

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

Held in
Western Koshkonong Church
Rev. Geo. A. R. Gullixson, Pastor
Koshkonong, Wis.



June 9 to 14, 1944

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TWENTY-SEVENTH ANNUAL CONVENTION

of the Norwegian Synod of the American Evangelical Lutheran Church,
Held in Western Koshkonong, Wisconsin

The opening service was held Friday, June 9, 1944, at 10:30 A. M. in the Western Koshkonong Church, the Rev. Geo. A. R. Gullixson, pastor of the congregation, serving as liturgist and the Rev. L. S. Guttebo of Eau Claire, Wis., preaching the sermon.

The liturgy of the Norwegian Church was used and hymns 360-366-134-137 from the Lutheran Hymnary were sung. The Scripture Lesson, Eph. 4:7-16, was read and the sermon preached on the text, John 17: 11-18. The preacher pointed out that we are living in an evil world. The forces of evil seek to destroy the Church of Christ from without and from within. Even within the Church among those who are members of the true Church there is often found a spirit of complacency and indifference; we are tempted to think that since we are so few in number we are not able to accomplish much, that we are worthless. Such thoughts should not be allowed to rob us of joy and enthusiasm at this convention. The cause of discouragement is not to be found in the world conditions, but the cause is within our hearts. We become discouraged because we have the idea that we must rely on ourselves. Lift up your eyes unto the hills, look up unto the Lord of the Church. He has interceded and does intercede for us. From the text

Our Saviour Assures Us That

1. He has placed us in the world;
2. He has given us a definite work to do;
3. He has promised to supply us with strength to carry on.

Jesus going to occupy His place in Heaven withdrew His visible presence, but left His followers, the Christian Church, to represent Him on earth. God has a gracious purpose in keeping His Christians on earth, namely to preserve and spread the Word. Where would the Church be if God took men out of this world as soon as they had come to faith? Note the apostles, Luther, our pioneer fathers such as Preus, Koren, Otteson. Would we have the pure doctrine today if these men had been spread the controversies they went through? Jesus has prayed and does pray that we be preserved from evil and kept in the true faith. This is God's invasion of Satan's Kingdom. We are the forces, Our weapon is the Word. It is powerful because it is the TRUTH.

After the service the Rev. G. A. R. Gullixson, pastor loci, extended a welcome to the convention and made necessary announcements.

The President of the Synod, Pastor N. A. Madson, replied with words of appreciation to the congregation for the invitation to meet in its midst and read his appointments for the temporary Committee on Credentials: Rev. S. E. Lee, Rev. T. N. Teigen, Rev. Raymond Branstad, Mr. Arthur Nelson, Minneapolis, Minn., and Mr. Henry Skarperud, Mayville, N. D.; and the temporary Press Committee: Rev. Stuart Dorr, Rev. Milton Otto, and Rev. E. Unseth.

PASTORS PRESENT ELIGIBLE TO VOTE

Chr. Anderson, Raymond Branstad, M. O. Dale, S. Dorr, M. Galstad, C. M. Gullerud, G. A. R. Gullixson, Walther Gullixson, L. S. Guttebo, Emil Hansen, Clarence Hanson, A. M. Harstad, John W. Klotz, Henry Ingebritsen, U. L. Larson, S. E. Lee, Geo. O. Lillegard, N. A. Madson, J. A. Moldstad, Nils C. Oesleby, Milton Otto, J. A. Petersen, A. H. Strand, B. W. Teigen, T. N. Teigen, H. A. Theiste, N. S. Tjernagel, Milton E. Tweit, Eivind Unseth, J. B. Unseth, E. Ylvisaker, P. Ylvisaker. Total: 32.

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Prof. C. A. Moldstad, Rev. H. A. Preus, Dr. S. C. Ylvisaker.

ADVISORY MEMBERS OF THIS CONVENTION

Candidate of Theology Luther Vangen, Students of Theology Arvid Gullerud, Juul Madson, Joseph Petersen.

The Rev. Oscar Kaiser, Milwaukee, Wis.; The Rev. F. F. Selle, Milwaukee, Wis.; The Rev. F. H. Brunn, Rockford, Ill.; The Rev. E. Beversdorf, Rockford, Ill.; The Rev. Karl Ries, West Allis, Wis.; The Rev. C. A. Rathjen, Madison, Wis.; The Rev. Wm. C. Burhop, Madison, Wis.; The Rev. E. Dornfeld, Watertown, Wis.; The Rev. Dr. J. W. Behnken, Oak Park, Ill.; The Rev. Dr. H. Grueber, Milwaukee, Wis.; The Rev. Wm. Lochner, Milwaukee, Wis.; The Rev. Wm. Heyne, P. Em., Milwaukee, Wis.

CONGREGATIONS EXCUSED FOR NOT SENDING DELEGATES

English Lutheran, Cottonwood, Minn.; Zion, Tracy, Minn.; First Evanger, Fertile, Minn.; Bygland Lutheran; Emmaus, Minneapolis, Minn.; Bethel, Sioux Falls, S. D.; Oslo Lutheran, Volga, S. D.; Our Saviour's, Albert Lea, Minn.; Cross Lake, Immanuel, Gran, Chester, Fosston Parish, Fosston, Minn.; Concordia, Eau Claire, Wis.; Nicollet, St. Peter, Minn.; Boston Norwegian, Boston, Mass.

EXCUSED FOR ABSENCE FROM THE CONVENTION

Rev. J. R. Runholt.

EXCUSED FOR LATE ARRIVAL TO THE CONVENTION

The Rev. A. Strand; The Rev. J. B. Unseth, The Rev. Geo. O. Lillegard.

EXCUSED FOR ABSENCE ONE DAY

The Rev. N. S. Tjernagel.

EXCUSED FOR LEAVING THE CONVENTION EARLY

Mr. O. A. Olafson; Mr. Arthur Nelson.

CONGREGATION RECEIVED INTO MEMBERSHIP

Salem Evangelical Lutheran, Eagle Lake, Minn.

PASTORS RECEIVED INTO MEMBERSHIP

The Rev. Raymond Branstad; The Rev. J. W. Klotz.

DELEGATES PRESENT ELIGIBLE TO VOTE

Pastors	Congregation	Delegates
R. Branstad	1. Central	1. O. A. Olafson
	Duluth, Minn.	
M. O. Dale	2. Grace	2. Melvin Madson
	Manitowoc, Wis.	
Martin Galstad	3. Sombra	3. Albin J. Leverson
	Lake Mills, Iowa	

C. M. Gullerud	4. Bethany	4. C. A. Moldstad
	Mankato, Minn.	5. Juul Madson
	5. Salem	6. Ernst Mueller
	Eagle Lake, Minn.	
G. A. R. Gullixson....	6. Western Koshkonong	7. E. M. Starks
		8. Andrew Rein
Walther Gullixson	7. Parkland Lutheran	9. A. T. Danielson
	Parkland, Wash.	
L. S. Guttebo	8. Pinehurst Lutheran	10. Chris. Knudsen
	Eau Claire, Wis.	
E. Hansen	9. Our Savior's	11. A. O. Seeverts
	Hayfield, Minn.	
A. M. Harstad	10. Our Savior's	12. Fred Brandt
	Madison, Wis.	13. L. Orville Larson
		John M. Melaas
		(Alternate)
H. Ingebritsen	11. Lake Mills	14. Ole Bredesen
	12. Lime Creek	15. Martin Stene
		16. Gilbert Radichel
N. A. Madson	13. Our Savior's	17. O. A. Odegaard
	Princeton, Minn.	18. Gunder George
J. A. Moldstad	14. St. Mark's	19. John C. Eich
	Chicago, Ill.	
J. A. Petersen	15. Center	20. Christ Bredeson
	16. Scarville	21. Iler Iverson
	Scarville, Iowa	
A. H. Strand	17. St. Luke's	22. Tom Hagen
	Chicago, Ill.	
B. W. Teigen	18. St. Paul's	23. Harold Bergengren
	Chicago, Ill.	24. George Tokheim
T. N. Teigen	19. First American	25. Henry Skarperud
	Mayville, N. D.	
H. A. Theiste	20. Fairview	26. John Sanderson
	Minneapolis, Minn.	27. Arthur Nelson
N. S. Tjernagel	21. Jericho	28. Fred Amman
		29. J. A. Robinson
	22. Saude	30. Nels Ellingson
	Lawler, Iowa	
E. G. Unseth	23. Immanuel	31. Andrew Olson
	Holton, Mich.	
J. B. Unseth	24. East Paint Creek	32. Justus Johnson
	Waterville, Iowa	
E. Ylvisaker	25. Holy Cross	33. S. Reque
	Madison, Wis.	
P. Ylvisaker	26. Manchester	34. Andrew Emrud
H. M. Zagel	27. Bethany	35. M. O. Tjernagel
	Story City, Iowa	

CONVENTION COMMITTEES

1. **President's Message and Report:** Pastors, L. S. Guttebo, T. N. Teigen; Delegate: Albin Levorson.
2. **Credentials:** Pastors: S. E. Lee; T. N. Teigen; Raymond Branstad; Delegates: Arthur Nelson, Henry Skarperud.
3. **Nominations:** Pastors Milton Tweit, C. M. Gullerud, Justin Petersen; Delegates: John Eich, John Melaas, A. T. Danielson.
4. **Program:** Pastor B. W. Teigen and Delegate E. Starks.
5. **Press:** Pastors S. Dorr, M. Otto, E. Unseth, E. Ylvisaker.
6. **Higher Education:** Pastors Chr. Anderson, A. M. Harstad, N. S. Tjernagel, and Delegates John Eich, A. T. Danielson, O. A. Olafson.
7. **Elementary Education:** Pastors H. Ingebritsen, U. L. Larson, and Delegates Christ Bredeson, Andrew Rein.
8. **Finance:** Pastors C. M. Gullerud, M. Tweit, Clarence Hanson; and Delegates John Melaas, Tom Hagen, Martin Stene.
9. **Home Missions:** Pastors S. Dorr, M. Galstad, J. A. Moldstad; and Delegates Iler Iverson, Oscar Swenson, Justus Johnson.
10. **Foreign and Negro Missions:** Pastors M. O. Dale, C. A. Moldstad, J. W. Klotz, and Delegates Styrr Reque, Ernst Mueller, Chris Knudsen.
11. **Church Extension:** Pastors E. Ylvisaker, H. A. Preus; and Delegates Andrew Olson, John Robinson.
12. **Publications:** Pastors E. Hansen, J. B. Unseth, and Delegates J. P. Landsverk, Fred Brandt.
13. **Charity and Support:** Pastors Walther Gullixson, A. H. Strand; Delegates Gunder George, John Sanderson.
14. **Miscellaneous Matters:** Pastors Dr. S. C. Ylvisaker, H. A. Theiste; Delegates Andrew Emrud, Fred Ammon.
15. **Pastoral Conference Records:** Candidate of Theology Luther Vangen; Delegate Nels Ellingson.
16. **Resolutions:** Pastor Nils Oesleby; Student of Theology Arvid Gullerud.
17. **Army and Navy Commission:** Pastors B. W. Teigen, C. M. Gullerud; Delegates: Oscar Odegard, John Eich.
18. **Tellers:** Pastor R. Branstad; Juul Madson, Arvid Gullerud.
19. **Chaplain:** Pastor B. W. Teigen.
20. **Committee on Theological Seminary:** Pastors C. A. Moldstad, H. Ingebritson, B. W. Teigen; Delegates, A. Levorson, Orville Larson.

THE PRESIDENT'S MESSAGE

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

When we as God's children confess: "I believe the Holy Christian Church, the Communion of Saints," we have thereby not only stated our belief that there is such an institution, but we have also expressed our firm conviction that we ourselves are members of that invisible organization, partaking of its manifold blessings while on our earthly pilgrimage, and destined for glories in the world to come—glories so far surpassing human ken, that, as Luther puts it: We should die from sheer joy were we to enter upon them with our mere human senses.

But great as are the glories of the Bride of Christ, we must ever bear in mind that here her glories are hid with Christ in God (Col. 3:3). While in the valley of the shadow the Bride of Christ will remain a cross-bearer, often tempted to cry with pious Asaph of old: "Verily I have cleansed my heart in vain, and washed my hands in innocence. For all the day long have I been plagued, and chastened every morning." Ps. 73:13, 14. It is therefore needful for us as the children of dust to refresh our drooping spirits by reminding ourselves of what awaits us at the end of life's journey, when we shall see face to face, and shall know even as we now are known by Him who seeth in secret.

Never before has there been a greater need of this particular spiritual refreshment than the very age in which we find ourselves—a war-torn, godless, sophisticated and cynical age, when real values are being spurned as though they had no worth, and when the ever-arrogant old Adam of the natural man vaunts himself in the delusion that all questions will ultimately be settled by the mind of man.

When the Word of God stresses the soul life, dwelling mainly upon what is in the **heart** of man (for God has never said: "Give me thine intellect," but He has said: "Give me thine heart,") it is because that divine Word recognizes the fundamental fact that no real problems in life have ever been settled in the realm of the intellect. God knows whereof He speaks when He says by His servant Solomon: "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23.

Or should it perchance have been because the Son of God did not really understand the real problems of life that He thanks His heavenly Father because He had hid certain things from the wise and prudent, and had revealed them unto babes? Matt. 11:25. Should it have been because he didn't know better that the apostle Paul makes this assertion: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise; and

God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are"? I Cor. 1:26-28. No, it was because a Paul, even as a Moses, looked beyond the outward appearance. Of Moses it is said that he "endured as seeing him who is invisible." Heb. 11:27. And does not Paul himself confess: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"? 2 Cor. 5:1.

If we are not to grow cynical, callous, and despairing of all hope in an age like unto ours, we must have our anchor cast within the veil (Heb. 6:9); we must lay hold of those things which, while not visible to our natural eye, are nevertheless as certain as are the never-failing promises of God. In short, we must place the right emphasis upon

Eternal Possessions.

1. "We look not at the things which are **seen**, but at the things which are **not seen**." 2 Cor. 4:18a. What does Paul mean with this statement? Is he perchance merely a starry-eyed visionary, a man who wants to get away from a world of grim realities, an idle day-dreamer who doesn't like to be upset by unpleasantnesses? No one the least familiar with the life and work of Saul of Tarsus, would ever accuse him of being a day-dreamer, one who lived apart from the world of his day. It is true that this man, who had always been serious, did not relax that seriousness when he learned to know the crucified Christ, though his seriousness was now ever relieved by a never-ending joy in the Lord. But while he **used** this world, he did not **abuse** it. I Cor. 7:31. No man has ever been more alive to all which the world thought, said, and did than this erst-while Pharisee. If you think that he has closed his eyes to the world's wickedness, from which he recoils with holy horror, then read his description of unregenerate man as depicted in Romans 1. He readily concedes that he is a debtor to the Greeks and to the Barbarians, both to the wise and to the unwise. Rom. 1:15. But in what way was he a debtor? It is true, that he had been sent to preach the Gospel to the Greeks and the Barbarians, and in so far that debt had to be redeemed. But Paul was a debtor to them also in this: They had taught him how absolutely void of real meaning all learning and culture, all power and influence is, if you must live and die a stranger to the Gospel of Christ, if you are to look merely at the things which are seen.

But when Paul speaks of the things **which are seen** as opposed to the things which are **not seen**, he is really delving deeper than that which merely touches the social, political, and economic life. He is aiming at the most fundamental fact in life: How a poor sinner attains to "the righteousness of God." You know it was this very expression which in his earlier years so troubled Martin Luther. He tells us how he used to hate that expression: "**The righteousness of God.**" And why did he hate it? Because he looked upon it as that righteousness which God through the law demands of each and every sinner. It wasn't until he had been given

grace to see that the apostle is speaking of that righteousness which God freely **gives** us in Christ that Luther learned to love it. And now what is his confession? "Even as I formerly had hated that expression, 'the righteousness of God,' so I now held fast to it with a love so great as must be bestowed upon the most precious word. This passage of Paul's is actually become for me the gateway to Paradise." Walch 14, 448.

If Paul had looked merely at the things which his natural eye could detect, what would he have found? Not the Paul which would dare to stand before God. No, it was the Paul who had to complain about his utter sinfulness: "The good that I would, I do not: but the evil which I would not, that I do." Rom. 7:19. For while he delights in the law after the inward man, he sees another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members. It is this which prompts him to exclaim in his anguish: "O wretched man that I am! who shall deliver me from the body of this death?" Rom. 7:24.

But Paul isn't held in bondage there. Why not? Because he has learned to look not at the things which are seen, but at the things which are not seen. The righteousness of God which he now possesses is not visible to the naked eye. He very likely did not look so very much different from the Saul who had been stopped dead in his tracks down Damascus-way. But what a different man was he not in spirit! No longer the sullen, vengeful, Pharisaical servant of sin, but the willing and rejoicing DOULOS XRISTOU (the bond-servant of Christ), who could honestly say of himself and his fellow apostles: "As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:10.

And is it not time that we one and all make with one another a solemn covenant, saying: "We have spent too much time looking at the things which can be seen with the natural eye, and have devoted all too little time in searching out with our eye of faith those things which are going to endure when the heavens shall be rolled together as a scroll?" Isa. 34:4. Shall it be said of us, not in derision, but of a truth: "They walked by **faith**, not by **sight**?" 2 Cor. 5:7. Then it is in the realm of the spiritual where the exercise must take place.

That boy of yours who may never come back again from that distant battlefield, is he to be limited in his vision to the things which are seen by flesh and blood, or is he to have his war-weary spirits revived by the assurances of faith, that no matter how dark it may seem, just as certainly as he is a child of God, just as certainly God has thoughts of peace with him, and not of evil, to give him an expected end? Jer. 29:11. Isn't it going to be true in his case: "All things work together for good to them that love God, to them who are called according to his purpose?" Rom. 8:28. It will be true if he truly cherishes his **eternal possessions**, those precious unseen things held to his eternal credit in God's ledger of life.

If we here at home make it our sacred resolve that we will not look at the things which are seen, yea, stare ourselves blind on them, but fix

our eyes on the enduring possessions of eternity, it will have its salutary influence on those who on our behalf "shall speak with the enemies in the gate." Ps. 127:4. And our Christian boys in the armed forces have a right to expect that of us. If we fail them here, we shall not only have committed spiritual treason against our country, but we shall have told our boys in life's most tragic drama that our Christianity was but a farce. Then we may win a thousand wars, and still in the end have as our spoils an eternity of woe.

* * *

2. But Paul gives his reason for doing what he wants all of his fellow-believers to do: Look at the things which are not seen. And when you have weighed his reason for the same, his statement will not appear quite as paradoxical as it at first appeared. "For the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18b. Haven't you heard this thought before? You most certainly have, if you have but paid attention to our Saviour's personal utterances. For it is He who, in His longer prophetic sermon, foretelling the destruction of Jerusalem and the end of the world, makes this unique statement: "Heaven and earth shall pass away, but my words shall not pass away." Matt. 24:35.

Here we learn to see the importance of treasuring God's divinely inspired Word as the "one thing needful," which shall not be taken away from us any more than it was from faithful Mary of Bethany. You have in the Word **an eternal possession**. Do we think of that as often and as seriously as it deserves to be pondered? How far more interesting does not instructing the young committed to our care (whether it be in our Christian day schools or in the pastor's regular catechetical classes) become, when we but bear this eternal truth in mind. It is the failure to appreciate this one single fact which makes so many a member of our Christian congregations indifferent to the necessity of a Christian day school. If they could but project themselves into the future, and see how the simple truths of the Small Catechism, the hymn book, the Bible History, passages from Holy Writ itself daily taught, become bulwarks in the defence of our most holy faith, there would never be permitted one single doubt as to the value of the early indoctrination of the child. For everything we bring them out of this heavenly storehouse is for them an everlasting possession. Whatever you may have laid aside in the heart and soul of your boy from the living Word of the living God, is something of which neither bombshells, nor booby traps, nor tanks, nor all the infernal instruments of modern warfare shall be able to divest him.

My earnest plea with each and every member of our beloved Synod is this: Let us learn, as the shadows lengthen and the day of grace is coming ever closer to its end—learn to treasure our **ETERNAL POSSESSIONS**. For what does it matter whether or no our names are ever known beyond the borders of our own little county or township, so long as they are recorded in the book of life? What does it matter whether or no we shall ever possess a single inch of ground on this sin-cursed

earth, so long as we are assured of a place before the throne and the Lamb? What though men may misunderstand us, despise and condemn us, so long as we have not been forgotten by Him who marks even the sparrow's fall? What though we may not have been able here in the valley of the shadow to "speak with the tongues of men and of angels," so long as we are numbered among those who shall chant that new song in the realms of light: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation"? Rev. 5:9.

And this **shall** be your blessed lot, if you look not at the things which are **seen**, but at the things which are **not seen**, remembering that the former are **temporal**, while the latter are **eternal**. May then our Christianity be as inviting as it is convincing, leaving no one in doubt as to where our heart really has its treasure. May our very life give expression to the sentiment we voice when we sing:

"Word of the ever-living God,
Will of His glorious Son;
Without Thee how could earth be trod,
Or heaven itself be won?

"Lord, grant us all aright to learn
The wisdom it imparts;
And to its heavenly teaching turn,
With simple, child-like hearts."

Amen.

THE PRESIDENT'S ANNUAL REPORT

When we in our last annual report to the Synod took occasion to encourage our people in the matter of true evangelical giving, we were not disappointed in the final results. Where God's unconditioned Gospel is being preached Sunday after Sunday, something would be radically wrong if it were not to show fruits, not only in the matter of Christian **living**, but in that of Christian **giving** as well. In fact, there can be no true Christian living where the spirit of Christian giving has not taken possession of the heart.

