

**REPORT**  
of  
**The Nineteenth Regular Convention of**  
**The Norwegian Synod**  
of the  
**American Evangelical Lutheran Church**



Held in  
**Bethany Evangelical Lutheran Congregation**  
Rev. CLARENCE HANSON, Pastor  
**BETHANY LUTHERAN COLLEGE**  
MANKATO, MINN.  
June 5th to 11th, 1936

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## Organization of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church convened for its Nineteenth Regular Convention in Bethany Lutheran Congregation, Rev. Clarence Hanson, Pastor, at Bethany Lutheran College, Mankato, Minn., on June 5th, 1936.

The Convention opened at 11 A. M. with divine services, conducted in English, by Rev. L. S. Guttebo of Eau Claire, Wis.:—Hymn 1, 1-6 in Lutheran Hymnary; Scripture Reading, Ephes. 4:7-13, together with the complete ritual of the Norwegian Church; Hymn 366; sermon on John 12:32; Hymn 383; Closing Collect and Blessing, Hymn 58. In the sermon, the theme, "The Drawing Power of the Cross," was developed to encourage us to carry on our work through all difficulties and discouragements in the confidence that the ascended Lord will Himself accomplish the work which He has commanded us to do in His name.

Rev. C. Hanson, the pastor of Bethany Lutheran Congregation, bade the Synod welcome to its midst and made a few announcements. The President of the Synod, Rev. C. A. Moldstad, appointed as Temporary Credentials Committee: Pastors H. Ingebritson, Chr. Anderson, M. O. Dale, and delegates P. P. Braaten, O. Tynning, and Martin Stene.

The first session was opened, at 2:30 P. M., with devotional exercises conducted by the President, Rev. C. A. Moldstad: Hymn 11, Scripture Reading, (Norwegian) Esaias 30, 18-26, and prayer. The Secretary called the roll of standing voting members; 25 were present and 3 absent. The Credentials Committee reported the names of the delegates whose credentials had been examined; 26 were present at the opening session. The President then declared the Nineteenth Regular Convention to be in session.

Other pastors and delegates arrived later, bringing the total of voting members to 30 pastors and 43 delegates. Of the Standing Advisory Members 10 were present and 26 were made advisory members of this convention.

The following congregations were excused for not sending delegates: Boston Norwegian Lutheran; Thompson Evangelical Lutheran; St. Luke's, Chicago; St. Paul's, Chicago; St. Mark's, Chicago; First English Lutheran, Suttons Bay, Mich.; Scandinavian Evangelical Lutheran, Holton, Mich.

*Pastors present, eligible to vote:*

Anderson, Chr.	Harstad, A. M.	Nesseth, G. P.	Tjernagel, H. M.
Dale, M. O.	Hendricks, John	Petersen, J. A.	Tjernagel, N. S.
Galstad, Martin	Ingebritson, H.	Quill, C. J.	Torgerson, A. J.
Guldborg, G.	Lee, S. E.	Runholt, J. R.	Unseth, J. B.
Gullixson, G. A. R.	Lillegard, Geo. O.	Sande, Stephen	Ylvisaker, E.
Guttebo, L. S.	Madson, N. A.	Strand, A.	Ylvisaker, P.
Hanson, Clarence	Moldstad, C. A.	Teigen, B.	
Hansen, Emil	Moldstad, J. A.	Theiste, H. A.	

*Delegates present, eligible to vote:*

Chr. Anderson's charge: Alfred Pederson.  
M. O. Dale's charge: Alfred C. Hoyord.  
O. M. Gullerud's charge: A. H. Hanson, C. S. Olson.  
C. M. Gullerud's charge: Carl Swenson, John W. Lund.  
Clarence Hanson's charge: Otto Hohenstein, Dr. S. C. Ylvisaker.  
E. Hansen's charge: A. O. Seeverts, C. O. Vangen, Albert Ellingson, Henry Wilson, J. G. Sime.  
A. M. Harstad's charge: E. N. Edwards, J. R. Rien.  
H. Ingebritson's charge: Martin Stene, Edwin Peterson.  
N. A. Madson's charge: Paul L. Paulson, Ben Meyer.  
C. A. Moldstad's charge: Anton Olson, P. P. Braaten.  
J. A. Petersen's charge: Palmer Olson, Hans Sande, Sam Hønsey.  
C. J. Quill's charge: Carl Simonson, E. M. Starks.  
S. Sande's charge: Marvin Johnson, Andrew Emrud.  
B. Teigen's charge: O. Tynning, M. O. Tjernagel.  
H. M. Tjernagel's charge: J. C. Johnson, Christ Treider, Ned. Borloug.  
N. S. Tjernagel's charge: P. G. Kloster.  
A. J. Torgerson's charge: Anton Ringoen, Lawrence Halverson, Edwin Leverson, L. B. Hagen.  
J. B. Unseth's charge: Palmer Dehli, Carl Gilbertson.  
Paul Ylvisaker's charge: N. H. Lund.  
Robert G. Heyne's charge: Ole J. Johnson, Rev. R. G. Heyne.

*Standing Advisory Members:*

Rev. E. W. Anderson, Prof. Walter E. Buszin, Thos. A. Haugen, C. O. Kirkpatrick, Prof. Alvin Natvig, Tobias Pedersen, H. A. Preus, J. E. Thoen, Dr. S. C. Ylvisaker, Rev. R. G. Heyne.

*Advisory Members of the Convention:*

Frank Harmon, Christ Wonsmos, Gilbert Erickson, Ole Christoferson, Prof. C. S. Meyer, Candidates of Theol. Lloyd Mommsen, Milton Tweit, Eivind Unseth, F. Schmidt; Rev. C.

M. Gullerud, Rev. F. Mock, Rev. A. Ackermann, Rev. C. J. Hoffmann, Ole Sorenson, S. Sorenson, Gerald Anderson, Olaf Anderson, Rev. H. Heinemann, Prof. Oswald Hoffmann, Rev. U. L. Larsen, Teachers J. A. Luehmann, C. R. Marquardt, O. Hellermann, R. H. Nitschke; Mr. K. T. Dahlen, Rev. A. L. Oettjen.

*Received into Membership:*

Rev. M. Galstad, Parkland, Wash.; Rev. Clarence Hanson, Mankato, Minn.; Rev. B. Teigen, Story City, Iowa. Holy Cross Lutheran Church, Sheyenne, N. Dak.

*Resigned as member of the Synod:* Rev. T. Pederson, Mayville, N. Dak.

*Excuses:*

For leaving the Convention early: Rev. N. A. Madson; Rev. E. Hansen.

For not coming to the Convention: Delegate Kermit Ehlinger, Eau Claire, Wis.; Rev. O. M. Gullerud.

*Working Committees at the Convention:*

1. Credentials: Pastors H. Ingebritson, Chr. Anderson, M. O. Dale, Delegates P. P. Braaten, O. Tynning, Martin Stene.
2. President's Report: Pastors A. J. Torgerson, E. Ylvisaker, and J. E. Thoen. Delegates, M. O. Tjernagel and John W. Lund.
3. Nominations: Pastors S. Sande, L. S. Guttebo and J. R. Runholt. Delegates, E. N. Edwards, Anton Ringoen, Martin Stene and Rev. M. O. Dale.
4. Program: Pastors S. C. Ylvisaker and Clarence Hanson, Delegates Albert Ellingson, Edwin H. Petersen and Anton Olson.
5. Press: Pastors H. A. Theiste, S. E. Lee, H. A. Preus, J. A. Moldstad, M. Galstad.
6. Finances: Pastors J. A. Moldstad, S. Sande, S. E. Lee; Delegates C. O. Vangen, C. S. Olson and E. M. Starks.
7. Home Missions: Pastors C. J. Quill, J. B. Unseth, G. Guldberg; Delegates Palmer Olsen and Alfred C. Hoyord.
8. Heathen Missions: Pastors A. J. Torgerson, Thos. A. Haugen, A. Strand, G. A. R. Gullixson; Delegates Paul L. Paulson, Carl Swenson, P. G. Kloster.
9. Higher Education: Pastors E. Hansen, Erling Ylvisaker, H. M. Tjernagel; Delegates Ben Meyer, Carl Simonson and N. H. Lund.
10. Elementary Education: Pastors J. R. Runholt, A. Harstad, G. P. Nesseth; Delegates Albert Hanson and Andrew Emrud.
11. Church Extension: Pastors N. S. Tjernagel, M. O. Dale, J. E. Thoen; Delegates Palmer Olsen and J. R. Lien.

12. Publications: Pastors L. S. Guttebo, J. A. Petersen; Delegates Alfred Petersen and Lawrence Halverson.
13. Miscellaneous: Pastors H. A. Preus, S. C. Ylvisaker; Delegates M. O. Tjernagel, Hans Sande.
14. Pastoral Conference Records: Pastors John Hendricks, B. Teigen; Delegate E. Leverson.
15. Charity and Support: Pastors P. Ylvisaker, N. A. Madson; Delegates Otto Hohenstein, R. O. Severts.
16. Equalization: Pastors N. S. Tjernagel and B. Teigen.
17. Chaplain: Rev. A. Harstad.
18. Timekeepers: The Office Force.
19. Parkland Case: Pastors L. S. Guttebo, J. E. Thoen, J. A. Petersen; Delegates J. R. Lien and Anton Olson.
20. Resolutions: Pastors J. Hendricks, G. Guldberg, H. M. Tjernagel.
21. Tellers: Pastors S. E. Lee, A. Strand, and Mr. O. Tynning.
22. Convention Offering: Synod Trustees and Prof. C. S. Meyer; Delegates C. O. Vangen, Albert Ellingson, E. M. Starks.

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## Day by Day with the Convention

*Friday, June 5th, 1936*

At the opening session, the President of the Synod, Rev. C. A. Moldstad of Minneapolis, Minn., read his annual Message and Report. This was referred to a special Working Committee for consideration. Time for the sessions was set at 9 to 12 A. M. and 2 to 5 P. M., with a 30 minute recess at the half-way point. Most of the time was consumed in hearing reports of the Standing Committees and other routine business. But the Convention also heard the first part of Rev. J. A. Moldstad's essay on "Vor arv og vort ansvar",—a brief review of what the mission of the Norwegian Synod has been in the past and must be in the future, if it is to remain faithful to God's Word.

*Saturday, June 6th*

At the morning session, the Synod could welcome three new pastors, Rev. M. Galstad, Rev. C. Hanson, and Rev. B. Teigen, as members; also the Holy Cross Lutheran Church at Sheyenne, N. Dak., to which Cand. of Theol. Lloyd Mommsen has been called. Standing Committee reports were heard, as also the report of the Synod's Treasurer and of the Treasurer of Bethany Lutheran College. Rev. J. A. Moldstad finished the reading of his essay. One feature of our Conventions, which sets them apart from most Church Conventions today and makes them highly interesting for the many guests who sit through the ses-



sions—about 75 were registered at this meeting—is the stress that is laid upon doctrinal papers and discussions.

At the afternoon session, most of the time was devoted to the cause of the Christian Day School and the Christian education of our children. It has long been the custom in our Synod to set aside Saturday afternoon for this purpose. Rev. M. Galstad read an essay on "The Value of the Child," which was followed by a general discussion.

Each session was opened with brief devotional exercises, under the direction of the Chaplain, Rev. A. Harstad. These were conducted by Pastors G. Guldberg, A. Strand, J. A. Petersen, B. Teigen, J. B. Unseth, Cand. of Theol. Milton Tweit, A. Harstad, and M. Galstad. Evening devotions were conducted by Pastors A. Harstad, G. O. Lillegard, N. S. Tjernagel, and R. G. Heyne, when there were no other services.

### *"Synod Sunday"*

There is inspiration in joint worship. Just as Israel gathered on Mount Zion to sing praises to the true God, so, on Synod Sunday, our Norwegian Synod gathered upon its holy hill to sing praises to the God of all grace. Yes, there is inspiration in joint worship, and doubly so when pastors and people, representatives from many congregations of our communion, gather for divine services on Synod Sunday.

In the morning Rev. A. M. Harstad, Madison, Wis., preached on "True Faith," speaking of its origin and nature, on the basis of the text, John 6:60-71. In the same service the Rev. C. J. Quill, Cottage Grove, Wis.; preached in Norwegian on Philipians 1:12-17: "I am set for the defense of the gospel." A Bethany quartet sang an anthem. The worshippers then placed a festival offering upon the altar, bringing gifts from all parts of our church, totaling over eleven hundred dollars. After such a service, we can well understand the joys with which the faithful in Israel swelled the congregation on Zion's holy hill.

God blessed our Convention with a sun-smiling Sunday. In the beautiful afternoon, the spacious Bethany auditorium was again filled with a host whose hearts were thrilled with the beauties of Lutheran chorales sung by the Choral Union of our Synod. Prof. W. E. Buszin directed the Choir. The following chorales were sung: "Now Let Us Come Before Him," "Thou God the Father," "If Thou But Suffer God to Guide Thee," "Like as the Hart Desireth the Waterbrooks," and "Shepherd of Israel." The whole assembly joined with the Choral Union in singing other hymns, and Mr. Walther Gullixson sang a tenor solo, "Be Thou Faithful Unto Death," by Mendelssohn. Of special interest was the address by Prof. W. E. Buszin on the subject "Johan Walther, the Father of Lutheran Church Music."



He showed that Walther, who lived at Luther's time, was a close friend of Luther, and that his life is a shining example of what a layman can do for the furtherance of true and pure Bible Lutheranism. Walther may truly be called the father of Lutheran church music.

In the evening of Synod Sunday, those present again gathered in the convention hall, this time to celebrate the tenth anniversary of Bethany Lutheran College as a Synod institution. Speeches and music filled the evening. Rev. J. E. Thoen spoke about early events leading up to the purchase of Bethany College by the Synod. Dr. S. C. Ylvisaker spoke about what Bethany is doing for our church. The pastors Chr. Anderson, J. A. Moldstad, and N. A. Madson added words relative to Bethany's history and work. The sisters Mabel, Gladys, and Stella Huso rendered appropriate music, as did also Mr. Walther Gullixson. Truly the whole day was a festival which made many sing in their hearts: "O Praise the Lord, all ye nations: praise him, all ye people." M. G.

#### *Monday, June 8th*

At the morning session, some time was devoted to a discussion of the Chinese Term Question, which has been before our Synod for a number of years. Election of officers and Standing Committees followed.

In the afternoon, Rev. H. M. Tjernagel read the paper on "Unity, Union, and Unionism," which had been prepared by a number of the members of our Synod and studied by the Pastoral Conference, and which was now presented as a Pastoral Conference product. Discussion followed. Several Committee Reports were also heard.

#### *Tuesday, June 9th*

The Chinese Term Question was again taken up for discussion and the report of the Pastoral Conference on the matter was explained. At the opening of the afternoon session, the Report of the Missouri Synod Chinese Term Question Committee, as printed in the "Proceedings" of the Cleveland Convention of the Missouri Synod, 1935, and re-printed in Lutheran Sentinel, No's. 22 and 23, 1935, was read. The report of the Working Committee on Finances was submitted to a critical discussion and adopted as printed in this Report.

In the evening, Communion services were conducted by Rev. Emil Hansen of Albert Lea, Minn., assisted by the local pastor, Rev. C. Hanson. Rev. J. E. Thoen delivered the sermon, addressed particularly to the pastors.

#### *Wednesday, June 10th*

At the opening session, a Memorial Service was conducted in accordance with the Synod's resolution, in recognition of the

services of Rev. C. N. Peterson to our Synod, who had passed away during the Convention. Rev. John A. Moldstad gave a brief account of the life and work of the deceased brother, and appropriate hymns were sung.

A number of Committee Reports were acted upon, as recorded in this Report. At the afternoon session, one of the more important matters discussed was the plan proposed by the Board of Publications for a change in our publications, "Luthersk Tidende" and "Lutheran Sentinel." The plan calls for one bilingual paper, published twice a month, but of larger size and containing more material than our present papers. Discussion of this question was continued at a special session held from 7:30 to 9 o'clock in the evening. As it was difficult for the Synod to determine the practicability of the plan, the whole matter was left to the judgment of a Committee for action. The report of the Committee on Higher Education was also acted upon at this session.

*Thursday, June 11th*

At the closing session, the Constitution and By-laws of the proposed Young People's Organization of our Synod was tentatively endorsed and the plans of this organization were approved. The reports of the Working Committees on Church Extension, on Heathen Missions, and on Elementary Christian Education were discussed and resolutions adopted as printed. Rev. H. M. Tjernagel read the rest of his paper on "Unity, Union, and Unionism."

Dr. S. C. Ylvisaker brought his personal thanks to the Synod for the fine home that had been built for the President of Bethany Lutheran College on the College grounds.

In closing, President C. A. Moldstad thanked the local congregation and the college authorities for all the work which they had done to make the pastors and delegates comfortable during the Convention, and addressed a few words of encouragement to the members of the Synod. Rev. J. A. Moldstad of Chicago, Ill., conducted closing devotional exercises: Hymn 2 in Lutheran Hymnary, Scripture Reading, Psalm 67, and Prayer, with the Lord's Prayer in unison, and the benediction.

Thus closed a pleasant and profitable Convention, marked not only by cool and generally beautiful weather, but also by good attendance throughout,—the College and its grounds were literally filled on "Synod Sunday"—and by a spirit of unity and harmony which promises well for the future.

GEO. O. LILLEGARD, Secretary.

## The President's Message and Report

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

We greet you with the words of the Apostle Paul in the epistle to the Colossians 3:1-2: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth."

We are all by nature inclined to seek our treasure in things on the earth, and are unable and unwilling to seek that which is above. The materialistic and earthly spirit of the unbelieving world is an ever-present temptation to the Christian Church; and if given a seat in the councils of the visible church, this evil spirit will gradually clog the machinery and hinder the true work of the church.

Our congregations need to be reminded of their divine origin. Every truly Christian congregation is established by God. He is the head of His church, and rules and governs it by His Word, preached and taught by His divinely called servants or ministers. If we lose sight of the sacredness of the church and the holy office of the ministry and begin to think of these institutions of God in the light of human philosophy and treat them as we do our man-made organizations, then we have lost our strength and have become lukewarm.

The Apostle Paul in his second epistle to Timothy speaks of the time to come when the people "will not endure sound doctrine; but after their own lusts shall heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (4, 3.) When Israel of old became dissatisfied with God's order and manner of leading them through His appointed ministers and demanded a king, God told Samuel to give them a king. Samuel mourned because of their lack of faith in the invisible rule of Jehovah, and deplored that they should desire an external and visible ruler such as the heathen had, but the Lord said to Samuel: "They have not rejected thee, but they have rejected me that I should not reign over them." I Sam. 8:7. "Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them and show them the manner of the king that shall reign over them." (v. 9.) Samuel explained to them their sin against Jehovah and told them that they were taking upon themselves a yoke that would be hard to bear, and that when they cried unto the

Lord in their distress because of their king, the Lord would not hear them. "Nevertheless the people refused to obey the voice of Samuel" (v. 19).

In the midst of the Christian church, we find many who grow tired of the pure word of God and object to the easy yoke of Christ and demand that the honor and glory of the world shall be introduced into the church. However, the Christian congregation exists solely for the purpose of dispensing God's grace and mercy in Christ through His word and Sacraments. The true pastor and minister has been called by God through the congregation for the purpose of preaching and teaching God's word in its truth and purity and to administer the Sacraments as Christ has given them to us and commanded us to use them.

Cathedrals and temples, when built to glorify God and not man, are indeed useful for the upbuilding of God's Kingdom of grace. But we note also that "the kingdom of God cometh not with observation: for, behold, the kingdom of God is within you." Therefore, the little church around the corner may often be of greater blessing than the larger and more popular church.

Many churches overemphasize the material things in the visible church and seek to impress the world with their numbers, organizations, buildings and entertainments instead of with the heavenly and spiritual blessings of God's church. This in turn becomes a temptation also to many within the church to glory in these earthly things, whether they possess them or not, and to judge the effectiveness of the church by its outward show and glamour instead of by the teaching and living according to God's Word.

"If ye then be risen with Christ"—If you have accepted the gospel of Christ crucified and risen, then you are "a new creature: old things are passed away; behold all things are become new." If you are risen with Christ, you are born again; God has given you the spiritual life of faith, with its new light, desire and strength for that which is good. If you are risen with Christ, you are a child of God, an heir of God, and you will and must seek those things which are above: the heavenly and eternal blessings, holiness, righteousness and fellowship with God.

The material and bodily blessings of God will engage our attention only to the extent that we are stewards of the manifold gifts of God. We will not, however, as children of God set our affections upon these nor seek our joy and honor in them. But we will use them as means to an end, to support our physical life and to enable us to do the work God has given us to do here in His church. Therefore we will dedicate and consecrate ourselves and all that we have to the service of the Lord for the spreading of His kingdom; in so doing we will also be seeking the things that are above.

Now, God has promised His children for all time that, if they seek the things that are above and use the things of the earth that He has entrusted to them for the spreading of His kingdom instead of for their own honor and satisfaction, then He will always provide for them. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What a glorious promise this is, and what an incentive it should be to each and every one of us to seek only that which is above in all our church work.

May God help us to do this! Amen.

During the past year, three new workers have been ordained to the office of the holy ministry: Bjarne Teigen, August 4, as assistant to the Rev. A. J. Torgerson in his care of Bethany Congregation near Story City, Iowa. Clarence Hanson, September 8, as pastor of the Bethany Ev. Lutheran Congregation of Mankato, Minn. Martin Galstad, September 22, as pastor of the Parkland Ev. Lutheran Congregation, Parkland, Washington. In addition to these, candidate Milton Tweit has been teaching school and assisting Rev. Norman Madson in our congregation at Princeton, Minn. We are thankful to God for these new workers in the church and pray that God will guide, strengthen and bless them in the service of the church.

Rev. Tobias Pederson has resigned from the Holy Cross Lutheran Church of Mayville, N. Dak.

Rev. John Hendricks has resigned from the Chester Norwegian Lutheran Church and has accepted a call from the First American Lutheran Church at Mayville. Rev. J. R. Runholt is at present caring for the Chester congregation and the congregation at Sheyenne, N. Dak. The last-named has applied for membership in our Synod and has called candidate Lloyd Mommsen as its pastor.

At the request of the Synod meeting in 1935, Rev. Henry Ingebritson again visited the Parkland, Wash., congregation to present the Synod's resolutions and to try to bring the opposing groups together.

On July 26, 1935, at Mankato, Rev. M. F. Mommsen wrote his resignation from the pastorate of the Parkland Congregation and handed it to Rev. H. Ingebritson.

Wednesday, August 6th, 1935, the Parkland Ev. Lutheran Congregation resolved: To accept the advice of the Synod; to rescind the deposal of Rev. M. F. Mommsen; and accept the resignation of Rev. Mommsen.

The group served by Rev. M. F. Mommsen has not reported action on the Synod's advice and request. But an appeal has just been received from this group,—calling itself the Parkland Ev. Lutheran Church, signed by E. B. Ellingson, Secretary. The majority group known as the Parkland Ev. Lutheran Congregation, upon the advice of Rev. H. Ingebritson, resolved to call a

pastor. The call was extended to Student Martin Galstad who accepted and was ordained and installed at Parkland September 22nd, 1935 by Rev. Norman A. Madson and Rev. Justin A. Petersen.

The Rev. M. C. Waller, of Eau Claire, Wis., died February 3, 1936, in his seventieth year. He had retired from the active ministry because of ill health, but in spite of his feebleness he was actively associated with us in writing for our church papers and translating some of the valuable articles of the sainted Dr. F. Pieper and Dr. Wilhelm Koren. He also translated several of our hymns. He was a man who did not loom large in the eyes of the world, but many of his hearers testified that he was one of God's most gifted and faithful preachers. May the Lord comfort the bereaved family and bless the memory and work of Rev. Waller among us!

Several of the old pioneers in our Synod have also this year been called home. May the younger generation ever remember their example of faithfulness, and guard and cherish the heritage that our fathers and mothers have given us.

