.00	.....
46. Theiste, H. A. ....	St. Luke's, Chicago .....	7.00	.....	.....
47. Tjernagel, H. M. ....	Jerico .....	192.31	126.46	86.43
48. Tjernagel, H. M. ....	Sande .....	290.11	143.89	143.95
49. Tjernagel, N. S. ....	Forest City .....	60.35	.....	.....
50. Tjernagel, N. S. ....	Thornton .....	88.56	17.54	.....
51. Torgerson, A. J. ....	Northwood .....	83.21	19.50	16.00
52. Torgerson, A. J. ....	Somber .....	131.80	49.48	42.35
53. Torgerson, A. J. ....	Story City .....	143.30	39.00	38.00
54. Unseth, J. B. ....	East Paint Creek.....	108.67	62.50	68.00
55. Unseth, J. B. ....	West Paint Creek.....	113.30	114.50	86.63
56. Ylvisaker, E. ....	Holy Cross, Madison .....	35.35	.....	.....
57. Ylvisaker, P. ....	Thompson .....	52.51	15.00	9.00
58. Ylvisaker, P. ....	West Prairie .....	60.57	7.00	5.00
59. Ylvisaker, S. C. ....	Mankato .....	80.52	40.00	40.00
60. ....	Parkland .....	67.00	25.00	126.00
61. Miscellaneous .....	Contributions .....	61.53	83.78	272.56
Totals		\$5,010.04	\$3,286.43	\$2,774.37

# TABULATED LIST OF CONTRIBUTIONS

	Church Extension Fund	Christian Day School	Bethany College	Negro Mission	Con- vention Offering	Miscel- laneous	Total
1.	\$ 17.18	\$ 11.67	\$ 6.00	\$ .....	\$ 27.71	\$ 5.70	\$ 498.63
2.	.....	.....	5.00	.....	13.75	10.00	112.34
3.	.....	6.01	.....	.....	9.82	.....	152.26
4.	.....	3.43	.....	.....	3.70	.....	35.93
5.	.....	.....	12.00	.....	.....	.....	43.17
6.	.....	7.53	.....	9.65	20.50	.....	168.80
7.	.....	.....	.....	.....	18.00	.....	98.96
8.	.....	.....	.....	12.00	7.50	.....	26.75
9.	.....	6.17	.....	.....	12.02	1.00	41.29
10.	.....	7.00	.....	.....	7.70	.....	43.57
11.	.....	14.85	3.00	19.06	22.64	14.17	461.13
12.	2.00	.....	.....	.....	.....	.....	33.31
13.	.....	14.30	.....	15.53	23.75	2.00	215.60
14.	.....	.....	1.00	.....	71.03	34.61	409.10
15.	.....	.....	.....	10.00	2.50	3.75	101.94
16.	.....	.....	.....	.....	.....	.....	7.59
17.	.....	21.64	15.00	4.00	33.70	3.00	453.92
18.	.....	.....	.....	.....	2.95	.....	8.95
19.	10.00	.....	580.00	.....	130.39	135.95	2,414.22
20.	.....	10.00	.....	.....	13.90	5.00	178.59
21.	.....	.....	.....	.....	.....	5.00	27.00
22.	.....	17.89	.....	.57	1.50	11.65	149.12
23.	.....	7.09	4.54	21.90	9.20	27.48	179.59
24.	.....	.....	.....	.....	9.50	5.82	62.92
25.	.....	15.00	.....	.....	66.65	43.00	422.50
26.	.....	.....	.....	11.80	66.65	3.00	474.97
27.	.....	.....	28.50	.....	45.90	29.07	498.39
28.	5.00	25.00	68.00	30.00	66.00	17.15	874.07
29.	.....	.....	.....	.....	2.00	.....	20.00
30.	.....	.....	.....	.....	3.00	.....	32.00
31.	.....	.....	.....	.....	5.75	.....	7.75
32.	.....	.....	.....	.....	.....	.....	3.50
33.	.....	.....	.....	.....	12.00	10.00	94.67
34.	.....	.....	.....	.....	16.50	.....	35.57
35.	.....	.....	.....	.....	11.75	.....	139.33
36.	.....	15.75	.....	.....	11.01	1.90	184.83
37.	.....	12.22	9.54	2.00	14.20	7.15	234.96
38.	.....	.....	45.00	55.63	20.00	5.50	248.13
39.	5.00	1.00	29.00	22.87	48.85	18.00	647.81
40.	.....	.....	600.00	.....	12.25	7.51	702.54
41.	.....	5.00	4.00	.....	.....	3.15	117.03
42.	.....	.20	.....	.....	9.75	6.50	112.25
43.	.....	1.20	.....	.....	10.95	7.11	118.38
44.	.....	5.33	.....	.....	11.50	.....	121.06
45.	.....	.....	.....	.....	10.00	.....	43.00
46.	.....	.....	.....	.....	16.35	34.45	48.30
47.	.....	.....	.....	69.41	77.08	29.30	580.99
48.	.....	6.00	.....	63.28	46.30	24.44	717.97
49.	.....	3.44	.....	.....	17.60	3.44	84.83
50.	.....	7.12	.....	14.64	12.60	17.12	157.58
51.	.....	7.73	5.00	.....	17.25	5.00	153.69
52.	.....	58.48	.....	11.65	20.75	17.90	332.41
53.	.....	14.30	.....	.....	15.00	6.76	256.36
54.	13.68	12.00	307.00	10.00	23.72	16.25	621.82
55.	10.00	7.79	20.00	14.00	4.00	33.29	403.51
56.	.....	.....	.....	.....	10.05	.....	45.40
57.	.....	5.34	.....	.....	4.00	10.00	95.85
58.	.....	5.34	.....	.....	12.40	.....	90.33
59.	.....	14.38	.....	7.00	73.50	26.00	281.40
60.	25.00	52.50	6.50	11.50	3.00	30.00	346.50
61.	5.00	98.05	110.00	90.63	94.01	58.47	874.03
	\$ 92.86	\$500.75	\$1,859.08	\$ 507.12	\$1,334.08	\$ 736.59	\$16,101.32