We had never been unduly alarmed about our Synod debt. But we had been somewhat concerned about the fact that our current expenses were not taken care of from year to year, but that additional debts were being piled up atop our original capital debt. But when our debt was so materially reduced as it had been prior to our 1943 convention, there was every reason to believe that our people, who had responded most generously to the special solicitation by our synodical treasurer (and they had not given less to the general treasuries because of their gifts to the Jubilee Fund, but had given more) would continue to do so under the proper guidance of those whom God has placed among us to instruct us also in the matter of the proper use of our material means.

Yes, we know full well that there may be those who are inclined to believe that the pastor ought not to have anything to do with financial matters, since it might give the impression that he is greedy of filthy lucre, something which Scripture says he must not be. But to such as may have scruples on this score we would say: If you have not by your very life shown your congregation that you do not love money, the fact that you do not speak about is not going to convince anyone that you have no interest in it. And if it is wrong for the pastor to speak about Christian giving, then we shall have to re-write not only the Gospels, but the Epistles as well. There is a preaching about money which is just as fruitless of results as it is void of the Gospel message. You need not everlastingly be clamoring for money. But what you must do is to preach the Gospel that those who have heard you will have to confess with a Paul: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." 2 Cor. 5:14-15. Love's constraint is the only solicitor God cares for in gathering funds for the building of His Kingdom.

Having been more or less in touch with our synodical treasurer throughout the year, we have been pleased to note the way in which gifts have been forthcoming as our needs were made known. We are of the firm conviction that we need never hesitate to go to our Christian

congregations with any reasonable request for the extension of God's kingdom on earth. It is still true, thank God: **"Thy people shall be willing in the day of thy power."** Ps. 110:3. But rather than discuss the financial status of our Synod in the president's annual report, it is more fitting that the treasurer be given the floor at an early hour. He has done excellent work on behalf of our Synod, and we have reason to expect an encouraging report. So we shall leave this subject with this word of appreciation to the many within our Synod who have grown in this grace also—they have learned to be cheerful givers. 2 Cor. 9:7-8. Thank God for that!

Our Jubilee book, **Grace for Grace**, which has gone out in over 2,000 copies, was most favorably received by those who love the truth. It did receive some unfavorable comment from within the Synodical Conference. Nevertheless, **Grace for Grace** has done its blessed work far beyond the borders of our own little Synod, and will go on testifying to truths which others dare not speak, lest they expose the disunion in their own midst.

But it is not only by way of our Jubilee book that our stand for true confessional Lutheranism has been made known abroad. Our official organs, especially our **Lutheran Sentinel**, have been a bulwark in defence of that which we have received from faithful forebears. Hitler may insist that if a lie be told often enough it will ultimately be believed. But in the Church of Christ lies are barred by virtues of their very origin, they all come from the devil. But is it not time that some of our older men let the world know what they have been preaching and writing all these years in defence of the faith, when so much is being disseminated in the name of Lutheranism which is as foreign to the spirit of the great Reformer as its statements are at variance with historic facts. We are not encouraging megalomania, but we are very definitely discouraging that which the psychologists speak of as **"inferiority complex."** They who have and hold the truth must never be ashamed of telling it to a world which is famishing for want of it.

Since our last Synod meeting, two ordinations have taken place within our Synod. On June 27th, candidate of theology, Raymond Branstad, was by me ordained to the holy ministry in Center congregation, near Lake Mills, Iowa, the assisting pastors being: J. A. Petersen, H. Ingelbritson, Emil Hansen, and Martin Galstad. The Rev. Branstad is now serving our Central Lutheran Church in Duluth, Minnesota.

Candidate of theology, John W. Klotz, who on a permanent call as teacher at Bethany College, accepted it, and was by me, on Sept. 28th, commissioned and installed, the assisting pastors being: S. C. Ylvisaker, Chr. Anderson, J. A. Petersen, and Carl S. Meyer. Having been called as the assistant pastor to Fairview congregation in Minneapolis, Prof. Klotz was, on Sunday, March 19, by me ordained and installed in that congregation, the assisting pastors being: H. A. Theiste, S. E. Lee, O. G. Schupmann, and W. A. Poehler.

There is but one candidate of theology who now stands ready to be ordained to the holy ministry, namely Luther Vangen of Mankato, Min-

nesota, a Bethany graduate, who this spring completed his course of studies at Concordia Seminary, St. Louis, Mo., and who has been called to be the Rev. H. Ingebritson's assistant.

Upon the urgent request of the Rev. L. S. Guttebo of Eau Claire, Wis., that help be given him in the large mission field before him, student of theology, Arvid Gullerud, has consented to break off his studies at Thiensville Seminary, Wis., and to go to Eau Claire. This was upon the advice and consent of the president of the seminary.

Due to the accelerated program now in force in all of our theological schools, we shall have, ere the synod meets again, a number of men who will have completed their theological studies, and will no doubt be in the active ministry.

For a time it appeared that the Selective Service Office would rob us of some of our prospective theological students, by ruling that unless they were in recognized theological seminaries by July 1, 1944, they would be placed in the draft. But we resorted to our constitutional right of redress, and were given a new ruling, making it possible for any boy now enrolled as a student in the college department at Bethany College to be classified as a student of theology, upon the certification of the president of the synod. May we constantly be on the look-out for promising young men whom we may direct to our Bethany College preparatory to the office of the ministry.

Death has removed from our ranks the Rev. Stephen Sande, who, after a long sickness which had forced him to resign from his charge at Hartland and Manchester, Minn., more than a year ago, died at his parental home near Scarville, Iowa, on May 14, and was buried on Ascension Day. We shall miss the Rev. Sande. He was not only a faithful pastor, but he had also been one of the staunch supporters of Bethany College, on whose board of regents he had served for a number of years. His real interest in the cause of our Synod is manifested by the fact that he left all his earthly belongings to the Synod.

Mrs. Juliana Caroline Runholt, the wife of our Ulen, Minn., pastor, was rather suddenly taken away by death at a Fargo hospital on April 17, leaving her husband and five children to mourn her departure. She was buried on April 23, the Rev. U. L. Larson officiating.

This year we shall have a more comprehensive report of the work done in our Christian day schools given by the Rev. C. M. Gullerud, who has done excellent work in visiting our various schools and encouraging both teachers and parents in this most vital work in God's kingdom. Yes, we know the charge which is often made, that we say nice things about the day school while in synod session, and then we go home and forget all about them. But that charge is as untrue as it is vicious. The very fact that we have any Christian day schools is proof sufficient that the pastor in each of these congregations has not gone home to forget his school. For had he forgotten it, the school would have been dead long ago. The devil would have taken care both of death and burial. He recognizes his mightiest foes. There are perhaps few words he more thoroughly de-

tests than those of our resurrected Saviour to the penitent Peter on the shores of Tiberias: "Feed my lambs." John 21:15.

And we must not forget our Bethany, which, at a time when practically all other schools throughout our nation experienced a sharp decline in their attendance, had the signal distinction of having the highest enrolment in its history. The report of the board of regents will make it plain to you how important it is that we establish a seminary of our own, but also why it is not possible at this time. "For the duration" is a fact which must be faced in many fields.

There has been progress in our mission work. And as the laborers are called into the harvest, young men eager for active, intensive work, let us not fail them in denying them the wherewithal for their daily sustenance. Let our grace in giving to the cause of missions grow and become a source of true blessing to him that gives and him that takes.

We shall not enumerate the places we have had the privilege of visiting and the various festivals at which we had the privilege of preaching. We have honestly sought to visit classes at our college, attend practically all board meetings, attend pastoral conferences and circuit meetings, as well as taking care of an unusually heavy correspondence throughout the entire year. The spectre of unionism is still hovering over us, and it is just as well that we look facts in the face, and not imagine a vain thing—that the Synodical Conference cannot be destroyed. There are those who would destroy it in order to have a union which is not from above. We know not what the future may hold in store for us, but one thing is certain, and that is that if we are to keep what is more precious than life itself, we shall have to be mindful of the words which faithful old Dietrichson used as his text when he first preached in this congregation: "Hold that fast which thou hast, that no man take thy crown." Rev. 3:11. And it is alone by the unmerited mercy of a God who has promised us that He will never leave us or forsake us that we dare face even the uncharted future with calm confidence. "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Ps. 46:11.

"Still must they leave God's Word its might,
For which no thanks they merit;
Still is He with us in the fight
With His good gifts and Spirit.
And should they in the strife
Take kindred, goods, and life,
We freely let them go.
They profit not the foe;
With us remains the kingdom."
Amen.

RECOMMENDATION OF THE CONVENTION COMMITTEE ON THE PRESIDENT'S MESSAGE AND REPORT

I

Referring to the sentence in the President's report: "Is it not time that some of our older men let the world know what they have been preaching and writing all these years in defence of the truth, when so much is being disseminated in the name of Lutheranism which is as foreign to the spirit of the great Reformer as its statements are at variance with historic facts?"—we recommend that the Synod Committee on publications investigate the possibility of publishing books and pamphlets by writers of our Synod.

II

Referring to the death of Pastor S. Sande and of Mrs. J. R. Runholt, we recommend that the Convention Committee on Resolutions take proper action.

III

We call particular attention to the following paragraph in the President's Report: "May we constantly be on the lookout for promising young men whom we may direct to our Bethany College preparatory to the office of the ministry." (Referred to the Convention Committee on Higher Education.)

THE SACREDNESS OF THE ANCIENT LANDMARK

"Remove not the ancient landmark, which thy Fathers have set." Prov. 22:28.

"I remember the days of old; I meditate on all thy works; I muse on the work of thy hands." Ps. 143:5.

We are gathered in a historic place. In this vicinity were preached the first sermons by a pastor from the Church of Norway. Rev. Dietrichson's first message was based on the Lord's words in Rev. 3:11: "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." The following day he dwelt on the Savior's sweet invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Those early settlers were numbered among those of whom Christ says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). And they came to the well-spring of the gospel and were filled. Congregations grew and flourished and lent their influence and their efforts to the uniting of congregations to establish the Norwegian Synod.

God gave them good and able men as leaders both among the pastors and lay members; and who can measure the grace of Christ which they received, enjoyed and spread abroad to others near and far. They laid a good and solid foundation and builded well thereon, for the foundation was the firm rock of God's eternal Word. It is the rock of ages upon which we build and stand today with thanksgiving to God for His grace and blessing, for "other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). It is this immovable foundation which is meant by the expression "Ancient Landmark" as used in this essay.

The Lord says, "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28; Prov. 23:10; Deut. 19:14; Deut. 27:17). Cursed by God and men were all who removed the ancient landmark. True, the term landmark in the Old Testament referred especially to the temporal landmark (boundaries) of the lands allotted to the people of Israel; but far greater and more important is the spiritual landmark of the church of Christ. It is ancient because it is from eternity.—The law teaches us how to live in harmony with the Triune God. It was written in the heart of every human being at creation.—The gospel reveals God's merciful plan of salvation for sinners "given us in Christ Jesus before the world began" (2 Tim. 1:9). It is a sacred landmark, because it is given by God, a holy revelation, and we should keep it as a sacred heirloom.

"Which thy fathers have set." The fathers chose and set this landmark a hundred years ago, guarded and preserved it down through the history

and the spiritual warfare of the Norwegian Synod. They have all long since entered into the rest of the people of God.

May it please God in His infinite mercy to preserve this landmark unto future generations of the Synod and through it to all whom it may reach.

The ancient landmark is God's revelation to man. Much has been written and published of late by our Synod regarding the revealed truths of God; and particularly a year ago in the volume entitled "Grace for Grace" longer treatises dealt with the chief doctrines that had been in controversy. It becomes necessary, however, also in this essay to set forth briefly the most important teachings which constitute the "ancient landmark."

Holy Scripture.—The Old and the New Testament of the Bible with its law and gospel, its prophecy and fulfilment constitute the revelation of God. There has always been controversy concerning the Bible. Even within the Lutheran Church there has been much false teaching about the origin, the inspiration and the authority of Holy Scripture. This false doctrine and these varying beliefs concerning God's Word are the source and cause of most of the controversies on other doctrines among Lutherans. Men prefer to follow human reason instead of the plain teachings of God's Word. And yet Christianity is revealed religion, and it stands or falls with the gospel of Holy Scripture.

Who wrote the Bible? Prophets, Evangelists and Apostles. They were men. They were the **writers** but not the authors. The **one** and **only** **author** is the Holy Ghost, who by a miracle gave these writers **what** they should speak and write and also the very **words** which they should use. The more learned a man is in the world's wisdom the more difficult it often is for him to believe the plain words of Scripture. Thus we find a number of such learned professors, who are so afraid of a bogey man called "Mechanical Inspiration" and also a great many who argue against "verbal inspiration" (inspiration of the words).

But what does God say? He says, "All Scripture is given by inspiration of God" (2 Tim. 3:16); "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

In Galatians 3:16, St. Paul stresses the very **form** of the Word: "Now to Abraham and his **seed** were the promises made. He saith not, And to **seeds**, as of many; but as of one, And to thy seed, which is Christ." Note that the argument of Paul, being based upon a single word in the Old Testament, is a powerful argument for the **verbal** inspiration of the Bible" (P. E. Kretzmann). Jesus says in John 10:35: "And the Scripture cannot be broken." The above passages all testify to the inspiration of the Old Testament. How about the New Testament? St. Paul says in 1 Cor. 2:13: "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual"; and in 1 Thess. 2:13: "When ye received the word of God which ye heard of us, we received it not as the word of men, but as it is in truth, the word of God, which effectually worketh

also in you that believe." "But the word of God endureth for ever. And this is the word which by the gospel is preached unto you" (1 Peter 1:25). Jesus says, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35; Mark 13:31; Luke 21:33). See also Matt. 1:22; Acts 4:24-25; Acts 1:16 and many other passages.

From this testimony of the Lord concerning Scripture it follows clearly, that, like God Himself, the Bible is eternal, unchangeable, without any error, sure, perfect, complete. We need no additional revelation, there never has been any other and there never will be. It is the **only** sure, perfect and infallible rule of faith and life, perfectly clear and plain in all that is necessary to know in order to be saved.

Scripture explains itself, and has absolute authority in whatsoever it teaches or records, not only in doctrine but also in all other things such as history, nature, science, etc. The Holy Ghost is always present in Scripture and works through it. He makes no mistakes. "The gospel of Christ is the power of God unto salvation to every one that believeth" (Rom. 1:16). This gospel is the pearl of great price, the source of grace and blessing and comfort in death as well as in life.

Hence we reject every doctrine which in teaching or practice denies or explains away God's own testimony concerning the origin, authority and attributes of Holy Scripture; and we thank God for the privilege of testifying to His truth.

May the Lord in mercy preserve us from removing this sacred and ancient landmark.

Regarding the condition of natural man before his regeneration we hold with Scripture, that man is by nature "dead in trespasses and sins" (Ephes. 2:1), and that "the carnal mind is enmity against God: for it is not subject to the the law of God, neither indeed can be" (Rom. 8:7); and that the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). God says, "the imagination of man's heart is evil from his youth" (Gen. 8:21). David complains in Psalm 51, v. 5: "Behold, I was shapen in iniquity and in sin did my mother conceive me." Every natural man is born with the old Adam in his soul, spiritually blind, deaf and dead, the enemy of God. He is like a log or a stone without feeling, thought, will or power for the good which is of God. And, therefore, Luther teaches us to confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him." And in the old Norwegian catechisms and explanations these emphatic words were added: "But it is the work of the Holy Ghost, who has called me," etc.

Scripture and the Lutheran Confessions, accordingly, clearly reject the teaching, that natural, unregenerate man has a **feeling** of responsibility or debt with regard to (or face to face with) the **acceptance** or **rejection** of Grace. May we never remove this landmark, which the fathers have set.

Grace.—But, when man cannot be saved by his own efforts nor even contribute to his salvation by his cooperation (synergism), how then are

we saved? Paul the Apostle answers: "For by grace are ye saved through faith; and that not of yourselves: **it is the gift of God**: not of works, lest any man should boast" (Ephes. 2:8-9). "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Accordingly grace is the opposite of works, merit and wages. It is a quality in God, eternal as God Himself, "God's free favor" (*gratuitus favor Dei*). It is God's wonderful love toward us poor, miserable sinners, who have deserved nothing but temporal punishment and eternal damnation. John 1:16-17: "For of his fulness we all received, and grace for grace. For the law was given through Moses; grace and truth came through Jesus Christ."

Grace alone is the source and cause of our salvation and every good gift and blessing and comfort. It exists without any cooperation on our part; we have nothing to do with bringing it about. Rom. 11:6: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work."

By our own reason or strength we cannot even **accept** grace. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3). Christ Himself teaches Nicodemus the meaning of grace, when he said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). God's grace is **universal**, it embraces all mankind; for "God will have all men to be saved" (1 Tim. 2:4). "Christ Jesus gave himself a ransom for all" (1 Tim. 2:6). "And he (Jesus) is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2), John 1:29; Titus 2:11.—Grace is, therefore, a grace in Christ Jesus, paid for and made possible by His full atonement. By His righteous life, His suffering and death He has made it possible for the just God to be gracious unto us and to save us. Out of the fountain of grace flow all of God's gifts and blessings: creation, upholding, redemption, regeneration, the forgiveness of sins, righteousness, sanctification and glorification.

We, therefore, reject every doctrine which in any way, even in the smallest degree, would make grace a work or merit of man. We reject every teaching which denies that grace always is active and efficacious. We reject the doctrine which denies that grace is universal and extends to all sinners, and likewise, the doctrine which denies that all is of grace (*sola gratia*) and which thus robs God of **His** honor as the author and finisher of our faith and salvation (Heb. 5:9 and 12:2). May the Lord in mercy preserve this landmark in our Synod.

Conversion or regeneration.—We have learned from Luther's Small Catechism to confess: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him"; but this is the work of the Holy Ghost. We are by nature God's enemies, dead in trespasses and sins. We have no understanding or will or strength in spiritual matters before our conversion. That we come to faith in Christ

is what is known as conversion or regeneration, the creation of the new life in our hearts. The Holy Ghost calls us by the gospel and enlightens us with His gifts without any help or cooperation (synergism) from us. Both the Old Testament and the New Testament testify that conversion is always the Lord's work. Jeremiah 31:18-19: "Turn thou me, and I shall be turned; for thou art the Lord my God. Surely, after that I was turned, I repented."—2 Tim. 1:9: God "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Cor. 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." See also Acts 11:18; John 3:6; Heb. 12:2.

The means employed by the Holy Ghost in regeneration are Baptism and God's Word (the gospel). John 3:5: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—Rom. 1:16: "The gospel of Christ is the power of God unto salvation to everyone that believeth."—1 Peter 1:23: "Being born again . . . by the word of God." Also Phil. 1:6.—The Lord is the one who begins, performs and finishes the good work. All is of grace. To God alone be the glory!

We reject the doctrine: 1) that man cooperates in conversion (synergism); 2) that "the final little deciding point rests with or lies in man himself"; 3) that man himself removes his stubborn resistance against the call of the Holy Ghost.

Justification or the Forgiveness of Sins.—Justification is the central teaching of Christianity. It includes the cleansing from all sin, the bestowal of Christ's righteousness, adoption as God's child, peace with Him, free admittance to His daily grace, and finally eternal life.—The Justifier is alone God Himself (Rom. 3:26). He sits as judge in the court of divine justice. Man has no part in the act of justification.

The source or cause is solely the grace of God in Christ. "Being justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. By grace God credits to the sinner the righteousness of Christ, declares him free from the guilt and punishment of sin, and looks upon him in Christ as though he had never sinned. It is a judicial act, a judicial declaration. It was made possible by the perfect atonement of our Substitute, the Lord Jesus Christ. He paid the price.

General or objective justification.—When Jesus on Good Friday proclaimed, "It is finished" (John 19:30) He thereby declared that His work was completed, full atonement had been made, and the **whole world** had been justified and saved. God raised Jesus from the dead, and on Easter morning thereby announced that Christ's righteousness was acceptable and sufficient, all guilt was blotted out, God's justice was fully satisfied, and all mankind stood before Him justified. "Jesus was delivered for our offences, and was raised again for our justification" (Rom. 4:25); "God was in Christ, reconciling the **world** unto himself, not imputing

their trespasses unto them" (2 Cor. 5:19); "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21).—It is clear that there is no conditional or partial justification or absolution. 2 Cor. 5:14-15; Rom. 5:10. Our faith rests on a sure foundation. Rom. 5:18-19.

Individual or subjective justification.—There is a universal justification in Christ Jesus; but if this world justification shall benefit us, it must become our very own. This can be done only by the Holy Spirit, who works by the means of grace and creates faith in the sinner's heart. Faith is the acceptance of Christ, His person, His grace, His atonement, His righteousness and all His merits. "As many as **received** him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). As soon as the sinner has been regenerated he is immediately and simultaneously justified, for Christ and His righteousness have in that instant become his, appropriated by him. He is cleansed by the blood of God's Son from all sin (1 John 1:7b) and is clothed in the holiness of Jesus. "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3:28); "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33). For this sacred Scripture landmark the fathers were repeatedly forced into battle. May succeeding generations follow their steps.

We reject every doctrine which denies or weakens the Bible teaching that God by the resurrection of Christ justified the whole world (Rom. 4:25). We reject the statement, "To this end He (God) also purposes to justify those who have come to faith."