Some of our congregations have secured new churches and parsonages, and others have improved and re-dedicated their house of God. The Boston Congregation sold its church and bought a very fine church in a better locality. St. Luke's, Chicago, re-dedicated the church after remodeling and improving it. Grace Church, near Manitowoc, Wis., has built and dedicated a new church. The Parkland Congregation dedicated its newly remodeled and refurnished chapel in its large and commodious school building. In Suttons Bay, Mich., improvements and repairs have been made both in church and parsonage. In Eau Claire, Wis., and Mankato, Minn., houses have been bought to be used as parsonages. The new home for the President of our College was also built during this fiscal year.

All this is encouraging. Our finances, too, are much better at the close of the fiscal year than we dared hope for two or three months ago. But ought we not do our utmost to bring our offerings earlier in the year so as not to hamper the work?

As far as we can judge all our pastors and teachers are working faithfully, often under trying circumstances. We believe, too, that the great majority of our people are earnestly trying to do their duty. Nevertheless, there is a certain unrest here and there, due in part at least to the financial depression, and also because of a lack of spiritual knowledge and the influence of the philosophy of the unbelieving world. Therefore, we need to watch and pray lest we fall into temptation and lose the treasure that God has given our Church, the pure Word and Sacraments. The only remedy is the faithful preaching and teaching of God's Word, and the training and educating of our children and young people in our Christian schools.

Reports will be heard at this convention from the various officers and Standing Committees. The Synod's Secretary is to submit rules of procedure for the guidance of our Synod in cases where congregations or pastors appeal to it from the counsels or actions of Synodical officials. The Pastoral Conference shall report its findings in the matter of accreditation of our college. The Board of Trustees is to report regarding the proposed change in the fiscal year of Bethany College. A report will also be given on the present status of the Hansen Estate in Washington and action is to be taken by the Synod for final disposition of our share.

There is to be election of all officers and permanent committees.

The Christian Day School Committee has asked for Saturday afternoon with Rev. Martin Galstad as essayist. The committee on the proposed Young People's Association has also asked to be given some time to present a constitution for the same. There are two papers to be read, one in English by Rev. H. M. Tjernagel on "Unity, Union and Unionism," and one in Norwegian by Rev. J. A. Moldstad on "Vor Arv og Vort Ansvar."

Two of our students at Concordia Seminary, Eivind Unseth and Lloyd Mommsen, have finished their theological courses and are ready to enter the service of our Synod.

In response to an invitation from the Missouri Synod Catechism Committee, the president appointed Pastors J. A. Moldstad and H. A. Theiste to represent our Synod in the revision of the English translation of Luther's Small Catechism.

Larger donations and certain bequests have been received this year also, and I would ask the Working Committee on Finances to call attention to these in its report to the Synod.

From the parochial reports we note that the statistics of our Synod are about the same as last year.

The past year I have attended five pastoral conferences, most of the Board meetings, and on various occasions in the interest of Synod visited Madison, Chicago, Manitowoc, Thompson, Albert Lea, Mankato, Seattle, Parkland, and San Francisco. There has been excellent cooperation on the part of all the pastors, especially the visitors and other officers, and Rev. N. A. Madson. May I take this opportunity to thank them for their help and patience! We thank God for all His blessings this past year, and pray that He will continue to guide, help and bless our Synod in His grace and power, for Jesus' sake, Amen.



## Vor arv og vort ansvar

Vi er samlet for nittende gang til møde af den gjenreiste Norske Synode, og ganske naturlig glider tanken tilbage saavel som fremover til de kommende tider.

Det er 83 aar siden Den Norske Synode ved Guds styrelse blev stiftet. Underlig er det at studere samfundets første tid og se hvor godt fædrene bygget og kjæmpet og hvorledes Gud ledet alt til det bedste. Aandelige kjæmper, baade blandt prester og lægmænd, havde Herren sendt herover til velsignelse for det norske udflytterfolk. De var unge og uerfarne og opvoksede i fædrelandets statskirke; de elskede Norge og alt som var norsk; men de holdt sig fremforalt til Guds ord og søgte visdom og retledning deri. Derfor gik det godt; thi Herren stod ved roret. De efterlod et følgeværdigt eksempel og en herlig arv.

Lidt efter lidt som aarene gik vokset en ny slegt til, "som ikke kjendte Josef" og ikke satte pris paa de gamle og deres arbejde og kamp. Kjærligheden kjølnedes, og andre interesser traadte istedenfor de gamle. Nye kræfter kom fra Norge, som var af en anden aand, og her opstod i vor egen midte mænd, som delte deres sind.

Saa kom trængselsaarene fra 1911 til 1917 i Den Norske Synode, der mundet ud i en forening uden enighed, en sammenlutning af ulige og uforenlige grupper. De fleste i Synoden, baade prester og menighedsfolk, var vildledet og forførte. Der havde fra 1912 til 1917 hersket et forfærdeligt aandstyrani, et majoritetsvælde saa knusende, at de fleste var som lamslaaede og magtstjaalne endog mod bedre vidende. Baade Synodens kirkeblade og de verdslige aviser var stængte for "Minoriteten", saa det var umulig at faa sagt menighedsfolket sandheden.

Kun en liden rest af Synoden stod igjen, som for sin samvitigheds skyld ikke kunde gaa med i foreningen. En del af disse, nogle faa prester og flere lægmænd, holdt møder paa Hotel Aberdeen i St. Paul, Minn., imellem Synodemødets sidste sessioner. Tilstede var ogsaa Dr. Franz Pieper og Dr. W. H. T. Dau fra Missourisynoden og Prof. Schlueter af Wisconsinssynoden, som valgte repræsentanter for Synodalkonferensen. Paa disse møder blev man enige om at staa sammen for at *bevare arven* fra fædrene og at *gjenreise* Den Norske Synode paa den gamle grundvold. Det besluttedes at udgive et blad og at holde Synodemøde det følgende aar. Ingen vidste hvem eller hvormange der var, som vilde blive staaende; og underlig er det at tænke tilbage paa dette møde og det følgende aar.

Aaret efter holdtes da Synodemødet (1918) i Lime Creek Menighed, Lake Mills, Iowa, pastor H. Ingebritsons kald. Her blev der taget skridt til et ordnet samfund. Selv til dette møde var der rundt om i menighederne ingen eller meget liden forberedelse gjort. Det var som om vi fremdeles var lamslaaet og laa under for det forfærdelige pres, vi havde været udsatte for. Vi var rædde og vidste ikke rigtig raad. Men Gud var med, han styret; og næst efter Gud skal lægfolket have æren for at det gik godt.

Det meste af mødets tid blev brugt til læreforhandlinger, og *der* var ingen frygtagtig; thi der stod vi paa Guds ords faste grund. Det er gedigne sager Synodalberetningen fra 1918 byder paa.

De følgende Synodemøder fuldførte konstitutionens antagelse (Albert Lea 1919) og Synodens indkorporation (Fairview, Minneapolis 1920). Fra den tid af er Synoden vokset lidt efter lidt, idet endel prester og menigheder har faaet naade til at vende tilbage til sit gamle kirkehjem, en del nye menigheder er blit stiftet, og flere yngre mænd er blit uddannet for prestegjeringen.

Mange af dem som var med at gjenreise Synoden, baade prester og menighedsfolk, er ikke længere i den stridende kirke, og efter naturens orden gaar styret efterhvert over paa nye og yngre hænder. Hidindtil har det været Synodens maal at være en tro husholder over Herrens betroede gods, at vaage over lærers renhed og enhed, at bevare den arv, som vi har faaet, og overgive den til de kommende slechter. Særlig paahviler der de ældre iblandt os, menighedsfolk saavelsom prester, et ansvar i denne retning.

De senere aar har været trængselsaar ikke bare i materiel henseende, men særlig i aandelig henseende, langt mere i kirken end i staten. Der er en slaphed, en ligegyldighed, en udvortes-hed og et sværmeri, ja en vantro, som har overmandet kirken, og som formaner os til at huske Jesu ord: "Naar menneskens søn kommer, mon han skal finde troen paa jorden?" (Lukas 18, 8). Hvem vilde troet i 1917, at det iaar skulde staa saa ilde til i kirken, som det gjør? Hvem vilde ventet saa store forandringer og saa megen aandelig elendighed i kirken paa saa kort en tid? Og er der ingen fare paa færde blandt os? Det vilde jo være et mirakel om ikke vi mere eller mindre blev udsat for tidsaandens smitte. Netop derfor bør vi staa paa vagt (1 Kor. 10, 12), føle vort ansvar og gjøre vor pligt mod de opvoksende slechter ved at overlevere dem den skat, vi har faaet i vor herlige fædrenearv.

I mange aar er der paa begge sider af havet blevet talt og skrevet meget om bevarelsen af vor norske fædrearv. Man har tænkt særlig paa sproget, historien og nationalkaraktertrækene. Dette er jo gode gaver, som vi bør sætte pris paa og søge

at bevare; men den største og herligste arv, som pionererne bragte med sig, da de kom med bibelen, salmebogen, katekismen og forklaringen i sine kister, var dog den lutherske læres bibelkristendom, Guds ords uforfalskede sandhed. Ogsaa paa denne arv kan vi anvende den norske digter Ivar Aasens bevingede ord:

*“Lat os ikkje forfederne gløyma  
under alt som me venda og snu!  
for dei gav os ein arv til aa gjøyma,  
han er større enn mange vil tru.*

*“Lat da merkjast i meir enn i ordi  
at me halda den arven i stand.”*

## I. VOR ARV

Hvori bestaar nu denne arv, som Herren saa naadig har skjænket os gennem Synodens fædre?

Allerførst maa vi nævne *det*, som er grundvolden og kilden, det hvorigjennem Gud har aabenbaret sig og kristendommen for os, nemlig Bibelen, Den hellige Skrift, Guds Ord. Men har ikke ogsaa andre den samme Bibel? Jo visselig; men ikke alle anser den paa samme maade, tror det samme om den, lærer det samme om den, benytter den paa samme maade, og bøier sig i ydmyghed for dens autoritet. Ikke alle er villige til at indrømme og bekjende, at Bibelen er den eneste visse og fuldkomne regel og rettesnor for vor *tro* og vort *liv*; fordi “den ganske Skrift er indblæst af Gud”, og fordi “de hellige Guds mænd talte, drevne af den Hellig Aand”.

Det er netop den forskellige *lære* om Bibelen og *dens* lære, samt den deraf følgende praksis, som er aarsagen til de fleste falske lærdomme og lærestridigheder indenfor kirken. Og endog indenfor den kirke, som kalder sig luthersk, *har* der været og *er* der idag forskellig lære om Bibelen. Mange af de kampe, som den gamle Norske Synode maatte føre, havde sin grund i saadan forskellig lære om Bibelen.

Hvad er Synodens lære om Bibelen? Synoden tror, lærer og bekjender alt det, som Gud selv i Bibelen siger om Bibelen, nemlig, at de hellige skribenters “ord er Guds ord, fordi Guds Aand paa *underbar* maade gav dem, hvad de skulde tale og skrive, og de ord, som de skulde bruge.” Dette er det som kaldes “verbalinspiration”, og som betyder, at hvert eneste ord og dets *form* er indblæst af Gud. — 2 Tim. 3, 16; 2 Petr. 1, 21; 1 Kor. 2, 13; Matt. 10, 19; Matt. 1, 22; Ap. Gj. 4, 24-25; Ap. Gj. 1, 16; Gal. 3, 16.

Af denne skrift-lære følger, at Guds ord er evigt, uforanderligt, feilfrit, sikkert og fuldkomment som Gud selv. Derfor har Bibelen, som er klar nok i alle de ting som er nødvendige at vide

til salighed, fuld autoritet, som gjør den til den eneste ufeilbare kilde, regel og rettesnor for tro og liv. Den Hellige Skrift er fuldkommen og tilstrækkelig. Den indeholder alt som er nødvendigt til at gjøre menneskene salige; og Skriften forklarer sig selv. Vi trænger intet mere, ingen tradition, ingen fortolker.

Ordet er virkekraftigt; thi i og igjennem Ordet er og kommer og virker altid Den Hellig Aand. Derfor er evangeliet Guds kraft til salighed (Rom. 1, 16); derfor er det baade naademiddel og igjenfødelsesmiddel.

Fordi alt dette er Guds egen sandhed, har Luther og den sande lutherske kirke, indbefattende Den Norske Synode, hentet derfra *alt*, som skal troes, læres og bekjendes til salighed.

Vi forkaster derfor alt det som i lære eller praksis negter eller bortforklarer Guds egen lære om Den Hellige Skrifts opvindelse, autoritet og egenskaber.

For kortheds skyld kan vi her kun nævne endel af de *bibelske* lærdomme, hvorom der har været og endnu er uenighed og strid.

a) — *Menneskets naturlige tilstand før gjenfødselen*. Skriften vidner, at mennesket er af naturen "*dødt i overtrædelser og synder*" (Efes. 2, 1); at "*kjødets sans er fiendskab mod Gud*" (Rom. 8, 7); at "*det naturlige menneske fatter ikke de ting, som hører Guds aand til*" (1 Kor. 2, 14); at "*menneskets hjertes tanker er onde fra hans ungdom af*" (1 Moseb. 8, 21); at ethvert menneske er født i misgjerning og undfanget i synd (Ps. 51, 7); at "*alle har syndet, og dem fattes Guds ære*" (Rom. 3, 23). Det naturlige menneske er saaledes aandelig *blindt, døvt, dødt* og Gud fiendsk. Det er som stok og sten, uden følelse, tanke, vilje eller kraft ligeoverfor det som er godt, det som er af Gud. Derfor lærer Luther os at bekjende i forklaringen til den 3die artikel: "*Jeg tror, at jeg ikke af min styrke eller fornuft kan tro paa Kristus eller komme til Kristus, min Herre.*"

Skriften forkaster saaledes den lære, at det uigjenfødte menneske har *følelse* af ansvar eller skyld ligeoverfor naadens an-nammelse eller forkastelse.

b) — *Guds naade*. Hvad lærer Skriften om Guds naade? Naaden er noget i Gud, evig som Gud selv. Naaden er Guds frieyndest ("*gratuitus favor Dei*"). Guds naade er Guds vidunderlige kjærlighed til os arme syndere, som intet andet har fortjent end timelig straf og evig fordømmelse. Joh. 1, 16-17: "*Og af hans fylde have vi alle faaet, og det naade over naade. Thi loven er givet ved Moses; naaden og sandheden er bleven ved Jesus Kristus.*"

Naaden alene er kilden og ophavet til vor frelse, til alt som er godt. Den er det modsatte af fortjeneste eller løn, den er uden vor medvirken, noget som vi intet har med at tilveiebringe. Rom. 11, 6: "*Men er det af naade, da er det ikke mere af gjerninger; ellers bliver naaden ikke mere naade. Men er det af gjerninger, da er det ikke mere af naade; ellers er gjerningen*

ikke mere gjerning.” — Vi kan af egen fornuft og kraft ikke engang tage imod naaden. “Ingen kan kalde Kristus Herre *uden ved den Helligaand*” (1 Kor. 12, 3). Kristus forklarer Guds naade for Nikodemus, idet han siger (Joh. 3, 16): “Saa har Gud elsket *verden*, at han har givet sin søn, den enbaarne, forat hver den, som tror paa ham, ikke skal fortages, men have et evigt liv.”

Heraf ser vi, at Guds naade er universal (almindelig), den strækker sig til alle mennesker; thi Gud “vil, at alle mennesker skal blive salige og komme til sandheds erkjendelse” (1 Tim. 2, 4). “Kristus Jesus gav sig selv til en gjenløsnings betaling for alle” (1 Tim. 2, 6), og “Han er en forsoning, for vore synder, dog ikke for vore alene, men ogsaa for hele verdens” (1 Joh. 2, 2). Joh. 1, 29, Titus 2, 11. Naaden er altsaa en naade i Kristus Jesus. For Kristi fortjenestes skyld er den tilstede. Ved sit liv, sin lidelse og død, ved sin fyldestgjørelse for menneskeheden har han gjort det mulig for Gud at være os naadig og frelse os.

Udaf naaden som kilde flyder alle Guds naadegaver: skabelsen, opholdelsen, igjendelsen, igjenfødselen, syndernes forladelse, retfærdighed, helliggjørelsen og herliggjørelsen. “Thi af naade ere I frelst ved troen, og det ikke af eder, Guds er gaven, ikke af gjerninger, forat ikke nogen skal rose sig. Thi vi ere hans verk” (Efes. 2, 8-10a). Efes. 2, 4-7.

Vi forkaster enhver lære, som paa nogensomhelst maade vil gjøre naaden til endog den mindste gjerning eller fortjeneste hos mennesket; vi forkaster ogsaa enhver lære, som negter, at naaden altid er virkekraftig; vi forkaster den lære som negter at naaden er universal, ligeledes den lære som negter at alt er af naade (*sola gratia*).

c) — *Omvendelsen eller gjenfødselen*. Det, at vi tror paa Kristus eller kommer til Kristus, vor Herre, er Den Helligaands gjerning. Det sker ikke ved vor egen styrke eller fornuft; thi vi ere af naturen døde og Guds fiender, vi har ingen fornuft eller vilje eller kraft i aandelige ting *før* vor omvendelse. Dette, at vi kommer til tro paa Kristus er det som kaldes omvendelsen eller gjenfødselen, det nye livs, troens skabelse. Den Helligaand kalder os ved evangeliet og oplyser os ved sine gaver uden medvirken fra vor side. Baade i det gamle og i det nye testamente tales om omvendelsen, og altid er den Guds gjerning. Jeremias 31, 18: “Omvend du mig, saa bliver jeg omvendt, thi du er Herren, min Gud.” 2 Tim. 1, 9: “Gud kaldte os med et helligt kald, ikke efter vore gjerninger, men efter sit eget forsæt og den naade, som er given os i Kristus Jesus fra evige tider af.” 2 Kor. 4, 6: “Gud har ladet lyset skinne i vore hjerter.” Ap. Gj. 11, 18: “Saa har Gud *givet* ogsaa hedningerne omvendelse til livet.” Joh. 3, 6: Jesus siger: “Hvad der er *født* af Aanden er aand.” Hebr. 12, 2: “Idet vi se hen til troens begynder og fuldkommer, Jesus.”

De midler som Den Helligaand benytter i gjenfødselen er

daabens sakramente og Guds ord. Rom. 1, 16: Kristi evangelium "er en Guds kraft til saliggjørelse for hver den som tror." Joh. 3, 5: "Uden at nogen bliver født af vand og Aand, kan han ikke komme ind i Guds rige." 1 Petri 1, 23: "I, som er gjenfødte, ikke af forkrænkkelig, men uforkrænkkelig sæd, ved Guds ord, som lever og bliver evindelig." Filip. 1, 6: "Han, som har begyndt den gode gerning i eder, vil fuldføre den indtil Jesu Kristi dag." Herren er den som begynder og fuldender af sin naade. Alt er af naade. Gud alene være æren!

Vi forkaster den lære: 1) at mennesket selv virker med i omvendelsen (synergismen); 2) at "det afgjørende lille punkt ligger i mennesket selv"; 3) at mennesket selv borttager sin gjenstridige modstand.

d) — *Retfærdiggjørelsen*, syndernes forladelse. I det øieblik et menneske bliver gjenfødt eller omvendt, idet troens nye aandelige liv bliver skabt i hans hjerte, bliver han ogsaa retfærdiggjort. Ved troen, som Den Helligaand har skabt, griber synderen Kristus og hans fortjeneste og tilegner sig saaledes Kristi retfærdighed, hellighed og forsoning. Han modtager og holder derfor denne naade ved troen. Dermed er hans gjæld betalt, og Jesu Kristi, Guds Søns, blod renser ham fra al synd (1 Joh. 1, 7). Fra Guds side sker dette paa den naade, at Gud af sin naade tilregner synderen Jesu Kristi retfærdighed og frikender ham fra al syndeskyld og straf, saa han anser ham i Kristus, som om han aldrig havde syndet. Rom. 3, 24: "De bliver retfærdiggjorte uforskyldt af hans naade, ved den forløsning, som er i Kristus Jesus." Rom. 3, 28: "Saa holder vi da for, at et menneske bliver retfærdiggjort ved troen, uden lovens gerninger." 2 Kor. 5, 21; Rom. 5, 1-2; Rom. 5, 18-19; Gal. 2, 16; Rom. 8, 33-34.

Denne vor retfærdiggjørelse hviler paa fast grund. Grundvolden er nemlig Guds naade og Kristi forløsning. Af naade sendte Gud sin Søn herved som Frelser. "Den, som ikke vidste af synd, har han (Gud) gjort til synd for os, forat vi skal i ham vorde retfærdige for Gud" (2 Kor. 5, 21). Sønnen fuldførte sin gerning, opfyldte alle løfter og profetier i det gamle testamente, og som det Guds lam, der bar verdens synd, blev han ofret paa korsets alter. Før han opgav sin aand, kunde han proklamere for al evighed: "Det er fuldbragt." Det var hans seiersraab. Nu var al retfærdighed fuldkommet. Nu var al synd sonet og Guds retfærdighed tilfredsstillet. Den hele verden var retfærdiggjort.

Hvad svaret nu Gud paa dette seiersraab? Han svaret: Ja, det er sandt; thi paa Paaskemorgen opreiste han Jesus fra de døde; derved forkyndte han den hele verdens retfærdiggjørelse. Derfor skriver apostelen Paulus (Rom 4, 25): "Jesus blev given hen for vore overtrædelser og opreist for vor retfærdiggjørelse." 2 Kor. 5, 15: "Dersom en er død for alle, da er alle døde; og han

døde for alle." Rom. 5, 10: "Vi blev forligte med Gud ved hans søns død, da vi var fiender." 2 Kor. 5, 19: "Gud forligte i Kristus *verden* med sig selv, idet han ikke tilregnede dem deres overtrædelser." Denne fuldbragte og forkyndte verdens retfærdiggjørelse tilegner du dig, naar du tror paa Kristus som din eneste Frelser. Du bygger paa sikker grundvold. Der er ingen betinget eller delvis retfærdiggjørelse.

e) — Frelsen — Herliggjørelsen — Saligheden. Ligesom Skriften vidner, at vor omvendelse og retfærdiggjørelse hviler paa Guds naades faste grundvold, saaledes forvisser den os om at alt, der hører med til vor frelse, har sit udspring i denne samme naade. Vor daglige helliggjørelse, vor opholdelse og bestandighed i troen, vor udvælgelse, vor salige død, vor herliggjørelse og vort evige liv er ikke i mindste naade nogen vor fortjeneste, men ene og alene en fri gave af Guds naade formedelst Jesu Kristi fortjeneste.

Efes. 2, 8-10a: "Thi af naade ere I frelst ved troen, og det ikke af eder, Guds er gaven, ikke af gjerninger, forat ikke nogen skal rose sig. Thi vi ere hans verk." 1 Petri 5, 10: "Al naades Gud berede styrke, bekræfte, grundfæste eder!" Rom. 8, 14: "Saa mange, som drives af Guds aand, disse er Guds børn." Fil. 1, 6: "Han, som har begyndt den gode gjerning i eder, vil fuldføre den indtil Jesu Kristi dag." Aab. 2, 10: "Vær tro indtil døden, saa vil jeg *give* dig livsens krone." Efes. 1, 3-12. 2 Tes. 2, 13.

Dette som her er blit nævnt er noget af det vigtigste af den sandhed til gudfrygtighed, som Synoden har maattet kæmpe for i al sin tid. Guds ords lære om alle disse ting er saa klar, og dog har der staaet bitre kampe om dem alle. Det synes næsten utroligt. Men netop ved denne kamp og ved fædrenes troskab har Herren skjænket os i disse Skriftlærdomme en herlig arv, som "er større end mange vil tro." Dette er en særegen naadesbevisning mod os i den gjenreiste Synode. Hvordan takker vi vor Herre for hans godhed? Husker vi paa, at der er et ansvar som følger med saadant betroet gods? Herren har visselig sat os til husholdere over sin sandhed. Vi skal ikke bare *gemme* denne arv, men ogsaa *uddele* den til andre.

