

758

REPORT

of the

Thirty-Third Regular Convention

of

The Norwegian Synod

of the

American Ev. Lutheran Church

held at

BETHANY LUTHERAN COLLEGE

Mankato, Minnesota

June 11th to 16th, 1950

THE THIRTY-THIRD REGULAR CONVENTION
of The Norwegian Synod of the American Evangelical Lutheran
Church, Bethany Lutheran College, Mankato, Minnesota
June 11th to 16th, 1950.

The thirty-third regular convention of the Norwegian Synod opened at Bethany Lutheran College, Mankato, Minn., Sunday, June 11th 10:30 A.M. with the customary "Synod Sunday" festival services. The Rev. T. N. Teigen of Sioux Falls, S. Dak., preached at the English Services in the College Chapel, basing his sermon on Heb. 11, 1-6a, showing what the Christian answers are to such great questions as: 1) Whence are all things? 2) How does a man "get right" with God? 3) How can a man walk with God? 4) "If a man die, shall he live again?" With these questions answered, we will be ready for whatever tasks the Lord gives us to do in home, State and Church. Miss Barbara Ylvisaker served as organist. The Bethany Girls' Choir sang "Now thank we all our God," under the direction of Mr. John Lau.

The Rev. J. A. Peterson of Mankato, Minn., preached at the Norwegian Services in Mt. Olive Lutheran Church at the same hour, 10:30 A. M., with Dean N. A. Madson serving as liturgist and Miss Elizabeth Lillegard as organist. Rev. Peterson preached on the Gospel for the day, Luke 16, 19-31, pointing to the words: "They have Moses and the prophets, let them hear them" as the central words in the text, which we today, too, should take to heart. The rich man found himself in hell not because he was rich, but because he had despised the Word of God. Lazarus came to the bliss of heaven, not because he was poor, but because he had learned, through his trials, to look up to God for help, as his name indicates. So we must use the Word which God has given us to teach us the way of salvation, and beware of neglecting and despising it. At the close of the services, the Synod-wide offering for Bethany College was received.

In the afternoon, the Bethany College Choir rendered two of J. S. Bach's beautiful Cantatas, "Bide With Us" and "God's Time is Best," under the able direction of Prof. A. Fremder. Miss Kathryn Silber and Miss Alice Lillegard served as accompanists. Rev. Chr. Anderson spoke on the Centennial of the Norwegian Synod in 1953, calling attention to the blessings we had inherited from our



fathers and urging that we observe the Centennial in a worthy manner, both by liberal contributions to the Centennial Fund and by studying and using the treasures we have received in the pure word and sacraments.

At the close of this program, Dean N. A. Madson called attention to the fact that Dr. S. C. Ylvisaker had served as President of B. L. C. for 20 years, and announced the program that followed. Rev. Geo. O. Lillegard of Boston, Mass., spoke, on the basis of 1 Cor. 4, 1-5, on what it meant to be a faithful steward of the mysteries of God. Rev. H. A. Theiste presented a book of greetings and messages from the congregations of the Synod, as well as from the President of the Lutheran Church—Missouri Synod, the President of Dr. Martin Luther College, New Ulm, Minn., and the President of the Minnesota District of the Missouri Synod. Then Rev. S. E. Lee presented a gift, collected in the congregations of the Synod, to Dr. and Mrs. Ylvisaker. Dr. Ylvisaker responded, thanking the members of the Synod for their good wishes and gifts, and for their forbearance with him in the years they had worked together with him for the cause of Bethany Lutheran College. After the program, a substantial supper was served to the hundreds of guests by the College.

At the close of the services in the morning, Pres. A. M. Harstad appointed the following as a Temporary Credentials Committee: Pastors Erling Ylvisaker, Alf Merseth and Walter Gullixson; Delegates Mr. Adolph Jungemann of Sioux Falls, S. D., Mr. Paul Staff of St. Paul's Church, Chicago, and Mr. Ralph Sorenson of Bygland Church, Fisher, Minn.