Sanctification, Preservation, and Eternal Blessedness.—Holy Scripture assures us that all that belongs to our Christian life on earth and our blessedness in heaven is the work of the Holy Ghost and rests upon and flows from the grace of God in Christ Jesus. Our daily sanctification, our steadfastness, preservation and our blessed death are the gifts of God who loved us from eternity.

All these blessings are sacred to us, first of all because they are from God, the giver of all good gifts, then because they have been set as landmarks, cherished and championed by our fathers, and because of the fruits and benefits that have come to the thousands that through them have been won for the Kingdom of Christ.

What can be more natural than that we come to God with thanksgiving, praise and service and obey His charge, when He says: "Remove not the ancient landmark, which thy fathers have set" (Prov. 22:28).

Remove not, change not. Neither words nor meaning must be changed. "Hold fast" (Rev. 3:11). Jesus says in John 8:31-32: "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." St. Paul writes to the Galatians (ch.1:6): "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel."—2 Tim. 2:1-2: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same com-

mit thou to faithful men, who shall be able to teach others also." Matt. 7:15: "Beware of false prophets." 1 Tim. 1:18: "This charge I commit unto thee . . . that thou mightest war a good warfare." Jude v. 3 b: I "exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

These expressions, be strong, beware, war a good warfare, contend, impress upon us that there is **danger**, that we must not remove but hold fast, and that we are called to a holy war, to contend for and protect the ancient landmark. As a Synod both old and new, we have met such dangers, and Satan will see to it that history repeats itself.

The future does not look bright. We are few and we have the unpopular side of all questions; but God lives and rules; and one with God is always a majority. So let us be faithful and free from worry.

The chief danger of today, as it was previous to 1911 to 17, is that so many church members are indifferent to the teaching of God's Word. They neither read it nor study it, but depend upon someone else to lead them, to read and think for them. Such indifference ruined the old Synod and brought about the merger. The spirit of the time is materialism, worldliness, ambition, the Old Adam, lodgery. Indifferentism leads to unionism and unionism eventually to unbelief. Hence war a good warfare.

Another danger which threatens the church is Church Politics. It was an important factor in destroying the old Synod and may also become a danger in our Synod. The Church Council (Kirkeraad) in the old Norwegian Synod originally served a good purpose but after 1910 it became a dangerous power for the Synod's downfall. The lay people and most of the ministers were kept in ignorance. They depended on the Church Council to lead them. The press, both religious and secular, was closed to all who strove to bear witness against the false doctrine of "Opgjør" and to warn against union on a false basis. For more than five years the "minority" was subjected to a terrible spiritual tyranny; and you of the younger generation may be called upon to endure a similar trial. **So beware and prepare.**

When the Norwegian Synod was reorganized, it was the prayer of all, especially of the lay people, that there should be no Church Council and no church politics, in order that the Synod might remain faithful and true holding fast to the revelation of Holy Scripture.

This hope can be realized then only, when we obey the Holy Spirit's admonition: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1). Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephes. 6:10-11).

May the Lord in His mercy by the Holy Spirit guide and preserve us, so that the ancient landmark, the gospel of grace, may be kept sacred and inviolate down through the ages to His glory and as a blessing to countless generations. For Jesus' sake. Amen.

John A. Moldstad.

OUR MISSION AS A SYNOD

Ahlert H. Strand

Our Norwegian Synod is made up of a group of Christian congregations banded together in order to help one another in doing the work, carrying on the business and performing the mission of the Christian Church in this world.

The work, business, or mission God has assigned to us is something with which we have been familiar ever since we studied our confirmation lessons. But like most everything else we have studied, so also in this matter we have to keep in mind by a sort of review now and then what we have learned so as to make the lesson effective.

It is to refresh in our minds truths we already know, not to uncover something new, that we consider.

Our Mission As A Synod

First, we ask, what is our mission as a synod?

a) By virtue of the fact that God has entrusted to us His Word and Sacraments in all their truth and purity, there rests upon us the great and definite duty of keeping these sacred means of grace pure and unadulterated. We are to watch over them with the realization that they are the greatest treasures we can possibly have in this world.

If you turn your car over to me for safe-keeping, you will be very much disappointed in me, to put it mildly, if I take off one of the headlights under the notion that one headlight is sufficient and rip out your radio and other accessories, under the notion that you can get around without those special pieces of equipment.

Think, then, of what God must conclude if we tamper with any part of His Word! He has not left it to our imagination to figure out His idea on this matter, but has stated His will in many places in the Bible. Listen to this (Revelation 22:18-19): "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

These priceless treasures, the Word of God and the Sacraments, are given to us to "make us wise unto salvation" by bringing us to believe in Jesus as our Savior. They are given to us to keep our belief in Jesus strong and fruitful in every good word and work.

The Means of Grace serve as a conductor through which the Holy Spirit gets to our hearts and works upon them. To illustrate: On one side we have the powerful battery, on the other side we have a dead electric motor. In order to make that motor run, we have to connect a wire between it and the battery so that the current can flow from the

battery to the motor. That is the way the Means of Grace serve. They act as a conductor, the wire, through which the Holy Ghost comes from God into our hearts and minds.

To tamper with the wire is hazardous. One may short-circuit the flow of energy, burn out the vital windings in the motor and ruin its usefulness.

As a Synod, we have a mission to see to it that we do not allow anyone or anything to tamper with the Means of Grace, the means by which God reaches us to bring us the forgiveness of sins, life and salvation won for us by Jesus.

b) We are not only to keep the means of grace, we are also to use them. We may keep every falsehood, all wrong teaching, out of our Synod, and we may have every part of the Bible taught among us in all its truth and purity, without fulfilling our mission as a Synod. To fulfill that mission we must also **use** the sacred means of grace.

Our book cases may be filled with costly Bibles and with excellent books setting forth the teachings of God's Word, but they will not help us if we do not read them. Our churches may resound with the glorious Gospel of Jesus Christ, our ministers may preach Jesus so purely and plainly that men may see Him crucified before their mind's eye, may see their sins laid on Jesus and Jesus carrying their sins into death for the salvation of sinners, the baptismal font may stand invitingly and attractively in our sanctuaries, the holy Supper of our Lord may be set upon our altars; but what good will all this do us, if we do not use the sacred means of grace?

You and I have read about people who lived in the poorest shacks, ate the most miserable foods, wore the most terrible clothes, never gave a penny to help anyone, and, still, when these people died, it was found that they had lots of money, sound investments, pure and genuine wealth. But what good did it do them?

We have a God-given mission to "search the Scriptures," to "deem God's Word holy, gladly hear and learn it," to use the sacrament of Baptism, to partake of the Lord's Supper. If we are to enter heaven and to please God, we must have faith in Jesus. If we are to have faith in Jesus, we must use the means of grace. Faith in Jesus is produced in us by the Holy Spirit through the means of grace and in no other way. Therefore we must use the means of grace.

c) However, we are not to be selfish about the means of grace, we are to share them with others. A remarkable fact about the means of grace is that we can use them to our heart's content and still not be afraid of using them up or wearing them out.

There is talk at times about the need of being careful not to use up all the oil in the earth so that there will not be enough for future generations. But there is no danger about the Word of God and the Sacraments in that respect. They are inexhaustible and God has given us the command to share them with others, yes, to bring them to others.

We have the great duty and the glorious privilege of bringing to our

fellowmen all over the world the wonderful message of God's great love in and through Jesus Christ. We can do nothing more helpful to our fellowmen than by telling them about God's love in Jesus. We may give men bodily food and clothing, we may build hospitals and schools for them, yes, even churches for them, we may make it easy for them to enjoy a comfortable life in this world, but all that is of extremely small value compared with bringing them the Gospel of Jesus Christ by which God makes people His children and heirs of heaven. "What is a man profited," Jesus asks, "if he shall gain the whole world, and lose his own soul?" (Matt. 16:26). Even for "the life that now is," to use an expression from the apostle Paul, the Gospel of Christ is the best thing we can give to our fellowmen. The turmoil, hatred, suffering and woe of our generation is sufficient proof of the great need of bringing the means of grace to our fellowmen. What changes we would find in this world if men everywhere knew the love of God in Christ? While we can't reach everyone, we have the duty of doing all that lies in our power to reach as many as we can.

2

We have looked briefly at our mission as a Synod in order to remind ourselves of what that mission is. Now we shall see: What we are doing about our mission as a Synod.

a) In our efforts to keep the means of grace pure and unadulterated, we are following the definite program given for us in the Bible.

1. We discuss pure teaching in our congregations, at our conventions, pastoral conferences and circuit meetings. In these discussions, we call attention to the dangers threatening us and we fortify ourselves with the armament of the Spirit.

2. We use our church papers for presenting pure teaching and for warning against falsehood. It seems to your essayist that we can do better here than we sometimes do. It is easy to write articles in the style used in books and publications intended especially for pastors and teachers of religion. It is difficult, in the sense that it requires much effort, to write these articles in the everyday language and style of the country and city businessmen, the house-wives, mothers, and young folks in our Synod.

It is a common procedure in preparing our sermons to keep in mind that the doctors of divinity in our congregations can easily follow our sermons if we use the language and expressions of business men, house-wives and our young folks. Perhaps we ought to follow that same practice more in our articles in our church papers.

3. In the further interest of preserving the truth, we maintain a system of Christian schools. The Christian Day School, our High School and Junior College at Bethany receive a special place on our convention schedule. We will not infringe upon that part of our program now. However, there is a matter in connection with our schools, which, although it will have a special place on our convention program, still ought to be mentioned here.

Apparently, the time has come when we have to prepare to shoulder our responsibility in the training of pastors for the Synod's future use. We believe that we have such great blessings from God in the purity of teaching which He has granted us that we ought no longer turn over to someone else that responsibility.

b) Now, we ask, what are we doing about our mission to use the means of grace for our own growth in spiritual wisdom and good works?

1. We are providing for regular services in our congregations and for the administration of the sacraments. But most of our churches would be packed to the doors every Sunday, if all our people came to hear the preaching of God's Word diligently. Our records for attendance at communion are not good. It is not sufficient that our pastors speak publicly and privately about this situation. All of us should admonish and encourage one another by word and by example.

Right here, though, let us face the facts. It is not a mere mechanical church going and Bible reading, which constitutes using the means of grace, but it is a putting into practice the things we hear and learn. Jesus says (Luke 11:28): "Blessed are they that hear the word of God, and keep it."

2. We are also encouraging family devotions in order to use the Word of God for our own growth in grace. God has given us the ability to read His Word. This ability we should use with the same diligence that we apply to the feeding of our bodies. Even if our children are so small that we can do no more than read a chapter from a book like Egermeier's Bible Stories, we are still feeding our family God's truth and providing opportunity for family devotion and prayer.

3. Permit me to mention our church papers, too, in this connection. We are trying to make our periodicals both instructive and interesting; we are encouraging our congregations to use the blanket subscription plan or any other method by which to bring our papers into every home in our synod. This we are doing to promote the use of God's Word for our own growth in knowledge and wisdom and fruit-bearing. We appreciate hearing from many and all of our readers, both those who find fault and also those who approve. We want to make these periodicals little messengers, conveying the truth of God so that all of us may keep informed about the happenings of our own Synod and those of other church bodies for our mutual growth in grace . . . But these papers must be read, if they are to serve their purpose.

4. In the matter of using our schools, we simply call attention to the reports of our Boards for Christian education.

FINALLY, we ask, what are we doing about sharing the means of grace with others?

1. It is safe to say that we are most likely to fall short in our **personal** efforts to tell others about Jesus. We are somewhat reluctant to talk about Jesus. We are afraid of being misunderstood, or, we become discouraged and think the work of sharing the truth with others is a hopeless task. But we still have received the truth freely, and freely we are

to spread it among our fellowmen. Fearlessly and lovingly, however, let us carry on this part of our Synod's mission, leaving the results in God's hands. Think of how many relatives and friends we have who are not enjoying the means of grace with us. As we love our Savior and our fellowmen, let us not only wish that these people were enjoying the means of grace, but let us go to work and bring the means to them.

2. We have quite a workable system for spreading the Gospel to people beyond our personal reach. Through our home and foreign mission system, we send out missionaries as our representatives to tell others the good news of salvation through Jesus. We support these representatives of ours by means of the money we give for missions. We want to support these missionaries well enough to permit them to work for us at the highest point of their efficiency.

3. We are not waiting for a post-war era when it will be very easy, with open doors all over the globe, or, when it will be terribly difficult, to carry on our mission program. We know that God expects us to do our work, perform our mission, NOW. If we really keep on at full speed now, we will not need to worry about tomorrow. We will find that as tomorrow dawns, God will have a clear track open for us. There will never be any other basic mission as a Synod, no matter how long we continue as a Synod. God expects us to "redeem the time," as the apostle says; that means, to put it bluntly,—God expects us to "keep our sleeves rolled up and our shoulders at the wheel" as long as we continue to enjoy our season of grace here upon earth. Our rest will come in the kingdom of heaven.

THE IMPORTANCE OF THE CHRISTIAN DAY SCHOOL FOR OUR DAY

In treating the importance of the Christian Day School for our day, we do not wish to imply that there are times when the Christian Day School is not important. For Scripture makes it clear that the principle upon which the Christian Day School rests is important and equally applicable to all times. The innate corruption of man, his need of regeneration, his need of being taught all things whatsoever Christ has commanded and of growing in spiritual knowledge and understanding is the same in every age. The Lord is speaking as much to the people of one age as He is speaking to the people of another when He says, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7), and again when He says, "Train up the child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Every generation of Christians will join the Psalmist in saying of the truths of the Spirit, "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 commended 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" (Ps. 78:4-7).

The reason for considering the importance of the Christian Day School for **our** day is not based on the assumption, then, that the spiritual needs of children are essentially any different today than they have ever been. We speak of the importance of establishing, fostering and maintaining Christian Day Schools in **our** day because **this** is the day in which we are living. **This** is the day in which our children are coming into the world and growing up. **This** is the day when we must face the responsibility which God has laid upon us as Christian parents. Because of these simple and self-evident facts we cannot and must not feel satisfied merely to **speak** of the Christian Day School, admire its work, agree with the principle on which it rests, but leave for some uncertain, indefinite future date, the carrying out of principle into practice. It is so easy to sink into the spirit of the people who lived at the time of Haggai the Prophet. While they, indeed, wanted to be known as such who favored the building of the Lord's house, they nevertheless joined in the refrain, "The

time is not come, the time that the Lord's house should be built." Because the Lord wanted no procrastination or postponement in this important matter, He sent word to them by His prophet saying, "Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts: consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith the Lord of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Haggai 1:4-8). We too need to consider our ways and see whether we have done what we should have done in the establishment and proper maintenance of Christian Day Schools in our midst. Beginning with an humble confession of our sins of omission with respect to our work of fostering the blessed cause of Christian Education, and turning to the Lord Jesus for His merciful and gracious forgiveness may we be spurred on to greater efforts as we consider on the basis of God's Word:

"The Importance of the Christian Day School for Our Day"

I

"The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12:12b). Thus spake the loud voice from heaven heard by John in the Revelation given him on the isle of Patmos. Concerning the wrathful activity of the devil during the last days of the world, Jesus says, "There shall arise false Christs, and false prophets and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before" (Matt. 24:24-25). That the last days will be marked by the ceaseless and destructive work of the Anti-Christ and by a resulting departure from the faith is brought to our attention by the words which Paul, by inspiration of God, wrote to the church of the Thessalonians: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe

a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thess. 2:3-12).

These are the spiritual dangers which will confront all those living in the last times. And that we are living in these times who can deny? There are wars and rumors of wars. Kingdom is rising against kingdom, and nation against nation. There are famines, and pestilences, and earthquakes in diverse places. Many are being offended at the Gospel, betraying one another, hating one another and the love of many is waxing cold. Many are showing themselves to be "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having the form of Godliness, but denying the power thereof" (II Tim. 3:2-5). Widespread is the indifference to the truth as is evidenced by recent calls to unionistic prayer on a national scale and to the practice of fellowship relations without due regard for unity in doctrine. There is the cry of "Unity, Unity," but there is no unity. We know that these are the conditions prevailing today, but that these are the unfailing signs of the last times God alone can tell us and this He has told us in His infallible Word.

The great importance of a proper training and the right kind of an education for those who will be confronted by the dangers of the last times is shown in the third chapter of the Second epistle to Timothy, where the apostle Paul having reviewed the perilous times to come, admonishes Timothy, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:14-15). It is noteworthy that Paul in issuing his earnest warning could confidently refer his co-worker back to the things that he had learned in general and to the Holy Scriptures in particular. Timothy's education and training from childhood on had been conducted in the light of God's Word. His religious training had not been something added to the rest of his education like frosting on the cake or raisins in the pudding, but it permeated his whole education so that he had not only received the bare knowledge of things necessary for salvation but had learned to give the proper value to things of life, to look at all happenings in the right light and to be on guard against the many dangers threatening the spiritual life of the Christian. Thus when Paul had enumerated a wide variety of spiritual hazards and soul-wrecking dangers, he could say to Timothy, "Continue thou in the things which thou hast learned and hast been assured of." There were here no reservations made or limitations drawn as though Timothy must first separate the false and dangerous things from what he had learned in order that the true, the good and the salutary might remain. He simply says, "Continue thou in the things which thou hast learned and hast been

assured of, **knowing of whom thou hast learned them.**" Timothy had had Christian teachers who could be trusted to teach nothing but the truth, giving him the correct and sound world-view. The eternal, justifying, sanctifying truth had formed the very warp and woof of his education and it was for that very reason that Paul in calling attention to the exceedingly great perils of the last days, could so confidently remind Timothy of the things he had learned and ask him to continue in them.

II

Our children and young people are growing up at a time when they will have to face the very perils of which the apostle spoke. They may be called upon, in the midst of the severest persecution, to bear witness to the hope that is within them. Coupled with this we must consider the fact that our young people at an earlier age than ever before are leaving the parental home to be exposed to the many dangers of a more or less unavoidable association with the children of the world. Not only are the young men drafted for military service, while they are still in their tender teens, but also young girls are volunteering for service and are leaving home to work in munition plants and factories which are stretched out from coast to coast. A perusal of the mailing list of our Army and Navy Commission will reveal how far and wide the flower of our youth has been scattered. Under these circumstances the parents sitting at home will realize as never before the true value of a Christian education and will experience what a comforting thing it is to be able to bid their children farewell with the words of the apostle, "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." What a joy in the midst of the grief of parting to be able to say to these children brought up in the nurture and admonition of the Lord, "Thy way and all thy sorrows, Give thou into His hand, His gracious care unfailing, who doth the heavens command; Their course and path He giveth To clouds and air and wind; A way thy feet may follow He, too, for thee will find." Every Christian parent will say that no sacrifice brought for the Christian education of these their children has been too great.

With all these telling reminders of the importance and value of a truly Christian training of children and young people, we would indeed be remiss in our duty if we did not carefully consider the whole matter of education as it affects the children now growing up in our midst. In this connection we must call attention to the common fallacy of those who maintain that education can successfully be divided into two separate and distinct parts, the religious and the purely secular. Even leading educators of the world have come to realize that this is impossible. Take for instance the words of the U. S. Commissioner of Education, J. W. Studebaker as given in *School Life*, March, 1941. "The secularization of education is secularization only in the sense that public schools cannot preach sectarian dogmas. But insofar as religion is inextricably intertwined

with the daily affairs of men it is not absent from any life-like curriculum in these (public) schools. Separation of church and state in America may be a price we must pay for religious tolerance. It need not mean that education, even secular education, should be without its motivating religious core." In much the same way, Paul Amidon, Superintendent of schools, in defending sex instruction given in the High Schools of St. Paul writes: "Back of any scientific knowledge that is given to children must be the moral factor of the need for moral conduct is uppermost in the training. . . . Dr. O'Brien and the staff members in the State Department of Health believe that teachers properly selected and trained—dealing with segregated small groups or with individuals—are well equipped to present information relating to these personal problems in such manner that the presentation will carry with it not only knowledge and understanding but moral motivation" (St. Paul Dispatch, June 5, 1943). Along the same line the Tenth Yearbook of the Department of Superintendence (p. 4) brings this conclusion: "Since the essence of religion permeates the philosophy and structure of the public school system, it has given rich consent to the teaching of those principles of character, which, by ennobling individual lives, in turn ennoble society." In their way (though mistaken in their solution) these men have realized that there can be no true education even for this life without the moral motivation and the spiritual factors. But now the question for us is this: Can we safely entrust the education of our children and young people to the public schools of instruction, where the doctrine of man's total depravity and his need of regeneration through faith in Jesus Christ is regarded as sectarian dogma, and where the building of character is attempted outside of the Gospel of Jesus Christ? In answer to this question, let us hear from two educators of the Synodical Conference who have given much time and thought to this very important matter. In an essay on "Modern Trends in Education," Prof. H. R. Klatt of Dr. Martin Luther College of the Wisconsin Synod traces the modern revamping and remodeling of the curricula and class room procedure of the public schools and, pointing to the frantic attempts in the last decade to overhaul the system, states: "When they had finished overhauling this old philosophy of education they thought they had found something new, but it was only a modified form of the old. It may be summed up as follows: the child has by nature a vast complex of stored-up readiness to do good providing the correct environment allows this readiness to function." As his conclusion Prof. Klatt says, "The whole set-up is a contradiction of what the Word of God teaches as to the place of the child and as to God's way of training a child. Indoctrination of any kind is out of place in such schools. There is no place for Christ crucified, no place for God's Thou Shalt and Thou Shalt Not, not one comforting thought about the hereafter. It encourages the child to follow his own impulses, thus paving the way for corruption, crime and all 'isms', that will eventually end all our precious religious and political liberties." The essayist then goes on to say, "What does the Lord tell us about education? The Scriptural view-point may be summed up as follows: The child is by nature a sinner, and only

through a washing of regeneration and a renewal of the Holy Ghost can traits, virtues, and ideals function to the glory of God and the welfare of humanity. " In a similar vein, Prof. J. C. Anderson (Mo. Synod), former President of Luther Institute, Chicago, Ill., in an essay entitled "Christian Education in Its Lower and Higher Level," states: "All secular systems presuppose that the child is by nature good and that the objective of all education is merely to develop what is in the child. It is the evolutionistic idea of a development from lower to higher forms by a change of species. It believes in no fall of man, no depraved condition, no need of a Savior, no need of creating a new, a spiritual life, but only in the development of a civic righteousness and a legalistic morality at the best which has no moral value in God's sight. The presuppositions of the Christian Education on the other hand, are two-fold: the fall of man with all its destructive results, and the need of the redemption in Christ Jesus. This system therefore differs in the objective to be gained, the implanting of a new, a spiritual life; in the means by which this end can be obtained, in the spirit of instruction, in short, it differs in the most fundamental doctrines and the meaning of morality and life. These differences are, at the same time, not superficial, but inherent in the very nature of the systems and decisive in determining our attitude toward them." These conclusions are in exact harmony with expressions made in the old Synod. Thus in the meeting of the Iowa district exactly forty years ago the essayist stated concerning the public schools, "Even though these schools be arranged in the best possible manner, they would not be nor could they become schools for Christian children. They cannot educate them in a Christian manner, for they lack the means to accomplish this." (Synodal Beretning 1904, p. 48.) In the same year the essayist at the meeting of the Minnesota District made this statement, "Although all Christians will take their part in helping the state to educate the children which otherwise would receive not even a bare civic education, this does not mean that Christian parents are to use the public schools for the education of their own children." In this connection the essayist quotes Luther who once said that he would advise no-one to send their children to a school where the Word of God does not prevail.