## II. VORT ANSVAR

a) — I sit andet brev til Korinthierne — det 6te kapitel, det 1ste vers — skriver apostelen Paulus: "Men som medarbeidere formaner vi ogsaa, at I ikke modtage Guds naade forgjæves." Dette ord angaar visselig ogsaa os. Herren har besøgt os og bønnet og hjulpet os. Vi har modtaget stor naade. Har vi modtaget den forgjæves, eller har den baaret frugt? For hver enkelt gjælder det jo her, at vi i barnlig, enfoldig tro griber Guds naade i Kristus for os selv, og saaledes blir delagtige i frelsen.



Luther siger til dette sted: "At *modtage Guds naade forgyldes* kan ikke være andet end at man *hører* Guds rene ord, i hvilket naaden skjænkes, men at man alligevel forbliver ligegyldig og antager den ikke og forbliver som før" (12, 438).

Dersom vi annammer naaden efter Herrens vilje, vil vi sætte pris paa Guds godhed og elske og granske hans ord. Alle Guds lærdomme vil blive os kjære, saa vi tror, lærer og bekjender dem saaledes som Herren fremsætter dem. Vi vil lade Skriften fortolke Skriften. Vi tager fornuften fangen under troens baand.

Guds aabenbarede kjærlighed skaber i vore hjerter kjærlighed til Gud og næsten. Vi vil ikke leve bare for os selv, men ogsaa for andre, og vor kjærlighed vil ikke være efter verdens mening og maalestok, men efter Guds ord. Den sande næstekjærlighed og broderkjærlighed dømmes ofte af verden som ukjærlighed.

Saadan tro og kjærlighed fylder sjælen med hjertelig taknemmelighed mod Herren, som viser sig i lydighed og tjeneste og troskab.

Først og fremst er det her af vigtighed at blive i Kristi ord. Han siger selv, Joh. 8, 31-32: "Dersom I blive i mit ord, ere I i sandhed mine disciple, og I skulle erkjende sandheden, og sandheden skal frigjøre eder." Man maa aldrig tage det let med eller slaa af paa Herrens ord. Det er et evigt ord.

Hvis nu Kristi ord og vilje er vor lyst og glæde, følger det ganske af sig selv, at vi læser og hører ordet flittig baade hjemme og i kirken og benytter os ret ofte af Alterens Sakramente. Det blir vor aandelige mad, og vi beriges, vederkvæges og dygtiggjøres til Herrens tjeneste.

Vort største og vigtigste kristenkald er at *forkynde* evangeliet. "Ogsaa I skulle vidne," siger Jesus i Joh. 15, 27. "Gaar bort i al verden og prædiker evangeliet for al skabningen" (Markus 16, 15), og "Gaar derfor hen og gjør alle folk til disciple" (Matt. 28, 19), og "I skulle være mine vidner baade i Jerusalem og i hele Judæa og Samaria og indtil jordens ende" (Ap. Gj. 1, 8), var hans afskedsord til sine. Disse ord var ikke talt bare til apostlene og disciplene paa den tid, men ogsaa til os. Vi har ogsaa denne herlige forret, denne store ære at være Herrens budbærere til menneskers frelse og naaderigets opbyggelse paa jord.

Vor lydighed og tjeneste og troskab indbefatter ogsaa det at vi ligesom Paulus (Fil. 1, 17) "er satte til at *forsvare* evangeliet," at vi er af Herren kaldte til "at *stride* for den tro, som een gang er overgivet de hellige" (Judas's brev, vers 3). Her er det særlig vi fristes til utroskab, til at gaa træt i tjenesten. De bedste kristne fristes til ikke at stride, ikke at forsvere evangeliet. Man vil saa gjerne have fred, saa gjerne undgaa strid, og saa slaar man af paa sandheden. Vor gamle Adam er saa "*fredelig*", men altid til skade og maaske til fortabelse for os selv og andre. Han er altid paa Satans side. Vi skal kjæmpe mod alt

som er synd, særlig mod al falsk lære, mod verdens ære og glans, stormandsgalsskab og menneskers gunst, mod al vantro, som nu saa vakkert kaldes modernisme, mod unionismen og al ligegyldighed ligeoverfor Guds ord, som er Herrens eiendom. Det skal ikke være en kjødelig kamp, men en aandelig i bøn og tro, i Herrens kraft, med Herrens vaaben, Guds ords tveeggede sverd (Heb. 4, 12), visse paa seier, omend vi aldrig oplever at se den. Vi skal vidne og stride medens Den Helligaand er over os. Hvis vi ikke det gjør, viger Den Helligaand fra os, og da kan vi ikke mere vidne, da er det forsent.

b) — I Synodens første tid vidnet og stred vore fædre mandig, og det gik fremad baade indad til og i det ydre. Saa kom vaabenstilstand og fredstid med foreningskomiteer og taushed, med lukkede aviser og tidsskrifter, saa at sandheden ikke fik komme til orde, og da var det ikke længe før det gamle hus laa i grus. Men Herren selv opreiste af ruinens rygende aske og grus den nuværende Norske Synode for at vi og efterslegten skulle vandre i fædrenes fodspor, holde arven høit og i ære, verne om den, stride og kjæmpe til Herrens pris og sjæles frelse.

Nu kommer vi til et ømt punkt. *Vi ser fremover.* Tiden svinde hen, aarene gaar, rækkerne tyndes, snart er de gamle stridsmænd borte; baade officerer og soldater er nye. Dette er tilfældet rundt om i menighederne og ogsaa i samfundet som et hele. En ny slekt er vokset til; den er ung og uerfaren, har ikke gennemgaaet kampen og lidelsen og hærdingen. Men Synoden er vokset til, den er atter værd at lægge merke til, at regne med; og Satan kaster begjærlige blikke paa den; han gaar omkring som en brølende løve søgende hvem han kan opsluge. Skal Synoden blive et rov for indifferentismen og unionismen, modernismen og vantroen, skal den atter gaa tilgrunde? Skal vore børn og efterkommere maatte ligge hjælpeløse og druknende i sværmeriets sump?

Her har vi ogsaa en pligt, et ansvar. Menighedslemmer og prester maa vaagne op og anstrenge sig til det yderste. Det gjælder at overlevere vore børn arven, at lære dem at forstaa og sætte pris paa den, at bevare og beholde den, og som gode stridsmænd kjæmpe for den. Dette er ingen let sag; det ser næsten haabløst ud; men med Guds hjælp, med aarvaagenhed og flid vil det lykkes. Vore børn maa ogsaa formanest til, at de "ikke modtage Guds naade forgjæves," og de maa oplæres til alt det som her er paalagt os som er ældre.

De menigheder, som har sin egen menighedsskole, har her et fortrin og en hjælp; de kan faa gjort en bedre begyndelse, faa lagt iallefald et lidet grundlag. De prester, som ingen menighedsskole har, er i stor nød og vil kun med stor vanskelighed magte at udrette noget. — Hjemmet er det dog som her har den største indflydelse og vil udrette mest. Som hjemmene er vil samfundet være. Men der maa bygges videre ovenpaa grund-

muren, hjemmets og skolens gjerning maa bevares og fortsættes. Herren har atter hjulpet os. Her er det Bethany Lutheran College træder støttende til. Visselig er det dette Colleges hovedopgave at bibringe disciplene fædrene arven, at lære dem at sætte pris paa den og elske den. Derfor gjælder det for Synoden at vaage over Colleget og se vel til at dets lærere altid er saadanne som i inderlig kjærlighed er istand til at udføre denne gjerning.

Endelig er det af allerstørste vigtighed, at vi faar uddannet dygtige og gudhengivne prester og lærere, som er skikkede til at fortsætte Den Norske Synode og lede arbeidet i de gamle spor og saaledes fylde den opgave som Synoden visselig har.

Gud hjælpe os, at vi maa forstaa vort ansvar og med lov og tak i inderlig kjærlighed gjøre vor pligt.

I Jesu navn! Amen.

JOHN A. MOLDSTAD.

NOTE: The Synod resolved to ask the Publication Committee to consider having this essay translated into English and published as a pamphlet.

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## The Value of the Child

In his essay on Seneca, Dean Farrar comments on the remarkable truth that "the ancient writers, even the ancient poets, but rarely refer, even in the most cursory manner, to their early years. Whereas there is scarcely a single modern poet who has not lingered with undisguised feelings of happiness over the gentle memories of childhood, not one of the ancient poets has systematically touched upon the theme at all." "How is it," he asks, "that to the Greek and Roman poets that morning of life, which should have been so filled with 'natural blessedness' seems to have been a blank? How is it that writers so voluminous, so domestic, so affectionate as Cicero, Virgil, and Horace do not make so much as a single allusion to the existence of their own mothers?" He answers the question by saying that "the explanation rests in the fact that in all probability childhood among the ancients was a disregarded, and in most cases a far less happy period than it is with us."

With the Greeks and Romans, the birth of a child was not necessarily a cause for joy. When the babe was first shown to its father, the father would perhaps stoop down and take it in his arms as a sign that it was received as a member of the family. If the father showed no interest, the child was exposed in some lonely or barren place to the mercy of the wild beasts or of the first passer-by. Even today, among certain people untouched by the gospel of Christ, infants are sacrificed to the waters of the Ganges. And among our own American type of

heathen, the child is by no means looked upon as an unmixed blessing from on high—murdered, as it often is, before it sees the light of day.

"Strange as it may sound," says Edersheim, "it is strictly true that, beyond the boundaries of Israel, it would be scarcely possible to speak with any propriety of family life, or even of the family, as we understand these terms." Just as we owe thanks to God and His word for all the blessings we enjoy, so must we give Christianity credit for the halo of romance that has shed its spell over childhood in this our age of grace. It took Christian influences to make a poet sing:

"Backward, turn backward, O Time, in your flight,  
Make me a child again, just for tonight."

## I

### SCRIPTURE'S ESTIMATION OF THE CHILD

In speaking about the value of the child, how could we better speak, than to speak "as the oracles of God"? "Children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them." Ps. 127:3-5. That is Scripture's estimation. Esau meeting Jacob asked who those were with him. "The children which God hath graciously given thy servant" was the answer. Gen. 33:5. "Children's children are the crown of old men; and the glory of children are their fathers," says a sacred Proverb. Prov. 17:6.

Time and again we see in Holy Writ that God considers children the important link in propagating the true religion and worship. "The background of early history shows that Adam was a priest in his own house and tried to teach his children the sacrifices which might be acceptable to the Lord by virtue of their pointing forward to the one great sacrifice whose offering stands in the center of human history, Jesus Christ." Adam's wife thought that her firstborn son was the Redeemer. We know that Adam's son, Abel, was one of the faithful, having been taught by his parents. It was in the time of Enos, the third generation, that formal worship was set up. That there always was a godly line of people we know from our Old Testament Bible History. Noah did not gain many converts, but he saved his own sons for God. Then we have that excellent recommendation that God gives to Abraham, that testimonial of faithfulness in child-training which sounds like a benediction from on high: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. Even at the time of enslavement in Egypt before the exodus, child-training can not have gone by default for we find that "by faith Moses, when he was born, was hid three months of his parents" and that "by

faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God." Heb. 11:23-25.

In the last chapter of the book of Proverbs we have "The words of king Lemuel, the prophecy that his mother taught him." Prov. 31:1. Lemuel then gives his description of a virtuous woman, and his words are surely a good sign of faithful teaching on the part of "a mother in Israel."

It is in his farewell address to the congregation of Israel that Moses first rehearses the Royal Law of Love to God and man and then exhorts them saying: "These words which I command thee this day shall be in thy heart, and thou shalt teach them *diligently* unto thine children." Deut. 6:6f.—We are seeking to show that through children God maintains the true religion.

In Joshua 22, we read that the Reubenites built an altar for the express purpose of perpetuating the true worship. They wanted their children immediately to see that they were at *one* with Israel.

Whenever Israel celebrated the passover, the smallest child of the household should ask the father of the house the meaning of the celebration. Then the father would relate the whole history of the Chosen People, beginning with the bondage in Egypt. And the more minutely he described it, said the Rabbis, the better.

Again Scripture says: "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons." Deut. 4:9. Listen to Asaph in the 78th Psalm: "I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us. We will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who should arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation."

The prophet Joel begins his message to the people by saying: "Tell ye your children of it, and let your children tell their children, and their children another generation." Joel 1:3.

"Train up a child in the way he should go, and when he is old, he will not depart from it," says Proverbs 22:6. The abundant reference to child-training in this book alone establishes the importance of the child to the Old Testament believers.

The lack of diligence with his sons on the part of Eli was the cause of great harm.

Quoting Edersheim, we read that "Ecclesiasticus shows that even in comparatively late and degenerate times the godly upbringing of children occupied a most prominent place in religious thinking."

In the New Testament we find child-training no less important. And strange as it seems, we note here the spiritual influence of mothers rather than of fathers. Although it is not always directly stated, yet every circumstance points to the spiritual watchfulness of such as Salome, mother of Zebedee's sons, the mother of Mark, and Priscilla, who, together with her husband Aquila, was able to help teach even an Apollos "the way of the Lord more perfectly." Acts 18:26.

The shining New Testament example of child training is that of Eunice, the daughter of the pious Lois, and her child Timothy. How Eunice came to marry a heathen is a mystery. Neither do we know how her family came to settle in the heathen city of Lystra, where there was no synagogue. We do not even read of a meeting place for prayer, as there was at Philippi, where Paul met Lydia. Thus the little boy, Timothy, grew up where there was no synagogue, in which he might hear Moses and the Prophets read. Evidently there was no religious companionship, no religious example, not even from his father. Everything was against a godly upbringing of the little boy *except* that "from a child" he had "learned the holy scriptures" from *his mother*.

Let this suffice to show from God's word that God considers children an important link in the continuation of the true religion and worship.

We can hardly pass from Scripture's estimation of the child without saying that the Bible makes the child a pattern of humility and faith and faithfulness for all of us. Jesus declared: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3. Even the mighty David said: "Lord, my heart is not haughty . . . I have behaved and quieted myself as a child." Ps. 131. "In malice," says Paul to the Corinthians, "be ye children." I Cor. 14:20. Of little children Jesus says that "of such is the kingdom of heaven." Luke 18:16. And our willingness to learn God's word is to be like that of a child's desire for food. "As newborn babes, desire the sincere milk of the word," writes St. Peter. I Pet. 2:2. And he says that we shall "hope . . . as obedient children."

## II

### JEWISH ESTIMATION OF THE CHILD

When we stated the Scriptural estimation of the importance of the child, we might have added the Jewish saying: "Weep

sore for him that goeth away, for he shall return no more." That saying was applied to him who died childless.

For a better understanding of Jewish child-training, let us look at the relationship that existed between parents and children at the time of Christ. The Jews had, according to Edersheim, a multiplicity of terms to designate the various stages of child-life: "yeled," newly born; "yonek," a suckling; "olel," suckling, but asking for bread; "gamul," the weaned one; the "taph," pictured as clinging to his mother; the "elem," becoming firm and strong; the "naar," youth, literally one who shakes himself free; and the "bachur," the ripened one, also the term applied to a young warrior. Certainly such designations show the fondness with which they valued their children and observed their development. "There were no homes like those in Israel."

Six or seven years was the age at which a parent in Palestine was legally bound to attend to the schooling of his son. Earlier education in schools was considered unsafe for physical health. "If we come upon an admonition to begin teaching a child, when it is three years old," says Edersheim, "this must refer to such early instruction as that of certain passages of Scripture, or of small isolated portions and prayers, which a parent would make his child repeat from tenderest years." He continues: "Looking back, a man must have felt that the teaching which he most—indeed one might almost say exclusively—valued had mingled with the first waking thoughts of his consciousness." In view of this, Philo could honestly say that the Jews were "from their swaddling clothes . . . trained by their parents, teachers, and instructors to recognize God as Father and as Maker of the world," and that "having been taught the knowledge from earliest youth, they bore in their souls the image of the commandments." Josephus testifies that "from their earliest consciousness" they had "learned the laws, so as to have them, as it were, engraven upon the soul." In his dissertation on the final command of Moses, Josephus also says this about children: "Let the children also learn the laws, as the first thing they are taught, which will be the best thing they can be taught, and will be the cause of their future felicity."

Now to those who think that such child training is too limited a program for our day, a paragraph from Edersheim's study of the subject lends a stinging rebuke: "In the days of Christ the pious Jew had no other knowledge, neither sought nor cared for any other—in fact, denounced it—than that of the law of God. . . . The knowledge of God was everything; and to prepare for or impart that knowledge was the sum total, the sole object of his education. This was the life of his soul—the better, and only true life, to which all else, as well as the life of the body, was merely subservient, as means towards an end."

We need apologize to no man for sacrificing service to man-



kind on the altar of pure knowledge. And if anyone thinks that knowledge in the head must fail to affect the sentiments of the heart, even when the Word of God is involved, let him hear how, according to Josephus, the children also lamented with their parents at the death of Moses: "The multitude fell into tears. . . . The children also lamented still more, as not able to contain their grief; and thereby declared, that even at their age they were sensible of his virtue and mighty deeds; and truly there seemed to be a strife betwixt the young and the old, who should most grieve for him. The old grieved, because they knew what a careful protector they were to be deprived of, and so lamented their future state; but the young grieved, not only for that, but also because it so happened that they were to be left by him before they had well tasted of his virtue." Antiquities 4:8, 48.

### III

#### MODERN ESTIMATION OF THE CHILD

Modern psychology and education considers the child's mind as a clean tablet upon which anything can be written and it will stay. Scripture knows the child as conceived and born in sin, but in this that the modernist and infidel teacher can write what he pleases on the young mind and it will stay, there is much truth. It so happens that the devil knows this. His attack on souls in this age is largely through the schools and colleges, where the seed most surely takes deep root and bears the vile fruit which today swamps the law, the court, the penitentiary, and the gallows, to say nothing of the harvest Satan reaps for all eternity.

But speaking historically, the diligence with which Luther, one of the very first modern men, attended to the education of children is well known. To him, a lasting cleansing of the church was considered impossible without great stress laid upon teaching religion to the child in a Christian day-school. Perhaps most of us remember his forthright words: "It is a hard matter to tame old dogs and make old rogues pious, to do which the ministry labors and very often labors in vain; but it is an easier matter to bend and train young trees, although indeed some may break during the process." Luther also said, "Where the Holy Scriptures do not rule, there I would indeed advise nobody to place his child."

The position of the church at Rome on the importance of child-training and segregated education is well known to all the world.

Nor are our churches alone in their estimation of the importance of youth. The frowning brows that rule with hard hands in Germany and Italy today have built up their systems upon the young. The ascendancy of both Hitler and Mussolini

was definitely the result of a youth movement. The red hands of Russia are not a bit slow in making their system the textbook and teacher of the growing infants and children. In our own land the amount of effort expended upon the innocent children of the schools throughout our land by haters of God and things American can hardly be believed.

Dare we as children of God be less wise than the children of this world in the matter of the value of Christ's lambs in our midst? Does it not behoove us to keep faith with the fathers? One of them said, in 1883: "A church without such (parochial) schools is like a ship going out on the great ocean without a plentiful supply of coal. If the coal is exhausted, parts of the ship must be taken for fuel, until the ship bids a sore aspect." And in 1875 the President of our Synod confessed in his annual report: "As I see it, a thoroughly Christian educational system is the chief of all conditions for our church body's health and development in this country. But in the gross neglect thereof, in a non-Christian, irreligious, more or less worldly-minded training of our children and youth, I see the decay and destruction of our beloved church within a few generations.'" But if we are obedient to God's will in this matter and faithfully do what God wills, then the children of our church will shine like diamonds in the crowns of saints in the kingdom above. "And thine ears shall hear a word behind thee, saying: This is the way; walk ye in it." Is. 30:21.

MARTIN GALSTAD.

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## Unity, Union, and Unionism

### FOREWORD

Two years ago the following words were addressed to our annual convention: "The Melancthonian spirit of synergism, compromise, and unionism all but succeeded in preventing the giving of the Augsburg Confession to the World. After Luther's death the same spirit raised its head again and made protracted and insidious attacks on Scripture truth as confessed at Augsburg. This time it brought forth an Altered Augsburg Confession. It has been active ever since, though its voice has at times been somewhat muffled and its operations varying in degree of boldness.

"The forces thus set in motion within the early Lutheran Church, and which have their deep-set roots in natural man's reason and inclination, are today bringing forth a bountiful harvest of indifferentism to, and misuse of, God's Word, of compromise and of related sins. Throughout the length and breadth

of our land a strong, influential voice is now reverberating, bearing the message: "God's Moment is Now" for "recognition and fellowship" among American Lutherans. Voices are also lifted in the interest of the "whole problem of American Church Unity" which express the hope that "the tide toward a true, free national church in America" may set in.

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

Since then the wave has continued to advance and has increased in boldness. Realizing the imminent danger, and awake to their responsibilities as watchmen, our pastors are sounding the warning. In January of this year, they formulated a series of theses which were unanimously adopted. A committee has edited the proofs of the theses contributed by various pastors. On the third of June these remarks were subjected to critical examination by our pastoral conference and were adopted, by unanimous vote, in the form in which you now will hear them.

### THESES ON CHURCH UNION

In view of the fact that continued efforts are being made to unite all Lutherans in one fellowship, we adopt the following theses as expressing the principles which must guide us in seeking to effect such fellowship:

Before considering the several theses, we pause here to ask: Why not subscribe to the U. L. C. statement of 1934 (Conv. Report p. 416): "Inasmuch as our now separated Lutheran Church bodies all subscribe these same confessions, it is our sincere belief that we already possess a firm basis on which to unite in one Lutheran Church in America . . .", and thus be done with statements of principles governing fellowship?

Answer: We would gladly do this if observation and experience had not disillusioned us and taught us that "the real standpoint of a church is not the one written and subscribed to on paper, but manifests itself in her actual teaching, life, and practice."—Bente.

We need no further experiments to learn "that there is no guaranty of peace in *words* when men do not agree in *things*."—Krauth.

It is truly regrettable that the many expressions of admiration for our uncompromising stand from other Lutheran quarters and their declarations of full agreement with us in doctrine must be met with hand cupped to the ear and saying, "What you *are* speaks so loudly that I cannot *hear* what you say."—Emerson.\*

Alas, many honor Lutheranism and its confessions with the lips, but their teaching and practice are far from it.

## THESIS I

The spiritual unity of the Holy Christian Church, which is the body of Christ, is not dependent upon any such externals as a common organization or language, but alone upon the possession of the saving faith in Jesus Christ. True Christians will, however, "endeavor to keep the unity of the Spirit in the bond of peace," Eph. 4:3, and will therefore also seek to establish and maintain church fellowship with all who are one with them in confessing the true faith.

This thesis is fundamental to the matter in hand. We speak of the Holy Christian Church, and in order that there shall be no misunderstanding and confusion, it is necessary briefly to explain what we mean by that name, or what it is we call "The Holy Christian Church." We refer to the same thing as we confess in the third article of the Apostolic Creed with these words: "I believe in the Holy Christian Church, the communion of saints." We say that the Christian Church is the body of Christ because the apostle Paul, being moved and guided by the Spirit of God, compares the church to the body and its members and shows that as the members of the physical body of man each have their peculiar work and use and by the creative act of God are fitly joined together to form one body, so are also the individual members of the Church given each their particular place and work in the Church and constitute one communion. And he ends his argument by saying to Christian members of the Church at Corinth: "Now ye are the body of Christ, and members in particular." I Cor. 12:27. Cf. Rom. 12:3ff. From this we learn that the Church consists of individual believers, each one given his particular place and work, so as to form a spiritual body.

The "Holy Christian Church" consists only of those persons who have a true and living faith in Jesus Christ, having been called by the Holy Ghost through the Gospel of Christ which "is the power of God unto salvation to every one that believeth" (Rom. 1:16); "being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24); "who have been regenerated," "born of water and of the Spirit" (John 3:5), and made "heirs of God, and joint-heirs with Christ"

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\* All quotations from Bente's "American Lutheranism," vol. II, pages 10, 183, 166, respectively.