The first regular session of the Synod opened Monday, June 12, at 9 a.m. with devotional exercises conducted by Prof. M. Galstad. The Secretary called the roll of standing voting members of the Synod. 37 pastors were present, one more arriving later. Then the roll of standing, non-voting members was called. 13 were present, one more arriving later. The Temporary Credentials Committee reported that 34 delegates from 27 congregations (22 calls) had been certified to seats in the convention. President A. M. Harstad then declared the convention to be in legal session, in the name of the Triune God. 19 more delegates arrived later, bringing the total number to 53 delegates from 36 congregations (26 calls.)



PASTORS PRESENT ELIGIBLE TO VOTE

Theo. Aaberg, Julian Anderson, R. Branstad, H. L. Bremer, M. O. Dale, S. Dorr, G. Guldberg, A. Gullerud, C. M. Gullerud, G. A. R. Gullixson, Walther Gullixson, LeVine Hagen, C. Hanson, A. M. Harstad, N. B. Harstad, Neil Hilton, Iver Johnson, Leigh Jordahl, U. L. Larsen, S. E. Lee, Geo. O. Lillegard, J. B. Madson, A. Merseth, N. C. Oesleby, M. H. Otto, Joseph Peterson, D. L. Pfeiffer, H. A. Preus, Grant Quill, T. N. Teigen, H. A. Theiste, M. Tweit, E. Unseth, J. B. Unseth, Luther Vangen, F. R. Weyland, Erling Ylvisaker, Paul Ylvisaker. Total 38.

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Rev. Chr. Anderson, Prof. C. U. Faye, Prof. A. Fremder, Prof. M. Galstad, Prof. N. S. Holte, Prof. R. E. Honsey, Dr. N. A. Madson, Rev. J. A. Petersen, Prof. J. A. O. Preus, Rev. Rob. Preus, Prof. B. W. Teigen, Dr. S. C. Ylvisaker, Prof. P. A. Zimmerman, Rev. H. Ingebritson. Total 14.

ADVISORY MEMBERS OF THIS CONVENTION

Rev. R. Heikkinen, Rev. E. Erickson, Dr. P. E. Kretzmann, Rev. G. W. Fischer, Rev. M. Eibs, Rev. Arthur Kell, Rev. J. H. Jungemann, Cand. of Theol. J. Moldstad, Students of Theology Hugo Handberg, Paul Madson, Neil Jordahl, Mr. J. Fricke, Rev. A. G. Fehner, Rev. E. J. Marxhausen, Rev. Geo. Schweikert, Mr. Anton Sieverts, Rev. H. Zemke, Mr. Martin Teigen, Rev. Harold Wood, Rev. Paul G. Seltz, Rev. O. Schupmann.

PASTORS RECEIVED INTO MEMBERSHIP

Theo. Aaberg Jr., Neil N. Hilton, Leigh Jordahl.

CONGREGATION RECEIVED INTO MEMBERSHIP

First Lutheran, Delhi, Minnesota.

EXCUSED FOR NOT ATTENDING THE CONVENTION

The Rev. Ahlert Strand, Chicago, Illinois, Delegate Martin Tjernagel, Story City, Iowa.

EXCUSED FOR ABSENCE PART OF THE CONVENTION

The Rev. L. K. Hagen, Mr. Cinton Klemetson, Mr. Arvid Sundbom, Mr. Edwin E. Merseth, The Rev. Erling Ylvisaker, Mr. Clarence Olson, Mr. Arthur Jordahl, The Rev. E. Unseth, The Rev. J. B. Unseth, Prof. B. W. Teigen, Mr. Paul Staff, Mr. Arthur Schartel, Mr. Don Meier, Mr. Edwin C. Merseth.