Our conclusion must certainly also be that it is only at the greatest spiritual risk that children and young people of our church are sent to public institutions of learning. There is only one safe and satisfactory solution to the problem of educating our children under the present circumstances and that is to establish and maintain our own schools where the Word of God in its truth and purity will reign supreme, where real spiritual equipment is provided for life and preparation is made for eternity. When we consider the evils and the dangers of these last days of the world, it must be evident to all not only that the dangers for our children in the public schools of the world will be increasing but also that the need for a sound and thorough instruction in God's Word is exceedingly pressing and urgent. A due regard for the words, "Redeem the time because the days are evil" certainly includes a live activity in

the establishment and maintenance of the Christian schools both on the lower and higher level. Every member of this convention should go home with the firm resolve to do all he can to establish, support and maintain the Christian Day School and to promote Christian Education in general, so that we may be able to say to those facing the perilous times of the end, "Continue thou in the things that thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus."

C. M. Gullerud.

Reports and Recommendations

HOME MISSION BOARD REPORT

The Home Mission Board gives thanks to Almighty God our Heavenly Father Who, in spite of our many weaknesses and shortcomings, has continued to shower His blessings upon our work in the field of Home Missions.

The Lord has demonstrated again that: "The harvest truly is plentiful," as each of our missions show an increase in membership and contributions. Several of our mission congregations have materially reduced their subsidies. One congregation, Concordia of Eau Claire, has become self-sustaining.

All about us the Lord presents opportunities for expansion and further building of the Kingdom. Here we ask your prayers that "The Lord of the harvest will send forth labourers into His harvest"; for the lack of men to send out has been a serious handicap to further expansion work.

Several pastors have requested assistants to help them in the expansion work confronting them. The Board was able to send Student of Theology, Luther Vangen, to Parkland, Wash., for a period of three months last summer to help conduct a survey and establish a Sunday School and preaching station in this field. Student Vangen returned to the Seminary to complete his course in theology. This field now requires a full time worker. There is imperative need in Eau Claire for another worker, and student of theology Arvid Gullerud has been requested to discontinue his studies at the Seminary for a time to help in this locality. Other parishes such as Fosston, New Hampton, Sioux Falls have made appeals for help. Other fields are standing ready for the harvest, but labourers are not available. And so the Lord is showing us more opportunities daily.

The Board has been mindful of the instruction of Synod given at the last convention: "to investigate the possibility of opening mission stations in newly created industrial centers" (Syn. Report 1943, p. 58), but the circumstances stated above have prevented any action in this respect. But we must remain aware of the fact that as the population keeps shifting and communities are expanding the Church will have to prepare to occupy new fields to bring the Gospel of the Saving Grace of God to our Lutheran people and to the unchurched in these communities. It is here that the pastors in the neighborhood of such areas will have to be alert and keep the Board informed of the possibilities for further work.

We should now also begin to think seriously of the problems that will be confronting us in our Home Mission work in the post-war era. First and foremost will be the need for men to go out with the Gospel of Grace and Comfort to war-weary hearts; and also the need for increased

funds to maintain the work. Without a doubt the Church will be called upon to carry on its work under varying and shifting circumstances. We must try to anticipate some of these needs and make provisions for a reserve fund in the Home Mission treasury for such expansion work.

Realizing the tremendous importance of our Home Mission work, we appeal earnestly to all that they continue, yea even increase in, their generous contributions to Home Missions.

The Home Mission Board has endeavored at all times to work together with the missionaries, seeking to keep informed about their activities and needs throughout the monthly reports and visitations by Board members. However, circumstances have made it impossible for the Board members to make these visits as completely as they had planned. The Board has also sought to adjust the salaries of the Missionaries so as to meet the increased cost of living. Here the congregations ought also to be alert to the needs of their pastors for an increased income.

The Home Mission Board makes the following recommendations:

I—That the Synod make a special appeal for more young men to prepare for the ministry.

II—That steps be taken at this convention to authorize the Home Mission Board to appropriate funds in excess of the regular subsidies when that becomes necessary for expansion in any field.

III—That the Church Extension Board be instructed to consider no loans to Home Mission Congregations unless this request for loans be accompanied by a definite recommendation from the Home Mission Board.

Respectfully submitted,

H. A. Theiste.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. The Synod notes with thanks to God that in spite of our many weaknesses and shortcomings we have had some measure of success in our home mission endeavors.

2. The Synod commends those congregations which have materially reduced their subsidy or have become entirely self-supporting.

3. The Synod asks the pastors and congregations to make special efforts to get boys to Bethany College, from among whom we can confidently expect that future pastors and teachers will come.

4. The Home Mission Board shall have the right to grant financial aid for whatever purpose it deems necessary and wise in establishing new missions.

5. The Home Mission Board shall elect from its midst one member who shall serve as Field Secretary of the Home Mission Board. He shall be held responsible for all field work in connection with the establishment and maintenance of missions. He shall be responsible for all correspondence between missionaries and the Home Mission Board. He shall have such executive powers as may be given him by the Home Mission Board.

6. The Home Mission Board is directed to pursue the policy of seeking new fields rather than use so large a portion of its funds for supporting small and old congregations which have little or no prospect of growth. The wisdom of serving these congregations by itinerant pastors should be seriously considered.

REPORT OF THE BOARD OF NEGRO AND FOREIGN MISSIONS

Your Committee has held one meeting during the past year. The Representative to the Synodical Conference Mission Board has attended all the plenary meetings of that Board, and has kept the other members informed of the progress in Negro Missions. Executive Secretary L. A. Wisler's report is appended. This report gives in detail the work which we carry on together with the other Synods of the Synodical Conference.

In accordance with the resolution of the Synod in 1940 (see Annual Report, 1940, page 63), the Board resolved to allocate all the funds now in the Heathen Mission Treasury to the Synodical Conference treasurer, as payment of our share of the debt of the Synodical Conference Mission Board, and whatever surplus there might be to be set aside for the Nigeria Mission Building Fund.

Since the Nigeria Mission is the only foreign mission field with which the Synod is directly connected, the Committee recommends that we as a Synod contribute over and above our Synodical apportionment to this mission.

REPORT ON NEGRO MISSIONS

At Home

For many years our Negro Mission has been centered in the South and only incidentally was work done in the North. However, Negro immigrations offered opportunity for mission expansion. At the present time Mission work is carried on in twenty-one States of the Union. Mission opportunities, at no time, have been scarce and the present shifting of population constitutes a definite challenge to the Church.

While, for many years, our missionaries were greatly handicapped in their work because of prejudice etc., the Lutheran Church with its sober order of worship and real Gospel-preaching, has become a respected institution among the Negroes and is spoken of as the Church for thinking people.

Opportunities for a greatly improved income have also come to the Negroes and this fact is reflected in Church contributions, and also a movement among congregations to own their church property. Nine congregations now own their own property outright, and six more are making regular payments, and several others are now seriously considering the advantage of acquiring their church home. Possession or ownership, naturally, calls for greater responsibility and the two together create more stability in the Mission. This development is a distinct forward movement. Closely connected with this movement is that of assuring greater responsibility in matter of salaries. Ten congregations have assumed the entire responsibility for their pastors' salary. The great majority of those who are still drawing a subsidy on pastors' salary have boosted their contributions to provide a necessary salary increase for their pastor. Congregations are subsidized by the Missionary Board for the teachers' salaries.

Debt Reductions: We are thankful to report that complete liquidation of a burdensome debt is in sight. While, in fact a debt of \$23,850 as of March 31, 1944 remains, due to long term notes, we are assured that the necessary funds will be on hand as these notes mature.

In Africa

With profound gratitude to God we are able to report that His blessings have been renewed from year to year.

The statistical report for 1943 indicates 10,106 baptized members (an increase of 3,845 over the report of 1941); 3,125 communicants (an increase of 938); pupils in the various schools 2,579; churches 59 (increase of 15). The Central School at Obot Idim has an enrolment of 320 pupils; and the Girls' School 126 pupils.

Two Seminary students are working among the Ibos, laying the foundation for future work among the Ibo language people.

The former Seminary building (native construction) is no more. Suitable "Seminary" buildings will be erected when war restrictions are lifted.

The "Girls' School" has increased its enrolment by 94 during the past three years. Miss C. Rapier, Principal, returned to the States in February 1943 on account of illness. Meanwhile, native teachers have carried on the work. (These teachers receive their salary from the School.)

Missionaries: God has blessed our Mission with capable and consecrated men who have discharged their duties admirably.

Rev. V. W. Koeper returned to the States in July 1943, having spent four continuous years in Nigeria. Rev. J. P. Kretzmann returned to the States in February 1944 after serving four and one-half years. War conditions are responsible for the extended time of service. Since January 1944 the Mission had to forego the presence of a white worker on the field. However, arrangements were perfected by the white workers whereby the Mission could be carried on until other white workers would arrive. Two native pastors, Jonathan U. Ekong and Daniel U. Ekong, naturally, have been entrusted with the greater responsibilities and a number of reliable laymen are assisting faithfully in the management of affairs. Under date of February 8, 1944, Mr. E. U. Ekong writes: "The Board of Directors wish to inform Pastors Kretzmann and Koeper that things are running on well in the field. We hope to hear soon the news of the return of the other missionaries." In March we could cable them that Missionaries were enroute. After long endeavors and endless disappointments, Rev. Wm. Schweppe and Rev. and Mrs. Carl Rusch were able and happy to board a steamer for Africa on February 29th. They reported safe arrival at Lisbon on March 15th. At the time of this writing, April 14th, no other definite news has come through beside the information that Rev. Wm. Schweppe has sailed from Lisbon before Rev. and Mrs. Rusch were able to leave there.

When these workers arrive in Nigeria, Rev. Wm. Schweppe will return to his former field at Obot Idim, and Rev. Rusch will succeed Rev.

Koeper at Nung Udoo. Mrs. Rusch has consented to serve in the Girls' School until we are able to provide a teacher.

Our good Lord has abundantly blessed our weak endeavors beyond expectations and we confidently hope that by His grace more strength may be added in the form of an increased working force. Preparations for such an increase are in the making.

**The Missionary Board of the Lutheran
Synodical Conference,**

L. A. Wisler, Executive Secretary.

CONVENTION COMMITTEE ON NEGRO AND FOREIGN MISSIONS

1. The Synod gives thanks to God that the work among our colored brethren here in the United States and especially in Nigeria has been so signally blessed.

2. The Synod recommends to its congregations that they continue their support of our missions among the negroes and that Synod do not limit its contributions for the Nigerian mission to the amount apportioned to it, but rather contribute over and above that amount.

3. That the representative of the Synod on the Synodical Conference Mission Board be encouraged to continue the contribution of articles to our church papers.

REPORT OF THE ARMY AND NAVY COMMISSION

1943-44

For the fourth consecutive year, it has been necessary for the Synod to hear a report from its Army and Navy Commission. The lists on the files of your Commission have continued to grow this year, as in the past four years.

To date we have enrolled 832 men and women from our Synod in the armed services of our country. 41 of these have received honorable discharges; our honor roll of those whom the Lord has seen fit to translate into the Church Triumphant in service, numbers ten. It might be proper to read the Honor Roll to this convention. They are the following: Edmund Bolstad, Fertile, Minn.; Chas. Berg, Madison, Wis.; Joseph E. Bergesen and Sgt. Elmer Olsen, Albert Lea, Minn.; Harold Frisbie, Calmar, Iowa; Vernon Albu, Belview, Minn.; Gerald Natvig, Lawler, Iowa; Lt. R. H. Pease, Madison, Wis.; Vernal Skarison, Mayville, No. Dakota; Emil Ziegler, Duluth, Minn. Three have been reported to this office as "missing in action." Suitable memorial scrolls are provided for the families and widows of these men, and while our hearts are full of sympathy for those who mourn, yet it is true that we can and ought to thank God for these men and the sacrifice that they have made for us; it is also true that God has been most graciously kind in preserving the great proportion of our youths in the service.

More and more of our servicemen have been called on to leave the shores of our country. Your Commission has sought by every means at their disposal to provide our men with the Word of God. The program

laid down at the beginning of our work has been followed faithfully. Your Commission has supplied the men and women in the service with the Daily Devotional booklets and the Lutheran Sentinel.

Pastors have been faithful for the most part in keeping us advised of the changes of address. This is a task that needs to be continued.

To meet the various problems arising in the course of the last year, your Commission has met three times. The secretary, besides fulfilling his other duties, has kept in close touch with the sister commission of the Missouri Synod. The statistics available concerning the Missouri Synod show that they have 102,000 of our Lutheran men and women on the files, and 3,000 Canadian Lutherans. They report approximately 875 fatalities. 206 chaplains are now serving them, among whom there have been three fatalities.

Your Commission recommends that the Synod again set aside the first Sunday in July as a day of special prayer and consecration of gifts throughout the Synod for this most important work of our church. To this end, it has requested the use of the June 27th issue of the Lutheran Sentinel to present its cause. Rev. Erling Ylvisaker has been asked to edit the same again. May the Lord in His mercy grant the riches of His grace to comfort the hearts of those at home who long for the safe return of their loved ones, and may that same grace strengthen and keep the youth of our church, engaged in this warfare, steadfast and faithful to our Saviour.

The dawn of "D" Day this week, while causing our hearts to tremble in fearful awe at thought of the casualties that this tremendous operation on the battlefield will bring with it, yet brings also with it the bright hope of the dawn of peace upon at least one of our battlefields. God Speed That Day! May He keep our hearts humble and hear our prayers that that day come soon.

G. A. R. Gullixson, Secretary.

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

1. The Synod approves the work done by the Army and Navy Commission and urges them to continue working along the same lines.
 2. The Synod recommends to its congregations that a collection be taken for the Army and Navy Fund on the first Sunday in July.
 3. Resolved to refer the question of Army and Navy Chaplaincies to the Pastoral Conference for consideration.
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REPORT OF THE BOARD OF CHARITIES AND SUPPORT

During the past year, your Board of Charities and Support has contributed to the support of one needy pastor.

Balance, May 1, 1943.....	\$ 12.50
Contributions	402.99
Paid to Rev. John Hendricks.....	\$180.00
Balance on hand April 30, 1944.....	315.19
	<hr/>
	\$495.19
	<hr/>
	\$495.19

The prosperous year just passed must not be regarded as a criterion for the future.

We make the following recommendations:

1. That each congregation in the Synod contribute a minimum of one dollar a month to the support of needy pastors.
2. That the Fund continue to be administered by the Board of Charities and Support, which Board is to investigate each individual application for assistance and govern its actions in accordance with the evidence presented.
3. There appears to be a need for an Old People's Home in our Synod. Your Board has given some thought to this matter but concludes that careful investigation is necessary before a recommendation can be made. A central location with adequate transportation facilities, a practical building with suitable plumbing, money with which to purchase, maintain and staff such an institution, are some of the items which ought to receive discussion by the Convention.

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

1. The Synod adopts paragraphs 1. and 2. in the Synod committee's recommendations, as printed above.
2. The Synod authorizes a committee of two pastors and two laymen, together with the Synod's Board of Trustees and the Finance Committee, to take action relative to the establishment of an Old People's Home, bearing in mind the factors mentioned by the Board of Charities and Support. This committee shall bring definite recommendations to the 1945 Convention as to the management and rules of this Home. The generous offer of Mr. and Mrs. Krogstad, Mr. Fadness, and others makes immediate action on this needed project feasible.
3. The Synod invites the Rev. E. Dornfeld to get in contact with our pastors in the interest of the Bethesda Home, Watertown, Wis.
4. In the interest of charities of the Synodical Conference, such as City Missions, Childrens' friend's societies, the Wheatridge Sanatorium, childrens' and old people's homes, the Synod urges the Board to arrange for publicity in our periodicals.

REPORT OF SYNOD PUBLICATION COMMITTEE

Tidende and Sentinel: It has been a good year for our periodicals. We are now printing 2,600 copies of Sentinel. About 800 of these go to the men in the service and are paid for by the Army and Navy Fund. The total receipts for the year was \$2,490.45. The Special Edition, "In the Interest of the Truth," Aug. 27, 1943 (32 pages), has gone out in the number of 5,000 copies. The issue of March 13, 1944, known as "The Necessary Statement," totaled 4,000 copies. The Army and Navy edition was also extra large.

The blanket subscription plan is now carried out in 22 congregations. Parkland, Cottonwood, Somber, and Mayville congregations are four new ones added to the list.

In view of the nature of our publications, we pursue as lenient a course as possible with delinquent subscribers. Still many must finally be cut off. The matter of delinquent subscribers causes added expense and work.

The Tidende has held its own during the past year. Some of the older subscribers have left us, but a few new were added.

There has been a slight increase in the cost of paper. The publishers also found it necessary to make an additional charge in resetting the mailing galleys.

Many commendatory letters have been received from our subscribers,—some from laymen, some from service men, and not a small number from subscribers outside our Synod.

B. W. Teigen.

The Lutheran Synod Book Co.: Under the direction of our efficient sales manager, Mr. Reuben Stock, our Book Company has continued to serve the Synod in the distribution of religious literature.

Since the first edition of 2,000 copies of "Grace for Grace" was almost sold out, another 1,000 copies were ordered and are now ready for distribution. A concerted effort should be put forth to distribute the remaining copies of this remarkable Jubilee book which gives the true history of our Synod.

The Synod Report for 1943 (800 copies) and the "Folkekalender" for 1944 (700 copies) were both almost sold out.

H. A. Preus, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Synod gives thanks to God for the opportunity He has given us to serve the Church by the distribution of religious literature, and especially for the testimony He has permitted us to bear through *Luthersk Tidende*, *Lutheran Sentinel*, the Jubilee Book, *GRACE FOR GRACE*, and the Annual Report of our Church.

2. We also note with gratitude that the Lutheran Sentinel has during the past year enjoyed the largest circulation in its history and that as many as 800 copies have regularly gone to our men and women in the Armed Forces, a service made possible by the Army and Navy Fund.

3. The Synod requests its Board of Publication to make strenuous efforts to collect all overdue accounts in the Synod Book Company. (Referred to the Past Conference.)

4. The question of printing an English Annual is referred to the Publication's Committee for such action as it deems advisable.

REPORT OF THE CHRISTIAN ELEMENTARY EDUCATION

Nine Christian Day Schools have been in operation within the Synod during the past school-year. They are: Our Savior's, Albert Lea, Minn., 22 pupils, Miss Emma Tyssen, Teacher; Somber, near Northwood, Iowa, 8 pupils, Miss June Hultberg, Teacher; Lime Creek, near Lake Mills, Iowa, 18 pupils (13 of whom are from the congregation in Lake Mills), Student of Theology Paul Anderson, Teacher; Norseland, near St. Peter, Minn., 15 pupils (plus three kindergarten pupils during the last month of the school-year), Miss Gudrun Madson, Teacher; Saude, a new school established in Sept., 1943, near Lawler, Iowa, 13 pupils, Candidate Wiechmann, Teacher; The Consolidated School of the Syn. Conf. Congregations in Madison, Wis., to which Our Savior's and Holy Cross Congregations of our synod in Madison send 26 children; the Consolidated School of the Syn. Conf. Congregations in Tacoma, Washington, in which our congregation in Parkland, Wash., takes part and had 37 pupils attending the school; (in connection with this school we take note of two things: The fact that our congregation there no longer receives subsidy for its work in the Christian Day School but has become self-supporting; we also note with sorrow the passing of Mr. W. C. Kersten, who has so ably served as principal of the school since its establishment); the school of the West, Koshkonong Congregation, 19 pupils, Miss Elsie Holt, Teacher; Our Savior's, near Princeton, Minn., 28 pupils, Miss Olaila Hultberg, Teacher. In addition to this, Fairview and Emmaus Congregations of Minneapolis take part in the work of Immanuel Luth. School of that city; Bethany Congregation of Mankato likewise takes part in the work of Immanuel Luth. School in Mankato; and St. Mark's, Chicago, makes use of a neighboring Christian Day School of the Mo. Synod.