(Rom. 8:17); and of whom it is said: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). Only those are the members of the "Holy Christian Church," then, whom the Holy Ghost has called by the Gospel, redeeming them by the blood of Christ "which cleanseth us from all sin" (I John 1:7), and "purifying their hearts by faith" (Acts 15:9).

From this it is evident that the Church of Christ or the Kingdom of God is a spiritual kingdom, as the Lord Jesus declares to the Jews: "The Kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (Luke 17:20-21). For that reason we confess that we "*Believe the Holy Christian Church.*" It is only by the revelation of the Word of God and by faith in that Word that we know of that One Holy Church; for we cannot look into the hearts of men and observe the kingdom of God therein. Hence, in accordance with the Word of God, we confess that the Holy Christian Church is "the communion of saints." This indicates spiritual union. In this sense, the Church is the aggregate of all who truly believe in Christ as their only Savior. It is all believers collectively. By "the Church" we denote not a mere abstract concept or idea of Christianity as a whole or in general, disregarding the individual persons who constitute the Church. For the Church of Christ consists of individual persons who truly believe the forgiveness of sins for Christ's sake, being "perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). The faith and hope of the individual persons who constitute the Church are centered upon the same thing and sustained by the same means, and thus they constitute one body, as the apostle declares: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:4-6). The Christian Church is, therefore, *one Church*, not many churches. It consists of many persons who are the saints of God and dwell together in one communion and fellowship with one another in one faith and one hope. There is a perfect unity in the Church of Christ, which is not established or created by external organization or one language, but which the Holy Ghost has created by converting the hearts of sinners through the power of the Gospel of Christ.

That this unity of the Church is not a product of outward organization or external fellowship of church bodies is evident from the description of the Church and its members by the apostle Peter when he writes "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through the

sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:1-2), and tells them: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light: Which in time past were not a people, but now are the people of God: which had not obtained mercy, but now have obtained mercy" (I Peter 2:9-10). The unity of the Church is, therefore, a spiritual union which binds together many individual persons, most of whom are strangers to one another in this world and are scattered among different peoples, nations and tongues, but, nevertheless, have fellowship with one another in the same mind and the same Spirit.

The unity of the Church is a creation of the Holy Ghost, established and maintained by Him through the means of grace, the word and the sacraments. To regard it as a result of external organization or any contrivance of man is contrary to the doctrine of the Word of God (Cf. Luke 17:21). It is, indeed, true that members of the Church of Christ are visible persons present in this world, and their fellowship and unity is manifested by their assembling of themselves together to hear the preaching of the Gospel and to use the sacraments in accordance with the institution of Christ. The Lord Jesus prayed for His Church and its members, saying: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (John 17:15). And they are earnestly admonished not to neglect coming together for mutual edification for the day of the Lord's appearing: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

From these and other passages it is clear that the Church of Christ and its members are actively present in the world in assemblies and congregations where the Word and Sacraments are used. Jesus has promised to be present in the assemblies of His disciples, whether they be large or small: "For where two or three are gathered together in my name, there am I in the midst of them," Matt. 18:20. "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them by my Father which is in heaven." Matt. 18:19. But it is evident that His promises are based on the fact that they are gathered together "*in His name*" and "*agree to ask in His name.*" It is the duty of, and indeed a great blessing for, all Christians to practice outward fellowship with the disciples of Christ, but only those are the disciples of Christ who keep His Word: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free," John 8:31. And again:

"Verily, verily I say unto you, if a man keep my saying, he shall never see death," John 8:51. As disciples of Christ, we love the brethren and would fellowship with them, but since we cannot know the hearts of men, we know not who are the disciples of Christ except by the confession of the word of Christ; that is, we can fellowship only with those assemblies or congregations which teach the pure doctrine of the Word of God and "observe *all* things whatsoever Christ has commanded us" (Cf. Matt. 28:20). We are admonished to avoid those who cause divisions and offenses by teaching other doctrines than we have been taught by the Word of God, as it is written: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them," Rom. 16:17.

Fellow believers, be assured the Church of Christ *is* a unit; it *does* stand a solid phalanx against sin and the devil. Christ's promise: "The gates of hell shall not prevail against it," Matt. 16:18, is an impregnable fortress surrounding it. Why then, "O ye of little faith," this feverish concern for mergers and unions of visible groups, as if they could save the Church from being swamped by the surging tides of godlessness and unbelief? It is the Word of God alone that can build, support, and defend the Church. Therefore, we are interested in the visible church only in so far as it fulfills its divinely appointed function, namely of being the agency for administering the means of grace through which the Holy Ghost grafts branches on the vine, Jesus Christ. Cf. John 15:5.

## THESIS II

We acknowledge one, and only one, truly unifying influence and power in matters both of doctrine and of practice, namely the Word of God; and only one God-pleasing procedure in striving for unity: That "the Word of God is taught in its truth and purity, and we as the children of God lead holy lives according to it."

By the closing remark on Thesis I, grafting was brought to mind. Grafting of trees and shrubs has been practiced a long time. St. Paul makes figurative use of it in Rom. 11:17ff. That the principle of grafting was fully understood by him, is clear from v. 17, "*. . . grafted in among them, and with them partake of the root and fatness of the olive tree.*" In surgery a graft is defined as a "junction between a piece of animal tissue cut from a living person or animal and the tissue of another subject." The success or failure of grafting depends upon whether or not the life-fluid of the grafted body can be induced to flow through the engrafted part. It is, indeed, axiomatic in plant- as well as animal-tissue grafting that the life-fluid is the only power that can unify the *scion* with the *host*, that is, cause



the parts grafted together to unite into one living organism; therefore, no procedure is even attempted which is not based on this fact. In plants the life-fluid is called *sap*, in the human body it is called *blood*. It is the blood that carries life to every part and tissue of the body, and it is the blood that must nourish a part engrafted upon the body and thus unite it to the body. "The life of the flesh is in the blood." Lev. 17:11.

The Word of God is the life-blood of the Church. Sinners can not, as branches, be engrafted on the vine, Jesus Christ (John 15:5) and, therewith, become a part of the Church, unless that life-blood, the Word of God, is made to course through the "stony hearts" (Ezek. 36:26) and spiritually dead souls with its quickening power. It is the Holy Ghost alone (meaning none other, and He, unassisted) who performs this miracle of grace.

The much vaunted *character* of the lodge-member, the works of the self-righteous Pharisee, the conduct, attitude, "forhold", of the synergist have never aided this process of grafting a particle, nor has "science", modern learning, or "civilization" helped. That the Eskimo, e. g., has learned to desire the white-man's food and ways of living; that he has been introduced to the use of soap; that rules of sanitation have been adopted and have decreased infant mortality; that he has learned to read and write English and can run a motor boat instead of paddling a kaiak;—all this has not engrafted a single Eskimo on the vine, Jesus Christ. The "Social Gospel" is impotent to produce life, for it is a blood-less Gospel.

Let all who love and seek the unity which Jesus prays for, John 17:11,—such unity as alone can make union desirable,—realize the futility of any and all union efforts save: "Preach the Word: be instant in season, out of season: reprove, rebuke, exhort, with all longsuffering and doctrine." II Tim. 4:2.

### THESIS III

Through such teaching of the Word, unity and (when deemed desirable) union have been attained in the past. Examples: the early New Testament Church, the Lutheran Reformation, and the Synodical Conference.

"When the Word of God is taught in its truth and purity," a God-pleasing method for attaining unity has been instituted. Compromise with error, hedging on disputed points, cowardly failure to teach *all* things whatsoever the Saviour has commanded, is not, and cannot be, the basis for the establishing of a true union, nor of true unity. Union without unity, without unanimity in doctrine and practice, is unscriptural and therefore impossible to us. Loyalty to the truth of God's Holy Word, orthodoxy in doctrine and practice, opposition to all error and heresy, fidelity to the symbols of Christendom and to the confessions of our Lutheran Church, will promote true unity.

Such unity may lead to union, if union be thought desirable, advantageous or necessary. It *need* not lead to outward organic union as an integral or component part of its essence. Circumstances may be present which (conceivably) would make such union unprofitable or impracticable. Ordinarily, we will grant, some kind of external union will be deemed desirable so that the work of the Kingdom of God may be carried out as effectively and efficiently as possible, since "in union there is strength."

In support of this proposition we appeal to the past. The records of the early New Testament Church, of the Lutheran Reformation, and of the Synodical Conference prove that that which we hold to be "the only one, truly unifying influence and power in matters both of doctrine and of practice" has indeed brought about, established, promoted, fostered and maintained unity, and that from such unity, church unions of various types have resulted.

The divinely inspired sources of the History of the Early Christian Church, the Church of the Apostolic era (*ca.* 30—*ca.* 75 A.D.) tell us of the church in Jerusalem: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). "And the multitude of them that believed were of one heart and of one soul" (Acts 4:32). The persecutions, although disrupting the visible union of the church to a large extent, did not violate the existing unity, for "they that were scattered about went everywhere preaching the word" (Acts 8:4). There can be no doubt from the language of the text, even if the express words are lacking, that it was the same word that was being preached by all those who were scattered abroad. Whether it was in the cities of Judea, or in Samaria, in Phenice, in Cyprus, in Antioch or in Damascus the same message designated as the Word was preached. Philip expounding Isaiah to an Ethiopian eunuch, Ananias strengthening Saul of Tarsus, this same Saul witnessing for the truth, Peter preaching in Cornelius' house,—all preach the same Gospel of repentance, baptism, and forgiveness of sins. Paul's questions: "Walked we not in the same spirit? walked we not in the same steps?" (2 Cor. 12:18) are to be answered in the affirmative. They show that there was unity among Paul and his co-workers and that this unity was brought about by the preaching of the pure Word of God. James, Cephas, and John give Paul and Barnabas "the right hands of fellowship" (Gal. 2:9), "as if they would have said: We, O Paul, in preaching the gospel, do agree with thee in all things; therefore, in doctrine we are companions, and have fellowship together therein; that is to say, we have all one doctrine, for we preach one gospel, one baptism, one Christ, one faith." (Luther). As there was purity among the teachers, there was unity among the

churches, so that they exchanged letters, greetings, and gifts. Who will deny that this unity was founded on the teaching of the pure Word of God?

That dissension and disputation, false doctrine and divisions are to be found in the early New Testament Church is true. But these were due not to the pure preaching of the Word of God, but to the perverseness of the human heart and the wiles of the devil. The preservation of the truth demands, however, not only that unity of doctrine be maintained, but also that error be combated, as the leaders of the Apostolic church did.

The Church of the Reformation shows us, again, that unity must be based on the pure preaching of the Word of God. The work of Luther and his co-laborers in Germany, Sweden, Norway, Denmark, based on fidelity to God's Word, resulted in a God-pleasing unity. For example, when the Wittenberg Concord of 1536 was signed, Luther said to the representatives of the South German cities: "Because you stand thus, we are one, and we acknowledge and receive you as dear brethren in the Lord." The strife and divisions within the Lutheran church after the death of Luther were due not to insistence on *sola Scriptura* (the Bible alone) but to a willingness to compromise. It was only the consistent and persistent testimony of men like Andreae and Chemnitz, who remained faithful to the pure Word of God, the continued preaching of the Word of God in all its truth and purity, and their opposition to all error and to indifferentism, that eventually restored unity to the strife-torn Church, as evidenced by the adoption of the *Formula of Concord*.

"The authors of the *Formula* solemnly declare: 'We entertain heartfelt pleasure and love for, and are on our part sincerely inclined and anxious to advance with our utmost power that unity (and peace) by which His glory remains to God uninjured, nothing of the divine truth of the Holy Gospel is surrendered, no room is given to the least error, poor sinners are brought to true, genuine repentance, raised up by faith, confirmed in new obedience, and thus justified and eternally saved alone through the sole merit of Christ.' (1095, 96). Such was the godly peace and true Christian unity restored by the *Formula of Concord* to the Lutheran Church. And what it did for *her* it is able to do for the Church at large. Being in complete agreement with the Scripture, it is well qualified to become the regeneration center of the entire present-day corrupted, disrupted, and demoralized Christendom.

"Accordingly Lutherans, the natural advocates of a truly wholesome and God-pleasing union based on unity in divine truth, will not only themselves hold fast what they possess in their glorious Confession, but strive to impart its blessings also to others, all the while praying incessantly, fervently, and trustingly with the pious framers of the *Formula*: 'May Almighty God and the Father of our Lord Jesus grant the grace of His Holy Ghost that *we all* may be one in Him, and constantly abide in Christian unity, which is well-pleasing to Him! Amen.' (837, 23.)" *Triglotta*, I, 256.

The unity which existed among the signers of the *Formula of Concord* existed, and still exists, among their spiritual heirs, the

members of the Synodical Conference. The Synodical Conference was formed in 1872 as "an expression of the unity of the spirit existing among the respective synods." Concerning a preliminary meeting which was held in Ft. Wayne (Nov. 14-16, 1871) Dr. C. F. W. Walther wrote in the *Lutheraner*:

"We speak the truth, when we assure you, that this Convention in Ft. Wayne reminded one of that picture of the Church, which the saintly Luke sketches in the words: 'The multitude of them that believed were of one heart and one soul' (Acts 4:32). It was not a matter of first establishing unity, much less of producing the appearance of unity from without by all sorts of forced joint resolutions and formulas, but of giving expression to the already existing unity. With joy those present recognized, that not the counsels of men and church politics, but true unity of faith and confession had brought them together, so that the inner unity appeared also outwardly through the bond of peace. It did, indeed, seem that there was justification for it when the enemies of (confessional) fidelity declared disdainfully that such fidelity calls forth only division; but God, who requires nothing from His stewards but that they be found faithful, has helped hitherto that now everyone must recognize that fidelity to His Holy Word does not separate but truly unites."

That divisions arose within this body (e. g., the Predestinarian Controversy) was due again to the false teachings of those who did not adhere to all the words of Jesus. Heresy and error is always the disuniting force; purity of preaching is the unifying force. The records of the Synodical Conference bear out this contention.

The lesson of History, then, is clear: the only truly unifying force (leading at times also to outward union) is the preaching of the Word of God in its truth and purity. Error causes divisions, and such divisions have been found throughout the History of the Church. Let us ask God to preserve to us His pure Word that we might thereby help to bring about unity, praying, too:

"Thou Fountain whence all wisdom flows,  
Which God on pious hearts bestows,  
Grant us Thy consolation,  
That in our pure faith's unity  
We faithful witnesses may be  
Of grace that brings salvation.  
Hear us, cheer us by Thy teaching;  
Let our preaching and our labor  
Praise Thee, Lord, and bless our neighbor."

#### THESIS IV

We hold that inter-synodical committees are useful in promoting Christian fellowship only: a) when the various groups or synods have, through their public ministry of the Word, given each other evidence of an existing unity in spirit, and it remains merely to establish the fact of such unity and to arrange for some public recognition and confession of that fact; b) or where it is clear that those in error sincerely desire to be taught "the way of God more perfectly." Acts 18:26.

In the early history of the Lutheran Church in this country so-called Free-Conferences were frequently held (Columbus, Ohio, '56; Pittsburg, Pa., '58; Chicago and Ft. Wayne, '60; Rushford, Minn., '70; Decorah, Ia., '72; Minneapolis, '77; St. Ansgar, Ia., '81; Roland, Ia., '82; Menominie, Wis., '83; and many, many others) to discuss the differences in doctrine and practice separating the various synods. These Free-conferences were open to all Lutherans who wished to take part, lay-men as well as clergy. One hundred and sixty-five pastors from four different synods were reported present at Roland and a large number of lay-men were active participants. The attendance at some sessions of the meeting was estimated at one thousand. The Free-conferences were, as a rule, held in response to an invitation extended by some congregation, not by resolution of synods, nor was it customary that anyone was officially authorized to speak for the synod to which he belonged. Synodical committees were sometimes appointed to make minor preliminary arrangements for a proposed conference meeting. See e. g. Kirketidende '72, p. 142. The purpose of these public discussions was to get a clearer view of the doctrinal position held by members of each synod, and, if possible, to come to a God-pleasing agreement. It should also be noted that quite full and detailed reports of the Free-conferences were given general publicity through the synodical organs concerned. Outstanding speeches were quoted and the speakers named. Thus the general membership and pastorate of the several synods were kept well informed.

During the last three or four decades, it has become more and more common for groups and synods to negotiate through especially appointed smaller committees. Though such intersynodical committees are not, as a rule, vested with authority to make final decisions on behalf of their respective synods, they do, nevertheless, through their official standing possess a prestige which is certain to go a long way in shaping popular opinion in regard to the results of their negotiations.

Within the proper sphere such committees can no doubt fill a real need and useful purpose. When it is quite evident that unity of spirit exists between various groups or synods, they may be very helpful in formulating a definite declaration of principles in doctrine and practice; they may be able to suggest what real and alleged errors, if any, must be specifically and clearly renounced; to work out a basis for organic union, if desirable, or suggest rules for cooperation in their work, if they choose to continue under their existing organizations.

The question may pertinently be asked: How can a synod discover whether or not real unity of spirit exists between it and other synods? We answer: Through their official organs and the published reports of conventions and other meetings, through

addresses made by representative members on important occasions, through their constitutions and by-laws, and through undisciplined practices, more or less general in their congregations, a tolerably accurate judgment may be formed. More intimate and dependable knowledge of a synod may be gained in this way than can be obtained through questions and answers and guarded discussions in relatively small committee meetings.

In the earlier periods of the Lutheran Church in this country, while new settlements were constantly being established, new synods were organized in various states. That error of doctrine should creep into some of them is not strange. At that time there were instances where great blessing resulted from negotiations with brethren who, by the grace of God, had reached a higher degree of Christian knowledge and experience. If it should appear today that any group or synod which may err in some points, sincerely seeks to know the truth and is willing to listen to the doctrine, reproof, and correction of the Word of God and stands ever ready to renounce what the Word denounces, God forbid that we should ever lay a straw in the way of negotiations with them. In such cases, committees may accomplish much good.

## THESIS V

Where such evidence of unity is lacking, or where it is clear that those in error do not sincerely desire to be "taught the way of God more perfectly," but such committees nevertheless are elected to confer with them with the view to church fellowship, there is grave danger that the work of these committees will result in indifference and in compromise of Scriptural doctrine and practice. (For examples of this, consider the mergers and unions of recent years among Lutherans.) The duty of testifying to the truth of God's Word and thus promoting unity, rests at all times upon all Christians. Cf. I Peter 3:15.

Today conditions have become quite well settled, so that there can be little excuse for not knowing the spirit which prevails in the various Lutheran synods. Every group has its own official organs, through which it gives expression to its position in doctrine and practice. Extensive articles, written by prominent members, are published from time to time dealing with different doctrines and various phases of their church work. Although the authors have not always been designated as spokesmen for the whole group, yet, so long as no protest is made and the same doctrine and principles are repeatedly held forth and defended, it must be regarded as the acknowledged stand of the whole synod. If the contention is made that the synod gives room for various views on important Scriptural doctrines, the synod thereby brands itself as being so indifferent and unionistic that an orthodox church cannot have fellowship with it.

At the present time there is also little excuse for any Lutheran synod to continue in error through ignorance. Hitherto, excepting during periods of negotiations between inter-synodical committees, erroneous doctrines and unscriptural practices have always been publicly pointed out and corrected. All possible encouragement has thereby been given to those in error to examine carefully their doctrine and practice in the light of God's Word. If they still persist in their errors, they are without excuse.

If we are asked to negotiate through committees with groups and synods which by their public testimony plainly show that they continue to hold erroneous views on Scriptural doctrines in spite of warning and admonition and, in their practice fail to follow the guidance of Scripture, what then? Scripture has made adequate provision for such contingency. To pastors it says: "Preach the Word, be instant in season, out of season," 2 Tim. 4:2. It is made the clear duty of all Christians at all times to bear testimony for the truth in word and deed, not only to those that call themselves Lutherans, but to all men. Cf. I Peter 3:15.

The great danger of negotiating with confirmed errorists through synodical committees (a danger from which Rom. 16:17, Titus 3:10, etc., graciously safeguard us) is indicated in the passages which describe the nature of those who teach false doctrine. In Eph. 4:14 we read: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the *sleight of men*, and *cunning craftiness*, whereby they *lie in wait to deceive*." And in Rom. 16:18, after having admonished us to avoid those who cause divisions and offences contrary to the true doctrine, the apostle says of these false teachers, "And by good works and *fair speeches they deceive the hearts of the simple*."

False teachers are shrewd, cunning, crafty, and are bent on deceiving. This description is not to be applied only to open enemies of the truth who consciously try to wreck the foundations of our Christian faith. It is equally true of all false teachers. Scripture does not distinguish between great and small error. All error is condemned, none condoned. Every error is a lie, and back of it stands the father of lies. Those who promote error, whether, humanly speaking, great or small, go the errands of the devil, whether they realize it and intend to do so or not.

When we elect a committee to be closeted in confidential negotiations with like committees from errorist bodies who will strive to gain acceptance of their false views, we have every reason to fear that we must reckon with all the wily tactics of the arch-enemy of truth. If I Peter 3:15 is cited to justify such procedure, the passage is misapplied, and, though unintentionally, made to nullify Rom. 16:17; Titus 3:10, etc. Let it be



noted, too, that the prospects of convincing by our testimony to the truth a committee which represents a body confirmed in error, and through it the body itself, are very, very poor indeed. Be it remembered also that the champions of false doctrine are usually satisfied if they gain for their error equal standing with the truth; hence every manner of compromise is resorted to. The danger is multiplied when, as is common, the errorists shower praises upon their opponents in order to gain their personal good will. When the champions of truth are brought to admire the errorists for their gentlemanly behavior and their fair-mindedness, and begin to think of the many able and good men and women whom they represent, then "the lust of the flesh" is near to victory.

Brethren, have we the right to expose ourselves or a committee to the machinations of the tempter? Are we so certain that we, or more especially our committee, shall be able to discover the snares which are laid for them and to hold unflinchingly to the truth? Scripture warns us very earnestly: "Wherefore let him that thinketh he standeth take heed lest he fall." I Cor. 10:12. This warning applies to sins both in life and doctrine. The apostle Paul, after having shown how the Jews have fallen away because of unbelief, warns the Christians in Rome against boasting of their superior knowledge in these words: "Be not highminded, but fear." Rom. 11:12. And the disciples were reminded by their Savior, "The Spirit indeed is willing, but the flesh is weak." Matt. 26:41.

Looking back upon the sad experiences of our old Norwegian Synod, we have also historical reasons for taking the warnings to heart. An "heretic, after the first and second admonition, reject," that is the stern command of God. If we still continue to negotiate with errorists on intimate terms, the punishment will not fail to come. "God is not mocked."

We believe it in place and beneficial to append here a short history of union movements among the Norwegian Lutherans in America, which resulted in the compromise merger of 1917 and, as it seems, gave impetus to unionism and indifferentism and new hope to unionists throughout the Lutheran world.

## HISTORICAL EVIDENCE

Efforts to unite all Norwegian Lutherans in America into one body began very early. A series of seven so-called Free-conferences were held during the period from 1871 to 1887. Pastors and laymen calling themselves Lutherans were invited to take part in discussing doctrinal differences. Though these discussions may have been of considerable value to individuals as a means of getting information about the doctrinal position

of other synods, there is nothing to show that any progress was made thereby toward real unity in doctrine.

At the last one of these Free-conferences, which was held in Willmar, Minn., October 6-12, 1887, it was decided to continue these meetings. No more general Free-conferences were held, however, owing to the fact that the Norwegian Synod shortly after this was divided as a result of the Election controversy, and the Anti-Missourian party became busy negotiating union with other bodies, which resulted in the organization of the United Norwegian Lutheran Church in 1890.