REPRESENTATIVES PRESENT ELIGIBLE TO VOTE

1. Theo. Aaberg	1. Scarville, Iowa	1. Clifford Dale
		2. Oscar Anderson
	2. Center, Iowa	4. Christ Bredeson
		3. Clarence Olson
J. Anderson	Minneapolis, Minn. ..	
R. Branstad	Eau Claire, Wis.	Excused
H. L. Bremer	New Hampton, Iowa	Excused
2. M. O. Dale	3. Amherst Junction,	5. Lenwick Hoyord
	Wisconsin	
	Manitowoc, Wis.	Excused
3. S. Dorr	4. Tracy, Minnesota	6. Howard Schmidt
		John A. Johnson,
		Alternate
		7. Neal Blinkman
4. G. Guldberg	5. Forest City, Iowa	8. George Orvick
	6. Thompson, Iowa	9. Gordon Kloppen
5. C. M. Gullerud	7. Eagle Lake, Minn. ..	10. Otto Rosenthal
		11. Albert Franke
	8. Mankato, Minn.	12. Chr. Anderson
		13. Justin Petersen
A. Gullerud	West Paint Creek, ..	Excused
	Minnesota	
	East Paint Creek,	Excused
	Iowa	
G. A. R. Gullixson ..	W. Koshkonong, Wis.	Excused
6. W. C. Gullixson	9. Parkland, Wash.	14. Iver Johnson
7. L. K. Hagen	Hawley, Minn.	Excused
	10. Audubon, Minn.	15. E. F. Billing
C. Hanson	Holton, Mich.	Excused
	Immanuel	
	Holton, Mich.	Excused
	Scandinavian	
A. Harstad	Princeton, Minn.	Excused
8. N. B. Harstad	11. Mayville, No. Dak. ..	16. Harvin Hanson
	12. Bygland	17. Herman Anderson
		18. Ralph Sorenson
9. N. Hilton	13. Suttons Bay, Mich. ..	19. P. C. Forseth
	Grace, Elk Rapids, ..	Excused
	Mich.	
10. I. Johnson	14. Lime Creek, Iowa	20. Martin Stene
	15. Lake Mills, Iowa	21. John J. Nelson
		22. Oscar Anderson

11. J. H. Jungemann	16. Oslo, S. D.	23. Emil Hammer
12. L. Jordahl	17. Belview, Minn.	24. Louis Haffenroth
	Rock Dell	
	18. Delhi	24. Louis Hoffenrath
U. L. Larsen	Fosston, Minn.	
	Chester	
	Gran	
S. Lee	Minneapolis, Minn.	
13. G. Lillegard	19. Boston, Mass.	26. G. Lillegard, Jr.
14. J. B. Madson	20. Somber, Iowa	27. Donald Meier
		28. Daniel Dahlby
		Lawrence Halverson, Alternate
	21. Northwood, Iowa	29. A. T. Huso
15. A. Merseth	22. Fertile, Minn.	30. Otto Bolstad
	23. Ulen, Minn.	31. Clinton Klemetson
16. N. Oesleby,	24. Madison, Wis.	32. Oscar Wilson
		33. Benjamin Torgerson
17. M. Otto	25. Jerico, Iowa	34. George N. Anderson
		35. Olaf O. Knutson
	26. Saude, Iowa	36. Oron Vaala
		37. Thomas Swenumson
J. Petersen	Pinehurst, Wis.	Excused
18. D. L. Pfeiffer	27. Cottonwood, Minn.	39. David Rebers
H. A. Preus	Calmar, Iowa	Excused
19. G. Quill	28. Albert Lea, Minn.	40. Luther Hanson
A. Strand	Chicago, Illinois	Excused
20. T. N. Teigen	29. Sioux Falls, S. D.	41. Adolph Jungemann
21. H. A. Theiste	30. Minneapolis, Minn.	42. William Overn
		43. Oscar Olson
22. M. Tweit	31. Nicollet, Minn.	44. Gust Annexstad
23. E. Unseth	32. Chicago, Illinois	45. Paul Staff
		46. Arthur Schartel
24. J. B. Unseth	33. Concordia,	47. Edwin C. Merseth
	Clearbrook, Minn.	48. Arvid Sundbom
	Clearwater	Excused
	Lengby	Excused
25. F. R. Weyland	34. Thornton, Iowa	49. J. F. Harmon
E. Ylvisaker	Madison, Wis.	Excused