During the past year there have been 1,586 Sunday School pupils within the congregations of the Synod, and 199 Sunday School Teachers, 981 pupils attending other schools (Summer School, etc.).

In accordance with the request of the 1943 Convention of the Synod (1943 "Report," page 68, No. 6), your Board has gathered and classified the various resolutions regarding Christian Elementary Education made at the synodical conventions from year to year and has mailed copies to every congregation within the Synod.

The Supt. of Schools has by means of the SENTINEL made reports of the schools which he has visited.

Your Board respectfully submits the following recommendations to the Convention:

1) That the congregations be urged to continue and to increase their contributions to the Christian Day School Fund so that a reserve may be built up now, thus offering encouragement to congregations which have up to now hesitated in establishing a school.

2) That the same fund be kept in mind when legacies are made, even as are other funds in the Synod's treasury.

3) That congregations having Christian Day Schools make it possible for their teachers to attend summer school. This is especially necessary in view of the fact that most of our teachers do not receive a salary which enables them to continue their education.

4) That pastors of congregations having Christian Day Schools be encouraged at least to assist with the teaching of religion in their schools in order to reduce the burden the teacher must bear.

Respectfully submitted,

S. Dorr, Secretary.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHRISTIAN ELEMENTARY EDUCATION (as adopted)

1. The Synod expresses gratitude to God for the work carried on in its several Christian Day Schools during the past year.

2. The Synod encourages the Superintendent of Schools to continue his work of visiting schools, as far as possible, and reporting his findings through the **Lutheran Sentinel**.

3. The Synod urges its congregations which as yet have no Christian Day schools to make diligent use of every agency of religious instruction at their disposal (i. e., vacation schools, Sunday schools, Bible classes, etc.), that the children may be indoctrinated as thoroughly as possible under those circumstances.

OVERTURE REGARDING THE SYNOD'S EXPLANATION

Having discussed our Explanation at some length, the Iowa and Southern Minnesota Pastoral Conference respectfully suggests that the Synod appoint a committee to examine our Explanation in order to determine whether or not it might be improved upon.

The Iowa and Southern Minnesota Pastoral Conference,

J. B. Unseth, Chairman,

A. Ranzau, Secretary.

CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS

Resolved that the President appoint a committee to study the matter of the Catechism and Explanation, consult with the Pastoral Conference, and report to the next General Convention of the Synod.

REPORT OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE

The Board of Regents of Bethany Lutheran College has held eight meetings since the last convention of our Synod. The President of the Synod has been present at all the meetings and the Treasurer of Synod at many of the meetings. The President and Treasurer of the college are ex-officio advisory members of the Board. At one of the meetings all the members of the faculty met with the Board to discuss with it problems connected with the College. At other times individual members of the faculty have been asked to give information to the Board in regard to various matters.

The Board will miss the Rev. Stephen Sande at its meetings. For many years he has been a very faithful member of the Board and a loyal friend of Bethany College. Even this last year he was present at some of the meetings despite his feeble condition.

The Board regrets that Mr. G. G. Vaala, who during 17 years has rendered such faithful and valuable service as a member of the Board, feels compelled to tender his resignation. At his request the Board hereby submits to the Synod his resignation as a member of the Board.

The Board has discussed the matter of a salary scale for teachers at several of its meetings. On the recommendation of a sub-committee elected by the Board, consisting of two members from the Board and one member from the Finance committee, the Board has resolved not to submit a permanent salary scale to the Synod at this time on account of the abnormal conditions under which we are living.

As the number of teachers with families is increasing, the need of providing homes for them becomes more pressing. A committee has been elected to make investigations as to the most economical way of securing housing facilities for them.

The Board realizes the importance of keeping in touch with the work being done in the classrooms as well as with the spirit that prevails in all the activities at the College. The Board has therefore elected a committee of visitors. This committee spent two days visiting the various classes and reported its observations to the Board. The President of the Synod, who ex-officio is an advisory member of the Board, has also made visits to the College on various occasions.

The Board approved of the proposed constitution of the association of Lutheran secondary schools, a new organization within Synodical Conference, and also approved of membership in this association on the part of Bethany College.

The proposed plan for a four-year Junior College has been discussed at several meetings, especially at the last two meetings of the Board, but the Board feels that it has not had sufficient time to study this plan carefully and is not ready at this time to make any recommendation in the matter. However, the Board resolved to ask this convention to discuss the proposed plan.

At almost every meeting of the Board the desirability of getting men from our own midst, especially theologians who have had practical experience in the work of the ministry, as permanent professors at Bethany, has been stressed. As a beginning the Board has therefore extended a call to the Rev. A. M. Harstad to become a permanent professor at Bethany. If he accepts the call, the Board would encourage him to spend the coming year in preparing himself for this position.

The students at Bethany requested that a room in the basement be set aside as a recreation room. This request was granted, and to encourage the students in their efforts to furnish such a room the Board has made an appropriation of \$200.00 toward this undertaking.

There is need of new equipment and replacement of old equipment and other repairs, as well as improvement of the classrooms at the College; but the Board is not as yet ready to make any definite recommendations.

Board of Regents of Bethany Lutheran College,

By Rev. L. S. Guttebo, Secretary.

ANNUAL REPORT, PRESIDENT, BETHANY LUTHERAN COLLEGE, JUNE, 1944

Statistics for the school-year 1943-1944 are as follows: total enrolment, 109. Of these five discontinued during the course of the year and three were dismissed, so that the final attendance at the close of the year was 101. The enrolment by synods was as follows: Norwegian Synod, 45; Missouri Synod, 42; Wisconsin Synod, 16; outside the Synodical Conference, 6. High School department, 68; junior college, 41. To show one of our major difficulties, it may be added that only 47 of the 109 were former students, 62 being new. Six boys are definitely preparing for the ministry and at least fifteen girls for teaching in the parish schools of the church.

The following have served as members of the teaching staff: S. C. Ylvisaker (Christianity, Greek), C. A. Moldstad (Christianity, Norse), J. Klotz (Chemistry, Biology, Humanities), C. Krekeler (Biology, Latin, Shorthand), Edward May (Christianity, Physics, English, Typing), J. Madson (Christianity, German, Latin), Paul N. Ylvisaker (Political Science, Psychology, Education, History of Music, choir), S. T. Anderson (Mathematics, Educational Methods, Commercial Subjects), A. Stokes (Latin, English, library, United States History), P. Spitz (English, typing), R. Vogland (Commercial Subjects), Mrs. Anna John Silber (piano), M. Tjernagel (piano, harmony). Professor C. A. Moldstad has served as treasurer, P. Ylvisaker as registrar, Miss Anderson as buyer, C. Krekeler as dean of boys, Miss V. Madson as dean of girls and school nurse, Juul Madson as athletic coach, Reuben Stock as college book-keeper and manager of the Synod Book Company. Four young men of this year's staff return to their studies and Miss Madson to her chosen

profession of nursing, necessitating a new search for teacher supply. The plan of the Board to call well-trained men into permanent positions should gradually eliminate the problem caused by too frequent change of teachers. In the meantime, as year follows year and we have been obliged to depend on temporary appointees, let us remember to show the proper appreciation for the devoted work, the loyalty and the enthusiasm these younger teachers have contributed to the building up of our school. And since we must in so many cases depend on our sister synods for a continued supply of these teachers, let us not forget our debt of gratitude also toward them.

Looking back over the year, we can only feel very grateful to the Lord of the Church for His gracious help and guidance through many difficulties, for His blessing in a steady increase in enrolment and in many material and spiritual good things that our school has enjoyed also this year, and for His faithful protection against serious diseases, accidents and the like.

Looking to the future we must not neglect to learn the lessons of the past and to watch carefully for the opportunities and the duties God places before us year by year. Where almost every school in the country is occupied with serious plans for the post-war period, we, too, should consider well and in time what we owe our young people in the face of conditions as they arise. If this convention can help us by suggestions or special requests for improvements, this will be appreciated greatly.

By way of an attempt in the direction of preparation for this future a committee of the faculty has studied and now proposes the introduction of a so-called four-year junior college plan. This was explained in more detail in a recent issue of the Bethany Bulletin, and copies of this issue are here for distribution to the delegates. Two members of the faculty committee are here to explain the change, and we ask that sufficient time will be set aside for the consideration of this matter. By way of other improvements we must call the attention of the convention to the need of furniture and equipment and to the problem of the housing of the permanently called teachers. The matter of the need for furniture and equipment receives importance from the fact that the student enrolment is growing and from the other inevitable fact that wear and tear takes its toll. We would suggest a definite plan according to which a certain sum be set aside each year or a certain amount of refurbishing be decided upon. We would propose for this next fiscal year the following: the refurbishing of two class-rooms, the insulating of the attic space above the classroom building, the purchase of enough new furniture in the dormitories to take care of from twenty-five to forty students, the relaying of the floors in three hallways with tile, and the redecorating of a certain number of student rooms. Some of the expense of this would naturally be paid out of the regular income of the school and from contributions through the Bethany Auxiliary. The rest might require an appropriation from the Synod of up to \$2,000. Since the Board could not take time to consider this thoroughly, I take it upon myself to bring this to the attention of the Synod by means of this report.

The treasurer of the Synod and the college treasurer will show in their reports that our school has been remembered also this year with contributions through the regular channels sufficient to carry the deficit in the current expense fund of the school; and that individuals have brought gifts in money and otherwise to help us toward the carrying-out of special projects. Through these combined efforts Bethany is gradually putting on an appearance even outwardly which adds much to our school life and to the morale of students and teachers. Let this good work go on, for pleasant surroundings contribute much to the effectiveness of the work to be done. We hereby appeal to individuals, groups, societies, congregations to ask themselves what special thing they might be able and willing to take on besides their regular contributions to the current expenses of the Synod. One individual or group might furnish a classroom or a study room, want to do a particular job of decorating; there is the need of new drapes for the chapel, and thus we could go on. Let us all do what we can to make Bethany a good school and a homelike school for our children during a most important period in their life. And may God Himself make and keep Bethany the Christian school where He will dwell with His Spirit to bless us all.

S. C. Ylvisaker.

REPORT OF THE BOARD FOR STUDENT AID

There have been no requests for support during the past year.

The deficit in the Student Fund has been paid.

The Board recommends that the Synod adopt the "Rules and Regulations for Student Subsidy Fund" which were submitted to the Synod last year, page 72 of the 1943 Report.

Chr. Anderson, Chr. Olsen, M. Galstad.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. The Synod gives grateful thanks unto the Lord for the gracious blessings He has vouchsafed to Bethany College during the past year. The enrollment was at an all-time high, and the health of the students was excellent.

2. Resolved, that the Synod authorize the Board of Regents to replace furniture and make necessary improvements at Bethany College as the Board deems advisable in a sum not to exceed \$2,000. Said funds are to be expended from income at the College as far as possible, the remainder is to be paid out of Synod Fund.

3. Resolved, to refer the matter of Rev. J. E. Thoen's overture to the Board of Regents.

4. Resolved, to refer the matter of the four-year Junior College to the Board of Regents with the understanding that they may adopt the plan on an experi-

mental basis if, after careful consideration, they consider it to be in the best interests of the Synod.

5. Resolved, to authorize the Board of Regents with the Committee on Student Aid to draw up rules governing Student Aid for the coming year, and to submit these rules to the next convention for final action.

6. Changes in Rules Governing Board of Regents:

Chapter I, Paragraph 3, to read: "The Board of Regents shall organize by electing the following officers and sub-committees or boards; President, Vice-President, Secretary and Treasurer, who shall be members of the Board except the Treasurer, who may be a member of the Faculty of the College; the Board of Visitors consisting of two members and a Finance Board consisting of two members. The President of the Synod, the President of the College, the Treasurer, if he is not a member of the Board, and the Treasurer of the Synod shall be standing advisory members.

Chapter I, Paragraph 5, Duties of the Board of Regents:

It shall be the duty of the Board of Regents:

- a. To function as the committee on Higher Education of the Synod.
- b. To have the general management and full control of all the affairs of Bethany Lutheran College. However, the Board of Regents shall follow any specific instructions the Synod may give it from time to time.
- c. To study carefully the trends in modern education.
- d. To appoint teachers; to call professors; to hire the necessary help and to determine the salaries. (This paragraph was referred to the Pastoral Conference for discussion.)
- e. To decide upon courses of study, rules of discipline, and general policy of the College.

Chapter II, Paragraph 1; End the last sentence with "four years."

- a. Insert "and to visit classes" after "activities."

THEOLOGICAL SEMINARY

At the 1942 convention the Synod passed the following resolution:

"Recognizing the need of pastors to be placed in mission stations and vacant charges, and in order to facilitate the preparation of students for the work, the Synod authorizes its Board of Regents to make the necessary adjustments at our Bethany College to the end that our Seminary students may be given their last year's training in our own school. If possible, this work is to begin this fall." P. 58 in report.

The Board of Regents considered the matter carefully at the following meetings, but so many difficulties were encountered that we did not see our way clear to carry out this plan for the following school year. At the annual convention of the Synod last summer the matter was again taken up, and the following resolution passed: "The Synod authorizes the Board of Regents to establish our own Theological Seminary as soon as possible." Report for 1943, p. 74.

The question of establishing our own Theological Seminary is not new. It has been discussed frequently ever since our Synod was re-organized better than 25 years ago. We knew from the very outset that if our work was to continue for any length of time and prosper, we

needed to train workers who could be placed in new fields as well as take the place of the older workers who no longer could serve. (The supreme importance of establishing our own schools was also impressed upon us by leaders within the Missouri Synod.) Since it was out of the question to establish schools for this purpose at once, our only alternative was to apply to our sister Synods, with whom we in 1920 again became formally affiliated in the Synodical Conference, for permission to use their excellent institutions for the training of our future pastors and teachers.

Our brethren of the Missouri and Wisconsin Synods have met us in this regard with the greatest kindness and consideration, and we can never fully show our appreciation of the many favors which they so generously have shown us. For several years our students attended the institutions in St. Paul and New Ulm, until we unexpectedly came into possession of Bethany College in Mankato. Our theological students, however, have continued to receive their training at the Seminaries in St. Louis, Thiensville, and most recently two of our students at Springfield, Illinois. A few of our students from Bethany College, have also received pre-theological training at Northwestern College, Watertown, Wisconsin.

Well as these institutions of our sister Synods have served us, nevertheless we have felt that eventually we ourselves ought to provide for the training of our future workers. There are special problems which continue to confront us as a Synod, problems which those not intimately acquainted with cannot be expected to take into account in a manner conducive to our needs. There is a very important background, too, such as the Norwegian language, theological literature in that language, Norwegian culture, the history of our Synod, and the understanding of our church people resulting therefrom. Without an acquaintance with this background and all that it implies, our pastors cannot be expected especially in some fields to work as effectively and fruitfully as the Lord of the Church would have them work. These things can with any great success be supplied our future church workers only in our own schools, where they are in contact therewith, and can be given special guidance by teachers with this background, having themselves lived through a large part of the history of our church.

Furthermore, there is the very vital consideration—the dangerous unionistic tendencies now at work even within that group of Lutherans which hitherto has stood as a bulwark of confessional Lutheranism in our country, which makes it increasingly imperative that we train our future pastors in our own Seminary. The above mentioned factors have made themselves felt to the extent of calling forth the above quoted resolutions of our Synod.

At all the meetings of the Board held since the last synodical convention, considerable time has been devoted to considering the possibility of carrying out the last resolution of the Synod in this matter. Our plan at first was to make all necessary preparations, so that the work could be

begun in the fall of 1944. This, of course, would depend on whether or not qualified professors could be secured by that time, as well as assurance that the proposed Seminary would be given official recognition by our Government. A tentative curriculum was worked out and sent to our pastors for their reactions and recommendations.

It goes without saying that the Board of Regents does not want to go ahead with the far-reaching project without the whole-hearted support of the Synod. Since the matter had not been discussed thoroughly at the convention, the Board sent a second letter to the pastors, requesting them to bring it before their congregations for renewed consideration and counsel.

Replies to this communication have been received from the majority of our pastors and congregations. One congregation definitely advises that we begin the work in the fall of 1944. A few congregations have advised that courses in theology be offered as soon as the Board finds it practicable. However, a greater number advise postponement till the fall of 1945. This is also the advice of the Synod's standing finance committee. Two congregations have counseled against taking any action before the whole matter can be discussed further by the Synod.

In the mean time, the President of the Synod has made inquiry as to what the standing of the students would be with regard to the draft, in case we now establish our own Theological Seminary. Pains have been taken to acquaint the authorities with our exact situation; but after some considerable time we were advised definitely that according to the draft law no Theological Seminary established after September 16, 1939, would be recognized. We therefore have no choice in the matter.

This ruling moved the Board to pass the following resolution: "Resolved, that owing to the draft laws of the U. S. A.; and also to the advice of most of the congregations of the Norwegian Synod, it becomes necessary for the Board of Regents to postpone the opening of the Theological Seminary, contrary to resolution adopted July 12, 1943."

Despite this unavoidable delay, however, it is the judgment of the Board that we should proceed with all the necessary arrangements, to the end that we may stand ready to begin the work just as soon as the obstacles are removed. We should continue carefully to study the courses to be offered. Our future theological professors should receive their Calls as soon as possible, in order to give them time to prepare for their most important work.

Some objections have been made to conducting our Theological Seminary in connection with Bethany College, one from a pastoral conference and others from individuals. The grounds advanced undoubtedly carry considerable weight. The necessary investigations should be made in case we find that we want to locate our Seminary at some other place. The Board will welcome suggestions and recommendations as to locations.

As to the very important matter of expenditures involved, it is at present quite difficult, if not impossible, to estimate the approximate expense, in view of the unknown factors involved. In case our Seminary should be placed at Mankato, between \$4,500 and \$5,000 may be suffi-

cient. Extreme exorts should be made to keep expenditures down to the lowest point possible, without affecting the work adversely. This would be poor economy indeed.

It may seem that your Board has not taken this whole matter seriously enough. It has been said that now we shall never get our own Seminary, chiefly because the Board itself has not been sufficiently interested and determined. This is not the case. On the contrary, the Board is more convinced than ever of the urgent need of our own Seminary. May God in His wisdom and grace speed the day!

Your servants, the Board of Regents, again commend our future Theological Seminary to the continued prayers, counsel, and support of our people. Let Thy work appear unto Thy servants, and Thy glory unto their children. And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it. Psalm 90:16-17.

Board of Regents.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE TO CONSIDER THE MATTER OF THE THEOLOGICAL SEMINARY, AS ADOPTED

1. In view of the new ruling of the draft board in regard to the deferment of students who have signified their desire of attending a recognized theological seminary, the Synod asks the Board of Regents to investigate the possibility of adding one or two years more of theological training at Bethany Lutheran College, and, if feasible, authorizes it to carry this out.

2. The Board of Regents is instructed to consider the matter of candidates for the office of professor at our future Theological Seminary and take such action as is practicable at this time.

REPORT OF THE CONVENTION COMMITTEE ON THE RECORDS OF PASTORAL CONFERENCES

No meeting of the General Pastoral Conference has been held since the last Synodical Convention.

The Chicago-Madison Conference, the Iowa and Southern Minnesota Conference, and the Northwest Pastoral Conference each has had one or more meetings since the last Synodical Convention.

From the records available the committee has found that the conferences devoted much diligent study to the Word of God, and that topics of timely interest and application were considered. Among the topics discussed were the problem of Lutheran union, a theological seminary, the four-year course at Bethany, the new hymnbook, the liturgy, the doctrine of the call, and adult instruction.

REPORT OF CHURCH EXTENSION FUND

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

Congregation	Original Loan	Amount Unpaid	Date Due
Cross Lake Congregation.....	\$1,200.00	\$ 840.00	12-1-46
Bethel Church, Sioux Falls.....	2,200.00	2,136.00	4-11-49
First So. Wild Rice, Ulen, Minn.....	500.00	500.00	On demand
	240.00	180.00	11-1-39
Scarville Congregation	599.80	117.95	3-16-43
Holy Cross Congregation	5,800.00	5,800.00	4-6-43
Concordia Congregation, Eau Claire, Wis.....	2,400.00	2,400.00	7-15-46
Emmaus Congregation	5,000.00	5,000.00	1-12-39
Minneapolis, Minn.	1,900.00	1,900.00	6-28-43
Central Luth. Church, Duluth, Minn.....	950.00	690.00	11-1-42
Norseland Christian Day School.....	150.00	100.00	7-6-44
Our Saviour's, Amherst Junction.....	500.00	300.00	11-15-45
New Hampton Congregation	400.00	150.00	48
Bethel Church, Sioux Falls, S. D.....	1,000.00	1,000.00	4-15-49
First Evanger, Fertile, Minn.	1,000.00	289.66	8-24-45

The Church Extension Board took in hand the matter of re-writing the notes of the Church Extension Fund in accord with the resolution of the Synod (see Report of 1943 Conv., p. 76.) The Sec'y of the Board was instructed to work together with the Synod Treasurer in re-writing these notes. To date only one note has been re-written, namely that of the Sioux Falls Congregation. With regard to the remaining notes, the following must be said: In the case of those which were overdue, the Secretary of the Board and the Treasurer of the Synod did not feel justified in renewing them, since we had no authority to renew them without action of the Board and request from the Congregations concerned. In other cases, where the notes were almost due, we wanted to request payment or await request for renewal on the part of the Congregations. The Secretary has corresponded with the Congregations in an effort to get these matters adjusted.