January 6-12, 1892, a so-called Delegate Meeting was held in Willmar, Minn. Thirty elected pastors and laymen from the Norwegian Synod and an equal number from the United Church assembled to discuss doctrinal differences. The printed report of the discussions would indicate that the prospects of attaining doctrinal agreement were now more remote than ever.

With the year 1900, the union movement entered upon a new era. The District meetings of the Norwegian Synod, held that year, passed resolutions inviting the United Church and the Hauge Synod through their respective Presidents and theological faculties to meet with a similar committee of the Norwegian Synod, for the purpose of discussing doctrinal differences with a view to ascertaining the exact doctrinal position of each body, and, possibly, of arriving at a God-pleasing agreement. The United Church accepted the invitation, and a meeting of the joint committee was held shortly before Easter in 1901. It was decided to meet again the following year, but as Dr. F. A. Schmidt, contrary to the decision of the joint meeting, published an account of the colloquy together with a sharp attack on the procedure followed in the discussions, the Norwegian Synod at its general meeting in 1902 passed a resolution to ask the United Church to appoint another man to take the place of Dr. Schmidt as a member of the committee. As an answer to this request, the United Church demanded evidence to prove the contention of the Norwegian Synod, that Dr. Schmidt "By his conduct during the long doctrinal controversy, as well as now, during and after the colloquy, had shown himself to be a hindrance, not only to reaching an agreement, but also to an understanding between the two synods." The Church-council of the Norwegian Synod published a pamphlet setting forth the evidence asked for. This brought out a bitter answer from the members of the United Church committee. It now seemed for a time that no more efforts would be made to continue these negotiations.

In 1905, however, an invitation to open negotiations between the Norwegian Lutheran bodies came from an unexpected source. The Hauge Synod, which up to this time had consistently refused to take part in these inter-synodical discussions, extended an invitation to all the Norwegian Lutheran bodies to open doctrinal

discussions through committees, five members from each body. This invitation was accepted by the United Church and the Norwegian Synod, each appointing committees.

These committees held regular meetings once and twice a year, and in 1908 it was reported that theses on Absolution, Lay-preaching, The Call, and Conversion were agreed upon. No serious objection to these theses have been raised. A strong demand was expressed, however, especially by members of the Norwegian Synod, that antitheses would be added, in order to make sure that false doctrines formerly championed by other Synods were no longer held by them. The committee members from the Norwegian Synod assured us that this would no doubt be done.

At the meeting of the joint committee held November 10-13, 1908, the doctrine of Election was taken up for consideration. A subcommittee had been appointed at the previous meeting to prepare a basis for the discussion. This sub-committee reported that they had not been able to agree on anything to present to the plenary committee. Two sets of theses, one by Dr. Stub and the other by Dr. Kildahl, were presented, and a third set was read by Dr. Bøckman. It was decided to make Dr. Stub's theses the basis of discussion. These theses were then discussed at this and the two following meetings, March 30—April 2, and November 2-5, 1909. At this last meeting, the committee members from the United Church moved that question 548 in Pontoppidan's "Sandhed til Gudfrygtighed" be made the basis for discussion, since no headway was made. It was decided, however, to elect a sub-committee to consider carefully if a satisfactory basis could be found, and to report at a meeting to be held March 30—April 1, 1910. This sub-committee failed to agree on a report. It submitted three sets of theses. Though it had been decided at the previous meeting that the discussion should not be continued unless the sub-committee agreed on a report, a majority of the joint committee decided to continue the discussion on the basis of theses prepared by President Eastvold of the Hauge Synod. The committee members from the Norwegian Synod now left the meeting.

The 1910 District conventions of the Norwegian Synod endorsed the theses prepared by Dr. Stub. The President of the United Church, Rev. T. H. Dahl, in his annual report to the convention of this body blamed the Norwegian Synod committee members for breaking up the negotiations, and denounced the doctrines held by the Synod as "un-Biblical and un-Lutheran." The committee members from the United Church issued a pamphlet entitled, "Election and the Union Movement," which was given wide publicity, in which they stressed their synergistic doctrines as strongly as they had ever done before. There is nothing in this pamphlet to indicate that they in any way had

profited by the discussions which for many years had been carried on in the inter-synodical committee.

In the mean time there seemed to be much dissatisfaction within the United Church with the action of their committee members. Seventeen pastors published a protest in the Norwegian press, and demanded that a new committee be elected. In response to this demand, a new committee was elected at the convention in 1911. The Norwegian Synod magnanimously followed their example, though no dissatisfaction with the old members of the committee had been expressed. The Hauge Synod, which had not taken part in the Election Controversy, did not take active part in the deliberations which followed.

This new committee met in the fall of 1911. After this first meeting, several of the committee members from the Norwegian Synod expressed themselves to the effect that they had never suspected that there was such a great doctrinal difference between the United Church and their own Synod. However, a sub-committee was elected, two men from each of the conferring parties, to prepare theses to be considered at a later meeting. The whole committee met again in February 1912, and the sessions were continued about eight days. The result of these deliberations was the so-called "Opgjør," in which the conferring parties declared that they had reached a full agreement on the doctrine of Election. One of the members of the Norwegian Synod delegation was asked by a friend after coming out from the last session: "Well, did you get what you wanted?" He answered. "Not exactly, but we pressed them pretty hard."

A better characterization of "Opgjør" than this remark has probably never been given. Nevertheless, the result of the committee's deliberations was heralded throughout the length and breadth of the land as the Lord's doing. A wave of enthusiasm swept over the congregations of the conferring bodies. Little or no effort was made to put the new theses to a real test. The rank and file of the people simply refused to discuss them. They were satisfied with the assurance which the authors of "Opgjør" gave them that a real settlement of the Election controversy had been effected. And it is to be feared that history will always repeat itself in this respect under similar circumstances.

A considerable part of the Norwegian Synod voiced strong objections to "Opgjør" at the District meetings in 1912; but the committee members were on hand, offering oral explanations on the disputed points, explanations which never became a part of the document itself, nor were they ever endorsed by the committee members of the other bodies. This, together with the strong pressure which was brought to bear by the popular demand for union, squelched the opposition, and "Opgjør" was accepted by a large majority of votes at these meetings. The theses of the former committees were also endorsed, and no op-

portunity was given for adding the much needed anti-theses. No opportunity was ever given for a fair consideration of the agreement. Unscrupulous leaders made full use of the popular demand for union to intimidate and brow-beat the objectors, and the consummation of the Merger was hurried along with all possible speed.

The more influential Norwegian Newspapers were requested by the leaders not to publish articles that might disturb the progress of the union movement. They complied. The church organs were practically closed to articles expressing dissatisfaction with "Opgjør". The crusaders' cry, "God wills it," was heard on every hand. The regular general pastoral conference meetings were not held. The officers failed to arrange for and call said meetings.

The last act in breaking down the resistance of the objectors was the so-called Austin Agreement, a shrewdly formed, but meaningless document, intended to soothe the consciences of those who lacked the courage to stand up for the truth to the bitter end.

We, who have observed at close range and studied the history of the efforts made to bring the Norwegian Lutherans into agreement by means of committees, are constrained to say, when asked to follow this method again: "Vestigia terrent." We are afraid of history repeating itself, and therefore consider it a God-given duty to sound a warning to all earnest defenders of the truth against exposing the true welfare of the Church of Christ to the dangers involved in this procedure.

## THESIS VI

"Scripture warns us clearly and emphatically against entanglements with errorists (Romans 16:17; Titus 3:10; I Timothy 6: 3-5.) Any reluctance to heed these warnings and commands of Scripture is unionism already conceived in the heart, which if allowed to develop, will result in full-fledged unionism, as history also attests.

"God himself demands that we do not unite with errorists, that we separate from them, that we avoid them," says Prof. Laetsch in C. T. M. Vol. VI p. 8. "Let us," he continues, "study some of the pertinent passages." This we have done and we endorse and subscribe Prof. Laetsch's expositions which we here quote:

"In the well-known passage Rom. 16:17 we read: 'Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them.' The apostle speaks of such as cause divisions and offenses. The word *divisions* occurs only three times in the New Testament, Rom. 16:17; I Cor. 3:3; Gal. 5:20. It is derived

from *dichostateo*, which is translated by Liddell-Scott 'to stand apart,' or 'to disagree.' *Dichostasia* Cremer translates *Verwirrung*, confusion. The word offense, *skandalon*, means properly a trigger, then a trap, then anything whereby one is trapped or caught, a stumbling-block, offense. The articles before *dichostasias*, *skandala*, *poiountas* do not refer to any special class of divisions or offenses or to any special group of such as cause these special divisions and special offenses. The articles rather point to the whole class of divisions and offenses and makers of such irrespective of degrees, variations, etc., which may, and actually do, occur within this class. The article is used in the same manner as in Rom. 14:1, where not a special, well-known weak person, but the whole class of weak Christians is referred to. Every one and any one that is weak is the weak brother who is to be received. In like manner the article is used John 10:12, *ho misthotes*, *ho lykos*. The Savior has in mind not a particular species of wolves or hirelings or only a well-known wolf or hireling; but every wolf, be he timber-wolf or jackal or gray wolf, may be 'the wolf' who is coming to destroy, and any and every hireling is 'the hireling' of whom the Savior here speaks. Compare on this use of the article Rom. 13:7 and Rev. 5:12 where the article is used but once, and v. 13, where it is placed before every noun. Any dissension, any offense, becomes *the* dissension, *the* offense, which an individual is causing; and any maker of such dissension *the* maker of dissension, whom we should avoid. The apostle therefore has not in mind only such outspoken, anti-Christian errorists as openly and flatly deny every fundamental truth of Christianity. He does not say, Avoid such as subvert completely the Christian truth or as at least deny some of the basic doctrines of the Bible. He warns us against such as cause divisions and offenses contrary to the doctrine which we have learned. Contrary to, *para*, properly beside, alongside of, side by side with; hence these teachers may still be professing and teaching parts of the Christian doctrine. But side by side with this doctrine they make dissensions and thus cause offenses. The reason for such dissensions and offenses is the failure of such teachers to continue in the Word of Christ, John 8:31. They do not teach all things Christ commanded, but either add to, or take away from, the doctrine as revealed in the Bible. In this manner they themselves are standing apart from the Word of Christ and are causing others to stand apart by creating differences of opinion, dissensions, divisions, beside, and hence contrary to, the doctrine laid down, divisions that would be impossible if all accepted, and continued in, the words of Christ. In making such divisions, they are certainly putting stumbling blocks in the way of their fellow-men, over which many a person may fall, receive painful injuries, perhaps die. Through their false doctrine they will deprive



people of the liberty which Christ has earned for them, fill their hearts with fear and trepidation, cause spiritual security, perhaps spiritual death. The makers of such divisions may not realize that they are teaching false doctrine. They may spread their errors with the purpose of serving God. Christ tells us that they who kill the Christians think they are doing God a service, John 16:2. And Paul confessed that in his bigoted zeal for the Jewish religion he thought that he was serving God by persecuting the followers of Christ, Acts 22:3. 4; 26:9; Phil. 3:6. We cannot look into the hearts of these errorists and determine their intentions. Neither need we do that. What the apostle impresses upon us is, 'Mark them and avoid them.' By their words they are judged, and by their words they are condemned, Matt. 12:37. And their words prove them to be creators of divisions, disturbers of that unity of the Spirit which characterizes the Church of Christ. Mark them, observe them, plead with them, patiently show them the error of their way. If they hear you, you have not only gained them, you have also removed the offense and restored peace and thus kept the unity of the Spirit intact. But if they continue making divisions, if they persist in teaching their error or remain in membership with a body that teaches such error and thus help to create and maintain the divisions and offenses caused by errorists, then the clear and plain injunction of the apostle is, 'Avoid them,' sever fraternal connections with them. *Ekklinate ap' auton*. The apostle does not say *kataklinate syn autois*, lie down, associate with them, but 'avoid them,' turn out of the way, away from them. Causing divisions and offenses within the Christian Church is not a light matter. The apostle tells us v. 18: 'For they that are such serve not our Lord Jesus Christ, but their own belly and by good words and fair speeches deceive the hearts of the simple.' These may seem harsh words, yet truer words were never spoken. And they refer to all that cause divisions and offenses.\*

"Does anyone who causes divisions contrary to Christ's doctrine thereby serve the Lord Jesus? Certainly not. For Jesus has not told us, You may make divisions, but rather, Continue in My Word. If one does not serve Jesus, does he not serve the devil, does he not actually serve his *own* belly, his *own* interests (note the emphatic position of *heauton*), and not even the higher, but the lower, material, selfish interests? And are not all his

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\* Mark *hoi toioutoi*, not *houtoi*. The apostle shows hereby that he is speaking in general, "those that are such" as cause divisions and offenses contrary to—i. e. all those who barter truth for error, whether much or little, then or now, whether many or few, whether openly and consciously or secretly and unconsciously. The expression aims more at the nature of the wrong than the persons of those who commit it, as if the apostle would say: for in this that they cause divisions and offenses they serve not the Lord Jesus but their own belly.—*The Committee*.

good works and fair speeches placed into the service of leading man into error and falsehood? Whether they do this intentionally and consciously or not is not for us to determine. The point of the apostle's admonition is to avoid those, all those, who cause those divisions. Neither should we wait until they have actually deceived; misled, people, until they have by their actions betrayed their true character; but as soon as they teach contrary to the doctrine laid down in the Bible, they are to be marked, admonished, and, if they continue, avoided. If they will stand apart, do not follow them, let them severely alone. If this rule were followed by all Christians, if schismatics would gain no adherence, there either would be no *schisms*, or, if they occurred, they would end with the death or the return to the church of the schismatics.

"Another very instructive passage is found, Titus 3:10. 'A man that is an heretic,' one who is inclined to denominationalism, sectarianism, should not be permitted to follow his inclinations. His brethren should admonish him, and if he persists in teaching his own chosen opinion, *hairesis*, in contradiction to God's Word, if he continues in this sin, which excludes from the kingdom of God, Gal. 5:20, then we should reject not only his doctrine, but him, the heretic, and thus sever fraternal relations with him.

"John, the apostle of love, writes, just because he is the apostle of true love: 'If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds,' 2 John 10:11. The doctrine of Christ, of which the apostle here speaks, is not the doctrine concerning Christ, but the doctrine which Christ teaches and reveals in the Bible. Wherever in the New Testament the word *didache* occurs with the genitive of the person, the genitive is invariably the subjective genitive. Cp. Matt. 16:12, the doctrine of the scribes and Pharisees; Acts 13:12, the doctrine of the Lord; Revelations 2:14, the doctrine of Balaam; v. 15, the doctrine of the Nicolaitanes. Cp. also Matt. 7:28; 22:23; Mark 1:22; 11:18; Luke 4:32; John 18:19, His doctrine, and Acts 5:28, your doctrine. In fact, the only passage in which the *didache* is used with an objective genitive is Heb. 6:2, and even here quite a number of commentaries do not accept this as the objective genitive. In view of this general usage of the term *didache tinos* we are practically forced to take the 'doctrine of Christ' in this sense here also, especially since this interpretation is in full keeping with the context. In v. 7 the apostle warned against anyone who denies Christ's person and redemptive work. In v. 8 he admonishes to faithfulness in retaining all those things which we have wrought in order that we receive a full reward. And in vv. 9-11 he warns against every apostasy from the doctrine



of Christ, against every deviation from the truth of God as laid down in the Bible."

Reluctance to heed the warnings and commands of Scripture, whether it comes in the guise of wisdom, of brotherly love or of mere procrastination, has its roots in unwillingness to obey the Word and a hankering after that which is forbidden.

Unionism is a lust of the flesh. All sins are first conceived in the heart. A thief is first tempted, then desires, then plans before he steals. Civil law punishes only the crime itself, but before God the initial steps are also transgression, as we learn, Matt. 5:28: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." James 1:14, 15 records the progressive steps from lust to the consummated sinful act and to the final punishment: "Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin when it is finished bringeth forth death."

### CONCLUSION

Fellow Christians, we have again heard the instructions and warnings from God's Word regarding unity, union and unionism. These have been supported by the lessons of history and have been applied to conditions today. We have heard about the unity of the invisible Church, how this unity is brought about and preserved, namely by the life-giving Word, and how this unity has found expression among those who have adhered to the pure teachings of this Word. We have been warned against pernicious steps to bring about union when unity does not exist, fortified by the records of sad experiences which some of us have had. We have been clearly taught what the warnings of the Holy Spirit against those who teach contrary to the doctrines which we have learned really imply. Let us heed these warnings and lessons!

"One baptism and one faith have we,  
One Spirit sent to win us,  
One Lord, one Father, and one God,  
Above, and through, and in us.

Never by schism, or by sin,  
May we that union sever,  
Till all, to perfect stature grown,  
Are one with Thee forever."

## **Recommendations of the Committee on the President's Report, as adopted by the Synod**

1. The Synod expresses gratitude for the admonition to the congregations, expressed by the President in his Synodical address. It would be well for all of our members to study and heed this timely admonition.

2. The appeal from Parkland shall be referred to a special committee of five to be elected by the Synod, and to report back to this convention.

3. The President's suggestion in regard to an earlier ingathering of funds is of such vital importance that it should be earnestly considered at this meeting.

4. We call attention to the fact that the President has asked that proper action be taken in regard to the larger bequests and donations.

With reference to Par. 4. the Synod passed the following resolution:

The Synod is sincerely thankful to God for various larger gifts and bequests during the past fiscal year which have been of great value in furthering the God-given work of our church.

The Synod also instructed its President and Secretary to convey this resolution to such donors as they see fit.

### **RECOMMENDATIONS OF THE COMMITTEE ON APPEAL TO THE SYNOD, AS ADOPTED**

1. Resolved, that a committee of three be elected for further study and consideration of the appeal in the Parkland case and other matters which it may deem necessary in connection therewith.

2. Resolved, that said committee be requested to communicate its advice and findings to the appellants either by writing or in person as the committee may consider it to be most useful for a peaceful termination of the case.

(On this committee the Synod elected Pastors A. J. Torgerson, J. B. Unseth, S. Sande.)

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## **Board of Home Missions Report**

We pause in retrospection and behold anew the grace and loving kindness of our all-merciful God, who through the past year has guided and blessed the humble efforts of our missionaries, so that we may report to you, as far as the physical eye can see, that some progress has been made in our established fields.

No new fields have been opened because of limited funds.

Rev. Runholt has been serving Holy Cross Congregation at Sheyenne, N. D., since candidate L. B. Mommsen resumed his studies at the seminary in St. Louis. A call has now been extended to Candidate L. B. Mommsen to this congregation, and it is hoped that he will accept and begin work very soon.

Due to the resignation of Rev. J. Hendricks from the Chester Congregation near Trail, Minn., Rev. Runholt has also served this congregation since December, 1935. With this congregation as a nucleus we hope to establish a new field of work in Northern Minnesota.

Pursuant to the resolution of Synod at its last convention, (Cf. Syn. Report, 1935, Page 75, No. 10 "The matter of opening Day Schools on the Home Mission fields is hereby referred to the Christian Day School and Home Mission Committees") the Home Mission Board and the Christian Day School Committee have met in joint session and have taken definite steps with that goal in view.

The Home Mission Board has continued to work with the Church Extension Committee, by pointing out instances where the Church Extension Committee could come to the aid of an established mission in securing property to erect a new Chapel or Church.

Your Board pleads with each one of you to remember your missions and missionaries in your prayers and come to their aid with your gifts. Let us rely on the promises of God and not become weary in the task He has set before us.

On behalf of the Board of Home Missions,

J. R. RUNHOLT, Secretary.

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## **Recommendations of the Working Committee on Home Missions, as adopted**

1. Grateful praise is due our God and Father for His continued blessings upon our Home Mission endeavors, for the progress He has granted, and for the new laborers ready to enter the great harvest field.

2. The Synod thanks its members for the helpful Lenten offering of cir. \$1,600.00 to the Home Mission treasury and earnestly requests all its members henceforth kindly to receive the Lenten envelopes and to contribute according as God has prospered, thereby supporting the servants of Christ in the mission field and encouraging them in His blessed work.

3. We recommend that Christian Day Schools be established on the Home Mission fields wherever possible.

4. We urge that the Home Mission and Church Extension Boards continue to cooperate in aiding established missions to secure a suitable place of worship.

5. Synod deplores that no new fields have been opened, largely because of lack of funds even to carry on the present work adequately, and urges that a more regular, intensive and extensive work be done by all our pastors and congregations in order to awaken a greater missionary consciousness both in the home vicinity and elsewhere. It further urges all its members to remember the important work of Home Missions by diligent prayer and liberal gifts.

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## **Report of the Christian Day School Committee**

We give praise to the God of all Glory that during the past year ten Christian Day Schools have continued to teach revealed truth to the little ones that are precious in His sight. We are grateful for the contributions

that have so regularly been sent to the treasury, and for the fact that these have increased in amount during the past year. We acknowledge with thanks the work of Supt. H. F. C. Mueller who has visited our schools and offered valuable suggestions to their teachers. We are also cognizant of the splendid work done so unstintingly by our teachers in spite of their many difficulties, and in spite of salaries which, in many cases, have been far below the standards set by state schools. We regret that Strandebarin Christian Day School closed its doors at the end of the past school year due to the fact that all its pupils graduated from the eighth grade.

Pursuant to a resolution passed by the 1935 convention, the Christian Day School Committee has held one joint meeting with the Home Mission Board with a view to establishing new schools on our mission fields.

A questionnaire sent out at the close of the past year pursuant to a resolution passed by last year's Convention, reveals a number of interesting facts. 180 pupils were enrolled in our schools as compared with 182 last year. About twenty graduated from the eighth grade. The average operating cost of the schools was \$432.00. The average enrollment was 18. Accordingly the average cost per pupil for the year was \$24.00. Congregations that have no schools might well take note of this. It costs only this small amount to give your children the best insurance against the temptations of the world and to offer them the best means through which Christian knowledge may be imparted. Is it worth it? The question answers itself to every thinking Christian.

The questionnaire further shows us how the schools were supported. The figures given are for last year, since this year's figures were not complete at the time of the questionnaire was sent out.

	Op. Cost	Subsidy	
Scarville	283.79	100.00	183.79 raised by 12 contributors
Albert Lea	574.00	200.00	374.00 raised by 38 contributors
Lime Creek	280.00		280.00 church budget
Parkland	360.00		360.00 raised by church budget
Princeton	431.36		431.36 raised by church budget
Norseland	362.87	125.00	237.87 raised by 7 contributors
Strandebarin	285.00		285.00 raised by 1 contributor
Koshkonong	675.00		675.00 Societies and an estate
Bethany	332.00	75.00	257.00 4 contributors
Holy Cross	750.00	50.00	700.00 Our Savior's and Holy Cross budget.

We have given these figures at the risk of submitting a long report in order to show the heroic efforts that have been made in some instances to maintain the divinely blessed institution of the Christian Day School. But if it is true that some individuals have been most generous, it is also true that some congregations are not, as a whole, completely aware of the blessings they enjoy.

We recommend, therefore, that congregations having schools make every effort to increase their number of contributors so as to lighten the burden of those who have given so unsparingly until now.

We recommend that the Synod urge congregations receiving subsidies to make every effort to operate without a subsidy, so that the limited funds at hand may be made available for the purpose of opening new schools.

We recommend continuation of the Synod-wide offering for the Christian Day School fund.

We invite the Synod's attention to two requests made by some of our teachers. First, that some member of the Synod be made School Superintendent, whose duty it shall be to visit all our schools at least once a year; and second, that arrangements be made for an annual Teacher's Institute.