26. P. Ylvisaker	35. Hartland, Minn.	50. H. Hendrickson
		51. E. Magnuson
	36. Manchester, Minn. ..	52. Arthur Jordahl
		53. Andrew Emerud
H. M. Zagel	Bethany	Excused
	Story City, Iowa	



CONVENTION COMMITTEES

CREDENTIALS:

Pastors: Erling Ylvisaker, A. Merseth, W. C. Gullixson
Delegates: Paul Staff, Ralph Sorenson, Adolph Jungemann

PRESIDENT'S MESSAGE AND REPORT:

Pastors: Chr. Anderson, D. Pfeiffer
Delegate: Herman Anderson

PROGRAM:

Paul Ylvisaker, Pastor J. Madson

PRESS:

Pastors: Iver Johnson, Theo. Aaberg

HIGHER EDUCATION:

Pastors: H. A. Theiste, G. Gullixson, G. Guldberg, M. Otto
Delegates: Geo. Lillegard Jr., Oscar Wilson, P. Forseth, C. Magnuson

ELEMENTARY EDUCATION:

Pastors: S. Dorr, M. O. Dale, H. L. Bremer
Delegates: Clarence Olson, Albert Franke, Edwin Merseth

FINANCES:

Prof. M. Galstad, Pastors: N. C. Oesleby, Joseph Petersen
Delegates: Ben Torgerson, Iver Johnson, Wm. Overn, Arthur Schartel

HOME MISSIONS:

Pastors: Clarence Hanson, R. Branstad, L. Jordahl
Delegates: Christ Bredeson, Oscar Olson, Arvid Sundblom

FOREIGN AND NEGRO MISSIONS:

Pastors: G. Quill, H. A. Preus
Delegates: Donald Meier, Helmer Hendrickson, Daniel Dahlby

CHURCH EXTENSION:

Pastors: D. L. Pfeiffer, U. L. Larsen, S. E. Lee, Prof. J. A. O. Preus
Delegates: Lenwick Hoyord, J. F. Harmon, Arthur P. Jordahl

PUBLICATIONS:

Pastors: E. Unseth, L. Vangen, F. R. Weyland
Delegates: Howard Schmidt, Clinton Klemetson, A. Emerud, Leo Breithkreutz

CHARITIES AND SUPPORT:

Pastor Julian Anderson, Prof. C. U. Faye, Prof. N. Holte, Pastor R. Preus
Delegates: George Orvick, Gust Annexstad, Martin Stene

ARMY AND NAVY:

Pastors: Arvid Gullerud, L. Hagen, N. B. Harstad
Delegate: Otto Rosenthal

PASTORAL CONFERENCE RECORDS:

Pastors: Paul Ylvisaker, N. Hilton

RESOLUTIONS:

Pastors: C. M. Gullerud, N. Hilton

MISC. MATTERS:

Pastors: T. N. Teigen, M. Tweit, J. B. Unseth
Delegates: Otto Bolstad, A. T. Huso, Clifford Dale

TELLERS:

Pastors: L. Jordahl, Theo. Aaberg, N. Hilton

CHAPLAIN:

Pastor Clarence Hanson

EQUALIZATION:

Pastor G. Guldberg, F. R. Weyland

TIME KEEPER:

Office Force

COMMITTEE ON YOUNG PEOPLES' WORK

Rev. Clarence Hanson, Rev. Iver Johnson, Prof. J. A. O. Preus

COMMITTEE ON 50th ANNIVERSARY FOR PASTOR J. B. UNSETH:

Rev. Erling Ylvisaker, Rev. G. Guldberg, Mr. Edwin Merseth

NOMINATING COMMITTEE:

Oscar Wilson, Edwin Merseth, Adolph Jungemann, Pastors Paul Ylvisaker, M. Otto, G. Gullixson, C. M. Gullerud

THE PRESIDENT'S MESSAGE

Dear Fathers and Brethren in Christ:

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

"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone." So says the Holy Ghost, Eph. 2, 20. By the apostles and prophets is meant the holy Scriptures, the Word of God, both New and Old Testaments. The apostles and prophets, through their writings, inspired by God, are the infallible teachers of Christendom until the end of time.