A. M. Harstad, Secretary.

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

Aug. 31, 1942, Rec'd from Stevens Estate	\$4,097.00	
Sept. 9, 1942, Loan to Concordia Congregation		\$4,000.00
Nov. 28, 1942, Bank charge for checking account .....		.36
Sept. 30, 1943, Rec'd from Concordia Cong.....	140.00	
Totals	\$4,237.00	\$4,000.36
May 20, 1944, Balance on Hand		\$ 236.64

Benjamin Torgerson, Treasurer.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

1. The Synod is grateful to Almighty God for His blessing upon the work of our Church Extension Board.
2. The Synod advises the Church Extension Board to continue its work in securing renewals of, or re-writing, notes of this Fund.

REPORT OF THE BOARD OF TRUSTEES

The Board has met four times and also carried on routine business by mail. Rev. Emil Hansen has acted as secretary, and the undersigned as chairman.

We have sold the Norstad farm for \$3,600.00 and the Tobias Larson land in Parkland, Washington for \$600.00. Considerable repairs and improvements have been made on the Monich house, and minor repairs on the Bethany president's house. We have sought legal advice regarding the Wisconsin Corporation question, but as yet have not come to any conclusion. It was decided to raise the rent on the Monich house from \$25.00 to \$30.00 per month from September 1st, 1944.

C. A. Moldstad.

ANNUAL REPORT OF THE FINANCE COMMITTEE

Again we have the privilege of coming before the convention with the good news that there is a surplus in the various treasuries of the Synod. We thank God for the generosity of our contributors during the past year.

The Finance Committees have held several meetings during the year and met with other boards at various times. Your committee was kept informed of the standing of the various treasuries by the treasurer who attended all meetings of the committee. In this way the committee was able to keep in close touch with the needs of the various treasuries. This year, as before, the committee met early in the year to draw up an estimate of the needs of the synodical treasuries. The estimated needs and the actual expenditures were as follows:

	Estimate	Expenditure
Synod Fund	\$3,000.00	\$2,840.22
Home Missions	6,000.00	5,835.31
Bethany College	5,000.00	5,211.50
Church Extension	800.00	1,245.32
Board of Support	300.00	180.00
Negro Mission	599.86	599.86
Army Navy Fund	2,200.00	2,193.09
Christian Day School Fund	500.00	259.81
Student Fund	300.00	344.54

Bonds of an equal amount as the Bethany College Bonds outstanding in the Hanson Trust Fund" should be carefully considered and favorably acted on at this meeting.

V

In regard to the question raised by the auditors as to the contingent liability notes, the Finance Committee recommends that the Synod instructs the treasurer to cancel the following debts owed by congregations to the Synod which have been carried on the books of the treasurer as contingent liabilities of the Synod. These loans are as follows: Emmaus, \$1,000.00; Holy Cross, \$1,700.00; Eau Claire, \$200.00.

VI

The Finance Committee recommends that this convention take appropriate action in the matter of the Alexander Stephens legacy and the Wisconsin Corporation of the Norwegian Synod. Cf. the auditors' recommendations, 1943 and 1944.

VII

The Finance Committee recommends that the proceeds of the Norstad farm be applied on the Synod's debt.

VIII

While it is impossible to open the Theological Seminary resolved upon by the Synod at the present time, the Synod should recognize the needs for funds that will be required by this undertaking of our church. Therefore a fund ought to be started now so that we shall have money on hand as soon as the opening of this institution is made possible. Such preparation beforehand is a Scriptural principle which we shall do well to follow. "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" Luke 14:28. Cf. also 2 Cor. 1-5.

II

A second time in recent years the Synod has avoided deficits in all funds. Last year the treasury reported a scant surplus of some \$400.00; this year the credit balance amounts to \$5,900.00. We are aware, of course, that the saving of interest payments contributed considerably to this balance.

At the time the Jubilee Fund was started two years ago the regular debt of the Synod was \$63,000.00. At the time of the convention a year ago, in 1943, it was \$23,000.00. Today it is \$7,800.00, and this is covered by war bonds in the Jubilee Fund and by cash in the Norstad farm fund and other non-operational funds. Therefore, as was announced earlier at this convention, the Synod's debt is now covered.

In the two years that our people paid their Synod's debt they also for the first time in many years contributed more money for current expenses than was used.

We do not think that the present wave of material prosperity is the sole reason for this improvement. Perhaps more important is the fact that we made it easy for our people to pay their debt by bringing the opportunity home to them, to their very doors. Then our people were willing and glad to make the performance where there already, and perhaps years earlier, was "a readiness to will." II Cor. 8:11. May we now have learned the lesson not to rob our Christians by withholding from them the opportunity to give!

III

In the past year one legacy was received. Mr. Steve Clauson, Colton, S. D., bequeathed \$1,000.00 to the Bethany College Debt Fund in memory of his wife.

We note that miscellaneous contributions from non-members of our Synod are decreasing each year. But it is evident that the basis from which current contributions come is increasingly broad; that is, congregations which have contributed little or nothing are giving more and more.

At this time funds are especially needed for Church Extension and Student Aid. We note that fact, since last year one half of the congregations sent no remittances for Church Extension.

There has been a notable increase in contributions to the various charities, especially to Wheat Ridge Sanatorium. Here, again, the increase is evidently due to the improved manner in which it was made easy for our people to buy Christmas seals, as the seals manager will testify.

Last year we asked that funds for institutions outside the Synodical Conference be not sent to your Synod's treasurer. This request is now repeated. Please send such monies directly to their destination.

TREASURER'S MESSAGE

I

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Luke 12:33-34.

If we will lead our people to practise the truth expressed in this passage, we can do our people much good. In the measure that we can get our people to place their earthly goods into the service of the Church, in the same measure will we also gain their interest. If their treasures are willingly invested in the Church, there, we can be sure, will be their hearts.

Like all the verities of Scripture, this is a truth which we cannot of ourselves believe. Like the others, this, too, must be revealed in our hearts by the Holy Spirit. But just as the other truths of Scripture grasped by faith give us the victory which overcometh, so also will the understanding and acceptance of this truth open the floodgates to our people's bounty.

We have heard what portion of the New Testament speaks of the use we make of our material possessions, of our money. The percentage was said to be so large that we dare not quote it without first seeing for ourselves whether it be true. But we do know that Scripture speaks very often, and in a most evangelical manner, about the use we make of our earthly treasures.

We hardly dare believe, it seems, what the Word really says in this matter, even as we find it hard to believe that God who must condemn us will also forgive us. We find it "a great thing" to believe, as we read in First Timothy, 6:17: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come." Up to that point we may not find it so difficult to believe. But St. Paul was moved by the Holy Ghost to add, "that they may lay hold on eternal life."

The point is this: you can lose eternal life by misusing earthly possessions, by making them your treasure; on the other hand, if in faith you consecrate your treasures to the Lord, you will deal covetousness a severe blow and eliminate a chief source of idolatry.

Yes, where our people's treasures go, thither their hearts will follow. Let us dare to believe and practise also this Word of truth. In our love to the Lord Jesus Christ we will also keep this saying. Into the place where we can lead our Christians to put their treasures, there their hearts must of necessity be.

I

Inasmuch as the future expansion of the Synod will necessitate a heavy building program for future congregations of the Synod, the Finance Committee recommends;

1) That all congregations be urged to contribute to the Church Extension treasury, that

2) The Synod ask that Memorial Wreaths be designated for the Church Extension Treasury, that

3) The Finance Committee be empowered to transfer funds from the Home Mission treasury to the Church Extension treasury when a surplus in the Mission treasury and need in the Church Extension treasury makes such transfer of funds practicable and wise.

4) The Synod instructs the Church Extension Committee to submit to the Finance Committee at the beginning of each fiscal year a list of the loans it contemplates making during the course of the year, and a notification of all loans that it may wish to make later in the year.

II

The Finance Committee notes that the Home Mission treasury has assumed responsibility for the payment of the Holy Cross Church Extension note in the amount of \$5,800. The Synod instructs its Church Extension Committee to use great care so that loans are not made to congregations beyond an amount that they can reasonably be expected to repay.

III

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

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

2) That there shall be elected for a period of two years an additional member of the Home Mission Board who shall serve as Field Secretary of the Home Mission Board. He shall be held responsible for all field work in connection with the establishment and maintenance of missions. He shall be responsible for all correspondence between missionaries and the Home Mission Board. He shall have such executive powers as may be given him by the Home Mission Board.

3) That the Home Mission Board shall be empowered to make appropriations, beyond the usual monthly subsidies, for the establishment of missions. Such appropriations shall, in general, be made only to such missions as show particular promise as mission fields and have already borrowed from the Church Extension Fund all that they, in their present circumstances, can reasonably be expected to repay. Such appropriations shall be submitted to the Finance Committee for approval under the rules governing the relations between the Home Mission Board and the Finance Committee.

IV

The Finance Committee believes that the suggestion of the auditors that "a collection be made at this time to get a reserve fund of War

The field in which we feel that the Synod should especially improve its stewardship is in the work of home missions. The Synod should, at this convention, examine its home mission policy and resolve to improve it.

As the result of correspondence initiated by Mr. Carl B. Krogstad, Washougal, Wash., concerning an old people's home, the Synod has been offered securities and lands valued at \$4,000.00 to \$6,000.00 by Mr. and Mrs. Krogstad in the event it will establish such an home soon. This matter has been brought before your Board of Support and to the Board of Trustees of the Synod. The Synod should carefully consider this matter at this convention.

At the urgent request of the auditors, some arrangement should be made for repayment of the Home Mission Contingent Liability loans that have been paid by the Jubilee Fund.

The Norstad farm has been sold and the note in the Norstad Fund has been paid. This disposal of the money in the Norstad Fund should be determined at this convention.

The Larson acreage near Parkland, Washington, is now being deeded to the original purchaser upon fulfillment of the terms of the original agreement made many years ago.

The auditors have recommended that the Synod should now endeavor to gather war bonds in sufficient amount to equal the amount of the Hanson Trust Fund, about \$11,500.00.

In all matters of finance in the Church let us remember the Word which says, "Where your treasure is, there will your heart be also."

Martin Galstad, Treasurer.

TREASURER'S REPORT

(Subject to Audit)

ARMY-NAVY COMMISSION

	Dr.	Cr.
Balance May 1, 1943		\$ 270.38
Contributions		2,454.65
Devotional literature\$	198.71	
Paid to Sentinel Fund	720.55	
Postage, printing, supplies, etc.....	273.83	
To Army-Navy Commission, Missouri Synod.....	1,000.00	
Balance April 30, 1944	531.94	
	\$ 2,725.03	\$ 2,725.03

BETHANY AUXILIARY

Contributions		\$ 39.60
Paid to Bethany Auxiliary\$	39.60	
	\$ 39.60	\$ 39.60

BETHANY COLLEGE DEBT FUND

Balance May 1, 1943.....		\$ 2,299.71
Contributions		675.75
Steve Clauson, Colton, S. D., legacy.....		1,000.00
Bonds purchased	\$ 3,500.00	
Notes paid	400.00	
Balance April 30, 1944.....	75.46	
	<u>\$ 3,975.46</u>	<u>\$ 3,975.46</u>

BETHESDA LUTHERAN HOME—WATERTOWN, WIS.

Contributions		\$ 109.87
Paid to Bethesda Home	\$ 109.87	
	<u>\$ 109.87</u>	<u>\$ 109.87</u>

CHICAGO LUTHERAN CITY MISSION

Contributions		\$ 30.00
Paid to Chicago Lutheran City Mission.....	\$ 30.00	
	<u>\$ 30.00</u>	<u>\$ 30.00</u>

LUTHERAN CHILDREN'S FRIEND SOCIETY—MINNEAPOLIS

Contributions		\$ 38.50
Paid to Lutheran Children's Friend Society, Mpls.....	\$ 38.50	
	<u>\$ 38.50</u>	<u>\$ 38.50</u>

CHINA MISSION

Balance May 1, 1943		\$ 139.43
Contributions		22.00
Paid to Missionary Board, Synodical Conference.....	159.43	
Paid to China Mission, special	2.00	
	<u>\$ 161.43</u>	<u>\$ 161.43</u>

CHRISTIAN DAY SCHOOL

Balance May 1, 1943.....		\$ 1,045.13
Contributions		962.12
E. M. Hanson Trust Fund, interest.....		25.00
Holy Cross School, Madison	\$ 50.00	
Albert Lea School	50.00	
Saude School	75.00	
Somber School, special	39.75	
Princeton School, special	20.00	
Secretary's expense, etc.	25.06	
Balance April 30, 1944.....	1,772.44	
	<u>\$ 2,032.25</u>	<u>\$ 2,032.25</u>

NUP CHRISTIANSON ESTATE

Loans made		\$ 1,500.00
Loaned to Administrator	\$ 1,500.00	
	<u>\$ 1,500.00</u>	<u>\$ 1,500.00</u>
Notes Payable against Christianson Estate.....		\$ 1,500.00

Note for \$1,500.00 held by the Synod and secured by Mortgage on Southeast Quarter of Sec. 24, Twp. 148, Range 41, Polk Co., Minn.

CHURCH EXTENSION FUND

Balance May 1, 1943.....		\$ 140.65
From Hanna Otteson Estate.....		90.30
Congregations' repayments		1,158.48
Contributions		1,245.32
Handled as agent for Pinehurst.....	\$ 950.00	950.00
Loans to congregations	1,400.00	
Loans paid	550.00	
Balance April 30, 1944.....	684.75	
	<hr/>	<hr/>
	\$ 3,584.75	\$ 3,584.75

CHURCH EXTENSION FUND CAPITAL ACCOUNT

Balance May 1, 1943		\$21,122.09
Loan to New Hampton		400.00
Loan to Sioux Falls		1,000.00
Paid on notes receivable.....	\$ 1,158.48	
Balance April 30, 1944.....	21,363.61	
	<hr/>	<hr/>
	\$22,522.09	\$22,522.09

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes receivable	\$21,363.61	
First So. Wild Rice Cong., Ulen, Minn., Balance.....		\$ 220.00 180
First So. Wild Rice Cong., Ulen, Minn., Balance.....		420.00 420
Scarville Ev. Luth. Church, Scarville, Ia., Balance.....		117.95 35 95
Ev. Luth. Church of the Holy Cross, Madison, Wis.....		5,800.00 5800
Concordia Ev. Luth. Church, Eau Claire, Wis., Balance...		2,400.00 2400
Emmaus Luth. Church, Minneapolis, Minn.....		1,900.00 1900
First Evanger Luth. Church, Fertile, Minn., Balance.....		289.66 289 66
Central Luth. Church, Duluth, Minn., Balance.....		690.00
Emmaus Luth. Church, Minneapolis, Minn.....		5,000.00 5000
Norseland School, St. Peter, Minn., Balance.....		100.00
Cross Lake Luth. Church, Lengby, Minn., Balance.....		840.00
Our Saviour's Luth. Church, Amherst Jct., Wis., Balance		300.00
Bethel Luth. Church, Sioux Falls, S. D., Balance.....		3,136.00 3136
Redeemer Church, New Hampton, Ia., Balance.....		150.00
	<hr/>	<hr/>
	\$21,363.61	\$21,363.61

War Savings bonds in Church Extension Fund have a maturity value of \$400.00.
 Mrs. Hannah Engebretsen Fund for Church Extension, \$15.00.

DEAF INSTITUTE, DETROIT, MICHIGAN

Contributions		\$ 64.46
Paid to Deaf Institute	\$ 64.46	
	<hr/>	<hr/>
	\$ 64.46	\$ 64.46

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1943.....		\$ 181.00
Balance April 30, 1944.....	\$ 181.00	
	<hr/>	<hr/>
	\$ 181.00	\$ 181.00

THOMAS AND LOUISE HANSON TRUST FUND

Balance, bonds, May 1, 1943.....		\$10,600.00
Balance, cash, May 1, 1943.....		364.06
Interest on trust fund bonds from Synod Fund.....		424.00

Paid to Teachers' Salary Fund.....	\$ 424.00	
Balance, cash, April 30, 1944.....	64.06	
Balance, bonds, April 30, 1944.....	10,900.00	
	<hr/>	
	\$11,388.06	\$11,388.06

THOMAS AND LOUISE HANSON TRUST FUND SPECIAL

Balance, bond, May 1, 1943.....		\$ 348.30
Interest from Synod Fund		13.93
Paid to Mrs. W. T. Christenson.....	\$ 13.93	
Balance, bond, April 30, 1944.....	348.30	
	<hr/>	
	\$ 362.23	\$ 362.23

HEATHEN MISSION

Balance May 1, 1943.....		\$ 542.22
Paid to Missionary Board, Synodical Conference.....	\$ 542.22	
	<hr/>	
	\$ 542.22	\$ 542.22

HOME FINDING SOCIETY, FORT DODGE, IOWA

Contributions		\$ 108.04
Paid to Home Finding Society.....	\$ 108.04	
	<hr/>	
	\$ 108.04	\$ 108.04

HOME MISSIONS

Balance May 1, 1943.....		\$ 209.41
Contributions		8,386.72
Interest, Old People's Home Fund.....		30.00
Duluth	\$ 610.00	
Amherst Jct., Wis.	180.00	
Mankato, Minn.	550.00	
Eau Claire, Wis., Concordia, salary.....	200.00	
Eau Claire, Wis., Concordia, property.....	46.00	
Fertile, Minn.	300.00	
Rev. U. L. Larsen, Fosston, Minn.....	750.00	
Minneapolis, Emmaus, salary	700.00	
Minneapolis, Emmaus, property.....	28.90	
Sioux Falls, S. D.	600.00	
Chicago, St. Luke's	240.00	
Suttons Bay, Holton, Mich.....	333.28	
Madison, Wis., Holy Cross, property.....	512.88	
New Hampton, Iowa	322.50	
Canvassing in Parkland	250.00	
Vacancy services, Fosston	25.00	
Interest on Old People's Home Fund.....	60.00	
Interest on debt	126.75	
Payment of loans.....	2,200.00	
Balance April 30, 1944.....	590.82	
	<hr/>	
	\$ 8,626.13	\$ 8,626.13

INDIA MISSION

Balance May 1, 1943.....		\$ 12.50
Paid to Missionary Board, Synodical Conference.....	\$ 12.50	
	<hr/>	
	\$ 12.50	\$ 12.50

INDIGENT PASTORS' FUND

Balance May 1, 1943.....		\$ 92.20
Contributions		402.99
Paid to Rev. John Hendricks.....	\$ 180.00	
Balance April 30, 1944.....	315.19	
	<hr/>	<hr/>
	\$ 495.19	\$ 495.19

JUBILEE FUND

Balance, cash, May 1, 1943.....		\$ 1,135.81
Balance, bonds and stamps, May 1, 1943.....		2,152.75
Interest on war savings bonds.....		11.25
Contributions		14,429.46
Home Mission Contingent liab. loans.....	\$ 500.00	
Synod Fund loans.....	3,850.00	
Teachers' Salary loans.....	1,800.00	
Bethany bonds	7,100.00	
Committee expense	18.09	
Soliciting	23.49	
Publicity	103.76	
Balance, bonds and stamps, April 30, 1944.....	782.45	
Overdraft of cash April 30, 1944.....		448.52
	<hr/>	<hr/>
	\$18,337.79	\$18,337.79

MRS. T. LARSON TRUST FUND

Balance May 1, 1943.....		\$ 132.00
Payment on note		163.35
Interest on note		6.15
Paid to Teachers' Salary Fund	\$ 301.50	
	<hr/>	<hr/>
	\$ 301.50	\$ 301.50

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1943		\$ 45.00
Balance April 30, 1944.....	\$ 45.00	
	<hr/>	<hr/>
	\$ 45.00	\$ 45.00

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1943.....	\$ 1,023.35	
Payment on contract	216.00	
Repairs and improvements	416.47	
Insurance adjustment		\$ 12.50
Rent received		300.00
Deficit April 30, 1944.....		1,343.32
	<hr/>	<hr/>
	\$ 1,655.82	\$ 1,655.82

NEGRO MISSION

Balance May 1, 1943		\$ 472.40
Contributions		488.23
Paid to Missionary Board, Synodical Conference.....	\$ 234.19	
Balance April 30, 1944.....	726.44	
	<hr/>	<hr/>
	\$ 960.63	\$ 960.63

NIGERIA MISSION

Contributions		\$ 365.67
Paid to Missionary Board, Synodical Conference.....	\$ 365.67	
	<hr/>	<hr/>
	\$ 365.67	\$ 365.67

NORSTAD ESTATE

Balance May 1, 1943.....		\$ 129.08
Rent received		200.00
Dividend, telephone stock.....		4.85
By sale of farm		3,725.00
Interest paid	\$ 53.67	
Taxes	58.50	
Payment for plowing	125.00	
Payment of note	1,150.00	
Balance April 30, 1944.....	2,671.76	

\$ 4,058.93 \$ 4,058.93

OLD PEOPLE'S HOME

Balance May 1, 1943.....		\$ 1,632.62
Contributions		7.00
Paid to designated home	\$ 4.00	
Balance April 30, 1944	1,635.62	