N. S. TJERNAGEL, Secretary.



## Recommendations of the Working Committee on Elementary Christian Education, as adopted

Resolved that:

1. The Christmas offering for the Christian Day School fund shall be continued.
2. Congregations having schools are asked to make every effort to increase the number of contributors to the school, soliciting the active support of all their members.
3. Congregations receiving subsidies from the Synod Christian Day School Fund are asked to make every effort to operate without subsidy, so that the limited funds at hand may be made available for the purpose of opening new schools.
4. The Synod expresses thanks for the display from our Christian Day Schools held also in connection with this Synod Meeting. We urge the Christian Day School Committee to continue these displays in connection with our future meetings.
5. The Synod again expresses thanks to Supt. H. F. C. Mueller for the helpful inspection of our schools which he has conducted and asks the Chairman of the Christian Day School Committee to bring our thanks to Supt. Mueller. We also ask the Chairman of the committee to arrange for continuation of such visitations.
6. We refer our Christian Day School teachers to the Summer School for teachers conducted each year at Concordia Teachers' College, River Forest, Ill., and we encourage them to make use of this school.
7. We ask the Chairman of the Christian Day School Committee to get in contact with the teachers of schools in our Synod relative to the advisability of conducting a Teacher's Conference and arrange for the time, program, etc., if the teachers desire such a Conference.
8. The Synod requests the Chairman of the Standing Christian Day School Committee to arrange, if possible, to visit each Christian Day School at least once during the course of the year.

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## Report of Church Extension Committee

The work of the Church Extension Committee this past year has been performed largely by correspondence. Only comparatively small loans have been requested and granted, as follows:

The Boston Congregation received a loan of \$100.00, Zion Congregation, Tracy, Minn., a loan of \$200.00 and the congregation at Suttons Bay, Mich., a loan of \$100.00.

Pursuant to a request from the Home Mission Board, the matter of an additional loan to Emmaus Congregation, Minneapolis, for the purpose of obtaining lots for a church building was considered and it was decided to grant the loan. Said loan will be made as soon as the Emmaus Congregation is ready to use same and appraises us of the sum needed, within the limits of the funds available in this treasury at the present time.

The Committee is glad to be able to report an increase in the payments on loans and in the contributions to the Church Extension Fund this past fiscal year. The payments on loans, according to the treasurer's report, amount to \$572.95, and the contributions amount to \$215.92.

The \$150.00 due to the Young People's Association of the Albert Lea Circuit was returned to said organization this year. The Home Mission Board is indebted to the Church Extension Board to the extent of \$1,200.00, payable on 30 days notice.

The treasurer reports a balance on hand in this fund, April 30, of \$657.70.

Payments made on loans the past year are as follows:

Fertile Congregation .....	\$ 11.55
Scarville Congregation .....	35.05
Story City Congregation .....	13.31
Forest City Congregation .....	30.00
First Shell Rock Congregation, Northwood, Ia. ....	18.33
Hartland Congregation .....	28.87
Suttons Bay Congregation .....	20.00
Somber Congregation .....	135.00
Albert Lea Congregation .....	29.13
Our Savior's Congregation, Belview, Minn. ....	125.00
Manitowoc Congregation .....	20.00
Princeton Congregation .....	60.21
West Prairie Congregation .....	46.50

The following is the report of the loans from the Church Extension Fund up to May 1, 1936:

	Amount	Amount Paid	Balance Due	Date Due
Synod Congregation, Forest City, Iowa .....	\$1,500.00	\$1,452.50	\$ 47.50	7-11-31
Bethany Congregation, Story City, Iowa .....	300.00	208.51	91.49	8-19-31
Scarville Congregation .....	600.00	5.00	595.00	12-1-36
Our Savior's Congregation Hayfield, Minn. ....	500.00	7.90	492.10	4-18-37
Our Savior's Congregation, Princeton, Minn. ....	500.00	262.84	237.16	8-30-28
First Shell Rock Congregation, Northwood, Iowa .....	2,000.00	317.32	1,682.68	10-14-35
Bethany Chr. Day School, Story City, Iowa .....	500.00	-----	500.00	7-14-26
Holy Cross Congregation, Madison, Wisconsin .....	2,000.00	-----	2,000.00	7-30-31
Mayville Congregation, Mayville, N. Dak. ....	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	400.00	315.00	12-24-38
Our Savior's Congregation, Belview, Minn. ....	1,000.00	125.00	875.00	6-4-34
Concordia Congregation, Eau Claire, Wis. ....	1,000.00	-----	1,000.00	10-3-34
Our Savior's Congregation, Albert Lea, Minn. ....	1,100.00	54.13	1,045.87	4-7-37
Scarville Congregation .....	200.00	110.05	89.95	2-21-38
Grace Congregation Manitowoc, Wis. ....	200.00	40.00	160.00	7-26-38
Norseland Chr. Day School, St. Peter, Minn. ....	150.00	-----	150.00	9-26-40
Holy Cross Congregation, Madison, Wis. ....	300.00	-----	300.00	12-15-35

Concordia Congregation, Eau Claire, Wis. ....	425.00	-----	425.00	8-5-35
Hartland Congregation .....	250.00	53.87	196.13	1-25-39
West Prairie Congregation	465.00	93.00	372.00	5-8-39
First Lutheran Church, Suttons Bay, Mich. ....	100.00	20.00	80.00	9-21-39
Ulen Congregation .....	400.00	-----	400.00	10-19-39
Boston Congregation .....	100.00	-----	100.00	8-10-40
Zion Congregation, Tracy, Minn. ....	200.00	-----	200.00	8-27-40
First Lutheran Church, Suttons Bay, Mich. ....	100.00	-----	100.00	11-26-40

A. M. HARSTAD, Secretary.

## Recommendations of the Working Committee on Church Extension, as Adopted

1. We give thanks to God for all gifts to the Church Extension treasury and for payments of loans that have been made during the past fiscal year.

2. We urge diligence on the part of the Standing Committee and the congregations concerned in carrying out Paragraph 3 of the resolutions adopted by the 1935 Convention as follows: "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 cannot be paid. (2) that an annual statement of accounts be tendered congregations concerned every fall."

3. The contributions during the past year were \$252.90. The Synod herewith sets a goal of \$500.00 for the coming fiscal year and asks the co-operation of all Synod congregations. We call attention to the fact that during the past year only about one-third of our congregations made contributions to this fund.

4. The Synod suggests that the secretary of the Standing Committee remind congregations of the offering to the Church Extension treasury on the 9th Sunday after Trinity.

5. Since the Church Extension Fund is a perpetual fund, it is suggested that "Memorial Wreaths" be designated for this treasury.

### ADDITIONAL RESOLUTION

With reference to cases where the congregations are financially able to carry mortgages on their property, the Synod resolved that the Church Extension Committee should take the initiative in the matter of arranging for transfer of loans to private companies.

## Report of the Committee on Colored Missions

1. Two plenary meetings of the Mission Board of the Synodical Conference were held the past year. Your committee attended both meetings. Between meetings everything was attended to by the Local Board at St. Louis. The work of the mission progressed as rapidly as the financial situation permitted. There are great possibilities for mission expansion especially in many cities of the North; but the money is lacking. Our



Synod furnished its proportionate share of funds the past year; but very much more could be done, if all would take a hold; and we believe that such participation would prove a blessing for our Synod.

2. The Mission in Nigeria has been established. Dr. H. Nau and wife are temporarily at work in the field. Other experienced pastors have been called to serve in the mission; but so far none has accepted. This mission is unique in its origin, as well as in the plans for its establishment and continuation. It is hoped, that it will be about self-supporting from the beginning.

Our sister Synods would naturally be pleased, if our Synod, at this convention, resolves to cooperate with them in this blessed work.

JOHN A. MOLDSTAD, Committee.

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## Report of the Board of Foreign Missions

The Synod's Board for Foreign Missions begs leave to submit the following report. The Board has held one meeting during the last year, the rest of the time conducting its business by correspondence.

We deplore the apparent indifference in our Synod toward the cause of foreign missions. But we also realize that deploring conditions are not the means of correcting them. Therefore we earnestly plead the cause of foreign missions and recommend that the Synod encourage all congregations to adopt such measures as are practical in their locality for materially increasing their contributions to the cause of foreign missions. We recommend and urge this because we are convinced that the congregations which lay stress on Missions will meet with the greatest success and reap rich benefits also in their local endeavors.

There is at the same time an indication of growing interest in Missions among our people. The visit Miss Christensen made among our congregations has been bearing fruit. We are advised that an organization within one of our congregations resolved to seek to increase their interest in the India Mission by assuming the partial support of a student in Miss Christensen's Boarding School at Ambur, India. While the plan they proposed to follow was not feasible, we nevertheless see merit in urging that a suggestion of this kind be applied. Therefore we recommend that a plan be proposed to our various organizations by which they may unite in establishing and maintaining a Scholarship fund for students in the Mission Boarding School.

A few years ago Mr. David Frank, a member of our Synod, bequeathed the sum of \$25,000 to the Missouri Synod. We ask our brethren in the Missouri Synod to consider this, since it may appear otherwise that we are failing to meet our obligations in respect to Foreign Missions.

At the last convention of the Missouri Synod, a re-organization of the Foreign Mission Board of the Missouri Synod was effected in such a way as to eliminate the Norwegian Synod representation. Since this seriously affects our Foreign Mission work and interest, we recommend that the Synod study what steps should be taken to arrange for future cooperation with other Synods in Foreign Mission work; it being plain that we cannot perform this part of our duty as a Synod alone.

Regarding the situation in the China Mission with reference to the Term Question, we respectfully refer the Synod to the report submitted by the Pastoral Conference.

GEO. A. GULLIXSON, Secretary.



## RECOMMENDATIONS OF THE WORKING COMMITTEE ON HEATHEN MISSIONS, AS ADOPTED

1. Resolved, to instruct the Foreign Mission Committee to communicate with the authorities of the Missouri Synod regarding future cooperation in Foreign Mission work.

2. Resolved, that we follow the suggestion of the Foreign Mission Committee regarding the establishment of a scholarship fund for the Mission School in India and leave the details to be worked out by the Standing Committee.

3. Resolved, that we lend our whole-hearted support to the Nigeria Mission.

4. Resolved, that we lend our vigorous support to the work of Colored Missions and also the mission work among the American Indians, conducted by our sister Synods.

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## Report of the Publication Committee

Your Publication committee has met five times during the past year in regard to the managing of the affairs of the Synod's publications and of the Lutheran Synod Book Company.

We express our humble gratitude to the Lord that He also this year has permitted us to give continued testimony to the truth through our publications, and that we have been privileged to disseminate Christian literature.

Since the income from subscriptions of "Tidende" and "Sentinel" has not been sufficient to pay our printing bills, we urge all our congregations to institute a more systematic method of soliciting subscriptions.

We recommend to the Synod that a separate fund be established for the salary of the Editor of our papers.

We are glad to report that last year we sold 842 Annual Synodical Reports and 753 "Folkekalendere."

Last Fall we secured Rev. Clarence Hanson as Sales Manager of the Lutheran Synod Book Company. He has served in that capacity without compensation. We are truly grateful to him for the services rendered. Under these favorable conditions we believe that our Book Company deserves the wholehearted support and patronage of every member of our Synod.

H. A. PREUS, Secretary.

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## RECOMMENDATIONS OF THE WORKING COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The value of the work of our Synod in publishing and disseminating Christian literature and publications cannot well be overestimated, and it should therefore have the whole-hearted support of all the members of our Synod.

2. Because of the increasing deficit incurred in publishing our church organs, the Synod urgently solicits special contributions toward the editor's salary.

3. Resolved, to refer the whole matter of a change in the form of our church papers to the Board of Publications and a special committee of three, with Rev. J. E. Thoen as one member of the Committee, with full power to act (Rev. E. Ylvisaker and Rev. Chr. Anderson were elected as the other members of this committee.)

## Report of the Board of Support

Your Committee, designated as the Board of Support, calls your attention to the treasurer's report which shows that \$273.91 was contributed the past year to this recently established fund. The amount in this treasury will not warrant any extensive support of needy pastors.

The Rev. C. N. Peterson has been given financial assistance to the extent of \$15.00 per month.

The Rev. Blækkan has been given financial assistance to the extent of \$10.00 per month.

Your committee has made some study of systems by which to provide more adequately for needy pastors but has nothing definite to present at this time in regard to such a system.

We urge the members of our Synod to remember this fund with their contributions.

The Board of Support:

REV. O. M. GULLERUD  
AUGUST KROON  
REV. A. H. STRAND.

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### RECOMMENDATIONS OF THE WORKING COMMITTEE ON CHARITIES AND SUPPORT, AS ADOPTED

1. Since Scripture plainly teaches that "if a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" James 2:15. 16, the Synod expresses its gratitude to God because of the work of true Christian charity it has been able to do in the course of the past year through the recently established Board of Support Fund.

2. The Synod further commends the work of its Standing Committee for the conscientious distribution of the funds it has had at its disposal during the past year.

3. But in view of the fact that the Standing Committee has not as yet submitted any definite plan whereby funds may be ingathered for a more adequate supplying of the needs of indigent pastors, their widows and orphans, the Synod would urge the committee to submit such a plan for the Synod's consideration at the earliest possible time.

4. In the meantime, the Synod would again urge its members to come to the support of this fund with liberal contributions, ever remembering that "mercy rejoiceth against judgment." James 2:13.

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## Rules of Procedure for Cases where Appeals are made to the Synod from the Counsels or Actions of Synodical Officers

1. The officers of the Synod act on behalf of the Synod and by its authority when they take action, in accordance with the Synod's Constitution, to "mægle i tvistigheder, naar deres tjeneste begjæres af begge parter." Their advice and actions are, then, those of the Synod, unless they are challenged by other members of the Synod and an appeal is made to the Synod itself against its officers.

2. In such cases, it is necessary for the Synod to judge between the appellants and its officers. The Synod should, then, elect an impartial committee to hear both sides, to study the facts in the case, and to come with its recommendations to the Synod. If the case is of such nature that it cannot be properly disposed of at the Convention, the Committee should be instructed to continue its work till the next Convention, taking especial pains to be entirely fair to all parties, since there is, perhaps, nothing more difficult than to render an entirely unprejudiced opinion in such matters. Time and expense should not be spared where it is a question of saving a congregation from dissension and ruin or a pastor for the blessed work of preaching the Gospel. If the Committee finds that it must uphold the actions of the Synod's officers in all essentials, and the Synod concurs in its judgment, the appellants should accept this decision. There should be no further appeals, unless new evidence or developments warrant.

3. There should be no general discussion of the details of such cases on the floor of the Convention; but Committee hearings should be open to all who are concerned in the case. The debate on the floor should be limited to the essential points or principles presented to the Convention in the report of its Committee. However, an appellant must not be denied the floor for a statement of his own case, so long as he observes the rules of order of the Synod and limits himself to the subject before the Convention.

4. In matters of doctrine and principle, in which the Word of God alone can be our authority, neither the acts of the Synod nor those of its officers and Committees have any binding power upon the conscience of man, except as they agree with that authority. It is the duty of every congregation and individual member of the Synod to continue protesting whenever the Synod or its officers have transgressed against that Word, until the Synod again confesses the true doctrine and Biblical principles.

GEO. O. LILLEGARD, Committee.

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## Recommendations of the Committee on Miscellaneous Matters, as Adopted

I. In the matter of the Chinese Term Question, the Norwegian Synod desires to state to the brethren of the Synodical Conference:

- a) that this perplexing problem has been before our Synod since 1930;
- b) that, at the request of our Synod, the general Pastoral Conference has discussed the question thoroughly in several meetings, and
- c) that the Pastoral Conference has reached full agreement in the matter and has adopted the attached set of resolutions by unanimous vote. We commend these resolutions to your earnest consideration.

II. Resolved: that the Synod approve the constitution submitted by the Young People's Association, with the following changes:

Art. II.—reverse the order in the statement of the purpose, so that “the glorification of God” is placed first.

Art. V, § 2—strike the second sentence.

III. Resolved, to recommend that the document on rules of procedure in the case of appeals, as prepared by the Synod's Secretary, be printed in the Annual Report and submitted to next year's Convention for final decision.



## The Chinese Term Question

Our Synod has repeatedly had the Term Question before it (See Reports 1930, p. 90-91; 108; 1931, p. 130; 1932, p. 52 and 75; 1933, p. 40). In 1932 the Synod referred the question to the General Pastoral Conference; and in 1933 the Synod resolved to await the action of the Missouri Synod Meeting in 1935. This action has now been published and it becomes the duty of the General Pastoral Conference to report its position with regard to the Chinese Term Question which is as follows:

1. We believe that the report of the Term Question Committee of the Missouri Synod as published in Proceedings of the Thirty-sixth Regular Convention of the Missouri Synod, pp. 168-176 and reprinted in the Lutheran Sentinel Vol. 12, Nos. 22 and 23, is a true presentation of the essential facts in the Term Question.
2. We hold that the proper name of an idol cannot be used for God since Scripture prohibits such use: Ex. 23, 13; Josh. 23, 7; Is. 42, 8; Hosea 2, 16, 17; Zech. 13, 2.
3. We reject the statement that: "The proper name of an idol without its idol connotations can be used for God" since such a statement is a contradiction in terms. An idol name always names the idol to the people who know that idol.
4. We hold that in the translation for the word God, gods, we should follow the inspired usage of the New Testament and consistently use only one term.
5. The question as to which term in Chinese correctly translates God, gods—in conformity with the principles stated above—must be decided in accordance with the accepted linguistic usage in China. We agree with the Term Question Committee Report that this term is "Shen".

M. O. DALE,

Secretary of Pastoral Conference.

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## Report of the Committee on the Records of the Pastoral Conferences, as Adopted

1. The Committee has examined the records of the General Pastoral Conference, the Northwest Conference, the Iowa and Southern Minnesota Special Conference, and the Madison-Chicago Special Conference. It finds that much diligent study was devoted to the Word, and that perplexing problems of the present day were examined in the light of Scripture.

2. The Synod commends the plan whereby essays presented to our circuits and conferences are to be filed in the Synod Memorial Library.

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## Report of the Committee on Resolutions

In accordance with the instructions of the Synod, letters have been sent to the following:

Dr. F. Pfothenhauer; Dr. L. Fuerbringer; The South Dakota District of the Missouri Synod; The Springfield Theological Seminary; Rev. O. M. Gullerud; Mrs. C. N. Peterson; Mr. and Mrs. N. Christenson, Fertile, Minn.; Rev. O. C. A. Boecler.

G. GULBERG, Secretary.

## Annual Report of the President and Board of Regents of Bethany Lutheran College, 1935-36

The Board has retained the same organization this year as last and has held the following meetings: June 16, July 22, October 23-24, 1935; March 19-20, May 11-12, 1936. Of the teachers, Rev. Buszin has spent this school year in advanced study in New York, and the instruction in music has accordingly suffered. Miss Heuer has assisted in German, English and Latin. Otherwise the teaching force has remained the same. Miss Hagen, teacher in English since 1928, will continue her studies at Columbia University next year, and Mr. Oswald Hoffman, M. A., has accepted the appointment in her place. The enrollment of students this year reached a total of sixty-seven, classified as follows: Junior College, 14; prétheological, 2; high schools, 46; Commercial, 4; special, 1. Of these 22 are boys, 45 girls. 35 are from the circles of the Norwegian Synod.

Despite the severity of the weather, the condition of student health has been good, due largely to the persistent efforts of Miss Madson and the college physician, Dr. Penn. The graduating class includes two from the Junior College, twenty-one from the high school and two from the commercial department. Two young men are ready to enter upon the study of theology in the fall.

The physical property has been improved by substantial additions to the school library, fume-hood in the science laboratory, repair of the boiler-house roof, a new floor and other improvements in the gymnasium (made possible by contributions from the young people of the synod), new kitchen stoves, additional storm-windows, concrete stairway up the hill from Sixth Street (a gift of the teachers and other friends), painting and decorating made possible by the new PV Club, and finally some landscaping paid for by the Alumni. Another addition is the residence built on the campus in accordance with the resolution of the 1935 convention. This has been occupied since Christmas.

Treas. P. Ylvisaker's report shows a further reduction of the Bethany debt by an encouraging number of smaller and larger gifts. The Board hopes that the eventual residue in the Hanson Estate, now finally ready to be distributed to the Synod, will be used to purchase and hold in trust Bethany bonds to the whole amount of this fund, thus fulfilling the wish of Mrs. Hanson. A brief statement of the finances is appended to this report, showing income from all sources, expenditures and present actual status.

The University committee has again placed the high school department on the published accredited list; it continues to encourage us to organize the Junior College division on the basis of a four-year unit, in other words adding the junior and senior classes of the high school to the Junior College. This arrangement would bring certain distinct advantages, and make necessary no essential changes or added expense, so far as we can see.

We call the attention of the Synod to the fact that two important courses, of value to future parish school teachers, have been added to the curriculum for the coming year, an elementary course in Psychology and another in Education with special reference to the day schools of our church. This has been done in response to a growing demand.

Although the enrollment has grown somewhat, there is no doubt that Bethany is not serving our Synod as it ought. Now that the financial standing and the scholastic standards have become quite well assured, the Synod should consider seriously means of bringing about a more general attendance on the part of our young people.

We submit the following recommendations:

- a) that the fiscal year of the College be changed to begin the day after commencement day and each year on the last day of school.

- b) that the Synod discuss ways and means of bringing more of the young people of our church to Bethany, and to this end ask Rev. J. A. Moldstad to visit as many congregations of the Synod as he can during the summer months.
- c) that the Synod take steps to study the four-year Junior College plan with a view to a thorough discussion of the idea at next year's convention.

J. A. MOLDSTAD, chairman,  
 CHR. ANDERSON, secr.  
 S. C. YLVIKAKER, pres. Bethany College.

## Tentative Financial Statement

### BETHANY COLLEGE

1936

Account payable .....	\$2,465.15	
Unpaid salaries .....	4,588.81	
Loans on banks .....	1,400.00	
<b>Total .....</b>		<b>\$8,453.96</b>

For comparison note:

1935

Account payable .....	\$1,807.13	
Unpaid salaries .....	3,293.53	
Loans at the bank .....	400.00	
<b>Total .....</b>	<b>\$5,500.56</b>	
Cash on hand and in bank .....	\$ 254.35	
Expected income during the summer .....	1,255.79	
<b>Total .....</b>		<b>1,510.14</b>
Total school expenses for the year .....		20,795.16
Total school receipts for the year .....	16,214.18	
Receipts from Synod Teachers Salary Fund .....	2,436.32	
<b>Total receipts for the year .....</b>		<b>18,650.50</b>
<b>Deficit for 1936 .....</b>		<b>\$2,144.66</b>

## Recommendations of the Working Committee on Higher Education, as Adopted

1. God has graciously held his protecting hand over our College and blessed its work also this past school year. Your committee asks all to rise in acknowledgment and expression of gratitude, and let every heart say: "Heavenly Father, I thank Thee."

Resolved:

1. That the four-year Junior College plan be studied by a committee to be elected at this convention and that said committee report its findings to our 1937 convention.\*

\* The Board of Regents was instructed to appoint the Committee provided for in this paragraph.

2. That every member and guest of this convention be urged to act as solicitors for Bethany students,—not because Bethany needs students, but because our youth need what Bethany has to impart. We request the Board of Regents to name a man who may be called upon by pastors or other individuals who wish help or counsel in soliciting students.
3. The Synod is not blind to the fact that lack of means prevents many parents from sending sons and daughters to Bethany College, and that our building would soon be full if means were available to them. Can anything be done for that large percentage of our youth of High School age in the way of Christian education who cannot take full advantage of the facilities offered at Bethany? The Synod requests the Bethany Board of Regents and Faculty to give earnest, prayerful thought to an answer to this question, and report to the 1937 convention.

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## Annual Report, Board of Trustees

### 1935-1936

The Board of Trustees has held six meetings, as follows: June 16, July 10, Sept. 24, 1935; March 24, April 17, and June 2, 1936. Last year's organization was retained. The Board has tried to keep informed on the Synod's financial interests, its assets and its liabilities. We are grateful to God for the privilege of another year of grace, during which our Synod has been permitted to carry on despite a very difficult winter. Larger contributions on the part of certain individuals and the payment of certain legacies have helped the general situation greatly. But the fact that the contributions are not as general as they ought to be has been a concern of the Board and has prompted it to study with greater interest the problem of a more systematic plan for soliciting contributions for synodical purposes and missions, as the 1935 convention requested. To date we have no real solution to offer which has been found worth while by the committees of the Synod with which we have been in consultation.