The Church is brought into being by the Word of the apostles and prophets. This Word also includes the Sacrament of Holy Baptism, which, as the apostles teach, is the washing of regeneration by which men are justified and saved in that it brings unto them the forgiveness of sins won for them by Christ Jesus has ordered it so that disciples shall be made of all nations by baptizing them into the name of the Father and of the Son and of the Holy Ghost and by teaching them to observe all things whatsoever He has commanded.

Likewise, the church is sustained and kept by the Word of the apostles and prophets. And this includes also the Sacrament of the Altar which is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and to drink.

The Church is built upon the Word of God. Remove the Word and the Church falls.

This foundation of the apostles and prophets includes the Cornerstone which is Christ. He is the center of the whole Scriptures. He is the One to whom the Old Testament Scriptures point forward and the New Testament Scriptures point back as the Rock of our salvation and the hope of mankind against sin, death and hell. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10, 43. And the Apostle Paul preached at Antioch in Pisidia, saying: "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13, 38, 39. The Gospel preaches unto us peace, peace with God through our Lord Jesus Christ. Paul says that Christ came and preached peace both to Gentile and Jew. There is peace with God for all through the redemption which He procured for all.

To be built upon the foundation of the apostles and prophets, then, means to be built upon Christ. It means to trust in the grace of God alone for salvation.

The Church cannot be built nor can it be sustained by any doctrine that is not that of the apostles and prophets.

Is it not an error commonly heard among people that "It doesn't make any difference what one believes, just so one is sincere in what he believes"? And again: "Aren't all working toward the same

place anyhow"?

These errors are contradicted by the word that tells us the church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. To be saved one must be a member of the Church, the Communion of saints. Now, it is not just any and every faith that makes one a member of the church, but the faith taught by the apostles and prophets, the faith in Jesus Christ. "Neither is there salvation in any other, for there is none other name under heaven, given among men whereby we must be saved." Acts 4, 12.

And as regards the saying that all are working toward the same place, it may be true indeed that there are many who have the expectation of coming to heaven and mean it very sincerely that they are moving toward heaven. But there are many who deceive themselves in thinking they are on the way to heaven when they are not. Jesus says: "Strive to enter in at the strait gate; for many, I say unto you will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." Luke 13, 24-28. There is only one way unto heaven, and that way is Christ. Those who do not go that way will not reach heaven, though they may think they will. A person may be ever so sincere in his desire to reach Minneapolis when he travels out of Mankato; but unless he goes the right direction he will not reach there. If a certain party is driving south-west out of Mankato, and upon asking him where he is going, you receive the reply that he is going to Minneapolis, would you not tell him: "You will never reach Minneapolis going in this direction; you must turn around and go the other way?" A thing as simple as this is clearly understood when it is of earthly things; but when spiritual things are under consideration, then any way is supposed to be the way to heaven. God speaks differently.

And this same Word of the apostles and prophets warns us against common worship and spiritual work together with those who depart from the word in any point. God's Word forbids unionism. Here Romans 16, 17, and many other passages might be quoted.

Therefore, we understand that we are not to belong to a church body that confesses false doctrine, or allows error an equal place alongside of the truth. It should also be easy for us to see that such a thing as a baccalaureate service for a public school is not right. On the one hand, it is a unionistic affair. The pastors and people who are to take part are of various faiths, and yet they are to unite in common worship. And on the other hand, it is mixing church and state, which neither the Word of God nor the Constitution of the U. S. countenances. Religion is not to be brought into state affairs.

One of our precious American principles is that of separation of church and state. No civic organization should have any religious test for membership.