\$ 1,639.62 \$ 1,639.62

HANNAH OTTESEN ESTATE

Balance May 1, 1944		\$ 90.30
Paid to Church Extension Fund.....	\$ 90.30	

\$ 90.30 \$ 90.30

OTTESEN MUSEUM

Contributions		\$ 5.00
Paid to Treasurer of Ladies' Aid Ass'n.....	\$ 5.00	

\$ 5.00 \$ 5.00

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1943.....		\$ 622.05
Balance April 30, 1944.....	\$ 622.05	

\$ 622.05 \$ 622.05

RADIO ACTIVITIES

Contributions		\$ 110.60
Paid to designated stations	\$ 110.60	

\$ 110.60 \$ 110.60

RESIDENCE FUND

Deficit May 1, 1943	\$ 594.50	
Interest	155.50	
Repairs	61.13	
Rent received		\$ 480.00
Deficit April 30, 1944.....		331.13

\$ 811.13 \$ 811.13

Notes payable in Residence Fund		\$ 4,350.00
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SENTINEL AND TIDENDE

From B. W. Teigen, Mgr.....		\$ 1,760.90
From Army-Navy Fund		720.55
From Synod Fund for special edition.....		31.50
Expense, business manager	\$ 114.15	
Expense, editor	5.00	
Paid to John Anderson Publishing Co.....	2,371.30	

\$ 2,490.45 \$ 2,490.45

STUDENT FUND

Deficit May 1, 1943	\$ 344.54	
Contributions		\$ 389.25
Balance April 30, 1944	44.71	
	<hr/>	<hr/>
	\$ 389.25	\$ 389.25

SYNOD FUND

Deficit May 1, 1943	\$ 268.67	
Contributions		\$ 4,344.55
Special contributions		36.00
Bank charge refunds, Northwood		16.10
Bank charges	65.90	
Interest, Bethany bonds	945.95	
Interest, Synod Fund	299.29	
Interest, Teachers' Salary	104.13	
Expense, Christian Day School Board	11.34	
Expense, Church Extension Board	13.40	
Expense, Doctrine Committee	10.75	
Expense, Finance Board	57.24	
Expense, Home Mission Board	99.44	
Expense, President's office	68.49	
Expense, Publication Board	8.44	
Expense, Regents	342.13	
Expense, Secretary's office	8.50	
Expense, Treasurer's office	48.67	
Expense, Treasury clerical help	120.00	
Expense, Treasurer's allowance	40.00	
Expense, Trustees of Synod	6.96	
Insurance, Bethany College	170.18	
Supplies, Memorial Library	31.15	
Premium, Treasurer's Bonds	31.25	
Receipt vouchers	22.95	
Special Issue of Sentinel	31.50	
Receipt cards	15.43	
Offering envelopes	54.60	
Meals, Board members, Bethany	24.22	
Miscellaneous	20.31	
Loan to Bethany College	2,500.00	
Purchase of War savings bond	18.50	
Special contributions paid	36.00	
Deficit April 30, 1944		1,078.74
	<hr/>	<hr/>
	\$ 5,475.39	\$ 5,475.39
Notes payable in Synod Fund		\$ 5,350.00

TEACHERS' SALARY

Deficit May 1, 1943	\$ 521.50	
From Hanson Trust Fund		\$ 424.00
From Larson Fund		301.50
Convention offering		2,433.36
Contributions, regular		3,121.99
Donations to Bethany College kitchen	211.50	
Paid to Bethany College, balance 1942-43	209.74	
Paid to Bethany College	5,000.00	
Balance April 30, 1944	338.11	
	<hr/>	<hr/>
	\$ 6,280.85	\$ 6,280.85
Notes payable in Teachers' Salary Fund		\$ 1,200.00

TWIN CITY MISSION

Contributions		\$ 110.20
Paid to Twin City Mission	\$ 110.20	
	\$ 110.20	\$ 110.20

WAR RELIEF

Balance May 1, 1943		\$ 46.10
Contributions		10.00
Balance April 30, 1944	\$ 56.10	
	\$ 56.10	\$ 56.10

WHEAT RIDGE SEALS

Seals sold		\$ 716.30
Paid to Lutheran Sanatorium, Wheat Ridge, Colorado	\$ 716.30	
	\$ 716.30	\$ 716.30

Martin Galstad, Treasurer.

AUDITORS' REPORT

We, the undersigned, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Martin Galstad, Treasurer, from May 1, 1942 to April 30, 1943, and have found them to be correct.

M. R. Handberg,
S. E. Lee.

RECOMMENDATIONS OF THE AUDITORS

1. Several accounts owed by ministers and congregations in the Lutheran Synod Book Co. are long past due. Synod should take action.
2. The Wisconsin Corporation matter mentioned in the last report should be acted upon.
3. Money paid on notes and accounts should be credited and debited to the various funds out of the Jubilee Fund.
4. Contingent liability notes in the Home Mission Fund should be acted upon.
5. We suggest that a collection be made at this time to get a reserve fund in War Bonds of an amount equal to the Bethany College Bonds outstanding in the Hanson Trust Fund.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES, AS ADOPTED

1. The Synod gives thanks to the God of all Grace for having moved the hearts of our people to give so liberally that its debt is now covered. Actually the total debt today is \$7,800.00, but this is covered by war bonds in the Jubilee Fund and by cash in the Norstad farm and other non-operational funds.
2. The Synod resolves that its Secretary send an appropriate letter of thanks in acknowledgment of the S. Clausen legacy.
3. The Synod again asks that funds for institutions outside of The Synodical Conference be not sent to the Synod's treasurer, and to this end each pastor and delegate is asked to make known this request in their own congregations.

4. Resolved that the proceeds of the sale of the Norstad farm be applied on the Synod's debt.

5. Resolved a) that the Synod establish a special fund for operating expenses of the proposed Seminary. b) That henceforth the Thanksgiving Offering be designated for this Seminary Fund and that all other restrictions pertaining to this offering be cancelled.

6. Resolved that the money paid on notes and accounts should be credited to the various funds out of the Jubilee fund.

7. Resolved that a Reserve Fund be established and the monies be solicited for this fund. No disbursements shall be made from this fund without due action on the part of the Synod.

8. Resolved that the following debts on which the Synod has contingent liability be paid by the Synod: Emmaus of Minneapolis, \$1,000.00; Holy Cross of East Madison, \$1,700.00; and Concordia of Eau Claire, Wis., \$200.00.

SYNOD SUNDAY

Festival service, 10:00 A. M. Organist, Mrs. G. A. Torgerson of Madison. Liturgist, Pastor G. A. R. Gullixson. The Rev. C. A. Moldstad delivered the Norwegian sermon—text, Rev. 7:9-17; theme, "Et Aarhundrede for Guds Trone" ("A Century Before the Throne of God"). He first asked why we should thank God, adding, "Need such a question be asked?" The means of Grace have been imparted regularly and in their entirety these many years. "Could God have done more for you and yours?" How should we thank God?—God would have us search the Scriptures. He would have us use the means of Grace that we might remain the children of God and that we can praise and thank Him, and that we remain a true visible church. "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

The Rev. M. E. Tweit gave the English address based on John 8:31-32. Theme, "Why Must We Continue in the Word of Christ?" "If we are to single out the one mark which has distinguished their (our father's) work and which still is a distinguishing mark of our synod, then it will have to be their attitude to the Word of God. . . . The history of our synod is one of many controversies. It has been torn and bruised time and again, broken and divided. Today we are but a small group who are gathered here in comparison to the numbers which once belonged to our synod. And why is this so? Simply because the Word of God compelled us to remain separate."

1) Then only are we Christ's **disciples** when we continue in His Word. "It isn't the Christian that makes the Word of God so that he may use it or abuse it or misuse it or not use it. It is God's Word that makes the Christian. 2) We must continue in Christ's Word because then only will we know the truth. Not the wisdom of the world for it knows nothing of the salvation that leads one to salvation. This truth is to be found in Scripture, and it is a saving truth. "The Savior says we are to remain children in spirit but not in knowledge." The way to grow in

knowledge is to continue in the Word. 3) We must continue in the Word, for then only will we be free. Not dreams of a coming golden era, "not tolerance, not wisdom, not a set of rules and laws, but the truth which has been revealed to us in God's Word" makes us free. "It is freedom from sin and its dominion, from the devil and his accusation, death and its terror, hell and its punishment." "Is there a more blessed and holy freedom to be had than this freedom, which is theirs who continue in the Word of Christ?"

A male chorus composed of pastors sang "Den Store Hvide Flok" and "Ye Lands to the Lord," and a mass chorus sang "He, Watching over Israel" from the "Elijah." The mass choir was composed of choirs and choir members from Madison, Chicago, Western Koshkonong, and two members from the Mayville, N. D., choir. The local pastor conducted.

Sunday Afternoon

Rev. W. C. Gullixson conducted the devotional part of the afternoon festivities. Four anthems were sung by the Mass Chorus. President Madison addressed the audience on the same text which Dietrichson used when he held his first service in this vicinity, Ps. 78:19, "Can God furnish a table in the wilderness?" Answer: **Yea God can!** He provided the pioneers with a table physically and spiritually. The Church today is facing a similar wilderness—God can supply us with a table also here today with the same old saving Gospel.

The Rev. E. Benj. Schlueter of Oshkosh, vice-president of the Wisconsin Synod and also of the Synodical Conference, brought greetings from Dr. Fuerbringer, president of the Synodical Conference and from Pres. Brenner of the Wisconsin Synod. He spoke on "The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us." He remarked that the great danger today lies in the indifference to the difference between the various church bodies. He asked that God keep us and the synods of the Synodical Conference in the bond of friendliness and inner unity that has existed for over 70 years.

The Rev. H. C. Nitz, of Waterloo, Wis., addressed the assembly on "They have Moses and the prophets" (and evangelists and apostles)—that is God's only and last message to the world. To the end of time may it be said of us and our Synod (Nor.) and those affiliated with it that they resist all temptations to a sham unity, so that on Judgment Day it may still be said of us "They have Moses and the prophets!"

—From "The Convention Sentinel."

CONVENTION NOTES

The first regular session of the Convention on Friday afternoon was opened with brief devotional exercises conducted by Rev. B. W. Teigen; on Saturday afternoon, by Rev. M. Galstad; Monday afternoon by Student of Theol. Juul Madson (in Norwegian); and Tuesday afternoon by Cand. of Theol. Luther Vangen. The morning sessions were opened with longer devotions, based on the 46th Psalm. Rev. H. A. Preus preached on Ps. 46:1-3; Rev. J. A. Petersen on vv. 4-7; Rev. A. Harstad on vv. 8-9; and Rev. Geo. O. Lillegard on vv. 10-11. Monday evening was devoted to the annual Pastoral Service. Rev. E. Unseth delivered the Confessional Address and Rev. M. O. Dale preached the Pastoral Sermon on the basis of II Cor. 5:20.

The Convention had many visitors from the sister Synods in the Synodical Conference. Of these, the following addressed the Convention: Rev. O. Kaiser and Rev. F. F. Selle of Milwaukee, Wis., on Friday; Rev. F. H. Brunn of Rockford, Ill., and Rev. E. Dornfeld of Watertown, Wis., on Monday; Dr. J. W. Behnken, President of the Missouri Synod, Dr. H. Grueber, Vice-president of the Missouri Synod, and Rev. Wm. Lochner of Milwaukee, Wis., on Tuesday. All of these speakers emphasized their desire to maintain unbroken the fine fellowship that had existed between the Norwegian Synod and the other Synods of the Synodical Conference, while Dr. Behnken brought the official greetings of the Missouri Synod to our Convention. The Western Wisconsin District of the Wisconsin Synod sent fraternal greetings from its Convention in Schofield, Wis., which were returned in kind. Greetings were received also from Rev. J. E. Thoen, Mankato, Minn., Rev. I. Blækkam, Los Angeles, Calif., Mr. H. N. Hansen, Scarville, Iowa, and Mr. Jonas Rasmussen, Red Top, Minn., to which the Synod replied through its Resolutions Committee.

Several prominent members of our Synod have recently gone to their heavenly home: Rev. S. Sande, Mrs. J. Runholt, Mr. Nels G. Larsen of Deerfield, Wis., and Mr. Ambrose Sauer of Duluth, Minn. The Synod sent condolences through its Resolutions Committee to the families of these faithful fellow-Christians. The Secretary was also instructed to send the thanks of the Synod to Mr. G. G. Vaala, of Lawler, Iowa, who had now resigned as a member of the Board of Regents after long and faithful service, and to the family of Mr. Steve Clausen, Colton, S. D., for the legacy of \$1,000.00 received for the Christian education cause.

The Resolutions Committee sent the following letter:

"At the conclusion of the Convention of the Norwegian Synod of the American Evangelical Lutheran Church, held in Cottage Grove, Wis., the Norwegian Synod directed its Resolutions Committee to convey to the Western Koshkonong congregation and its pastor, Rev. Geo. A. R. Gullixson, an expression of its gratitude for the hospitality enjoyed by delegates and visitors.

"It is especially gratifying to be able to celebrate here on historic ground the centennial of the beginning of Norwegian Lutheran church work in America.

"May our heavenly Father keep us in one mind, in faith in our Lord Jesus Christ, and in one work, the spreading of His kingdom on earth, until at His good pleasure He leads us to His heavenly home, for the eternal convention of all saints."

The convention closed Wednesday noon with devotional exercises conducted by Rev. J. A. Moldstad: Hymn 52, Scripture Reading, Psalm 9, prayer and the Aaronic Blessing. Thus ended a truly historic convention.

Geo. O. Lillegard and H. A. Theiste,
Secretaries.

THE SYNOD'S OFFICERS AND BOARDS

Officers

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

Board of Trustees

Prof. C. A. Moldstad, Mr. H. N. Hanson (3 years, elected 1942)
Rev. J. B. Unseth, Mr. Martin Stene of Lime Creek, Iowa (3 years, elected 1943)
Rev. E. Hansen, Mr. John Melaas, Madison, Wisconsin (3 years, elected 1944)

Board of Regents for Bethany Lutheran College

Rev. Chr. Anderson, Mr. Chr. Olson, Nicollet, Minn. (4 years, elected 1941)
Mr. A. T. Huso, Northwood, Iowa (4 years, elected 1942); Rev. S. Dorr (2 years, elected 1944)
Rev. L. S. Guttebo (4 years, elected 1943); Mr. Kenneth Camp, Foley, Minn. (3 years, elected 1944)
Rev. J. A. Petersen, Rev. J. A. Moldstad (4 years, elected 1944)

President of Bethany College

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

Editor of "Luthersk Tidende"

Prof. C. A. Moldstad

Editor of "Lutheran Sentinel"

Rev. A. M. Harstad

Managing Editor of "Lutheran Sentinel"

Rev. A. H. Strand

Business Manager of "Tidende" and "Sentinel"

Rev. B. W. Teigen
Rev. A. H. Strand (alternate)

Railroad Secretaries

Rev. Chr. Anderson, Rev. J. A. Moldstad

Board of Visitors

Rev. J. A. Moldstad; Alternate, Rev. E. Ylvisaker (4 years, elected 1941)
Rev. Chr. Anderson (4 years, elected 1941); Alternate, Rev. C. M. Gullerud (1 year, elected 1944)
Rev. J. B. Unseth; Alternate, Rev. J. A. Petersen (4 years, elected 1941)

Boards

Finances: Rev. M. E. Tweit, Rev. N. S. Tjernagel; Mr. John Munson, Hartland, Minn. (2 years, elected 1943); Prof. A. J. Natvig, Mankato, Minn., and Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1944)

Publications: Rev. S. E. Lee, Prof. Oscar Pedersen, Minneapolis, Minn. (2 years, elected 1943); Rev. H. A. Preus, Mr. E. S. Trondson, Minneapolis, Minn. (2 years, elected 1944)

Home Missions: Rev. H. Ingebritson, Rev. H. A. Theiste, Mr. Walter Fenger, Cottonwood, Minn. (2 years, elected 1943); Rev. N. S. Tjernagel, Rev. G. A. R. Gullixson, Martin Teigen, Princeton, Minn. (2 years, elected 1944)

Foreign Missions: Rev. J. A. Moldstad, Mr. O. C. Hovland, Chicago, Ill. (2 years, elected 1943); Rev. B. W. Teigen, Mr. H. Uthene, Chicago, Ill. (2 years, elected 1944).

Church Extension: Rev. A. Harstad, Mr. Nils Faugstad, Scarville, Iowa (2 years, elected 1943); Rev. E. Hansen, Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1944)

Charities and Support: Rev. A. Strand, Mr. A. C. Schey, Chicago (2 years, elected 1943); Rev. E. Unseth, Mr. E. N. Peterson, Chicago, Ill. (2 years, elected 1944)

Christian Day School: Rev. S. Dorr, Mr. Soren Borup, Albert Lea, Minn. (2 years, elected 1943); Rev. C. M. Gullerud, Mr. Bennett Hanson, St. Peter, Minn. (2 years, elected 1944)

Student Aid Fund: Rev. Christian Anderson (2 years, elected 1943); Rev. M. Galstad (3 years, elected 1943); Mr. Christian Olson, Nicollet, Minn. (3 years, elected 1944)

Synodical Conference Mission Board: Rev. J. A. Moldstad.

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

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

Delegates to the Synodical Conference: Rev. G. O. Lillegard (Rev. J. A. Petersen, alternate); Rev. A. M. Harstad (Rev. B. W. Teigen, alternate); Rev. J. A. Moldstad (Rev. Chr. Anderson, alternate); Mr. John Eich, Chicago, Ill. (Mr. Oscar Pedersen, Minneapolis, Minn., alternate); Dr. S. C. Ylvisaker (Prof. C. A. Moldstad, alternate); Mr. Oscar Wilson, Madison, Wis. (Mr. G. G. Vaala, Lawler, Iowa, alternate).