During the past fiscal year, the Orville Engebretson legacy has been paid and applied on the Bethany debt. The family of the deceased Rev. Hovde has donated the theological library which was part of this estate to the Synod. The congregation at Ada, Minnesota, has donated a fund of \$500 to the Home Missions of the Synod and the Board has arranged for the proper transfer of this fund. The Supreme Court of the State of Washington by two separate decisions has upheld the rights of our Synod in the Hanson Estate case, and the administrator, Dr. W. T. Christensen of Seattle, Washington, is now ready to liquidate and make distribution, awaiting, however, the wish and will of the Synod as to the distribution, of the chief asset, the so-called Hanson ranch. The secretary is ready to make a special report to the Synod in this matter.

An important part of the Board's duty in this past year has been the carrying out of the resolution of the 1935 convention regarding the new residence on the Bethany campus. The final bid of \$6,496, including architect's fees, was given to Mr. Henry Schuman of North Mankato and the building was made ready for occupancy by Christmas. The Board is assured that the workmanship and material is of the best, and that the Synod's money has been well spent. The whole sum of \$6,500 was secured in loans without too much difficulty, no part of the loan bearing more than 4% interest. Interested members of the Synod have contributed additional sums amounting to \$285 in order that certain features might be added.



The Board of Trustees recommends to this convention:

- a) that the Finance Committee and the Board of Trustees continue to study the problem of a more systematic plan for contributions to the general funds of the Synod.
- b) that the Hanson farm, as the chief asset in the Hanson Estate, be sold at the best figure we have been able to obtain, the sum of \$15,000 cash, so that this estate could be settled and the residue made available for the Synod.
- c) that the eventual residue be applied on the purchase of Bethany bonds and thus held as a permanent trust fund in accordance with the provisions of the will.
- d) that the fiscal year at Bethany begin the day after Commencement.
- e) The joint meeting of the Board of Trustees and the Finance Committee recommends that the current deficit at Bethany be listed as a liability of the Synod in the general treasurer's accounts each year.

C. A. MOLDSTAD, President,  
S. C. YLVISAKER, Secretary.

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## Report of the Finance Committee

The Finance Committee met twice during the last fiscal year, namely in July last year and in April this year.

In addition to holding two meetings the Committee mailed out letters to all the pastors presenting the needs of the various funds and with an earnest appeal to lay the matter of Synod's finances before their respective congregations.

With humbled hearts because of littleness of faith to always trust in His promises, but with thanks to almighty God, your committee is glad to report that, in spite of the severe winter and the gloomy outlook for our treasuries until late in the year, the final report of our treasurer shows an increase in contributions to most of our funds over last year. Donations have also been made toward the Bethany Debt Fund whereby this debt has been materially reduced. This is very encouraging and is due chiefly to the more general contributions from the congregations toward the end of the fiscal year and the many large gifts from individuals. We have all reason to be thankful for the interest shown by our people in the work of our Synod, and we would take this opportunity of commending all those who have by their generous contributions made it possible to carry on.

Because the past winter has shown how difficult it may be to complete the ingathering if the major effort is left to the last of the year and because it is in the interest of good order to meet the financial needs of the church betimes, the committee would direct an earnest appeal to all to seek to cultivate regularly in giving. Since the building of the kingdom of Christ is one of the greatest Christian privileges and duties, the pastors must do their part in instructing respective congregations regarding the need of being about the Lord's business, also in the matter of furnishing the necessary means to carry on His work.

In order to make it possible for this committee to function more as it ought, we wish to call attention to the following recommendation adopted by the Synod in 1933: "It is the will of the Synod that its permanent Finance Committee shall serve as a clearing house in all financial matters, that it shall receive reports of all the financial affairs of the other permanent committees, so that it may at all times have a complete record of all assets and liabilities of the Synod." This seems to have been forgotten and no report has been received.



At our meeting in April, where Editor Thoen was present, our committee resolved to authorize the treasurer of Synod to pay Editor Thoen a sum of \$100.00 in full up to April 30, 1936, in addition to the salary of \$700.00 set by the Finance Committee and the Publication Board in 1934.

It is to be noted that out of the \$700.00 salary, house-rent was deducted. When Rev. Thoen was called to the position of editor of Tidende and Sentinel by the Synod in 1930 his salary was fixed at \$1,000.00 per year in cash and free housing in the college building. Since 1932, however, cuts have been made in his salary and during the two past years he has been receiving only the halve of the original schedule of salary. To him this has proven a real hardship and our committee deemed it only fair to allow him a compensation of \$100.00.

At this meeting in April also the following recommendation was adopted: "The Finance Committee recommends to the Publication Board that Editor Thoen's salary for the future be fixed at \$900.00 per year, the Editor providing his own living quarters."

All things considered the past year has been very encouraging, and trusting in the gracious promises of God let us give the finances of Synod our whole-hearted support.

On behalf of the Committee,

J. B. UNSETH, Chairman.

## Treasurer's Report

### BETHANY COLLEGE

	Dr.	Cr.
Balance May 1, 1935 .....		\$3,967.32
Contributions .....		1,002.00
Bequest from Mr. & Mrs. N. D. Nelson .....		50.00
Notes Paid Gentlemen's Agreement .....	\$ 706.39	
Note Receivable of Otto Gross transferred to Teachers Salary Fund .....	2,850.00	
Balance April 30, 1936 .....	1,462.93	
	<u>\$5,019.32</u>	<u>\$5,019.32</u>

### BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1935 .....		\$ 90.00
Received .....		504.25
Paid .....	484.50	
Expense-Sale of bond .....	3.00	
Balance April 30, 1936 .....	106.75	
	<u>\$ 594.25</u>	<u>\$ 594.25</u>

### BETHESDA LUTHERAN HOME, WATERTOWN, WISCONSIN

Balance May 1, 1935 .....		\$ 2.00
Contributions to Hans Bleken .....		30.00
Contributions .....		59.50
Paid to Bethesda Lutheran Home .....	91.50	
	<u>\$ 91.50</u>	<u>\$ 91.50</u>

# BETHANY COLLEGE GYMNASIUM

	Dr.	Cr.
Contributions .....		\$ 35.00
Paid Bethany College .....	\$ 35.00	
	\$ 35.00	\$ 35.00

## LUTHERAN CHILDREN'S FRIENDS SOCIETY, MINNEAPOLIS

Deficit, May 1, 1935 .....	\$ 3.00	
Contributions .....		\$ 15.50
Paid to Children's Friends Society .....	12.50	
	\$ 15.50	\$ 15.50

## CHINA MISSION FUND

Balance May 1, 1935 .....		\$ 195.43
Contributions .....		34.00
Paid to John Falls, Tientsin, China .....	\$ 100.00	
Balance April 30, 1936 (Note) .....	129.43	
	\$ 229.43	\$ 229.43

## HEATHEN MISSION FUND

Balance May 1, 1935 .....		\$ 261.73
Contributions .....		1.00
Balance April 30, 1936 (Note & Cash) .....	\$ 262.73	
	\$ 262.73	\$ 262.73

## CHRISTIAN DAY SCHOOL

Balance May 1, 1935 .....		\$ 237.42
Contributions .....		543.40
Bequest of Rev. Bjug Harstad .....		30.00
E. M. Hansen Trust Fund .....		12.50
H. F. C. Mueller, Supt. .....	\$ 14.50	
Envelopes .....	5.99	
Holy Cross School, Madison .....	50.00	
School at Scarville, Iowa .....	102.50	
School at Story City, Iowa .....	102.50	
School at Parkland, Washington .....	180.00	
School at St. Peter, Minn. ....	100.00	
School at Albert Lea, Minn. ....	160.00	
Balance April 30, 1936 .....	107.83	
	\$ 823.32	\$ 823.32

## CHURCH EXTENTION FUND

Balance May 1, 1935 .....		\$ 418.33
Contributions .....		254.37
Paid on Notes Receivable .....		572.95
Loan to Boston Ev. Luth. Church .....	\$ 100.00	
Loan to Zion Luth. Church, Tracy, Minn. ....	200.00	
Loan to First Luth. Church, Suttons Bay, Mich. ....	100.00	
Paid Note to Y. P. Asso., Albert Lea Circuit .....	150.00	
Balance April 30, 1936 .....	695.65	
	\$1,245.65	\$1,245.65

# CHURCH EXTENSION FUND CAPITAL ACCOUNT

	Dr.	Cr.
Balance May 1, 1935 .....		\$18,348.83
Loan to Boston Ev. Luth. Church .....		100.00
Loan to Zion Luth. Church, Tracy, Minn. ....		200.00
Loan to First Luth. Church, Suttons Bay, Mich. ....		100.00
Paid on Notes Receivable .....	\$ 572.95	
Balance Capital Account April 30, 1936 .....	\$18,175.88	
	<u>\$18,748.83</u>	<u>\$18,748.83</u>

## DEAF MUTE INSTITUTE, DETROIT, MICH.

Contributions .....		\$ 24.50
Paid to Deaf Mute Institute .....	\$ 24.50	
	<u>\$ 24.50</u>	<u>\$ 24.50</u>

## HOME FINDING SOCIETY, FT. DODGE, IOWA

Contributions .....		\$ 9.00
Paid to Home Finding Society .....	\$ 8.00	
Balance April 30, 1936 .....	1.00	
	<u>\$ 9.00</u>	<u>\$ 9.00</u>

## INDIA MISSION FUND

Deficit May 1, 1935 .....	\$ .19	
Contributions .....		\$ 111.34
Paid to E. Seuel, Treasurer .....	121.15	
Deficit April 30, 1936 .....		10.00
	<u>\$ 121.34</u>	<u>\$ 121.34</u>

## INDIAN MISSION FUND

Contributions .....		\$ 3.85
Paid to E. Seuel, Treasurer .....	3.85	
	<u>\$ 3.85</u>	<u>\$ 3.85</u>

## INDIGENT PASTORS FUND

Balance May 1, 1935 .....		\$ 157.85
Contributions .....		273.91
Paid to Rev. C. N. Peterson .....	\$ 180.00	
Paid to Rev. I. Blakkan .....	35.00	
Balance April 30, 1936 .....	216.76	
	<u>\$ 431.76</u>	<u>\$ 431.76</u>

## LUTHERAN HOUR

Contributions .....		\$ 5.00
Paid to E. Seuel, Treasurer .....	\$ 5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

## HOME MISSION FUND

	Dr.	Cr.
Balance May 1, 1935 .....		\$ 220.56
Contributions .....		4,545.81
Convention offering .....		300.00
Dividend .....		30.00
E. M. Hansen Trust Fund .....		12.50
Envelopes, Lenten Offering .....	\$ 43.34	
Our Saviours, Amherst Junct., Wis. ....	220.00	
Concordia, Eau Claire, Wis. ....	1,486.00	
(Of which, Principal \$450.00, Interest \$221.00)		
Emmaus, Minneapolis (Principal \$6.50, Interest \$131.50) .....	588.00	
Central Luth.. Duluth .....	450.00	
Suttons Bay and Holton, Mich. ....	400.00	
Holy Cross, Madison, Wis. (Interest) .....	1,099.50	
Bethany, Mankato .....	130.00	
Simcoe and Velva, N. D. ....	120.00	
St. Luke's, Chicago .....	270.00	
Sheyenne, N. D. ....	158.50	
Traveling Expense .....	7.50	
Balance April 30, 1936 .....	136.03	
	<u>\$5,108.87</u>	<u>\$5,108.87</u>

## MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1935, Notes and Cash .....		\$ 345.00
Balance April 30, 1936, Notes and Cash .....	\$ 345.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

## MRS. T. LARSON TRUST FUND

Deficit May 1, 1935 .....	\$ 513.33	
Dividends Received .....		\$ 9.00
Sale of American Tel. & Tel. Stock .....		281.56
Interest Received .....		17.50
Payments on Notes .....		60.50
Deficit April 30, 1936 .....		144.77
	<u>\$ 513.33</u>	<u>\$ 513.33</u>

## NEGRO MISSION

Balance May 1, 1935 .....		\$ 39.72
Contributions .....		527.83
Paid to Theo. W. Eckhardt, Treas. ....	\$ 500.00	
Balance April 30, 1936 .....	67.35	
	<u>\$ 567.35</u>	<u>\$ 567.35</u>

## NORSTAD ESTATE

Balance May 1, 1935 .....		\$1,397.27
Dividend received .....		12.00
Rents .....		76.39
Balance April 30, 1936 .....	\$1,485.66	
	<u>\$1,485.66</u>	<u>\$1,485.66</u>



# OLD PEOPLE'S HOME FUND

	Dr.	Cr.
Balance May 1, 1935 .....		\$1,605.62
Balance April 30, 1936 .....	\$1,605.62	
	<u>\$1,605.62</u>	<u>\$1,605.62</u>

# HANNAH C. OTTESON STUDENT LOAN FUND

Balance May 1, 1935 .....		\$ 597.05
Interest received .....		25.00
Balance April 30, 1936 .....	\$ 622.05	
	<u>\$ 622.05</u>	<u>\$ 622.05</u>

# PAINT AND VARNISH CLUB

Contributions received .....		\$ 6.00
Paid to Bethany Paint & Varnish Club .....	\$ 6.00	
	<u>\$ 6.00</u>	<u>\$ 6.00</u>

# TYPEWRITER FOR TREASURER FUND

Balance May 1, 1935 .....		\$ 46.04
Contributions .....		4.00
Balance transferred to Synod Fund .....	\$ 50.04	
	<u>\$ 50.04</u>	<u>\$ 50.04</u>

# TWIN CITY MISSION

Contributions .....		\$ 19.87
Paid to Rev. W. Melahn, Treas. ....	\$ 19.87	
	<u>\$ 19.87</u>	<u>\$ 19.87</u>

# WIESE LIBRARY FUND

Deficit May 1, 1935 .....	\$ 15.00	
Deficit April 30, 1936 .....		\$ 15.00
	<u>\$ 15.00</u>	<u>\$ 15.00</u>

# YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1935 .....		\$ 37.81
Contributions .....		18.03
Paid to Bethany College .....	\$ 55.84	
	<u>\$ 55.84</u>	<u>\$ 55.84</u>

# RESIDENCE FUND

Contributions (of which \$285.00 are "special gifts") .....		\$ 325.00
Rent received .....		160.00
Loans .....		6,367.50
Paid on house (of which \$135.00 are from "special gifts") .....	\$6,595.00	
Fire and Tornado Insurance Premiums, 5 years .....	67.20	
Interest Paid .....	9.50	

	Dr.	Cr.
Expense .....	36.95	
Balance April 30, 1936 .....	143.85	
	<u>\$6,852.50</u>	<u>\$6,852.50</u>

#### STUDENT FUND

Balance May 1, 1935, student notes .....		\$ 610.30
Contributions .....		176.09
Paid to T. Teigen .....	\$ 88.65	
Loans to Students .....	818.00	
Overdraft, April 30, 1936 .....		120.26
	<u>\$ 906.65</u>	<u>\$ 906.65</u>

#### SYNOD FUND

Balance May 1, 1935 .....		\$ 7.79
Contributions .....		2,873.14
Convention offering .....		939.52
Lutheran Synod Book Company .....		50.00
Typewriter Fund Transfer .....		50.04
Loans .....		4,300.00
Notes Paid .....	\$ 575.00	
Interest, Gentlemen's Agreement .....	468.25	
Interest, Bethany Bonds .....	1,934.50	
Interest, Loans to Synod Fund .....	269.10	
Expense, President's Office .....	8.00	
Expense, Treasurer's Office .....	185.85	
Filing Cabinet for Treasurer's Office .....	95.85	
Premium, Treasurer's Bond, \$10,000.00 .....	25.00	
Safety Deposit Box Rent .....	2.75	
Expense, Board of Trustees .....	90.47	
Expense, Board of Regents .....	52.20	
Expense, Finance Committee .....	4.50	
Expense, Home Mission Committee .....	12.25	
Expense, Church Extension Committee .....	9.86	
Expense, Visitors .....	19.00	
Expense, Hymn Book Committee .....	31.50	
Expense, Publication Board .....	8.00	
Expense, Christian Day School Committee .....	4.50	
Expense, Railroad Secretary .....	10.00	
Hanson Estate Case .....	1,400.00	
Notes Paid Lutheran Synod Book Co. ....	118.00	
Int., Luth. Synod Book Co. Note .....	16.44	
Insurance, Bethany College .....	483.00	
Insurance, Synod Memorial Library .....	10.53	
Luth. Synod Book Co. Expense .....	25.00	
Convention Expense .....	20.35	
Gift of Appreciation voted by 1935 Convention to Auditor Handberg .....	50.00	
Printing .....	22.24	
Float .....	13.90	
Miscellaneous .....	14.20	
Balance April 30, 1936, (to meet a loan due July 1) ..	1,840.25	
Loan to Bethany Luth. Church, Mankato .....	400.00	
	<u>\$8,220.49</u>	<u>\$8,220.49</u>

## TEACHERS' SALARY FUND

	Dr.	Cr.
Balance May 1, 1935 .....		\$ 401.06
From Melvin Engebretson legacy .....		2,184.59
Contributions In Natura .....		219.40
Contributions .....		2,802.54
Bequest of Mr. and Mrs. N. D. Nelson .....		50.00
Paid to Bethany College .....	\$5,503.99	
Balance April 30, 1936 .....	153.60	
	<u>\$5,657.59</u>	<u>\$5,657.59</u>

## TIDENDE AND SENTINEL

Deficit May 1, 1935 .....	\$1,407.52	
Received from S. E. Lee, Manager .....		\$1,412.07
Rent for editor .....	340.00	
Rev. J. E. Thoen, Editor .....	645.80	
John Anderson Printing Co. ....	1,663.79	
Expenses .....	96.00	
Deficit April 30, 1936 .....		2,741.04
	<u>\$4,153.11</u>	<u>\$4,153.11</u>

## YOUNG PEOPLE'S CONVENTION FUND

Balance, Offering Y. P. Convention .....		\$ 25.95
Expenses .....	\$ 5.25	
Balance April 30, 1936 .....	20.70	
	<u>\$ 25.95</u>	<u>\$ 25.95</u>

## Auditor's Report

Minneapolis, Minnesota,  
June 4, 1936.

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, 1935, to April 30, 1936, and have found them to be correct.

M. R. HANDBERG,  
S. E. LEE.

## Recommendations of the Working Committee on Finances, as Adopted

1. We give thanks to God for His many gracious gifts both in temporal and spiritual things.
2. The Synod urges its members to make strenuous efforts to gather needed funds for the Lord's work as early as possible in the fiscal year.
3. There may be a few Bethany Lutheran College bonds to be had this summer. It would be desirable if the members of the Synod would purchase as many of these bonds as they can secure.
4. The Synod refers the Board of Trustees and the Finance Committee to the 1935 resolutions on finances, especially paragraph 4, 5, 6, and 10.
5. The Synod recommends to the Congregations the use of the Duplex envelopes or some other systematic plan whereby regular monthly contributions will be sent in to the Synodical Treasury.
6. Resolved that the Synod approves the sale of the Louise Hanson farm.
7. Resolved that the eventual residue of the Louise Hanson Estate be applied on the purchase of Bethany Bonds and thus held as a permanent trust fund in accordance with the provisions of Mrs. Hanson's will.
8. Resolved, that the \$2,000 bequeathed to the Synod by Ole A. Strand, St. Peter, Minnesota, be applied on the current debt of Bethany Lutheran College.

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## Additional Resolutions

1. Resolved, to refer the matter of inaugurating a Synod-wide Thanksgiving Offering, by envelopes like our Lenten and Convention Sunday envelopes, to the Standing Committee on Finances to take such action as it may deem advisable.
2. Resolved, that the Board of Trustees of the Norwegian Synod of the American Evangelical Lutheran Church be and hereby are authorized and directed to sell and convey certain land in Snohomish County, Washington, known as the Hanson Farm, and described as follows: The West half of the North East quarter (W.  $\frac{1}{2}$  of the N. E.  $\frac{1}{4}$ ) and the North West quarter of the South East quarter (N. W.  $\frac{1}{4}$  of the S. E.  $\frac{1}{4}$ ) of Section seven (7), Township thirty-one (T. 31) North, Range five East of Willamette Meridian; and to cause proper and sufficient deed of conveyance to be made and executed to the buyer, Peter Henning, upon payment of the sum of \$15,000.00 (fifteen thousand dollars) to the Synod.
3. Whereas a large majority of the holders of Bethany Lutheran College Bonds have agreed in writing to extend the time of payment for a period of five years from July 1, 1936, and to lower the rate of interest to 4% per annum, and the trustee for the bondholders, Rev. J. W. Pieper, has agreed to enter into an extension agreement with the Norwegian Synod of the American Ev. Lutheran Church, be it resolved:  
That the Norwegian Synod of the American Ev. Lutheran Church authorizes and empowers its Board of Trustees to enter into an agreement with J. W. Pieper, as trustee for the owners of the bonds, to extend the time of payment for a period of five years, at 4% per annum, with the privilege of paying any bond on any interest date, and to do all things necessary and proper to accomplish and complete the business here-in indicated.



# The Synod's Officers and Boards

## *Officers*

The Rev. C. A. Moldstad, President.

The Rev. H. Ingebritsen, Vice-president.

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

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

Auditors, Mr. M. R. Handberg, the Rev. S. E. Lee.

## *Board of Trustees*

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

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

The Rev. C. A. Moldstad; Mr. John Munson (3 years, elected 1936).

## *Board of Regents for Bethany Lutheran College*

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, Northwood, Iowa (4 years, elected 1934); Mr. G. G. Vaala, Lawler, Iowa (4 years, elected 1935); The Rev. L. S. Guttebo (4 years, elected 1935); The Rev. J. A. Moldstad (4 years, elected 1936); The Rev. H. Ingebritson (4 years, elected 1936).

## *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:* The Rev. J. B. Unseth; Mr. Gustav Annexstad, St. Peter, Minn. (2 years, elected 1935); The Rev. H. M. Tjernagel, Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1936); Mr. A. J. Natvig, advisory member (elected 1933).

*Publications:* The Rev. S. E. Lee, The Rev. H. M. Tjernagel (2 years, elected 1935); The Rev. H. A. Preus, Mr. Arnold Jacobson, Minneapolis, Minn., Prof. A. J. Natvig (2 years, elected 1936).

*Home Missions:* The Rev. H. Ingebritson, The Rev. J. A. Petersen, and Mr. J. J. Jordahl. Manchester, Minn. (2 years, elected 1935); The Rev. E. Hansen, The Rev. J. R. Runholt, and Mr. Nels Spangelo, Albert Lea, Minn. (2 years, elected 1936).

*Foreign Missions:* The Rev. E. Ylvisaker and Mr. Alex Stephens, Deerfield, Wis. (2 years, elected 1935); Dr. S. C. Ylvisaker (3 years, elected 1935); The Rev. H. A. Theiste and The Rev. G. A. R. Gullixson (2 years, elected 1936).

*Church Extension:* The Rev. A. M. Harstad and Mr. Christ Mellum, Glenville, Minn. (2 years, elected 1935); The Rev. M. O. Dale, and Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1936).

*Charities:* The Rev. M. O. Dale and Mr. Melvin Madson, Manitowoc, Wis. (2 years, elected 1935); The Rev. C. J. Quill, and Mr. Ben Torgerson, Madison, Wis. (2 years, elected 1936).

*Christian Day School:* The Rev. P. Ylvisaker, and Mr. O. A. Smedahl, Albert Lea, Minn. (2 years, elected 1935); The Rev. N. S. Tjernagel, and Mr. Einar Tyssen (2 years, elected 1936).

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

*Board of Support:* The Rev. A. Strand (2 years, elected 1935); The Rev. O. M. Gullerud (3 years, elected 1935); Mr. Aug. Kroon, Minneapolis, Minn. (2 years, elected 1936).