PAROCHIAL REPORT

No.	Pastor	Congregation		Members			Bap- tisms	Con- firmed	Services						
				Baptized	Communicant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian Average Attendance	English Average Attendance
1	Anderson, Chr.	Rock Dell E. L.	1	262	184	82	8	6	268	6	4	20	69	22	79
2	Anderson, Chr.	Belview, O. S.	1	129	85	34	3	1	78	2	2	...	...	43	40
3	Anderson, Chr.	Delhi E. L.	3	30	29	12	...	...	35	1	...	...	...	32	21
4	Branstad, R. M.	Central, Duluth	1	101	71	20	12	2	158	2	4	...	...	56	46
5	Dale, M. O.	Our Savior's, Amherst	1	93	68	26	1	2	96	3	3	4	36	24	47
6	Dale, M. O.	Grace, Manitowoc	1	35	28	14	...	...	42	2	1	...	...	24	28
7	Dale, M. O.	Bethany, Wittenberg	2	24	12	5	2	1	14	...	2	...	...	25	12
8	Dorr, Stuart	Zion, Tracy	1	136	103	28	7	7	393	2	1	...	...	65	85
9	Dorr, Stuart	O. R., Currie	2	30	20	4	...	...	...	...	...	...	...	38	15
10	Dorr, Stuart	Ruthton	2	18	16	5	...	3	35	...	...	...	...	23	15
11	Galstad, M.	1st Shell Rock	1	206	143	46	7	3	125	...	2	...	...	58	74
12	Galstad, M.	Somber E. L.	1	135	96	29	1	...	93	...	3	4	30	45	48
13	Gullerud, C. M.	Bethany, Mankato	1	124	64	21	8	1	292	...	...	...	...	62	88
14	Gullerud, C. M.	Salem, Eagle Lake	3	45	27	10	...	5	1	...	...	...	...	53	34
15	Gullixson, G. A. R.	W. Koshkonong	1	289	225	60	2	5	313	3	4	8	10	65	95
16	Gullixson, W. C.	Parkland E. L.	1	147	99	29	21	1	245	2	...	...	...	65	92
17	Gullixson, W. C.	Prairie Mission	2	...	...	...	...	...	...	...	...	...	...	20	10
18	Guttebo, L. S.	Concordia, Eau Claire	1	239	163	44	12	...	134	1	2	...	...	61	...
19	Guttebo, L. S.	Pinehurst	1	180	106	28	2	...	96	...	1	...	...	57	...
20	Hansen, Emil	O. S., Albert Lea	1	224	165	52	9	7	285	4	4	23	...	60	...
21	Hansen, Emil	O. S., Hayfield	1	11	11	7	...	1	27	...	...	...	...	18	...
22	Hanson, Clarence	1st Evanger, Fertile	1	77	63	24	1	...	109	2	2	1	...	35	37
23	Hanson, Clarence	Synod Luth., Bygland	1	44	22	12	1	...	47	1	...	...	...	30	...
24	Hanson, Clarence	Holy Cross, Sheyenne	1	20	10	6	...	...	*	...	...	...	...	...	...
25	Harstad, A.	O. S., Madison	1	368	308	120	15	6	617	4	6	4	25	64	140
26	Ingebritson, H.	Lime Creek Ev. L.	1	87	68	18	4	1	88	1	...	...	...	28	...
27	Ingebritson, H.	Lake Mills Ev. L.	1	105	73	18	4	2	67	...	3	4	...	31	...
28	Ingebritson, H.	West Prairie Ev. L.	1	78	55	20	2	...	27	1	2	...	...	30	...
29	Ingebritson, H.	Thompson Ev. L.	1	51	20	12	5	...	31	...	1	4	...	30	...
30	Larsen, U. L.	Concordia Ev. L.	1	56	40	20	...	...	58	...	1	12	...	14	...
31	Larsen, U. L.	Cross Lake Ev. L.	1	70	50	18	1	...	70	1	...	...	...	30	...
32	Larsen, U. L.	Immanuel, Lengby	1	38	22	7	1	4	54	...	1	...	...	32	...
33	Larsen, U. L.	Gran	1	15	9	4	2	...	12	...	3	6	...	10	...
34	Lee, S. E.	Emmaus, Mpls.	1	187	143	26	16	1	306	3	5	...	...	73	79
35	Lillegard, Geo. O.	Boston Norw. L.	1	221	134	41	8	...	311	4	5	22	25	63	91
36	Madson, Norman A.	O. S., Princeton	1	308	210	80	8	1	341	3	2	15	40	54	160
37	Madson, Norman A.	St. Paul's, Red Top	1	9	9	3	...	...	7	...	...	...	...	4	...
38	Moldstad, J. A.	St. Mark's, Chicago	1	250	180	20	23	1	282	13	14	34	10	69	100
39	Oesleby, Nils C.	Oslo L., Volga	1	107	72	33	2	...	45	...	...	...	...	63	60
40	Oesleby, Nils C.	Bethel, Sioux Falls	1	30	16	5	5	...	51	...	...	...	...	61	32
41	Otto, Milton K.	Eng. L., Cottonwood	1	160	115	38	4	2	243	2	1	...	...	61	82
42	Petersen, J. A.	Scarville N. E. L.	1	76	63	27	1	...	84	...	12	55	23	60	...
43	Petersen, J. A.	Center N. E. L.	1	161	112	41	5	9	128	...	1	4	25	25	85
44	Petersen, J. A.	Norw. E.L., Forest City	1	40	29	9	...	...	30	1	...	...	...	26	25
45	Preus, H. A.	Calmar N. E. L.	3	420	300	115	8	6	290	2	7	20	50	65	140
46	Ranzau, A.	Richland L., Thornton	3	151	102	31	6	1	240	...	1	...	...	61	...
47	Runholt, J. R.	Immanuel, Audubon	1	109	95	17	...	...	...	...	...	...	...	...	...
48	Runholt, J. R.	1st Wild Rice, Ulen	1	128	111	28	...	...	...	...	...	...	...	...	...
49	Runholt, J. R.	Zion's, Ada	1	7	7	4	...	...	...	...	...	...	...	...	...
50	Strand, A.	St. Luke's, Chicago	1	93	75	30	3	2	166	4	2	...	...	67	70
51	Teigen, B. W.	St. Paul's, Chicago	1	250	180	25	15	7	282	11	5	2	20	64	93
52	Teigen, T. N.	1st Am. L., Maxville	1	145	105	43	9	2	175	...	1	3	25	50	56
53	Theiste, H. A.	Fairview, Mpls.	1	471	355	52	13	8	620	8	7	24	15	74	149
54	Tjernagel, N. S.	Jerico	1	413	319	128	6	7	562	3	1	...	...	46	116
55	Tjernagel, N. S.	Saude	1	173	142	57	4	2	269	2	4	...	...	40	73
56	Tjernagel, N. S.	Redeemer, New H'pton	1	15	13	3	1	2	29	...	...	...	...	47	17
57	Tweit, M. E.	Nicollet N. E. L.	1	324	249	105	6	5	340	2	4	9	57	46	123
58	Tweit, M. E.	Norw. Grove	3	81	69	28	1	1	135	4	1	1	12	46	27
59	Unseth, E. G.	1st E. L., Sutton's Bay	1	129	76	23	12	...	87	1	3	...	...	30	75
60	Unseth, E. G.	Immanuel, Holton	1	60	36	9	2	...	24	1	...	...	...	22	40
61	Unseth, E. G.	Scandinavian, Holton	1	40	25	7	...	...	18	...	...	...	...	21	16
62	Unseth, J. B.	E. Paint Creek	1	119	96	39	1	5	79	1	3	9	...	29	...
63	Unseth, J. B.	W. Paint Creek	1	93	70	32	2	3	41	2	...	...	...	22	...
64	Ylvisaker, E.	Holy Cross, Madison	1	392	267	87	21	5	425	5	4	...	...	118	125
65	Ylvisaker, P.	Synod L., Hartland	1	119	98	39	4	...	92	1	2	2	...	33	...
66	Ylvisaker, P.	Manchester	1	51	39	16	...	...	43	2	1	1	...	28	...
67	Zagel, H. M.	Bethany, Story City	1	29	29	8	...	...	44	...	...	...	...	31	18
68	Larsen, U. L.	Bagley	2	...	...	...	...	...	...	...	...	...	...	...	...
69	Larsen, U. L.	Ebro Corners	2	...	...	...	...	...	...	...	...	...	...	...	...
70	Friedrich, C. H.	Clearwater	1	2	17	7	3	2	9	...	...	...	...	24	20

Totals 8853 | 6413 | 2091 | 320 | 19 | 144 | 34 | 9707 | 109 | 127 | 292 | ... | 2677 | ...

1. Member of Synod. 2. Preaching Station. 3. Not member of Synod.
* No Report received.

FOR YEAR 1943

	Day School	Sunday School	Other Schools	Stu- dents	Contributions						
Enrollment	Teachers	Enrollment	Teachers	Days Taught	Enrollment	In Church Colleges	In Pub. H. S. and Colleges	For Home Purposes	All Outside Purposes	Value of Property	Debt on Property
1					35	45	13	\$2 328 00	\$1 732 00	\$15 000 00	
2					38	28	3	516 00	348 00	3 000 00	
3					12	4	1	1 056 00	75 00	5 000 00	
4		45	6		39	14	6	897 38	360 65	5 000 00	\$ 725 00
5					39	14	3	800 00	500 00	10 000 00	6 200 00
6		10	2		7	6		370 00	500 00	1 500 00	
7		7	2		14	6		50 00	170 00		
8		32	5		20	11	12	3 913 95	894 99	17 500 00	9 600 00
9		9	1		17	13	3	50 00	10 00		
10		2	1				2	138 00	60 00		
11		40	5		15	22	9	1 419 14	328 16	9 000 00	
12	7	1					2	1 306 89	355 83	9 500 00	
13	x13				37	4	10	1 650 00	920 00	5 600 00	4 660 00
14		21	3				2				
15	19	1	16		3		15	6 454 08	1 035 46	50 000 00	
16	38	1	45		5	52	5	4 814 50	936 16	5 000 00	
17								28 03			
18			85	6	50	81		1 604 58	232 63	15 000 00	6 260 00
19			81	6	12	43		903 86	29 56	5 000 00	980 00
20	22	1	55	6			4	8 238 20	650 00	21 150 00	
21								100 00	75 00		
22					50	2	2	741 40	907 17	8 000 00	289 66
23			16	3		1	3	360 28	939 49	1 800 00	
24	*							*	*		
25	15	1	30	4	10	30	30	5 001 38	2 643 42	65 000 00	1 200 00
26	14	1					3			7 000 00	
27			30	4	15	28		*	*	3 000 00	
28			12	2	20	10		*	*	3 500 00	
29			12	2	20	17		*	*	1 500 00	
30			11	*				*	*	3 400 00	
31				*	20	24		*	*	2 500 00	
32			11	*				*	*	1 000 00	
33			*	*				*	*	500 00	
34			70	9	14	40	10	2 695 40	284 76	19 000 00	16 000 00
35			42	9			1	5 067 88	1 546 67	50 000 00	17 537 50
36	28	1	48	5	20	26	5	3 622 74	1 838 20	20 000 00	
37								42 25			
38	x4		75	7			3	4 941 63	2 218 51	30 000 00	2 500 00
39			26	4	9	16	2	600 00	500 00	4 500 00	
40			36	5	15	16		768 00	170 00	2 600 00	2 167 63
41			42	5	63	25	1	2 222 65	1 131 23	6 000 00	1 000 00
42			4	1	16	6	2	1 861 75	494 68	14 500 00	2 350 00
43			39	5	20	32	1	1 249 56	897 82	10 800 00	
44			19	5			3	440 00	140 55	3 500 00	
45			55	6	20	75	24	2 974 00	850 00	25 000 00	
46			22	3	10	10	17	2 085 00	218 44	7 000 00	
47			16	3						2 000 00	
48			18	3						3 500 00	
49											
50			16	4			3	2 987 07	433 21	8 500 00	3 300 00
51			70	8			10	6 220 00	1 270 00	40 000 00	
52			26	4	20	18	6	1 110 00	750 00	3 000 00	
53	x3		133	16	21	70	2	7 864 69	2 401 22	35 000 00	2 500 00
54					36	43	18	1 610 91	1 960 52	15 000 00	
55	13	1			36	5	5	1 117 45	1 181 97	10 000 00	
56							1	143 10	63 22	2 500 00	
57	14	1	30	3	20	30	2	2 514 05	2 202 65	30 000 00	
58			4				2	657 90	541 16	10 000 00	
59			12	2	31	9	14	1 267 07	312 75	5 500 00	
60			24	3	15	8	5	1 142 70	100 11		
61			6	1			2	490 06	151 03	3 600 00	
62			12	4	15	16	7	528 62	633 15	7 500 00	
63					14	10		405 34	932 64	7 400 00	
64	11	1	85	8	10	48		3 900 00	249 00	13 000 00	7 500 00
65			16	2	20	12	4	858 00	257 00	10 000 00	
66			15	4	15	9	1	330 00	381 00	5 000 00	
67							2	367 52	674 72	2 000 00	
68											
69											
70							1	50 00	3 50	500 00	
201	10	1586	199	857	981	48	335	104 877 01	38 493 23	681 350 00	84 769 79

| 201 | 10 | 1586 | 199 | 857 | 981 | 48 | 335 | 104 877 01 | 38 493 23 | 681 350 00 | 84 769 79

* No Report received.

x Attending schools of sister congregations.

TABULATED LIST OF CONTRIBUTIONS,

Pastor		Congregation	Home Mission	Synod Fund	Teachers' Salary
1	Anderson, Chr.	Belview	\$ 84 50	\$ 36 80	\$ 37 90
2	Anderson, Chr.	Delhi	25 50	.....	9 81
3	Anderson, Chr.	Rock Dell	313 98	181 15	161 40
4	Branstad, R.	Duluth	65 22	.....	24 00
5	Dale, M. O.	Amherst Jct.	69 35	31 85	18 00
6	Dale, M. O.	Manitowoc	46 75	20 00	15 50
7	Dale, M. O.	Wittenberg	14 00	13 75	6 00
8	Dorr, S. A.	Currie	8 15	8 90	.....
9	Dorr, S. A.	Ruthton	45 85	19 50	15 30
10	Dorr, S. A.	Tracy	265 55	98 16	89 90
11	Galstad, M.	Northwood	157 66	83 14	96 85
12	Galstad, M.	Somber	126 78	56 57	54 25
13	Gullerud, M.	Eagle Lake	8 00	.....	15 10
14	Gullerud, M.	Mankato	119 64	105 87	54 82
15	Gullixson, G.	W. Koshkonong	410 16	149 90	296 48
16	Gullixson, W.	Parkland	80 00	116 27	266 28
17	Guttebo, L.	Eau Claire	81 88	12 40	25 75
18	Guttebo, L.	Pinehurst	16 87	5 00	5 00
19	Hansen, E.	Albert Lea	286 48	140 95	220 17
20	Hansen, E.	Hayfield	85 25	1 00	10 00
21	Hanson, C.	Bygland	90 65	15 00	237 75
22	Hanson, C.	Fertile	92 62	7 75	51 85
23	Harstad, A.	Madison	294 76	261 10	524 44
24	Ingebritson, H.	Lake Mills	113 83	82 32	60 70
25	Ingebritson, H.	Lime Creek	99 88	.....	90 36
26	Ingebritson, H.	Thompson	47 60	22 86	25 50
27	Ingebritson, H.	W. Prairie	117 11	15 50	10 10
28	Larsen, U. L.	Concordia	20 39	5 75	18 60
29	Larsen, U. L.	Cross Lake	6 20	.....	14 50
30	Larsen, U. L.	Lengby	50 69	85 65	.....
31	Larsen, U. L.	Gran	2 90	.....	.....
32	Larsen, U. L.	Chester	8 00	.....	14 00
33	Lee, S. E.	Emmaus	32 02	108 33	49 74
34	Lillegard, G.	Boston	200 00	31 00	144 00
35	Madson, N.	Princeton	425 18	106 00	491 47
36	Madson, N.	Redtop	8 00	9 00	20 25
37	Moldstad, J.	St. Mark's	252 81	183 48	211 21
38	Oesleby, N.	Sioux Falls	57 83	14 28	21 00
39	Oesleby, N.	Oslo	102 53	47 80	35 00
40	Otto, M.	Cottonwood	233 61	115 02	138 54
41	Petersen, J.	Center	227 75	71 50	132 15
42	Petersen, J.	Scarville	184 05	54 80	93 30
43	Petersen, J.	Forest City	19 15	2 00	19 76
44	Preus, H.	Calmar	202 60	3 00	15 00
45	Ranzau, A.	Thornton	93 82	44 23	59 00
46	Runholt, J.	Ada	.....	.....	.....
47	Runholt, J.	Audubon	31 00	.....	.....
48	Runholt, J.	Sheyenne	7 00	5 00	3 00
49	Runholt, J.	Ulen	.....	.....	.....
50	Strand, A.	St. Luke's	102 70	18 00	21 88
51	Teigen, B.	St. Paul's	232 97	203 12	153 08
52	Teigen, T.	Caledonia	7 96	.....	.....
53	Teigen, T.	Mayville	183 51	59 25	33 80
54	Theiste, H.	Fairview	303 25	245 00	284 80
55	Tjernagel, N.	Jerico	222 90	348 59	139 01
56	Tjernagel, N.	Saude	153 55	228 15	260 45
57	Tjernagel, N.	New Hampton	38 35	.....	35 44
58	Twelt, M.	Nicollet	616 51	310 85	165 85
59	Twelt, M.	Norw. Grove	151 27	27 35	14 75
60	Unseth, E.	Holton, Immanuel	44 86	10 00	13 75
61	Unseth, E.	Holton, Scand.	24 75	5 50	9 50
62	Unseth, E.	Suttons Bay	100 00	23 55	22 50
63	Unseth, J.	E. Paint Creek	111 25	86 60	111 20
64	Unseth, J.	W. Paint Creek	111 86	97 61	102 50
65	Ylvisaker, E.	Holy Cross	100 00	.....	76 00
66	Ylvisaker, P.	Hartland	123 00	28 55	25 50
67	Ylvisaker, P.	Manchester	123 35	38 15	49 92
68	Zagel, H.	Story City	118 30	181 10	20 25
69	Vacancy	Simcoe	.....	.....	8 00
70	Miscellaneous	.....	115 50	107 70	90 00

| \$8 319 39| \$4 391 65| \$5 541 91

MAY 1, 1943 TO APRIL 30, 1944

	Church Extension	Christian Day School	Bethany College Debt	Miscel- laneous	Totals	Jubilee Fund
1	\$	\$ 15 75	\$ 1 00	\$ 19 96	\$ 195 91	\$ 161 00
2	14 00			11 32	60 63	8 00
3	17 33	29 06		60 65	763 57	696 10
4		10 00		30 45	129 67	211 00
5		11 80		30 60	161 60	60 32
6		13 75		15 00	111 00	80 00
7	13 50			5 50	52 75	45 00
8					17 05	
9	13 00			10 00	103 65	40 00
10	121 25	22 10		127 12	724 08	178 00
11	85 90		22 00	70 58	516 13	372 77
12	44 71	39 75	50	92 39	414 95	1 155 75
13		9 65			32 75	
14	70	22 76		62 06	365 85	414 10
15			33 00	109 80	999 34	313 01
16	22 00	39 71	2 00	185 05	711 31	342 85
17		7 50		20 65	148 18	40 90
18		5 04		11 70	43 61	20 90
19	19 98	1 00		201 56	870 14	128 50
20	100 00			45 00	241 25	7 50
21				14 00	357 40	10 00
22			91 00	43 35	286 57	62 00
23	60 00	8 00		307 26	1 455 56	1 033 80
24	19 43	12 73		34 84	323 85	270 26
25	14 56			88 31	293 11	15 00
26	30 70	8 83		15 60	151 09	98 05
27	20 00	8 83		53 30	291 28	66 44
28		4 60			49 34	102 50
29					20 70	18 75
30				5 00	141 34	115 00
31					2 90	
32					22 00	95 00
33		5 00		5 75	200 84	34 94
34	25 00	15 00		309 25	724 25	529 15
35	77 39	98 61	15 00	206 51	1 420 16	762 04
36		5 00			33 25	50 75
37	23 46	5 00		465 21	1 141 17	377 85
38		13 00		28 60	134 71	45 75
39		26 50	1 00	73 64	286 47	201 70
40	33 83	51 43	1 00	120 52	693 75	237 25
41		25 02		78 00	534 42	324 71
42	6 00	40 28	17 75	60 00	456 18	109 00
43		1 00	2 00	23 45	67 36	30 00
44		30 00		277 31	527 91	91 04
45	20 25	1 00		31 46	249 76	113 00
46						
47					31 00	10 00
48	3 00			20 35	38 35	40 00
49				7 35	7 35	
50	30 00	15 00		71 95	259 53	50 00
51	25 00	2 00		185 38	801 55	277 14
52				15 75	23 71	
53		16 42		94 80	387 78	356 92
54	66 49	77 89	43 50	256 09	1 277 02	518 05
55	43 70			343 09	1 097 29	883 50
56	46 60	2 00		268 18	958 93	717 00
57				4 00	77 79	
58	132 05	92 06		191 25	1 508 57	605 35
59	24 65	18 15		29 90	266 07	319 47
60		13 30		27 00	108 91	95 81
61		15 36		25 50	80 61	
62		8 02		35 75	189 82	81 50
63	36 02	12 18	1 00	63 20	421 45	136 50
64	39 82	13 35		58 25	423 39	200 00
65				37 98	213 98	
66		6 54		66 50	250 09	12 00
67		9 10		27 65	248 17	193 00
68	15 00	24 55		67 18	426 38	55 00
69					8 00	37 50
70		33 50	2 1 440 00	176 31	1 963 01	942 54
	\$1 245 32	\$ 947 12	\$1 670 75	\$5 424 16	\$27 597 54	\$14 600 96

1 \$166.50 of this was credited to Miscellaneous last year.

2 \$1,000.00 of this is the Clauson legacy.

THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Blaekkan, I., P. Em.	2535 Third Ave., Los Angeles, Calif.
Branstad, Raymond	2121 West Third St., Duluth, Minn.
Dale, M. O.	Amherst Junction, Wisconsin
Dorr, Stuart	Tracy, Minn.
Faye, Prof. C. U.	309 S. Coler, Urbana, Ill.
Galstad, Martin	Northwood, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullixson, G. A. R.	Cottage Grove, Wisconsin
Gullixson, Walther	Parkland, Wash.
Guttebo, L. S.	R. 4, Eau Claire, Wis.
Hansen, Emil	324 W. College St., Albert Lea, Minn.
Hanson, Clarence	Fertile, Minn.
Harstad, A. M.	13 S. Hancock St., Madison 3, Wis.
Hendricks, John, P. Em.	1101 14th Ave. S. E., Minneapolis 14, Minn.
Ingebritson, H.	Lake Mills, Iowa
Klotz, Prof. J. W.	Bethany Lutheran College, Mankato, Minn.
Larson, U. L.	Fosston, Minn.
Lee, S. E.	4227 Thomas Ave. N., Minneapolis 12, Minn.
Levorson, Prof. Oscar	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton 58, Mass.
Madson, N. A.	Route 1, Princeton, Minn.
Moldstad, Prof. C. A.	Bethany Lutheran College, Mankato, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago 39, Ill.
Oesleby, Nils C.	917 So. Grange Ave., Sioux Falls, S. D.
Otto, Milton	Cottonwood, Minn.
Petersen, J. A.	Scarville, Iowa
Preus, H. A.	Calmar, Iowa
Ranzau, A.	Thornton, Iowa
Runholt, J. R.	Ulen, Minn.
Strand, A.	5916 Rice St., Chicago 51, Ill.
Teigen, B. W.	2219 W. North Ave., Chicago 47, Ill.
Teigen, Torald N.	Hillsboro, N. D.
Theiste, H. A.	916 31st Ave. N., Minneapolis 11, Minn.
Thoen, J. E., P. Em.	924 Marsh St., Mankato, Minn.
Tjernagel, N. S.	Lawler, Iowa
Tweit, Milton E.	St. Peter, Minn.
Unseth, Eivind	Suttons Bay, Mich.
Vangen, Luther	Lake Mills, Iowa
Ylvisaker, E.	2702 Milwaukee St., Madison 4, Wis.
Ylvisaker P.	Albert Lea, Minn.
Ylvisaker, Dr. S. C.	President Bethany Lutheran College, Mankato, Minn.

THE SYNOD'S CHRISTIAN DAY SCHOOL TEACHERS

Anderson, Paul	Lime Creek, Iowa
Andresen, Miss Marie	Parkland, Wash.
Holt, Miss Elsie	West Koshkonong, Wis.
Hultberg, Miss June	Somber, Iowa
Hultberg, Miss Olaila	Princeton, Minn.
Madson, Miss Gudrun	St. Peter, Minn.
Tyssen, Miss Emma	Albert Lea, Minn.
Wiechman, Mr.	Lawler, Iowa

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