*Hymn Book Committee:* The Rev. Chr. Anderson, The Rev. N. A. Madson. Alternate, The Rev. A. Harstad. Sub-Committee, Prof. W. Buszin. Sub-Committee on Liturgics, The Rev. A. Harstad.

*Catechism Revision Committee:* The Rev. J. A. Moldstad, The Rev. H. A. Theiste.

*Delegates to the Synodical Conference Convention:* The Rev. Chr. Anderson, J. A. Moldstad, and Dr. S. C. Ylvisaker; Alternates, The Rev. H. M. Tjernagel, H. A. Theiste, and A. Harstad. Lay Delegates: Mr. E. N. Edwards, Mr. Martin Stene, and Mr. P. G. Kloster.

## 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, Illinois
Galstad, Martin	Parkland, Washington
Guldborg, G.	Suttons Bay, Michigan
Gullerud, O. M.	St. Peter, Minn.
Gullixson, G. A. R.	2219 W. North Ave., Chicago, Illinois

Guttebo, L. S.	503 E. Madison St., Eau Claire, Wis.
Hanson, Clarence	802 Marsh Street, Mankato, Minnesota
Hansen, Emil	701 Bridge Street, 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.	314 Harvard St., Cambridge, Mass.
Madson, N. A.	R. 1, Princeton, Minn.
Moldstad, C. A.	916 31st Ave. N., Minneapolis, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago, Illinois
Moller, G. E.	Hartland, Minn.
Mommsen, Lloyd	Sheyenne, N. Dak.
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.
Petersen, J. A.	Scarville, Iowa
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.
Teigen, B.	Story City, Iowa
Theiste, H. A.	5920 Rice St., Chicago, Ill.
Thoen, J. E.	1213 N. Fourth St., Mankato, Minn.
Tjernagel, H. M.	Lawler, Iowa
Tjernagel, N. S.	Thornton, Iowa
Torgerson, A. J.	R. 3, Northwood, Iowa
Tweit, Milton	R. 1, Princeton, Minn.
Unseth, J. B.	R. 1, Waterville, Iowa
Unseth, Eivind	R. 1, Waterville, Iowa
Ylvisaker, E.	2661 Milwaukee St., Madison, Wis.
Ylvisaker, P.	Thompson, Iowa
Ylvisaker, S. C., Dr.	President Bethany Lutheran College, Mankato, Minn.

# PAROCHIAL REPORT

No.	Congregations	Pastors	Members			Bap- tisms		Con- firmed		Services			
			Baptized	Communicant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian English
1.	Rock Dell	Anderson, Chr.	336	172	74	6	...	7	...	276	1	3	24
2.	Engl. Luth.	Anderson, Chr.	68	52	18	1	...	1	...	69	2	...	26
3.	Our Savior's	Anderson, Chr.	109	82	29	4	...	3	...	93	...	...	36
4.	First Ev. L.	Anderson, Chr.	44	38	19	1	...	...	...	54	...	...	25
5.	Ruthon, Minn.	Anderson, Chr.	...	...	...	...	...	...	...	14	...	...	8
6.	Our Savior's	Dale, M. O.	103	73	25	5	...	5	2	105	4	1	14
7.	Grace Luth.	Dale, M. O.	30	27	12	1	...	1	...	50	...	...	23
8.	Bethany L.	Dale, M. O.	40	22	5	1	...	...	...	36	...	1	7
9.	Parkland L.	Gaistad, M.	73	57	18	1	...	...	...	59	...	1	3
10.	First Engl. L.	Guldberg, G.	120	78	21	10	...	...	...	34	...	1	41
11.	2nd Engl. L.	Guldberg, G.	43	43	14	2	...	...	...	8	...	2	14
12.	N. Mantou	Guldberg, G.	18	6	...	2	...	...	...	...	...	1	4
13.	Oslo Ev. L.	Gullerud, C. M.	97	67	36	1	...	...	...	36	...	1	14
14.	Nicollet Ev. L.	Gullerud, O. M.	334	242	99	9	...	8	...	252	5	6	30
15.	Norw. Groves	Gullerud, O. M.	78	54	20	1	...	...	...	71	...	4	3
16.	St. Paul's L.	Gullixson, G. A.	300	250	...	18	...	6	...	196	13	13	10
17.	Concordia L.	Guttebo, L. S.	224	151	40	22	4	7	...	...	9	3	9
18.	Effatha Ev. L.	Guttebo, L. S.	50	26	11	1	...	6	...	...	...	...	25
19.	Bethany Ev. L.	Hansen, C.	58	45	16	...	...	...	...	335	...	...	...
20.	Our Savior's	Hansen, E.	155	120	46	6	...	...	2	166	1	3	28
21.	Our Savior's	Hansen, E.	10	10	4	...	...	...	...	...	...	1	16
22.	Our Savior's	Harstad, A.	390	303	91	11	...	15	...	546	3	4	9
23.	Simcoe Ev. L.	Hendricks, J.	16	8	4	...	...	2	...	10	...	1	10
24.	St. Paul's L.	Hendricks, J.	11	9	5	...	...	...	...	10	...	1	12
25.	First Am. L.	Hendricks, J.	55	29	14	2	...	12	...	20	...	3	13
26.	Chester Ev. L.	Hendricks, J.	18	16	8	1	...	2	...	14	...	...	11
27.	Immanuel L.	Heyne, R. G.	150	95	27	6	...	...	...	166	1	2	...
28.	Lime Creek L.	Ingebritson, H.	95	71	...	3	...	2	...	132	1	1	18
29.	Lake Mills L.	Ingebritson, H.	110	69	...	3	...	...	...	55	1	2	14
30.	Emmaus Ev. L.	Lee, S. E.	103	68	16	5	2	4	3	117	6	2	...
31.	Boston Norw.	Lillegard, G. O.	135	107	20	6	...	5	...	209	4	7	28
32.	Our Savior's	Madsen, M. A.	302	199	79	10	1	6	1	339	2	3	24
33.	Fairview L.	Moldstad, C. A.	360	260	55	7	...	16	...	279	3	5	41
34.	St. Mark's L.	Moldstad, J. A.	240	200	25	26	...	9	...	419	15	16	52
35.	Parkland Ev. L.	Mommssen, M. F.	47	31	16	2	...	2	...	67	5	6	...
36.	Concordia	Nesseth, G. P.	49	47	18	2	...	...	...	20	...	2	19
37.	Cross Lake	Nesseth, G. P.	40	30	15	3	...	...	...	23	1	2	16
38.	Clearwater	Nesseth, G. P.	45	26	12	1	...	...	...	11	...	3	13
39.	Immanuel	Nesseth, G. P.	32	14	5	1	...	...	...	22	...	1	15
40.	Scarville L.	Petersen, J. A.	100	74	23	2	...	2	...	102	...	...	14
41.	Center Norw.	Petersen, J. A.	142	100	38	6	...	6	...	113	2	1	9
42.	Calmar Luth.	Preus, H. A.	425	325	120	5	...	8	...	356	...	10	20
43.	W. Koshkonong	Quill, C. J.	299	242	95	2	...	9	1	355	5	8	17
45.	1st Evange L.	Runholt, J. R.	226	123	29	8	...	12	...	98	1	3	20
45.	1st Evange L.	Runholt, J. R.	89	68	15	2	...	4	...	53	...	1	19
46.	Zion's Ev. L.	Runholt, J. R.	6	6	3	...	...	...	...	18	...	...	10
47.	Holy Cross	Runholt, J. R.	...	...	...	...	...	...	...	...	...	...	...
48.	Hartland L.	Sande, S.	115	88	38	4	...	2	...	97	...	2	15
49.	Manchester L.	Sande, S.	42	32	12	1	...	1	...	39	...	...	17
50.	Central Ev. L.	Strand, A.	77	51	14	4	...	...	...	63	...	...	52
51.	Bethany Ev. L.	Teigen, B.	40	35	13	...	...	3	...	63	...	2	7
52.	St. Luke's L.	Theiste, H. A.	110	56	15	2	...	2	1	114	3	1	70
53.	Saude Ev. L.	Tjernagel, H. M.	164	142	53	2	...	5	...	177	1	5	10
54.	Jerico Ev. L.	Tjernagel, H. M.	391	284	113	7	...	7	...	310	4	1	17
55.	Richland L.	Tjernagel, N. S.	143	95	33	6	...	7	...	198	...	...	43
56.	Synod Ev. L.	Tjernagel, N. S.	100	78	19	2	...	4	...	60	...	...	30
57.	Somber Norw.	Torgerson, A. J.	113	78	30	5	...	...	...	108	3	3	13
58.	1st Shell Rock	Torgerson, A. J.	154	101	43	7	...	4	...	101	4	1	10
59.	E. Paint Creek	Unseth, J. B.	131	104	39	5	...	...	...	120	...	2	9
60.	W. Paint Creek	Unseth, J. B.	99	74	38	...	...	...	...	50	...	2	17
61.	Holy Cross L.	Ylvisaker, E.	306	172	89	23	...	8	1	132	2	3	6
62.	W. Prairie L.	Ylvisaker, P.	93	73	25	3	...	3	...	62	1	2	...
63.	Thompson L.	Ylvisaker, P.	48	38	13	5	...	7	...	48	...	1	4
64.	Bygland L.	Pederson, T.	33	23	10	...	...	...	...	48	...	...	13
Totals			7934	1837	7	282	7	213	11	7195	103	149	1678

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

\* Including visitors and students. † No Report received.



# FOR YEAR 1935

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. E and Colleges	Home Purposes	All Outside Purposes	Value of Property
1.	...	...	...	20	3	40	51	...	...	1	4	\$ 1,000.00	\$ 300.00	\$12,000.00
2.	...	...	...	...	...	...	...	...	...	...	5	173.00	100.00	5,000.00
3.	...	...	...	...	...	36	25	...	...	...	4	390.00	95.00	3,000.00
4.	...	...	...	...	...	33	15	...	...	...	3	245.00	40.00	4,000.00
5.	...	...	...	...	...	...	...	...	...	1	...	...	...	...
6.	...	...	...	...	...	40	9	...	...	...	10	400.00	150.00	10,000.00
7.	...	...	...	...	...	...	...	...	...	...	1	300.00	100.00	1,200.00
8.	...	...	...	...	...	...	...	20	6	...	1	50.00	20.00	...
9.	180	16	1	14	3	...	...	...	...	...	8	948.00	55.04	4,000.00
10.	...	...	...	28	3	31	9	...	...	...	10	100.77	21.02	5,000.00
11.	...	...	...	...	...	12	3	12	11	...	4	283.23	19.67	800.00
12.	...	...	...	...	...	4	2	4	7	...	2	...	...	...
13.	...	...	...	25	5	...	...	10	13	...	2	...	212.67	...
14.	160	12	1	...	...	36	40	40	30	3	...	1,807.97	315.00	30,000.00
15.	...	...	...	12	2	...	...	15	12	...	...	275.00	100.00	5,000.00
16.	...	...	...	75	7	...	...	20	25	1	...	...	462.20	50,000.00
17.	...	...	...	81	5	30	56	7	18	...	...	...	46.59	10,000.00
18.	...	...	...	9	1	...	...	...	...	...	...	...	...	1,000.00
19.	...	...	...	40	3	26	7	14	6	12	...	330.34	101.37	2,608.00
20.	160	24	1	15	3	...	...	...	...	...	5	2,123.92	412.64	21,150.00
21.	...	...	...	...	...	...	...	...	...	...	...	100.00	7.00	1,500.00
22.	180	17	1	68	6	37	14	10	27	...	39	3,880.00	1,286.00	50,000.00
23.	...	...	...	...	...	15	15	...	...	...	...	60.00	2.00	...
24.	...	...	...	...	...	...	...	...	...	...	...	89.00	14.00	...
25.	...	...	...	...	...	12	30	...	...	...	...	271.50	31.50	4,000.00
26.	...	...	...	...	...	10	4	...	...	...	...	81.65	11.65	300.00
27.	...	...	...	28	4	40	18	18	39	...	9	470.00	125.00	3,000.00
28.	160	11	1	...	...	...	...	...	...	1	...	...	296.62	8,000.00
29.	...	...	...	27	4	34	23	30	23	...	...	...	...	3,000.00
30.	...	...	...	40	7	...	...	14	30	...	6	890.66	45.10	4,000.00
31.	...	...	...	52	8	...	...	...	...	...	18	3,735.31	312.52	35,000.00
32.	160	28	1	66	8	36	12	20	36	4	14	1,655.94	744.93	16,000.00
33.	...	...	...	125	15	...	...	20	36	...	...	3,600.00	475.00	35,000.00
34.	...	...	...	156	20	...	...	19	23	...	...	3,596.76	763.17	35,000.00
35.	...	...	...	10	1	40	8	...	...	1	4	325.00	...	8,000.00
36.	...	...	...	...	...	...	...	...	...	...	...	...	57.40	2,500.00
37.	...	...	...	...	...	...	...	...	...	...	...	...	24.79	1,500.00
38.	...	...	...	...	...	...	...	...	...	...	...	...	...	800.00
39.	...	...	...	...	...	...	...	...	...	...	...	...	...	800.00
40.	180	17	1	2	1	...	...	...	...	3	5	1,403.25	310.15	14,300.00
41.	...	...	...	...	...	...	...	30	25	1	9	733.60	223.58	10,000.00
42.	...	...	...	70	7	...	...	20	70	...	14	2,000.00	400.00	25,000.00
43.	170	26	1	16	2	...	...	...	...	...	26	2,135.00	831.53	45,300.00
44.	...	...	...	24	3	...	...	...	...	1	37	500.00	100.00	4,000.00
45.	...	...	...	10	1	...	...	...	...	1	16	450.00	125.00	5,000.00
46.	...	...	...	...	...	...	...	...	...	...	...	...	502.00	...
47.	...	...	...	...	...	...	...	...	...	...	...	...	32.25	...
48.	...	...	...	...	...	...	...	20	10	...	4	792.10	218.05	10,000.00
49.	...	...	...	5	1	...	...	20	7	...	1	374.65	133.96	5,000.00
50.	...	...	...	30	4	...	...	...	...	...	8	643.39	120.78	3,000.00
51.	160	7	1	...	...	...	...	...	...	2	2	455.92	251.42	4,000.00
52.	...	...	...	30	4	...	...	...	...	...	...	2,707.38	80.00	8,500.00
53.	180	6	1	...	...	40	10	...	...	1	13	1,283.14	240.82	10,000.00
54.	...	...	...	...	...	40	43	...	...	...	12	1,050.03	534.40	15,000.00
55.	...	...	...	31	3	...	...	15	22	...	7	721.51	123.61	7,000.00
56.	...	...	...	15	1	...	...	15	24	...	10	365.05	70.75	3,500.00
57.	...	...	...	...	...	15	25	15	...	...	...	...	375.78	8,000.00
58.	...	...	...	...	...	40	32	20	20	...	...	...	178.34	7,000.00
59.	...	...	...	...	...	...	...	20	18	1	10	453.30	337.99	7,000.00
60.	...	...	...	...	...	6	7	15	8	...	2	450.00	301.53	6,000.00
61.	180	36	2	89	8	...	...	...	...	...	30	...	21.70	22,000.00
62.	...	...	...	...	...	...	...	13	17	...	3	600.00	125.00	8,000.00
63.	...	...	...	21	3	...	...	10	10	...	3	175.00	50.00	4,000.00
64.	...	...	...	...	...	...	...	10	5	3	...	176.00	121.00	1,800.00
1870 200 12 1234 146 638 451 506 593 38 361												44,652.37	12,875.02	606,758.00

\* Conducts Week-Day School jointly with Holy Cross Congregation.

† Hartland and Manchester conduct school jointly.

# TABULATED LIST

Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1. Anderson, Chr. ....	Rock Dell .....	\$ 176.85	\$ 116.10	\$ 93.50
2. Anderson, Chr. ....	Delhi .....	16.60	6.15	.....
3. Anderson, Chr. ....	Belview .....	32.31	10.66	15.74
4. Anderson, Chr. ....	Cottonwood .....	30.80	.....	38.27
5. Anderson, Chr. ....	Ruthon .....	5.00	2.50	2.50
6. Dale, M. O. ....	Amhurst Junction .....	51.99	28.00	32.00
7. Dale, M. O. ....	Manitowoc .....	48.70	5.00	17.30
8. Dale, M. O. ....	Wittenberg .....	11.00	.....	.....
9. Gullerud, C. M. ....	Oslo .....	131.58	32.50	22.50
10. Gullerud, O. M. ....	Norseland .....	112.42	24.00	21.00
11. Gullerud, O. M. ....	Norwegian Grove .....	36.37	.....	.....
12. Guttebo, L. S. ....	Eau Claire .....	24.04	.....	5.00
13. Gullixson, G. A. R. ....	St. Paul's, Chicago .....	131.63	86.50	97.00
14. Guldberg, G. ....	Suttons Bay .....	34.25	10.64	10.65
15. Guldberg, G. ....	Holton .....	29.85	5.00	5.00
16. Galstad, M. ....	Parkland .....	75.20	40.50	49.50
17. Hansen, E. ....	Albert Lea .....	144.05	90.27	92.27
18. Hansen, E. ....	Hayfield .....	17.00	.....	5.00
19. Harstad, A. ....	Our Saviour's, Madison .....	398.05	276.66	198.80
20. Hendricks, J. ....	Mayville .....	6.00	7.00	50.00
21. Hendricks, J. ....	Velva .....	5.00	.....	.....
21a. Hendricks, J. ....	Redtop .....	10.00	5.00	.....
22. Hanson, C. ....	Mankato .....	33.10	.....	.....
23. Heyne, Robt. G. ....	Audubon .....	.....	51.35	20.00
24. Ingebritson, H. ....	Lime Creek .....	124.32	56.83	34.38
25. Ingebritson, H. ....	Lake Mills .....	75.38	35.80	16.75
26. Lillegard, Geo. ....	Boston .....	65.00	45.00	50.00
27. Lee, S. E. ....	Emmaus, Minneapolis .....	30.30	7.50	7.50
28. Madson, N. A. ....	Princeton .....	269.42	180.59	183.77
29. Moldstad, C. A. ....	Fairview, Minneapolis .....	201.20	140.00	146.12
30. Moldstad, J. A. ....	St. Mark's, Chicago .....	196.83	193.88	190.00
31. Nesseth, G. P. ....	Concordia .....	13.40	12.00	2.00
32. Nesseth, G. P. ....	Immanuel .....	.....	10.00	.....
33. Nesseth, G. P. ....	Cross Lake .....	17.13	.....	.....
34. Petersen, J. A. ....	Center .....	89.85	62.50	52.50
35. Petersen, J. A. ....	Scarville .....	64.50	45.12	76.71
36. Pederson, T. ....	Bygland .....	5.00	1.00	58.33
37. Preus, H. A. ....	Calmar .....	119.62	49.00	38.75
38. Quill, C. J. ....	W. Koshkonong .....	176.13	149.43	116.64
39. Runholt, J. R. ....	Ulen .....	57.78	.....	11.70
40. Runholt, J. R. ....	Fertile .....	61.23	29.65	15.00
41. Runholt, J. R. ....	Chester .....	22.30	5.00	8.00
42. Runholt, J. R. ....	Sheyenne .....	.....	.....	.....
43. Runholt, J. R. ....	Ada .....	500.00	.....	.....
44. Sande, S. ....	Hartland .....	101.17	29.50	29.50
45. Sande, S. ....	Manchester .....	40.46	22.00	22.00
46. Strand, A. ....	Duluth .....	40.85	23.55	23.55
47. Torgerson, A. J. ....	Somber .....	156.93	54.75	68.50
48. Torgerson, A. J. ....	Northwood .....	105.11	18.50	18.50
49. Torgerson, A. J. ....	Story City .....	77.22	72.50	47.50
50. Tjernagel, H. M. ....	Saude .....	152.43	125.55	123.56
51. Tjernagel, H. M. ....	Jerico .....	265.61	109.79	80.05
52. Tjernagel, N. S. ....	Thornton .....	26.18	20.19	.....
53. Tjernagel, N. S. ....	Forest City .....	.....	6.00	.....
54. Theiste, H. A. ....	St. Luke's, Chicago .....	53.00	22.60	10.50
55. Unseth, J. B. ....	East Paint Creek .....	96.78	97.60	88.05
56. Unseth, J. B. ....	West Paint Creek .....	85.23	276.10	90.00
57. Ylvisaker, E. ....	Holy Cross, Madison .....	3.00	.....	.....
58. Ylvisaker, P. ....	Thompson .....	33.00	31.35	3.00
59. Ylvisaker, P. ....	West Prairie .....	35.50	30.00	10.00
60. Miscellaneous .....	Contributions .....	164.68	112.03	453.65
Totals		\$4,588.31	\$2,873.14	\$2,852.54



# OF CONTRIBUTORS

	Church Extension Fund	Christian Day School	Bethany College	Negro Mission	Con- vention Offering	Miscel- laneous	Total
1.	\$ 11.15	\$ 10.65	\$ .	\$ .	\$ 5.00	\$ 31.11	\$ 444.36
2.		9.05				3.45	35.25
3.		7.00				24.96	90.67
4.						5.08	87.40
5.							10.00
6.		11.09				24.50	147.58
7.				8.08	50.00	24.35	153.43
8.						5.25	16.25
9.		15.04	3.00	12.54	2.00	23.70	242.86
10.	26.00	15.99	20.00	23.76	47.17	17.25	307.59
11.	5.92			9.51	17.00		68.80
12.		3.00			10.00	4.55	46.59
13.		21.00	50.00	2.50	3.50	70.07	462.20
14.		4.50				6.81	66.85
15.		5.05					44.90
16.	16.50	52.20	27.00	13.20	22.50	8.00	304.60
17.		30.53	20.00	5.00	26.47	22.60	431.19
18.						4.25	26.25
19.	95.29	5.00	20.00	52.85	308.69	92.73	1,448.07
20.		11.50	50.00			21.00	145.50
21.							5.00
21a.		5.00				7.00	27.00
22.		6.50			11.00	46.50	97.10
23.						13.00	84.35
24.	24.46	11.81		13.82	26.00	5.00	296.62
25.		39.35		10.00		7.00	184.28
26.		10.00		20.00	10.00	32.25	232.25
27.						9.75	55.05
28.	16.45	1.00			40.18	57.95	749.36
29.	2.00	22.75	20.00	5.00	49.12	22.82	609.01
30.	5.00	15.00	10.00	45.00	64.30	51.00	771.01
31.					30.00		57.40
32.						7.50	17.50
33.						7.66	24.79
34.		8.50			7.33	16.20	236.88
35.		44.92			34.13	39.40	304.78
36.		2.50			33.50	14.50	114.83
37.		5.00	45.00	59.11	8.85	14.60	339.93
38.	2.00	9.00	10.00	15.06	39.70	65.90	583.86
39.		7.25			22.90	10.75	110.38
40.		4.86			22.00	35.00	167.74
41.					.50		35.80
42.					22.75	9.50	32.25
43.						2.00	502.00
44.		3.70			50.55	17.25	231.67
45.	14.25	3.00			3.74	18.80	124.25
46.		10.24		13.11	13.21	8.85	133.36
47.		34.60	1.00	24.40	17.60	18.00	375.78
48.		6.97			12.36	16.90	178.34
49.		17.70	25.00	2.00	50.00	18.75	310.67
50.		9.00		45.84	100.39	53.15	609.92
51.	10.00	10.00		74.90	98.75	36.70	685.80
52.		5.00			18.55		69.92
53.				2.00			8.00
54.				8.93	2.50	19.00	116.53
55.		11.00	40.00	7.00		36.90	377.33
56.	15.35	11.00	320.00	7.00	36.50	8.50	849.68
57.						18.70	21.70
58.		4.50		10.00		2.50	84.35
59.		7.55			16.00	3.00	102.05
60.	10.00	56.60	391.00	37.02	12.20	97.58	1,334.74
	\$254.37	\$ 585.90	\$1,052.00	\$ 527.63	\$1,346.94	\$1,239.52	\$15,820.35