Since it is faith in Christ that makes one a member of the church, we see that the church is a fellowship in Christ. And this faith is an invisible thing. Therefore, the true church is invisible. We know where the church is found, namely, where the Word and Sacraments are preached and administered. But who they are at that place, who from the heart believe in Christ, we cannot tell. Each one should know concerning himself whether he repents and believes, but he cannot know concerning the other person. The only thing we can go by is the confession that is made and the kind of life that is lived.

There is only one church. All the believers have one Lord, one faith, one hope, and together make one spiritual body with Christ as the head.

And there is no salvation outside of the one holy Christian Church. It cannot be said of any visible organization or church denomination that there is no salvation outside of it. But it is true concerning the invisible church. Our Lutheran Church by no means teaches, as some falsely assert that we teach, that there is no salvation outside of the Lutheran Church. But our Lutheran Church does teach that outside of faith in Jesus Christ there is no salvation. We believe that there are children of God wherever the Word of God has been preached so that men may come to a knowledge of their sins and to faith in Christ as the only Savior from sin.

And the Church possesses glory. "Christ also loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." Eph. 5, 25-27. This glory belongs to the Church already now by reason of the forgiveness of sins. And this glory, not evident in this life, will become evident on that great day when the Church shall stand before the throne and before the Lamb, clothed with white robes, and palms in their hands, singing their hymn of victory, "Salvation to our God which sitteth upon the throne, and unto the Lamb." Rev. 7, 10.

Despised and scorned, they sojourned here;
But now, how glorious they appear!
Those martyrs stand, a priestly band,
God's throne forever near.

So oft, in troubled days gone by,
In anguish they would weep and sigh.
At home above the God of love
For aye their tears shall dry.
They now enjoy their Sabbath rest,
The paschal banquet of the blest;
The Lamb, their Lord, at festal board
Himself is host and guest.

O fathers, brethren and friends in the Norwegian Synod, may we continue to build upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone. Unto Him be glory in the Church now and forevermore. Amen.

THE PRESIDENT'S REPORT

Since the time of our last Convention, three young men have been ordained and installed in the ministry in our Norwegian Synod. Candidate of Theology Leigh Jordahl was ordained and installed by Pastor Christian Anderson in Rock Dell Church on August 21, 1949. Brother pastors assisted. He was installed in Belview and Delhi Congregations on Aug. 28. Student of Theology Theodore Aaberg was ordained and installed by the undersigned at Scarville, Iowa, on Aug. 28, 1949, as pastor of Scarville and Center Congregations. Brother pastors in the vicinity were along at the ordination and installation. Candidate of Theology Neil Hilton was ordained and installed by me at Suttons Bay, Mich., on Sept. 26, 1949, as pastor of First Lutheran, Suttons Bay, and Grace Lutheran, Park Rapids, Mich. Brother pastors assisted.

Pastor Norman B. Harstad was installed by me in First American Lutheran Congregation, Mayville, N. D., and in Bygland Synod Luth. Congregation, near Fisher, Minn., on Aug. 21, 1949.

On Sept. 11, 1949, Trinity Congregation of Calmar, Iowa, observed its 5th anniversary. First Luth. Congregation of Suttons Bay, Mich., celebrated its 75th anniversary in festivities on Sept. 25 to 28, 1949.

First South Wild Rice Congregation of Ulen, Minn., dedicated its new church basement in services on Dec. 11, 1949, your president officiating.

Pastor Raymond Branstad accepted the call of Concordia Luth. Church, Eau Claire, Wis., and was installed there on Oct. 16, 1949, Pastor Joseph Petersen officiating.

Pastor Joseph Petersen has recently accepted the call of the Cornwall Mission Committee to conduct a survey, for about three months, of the proposed Cornwall Mission. Pastor Petersen expects to leave for Cornwall possibly in August, 1950.

Besides attending Pastoral Conferences and Committee meetings within our own Synod as time has permitted, your president has attended the meetings of the Inter-Synodical Relations Committee of the Synodical Conference, held at Milwaukee on Sept. 15 & 16, 1949, and on Feb. 8 & 9, 1950. Important matters concerning our relationship with sister Synods in the Synodical Conference have been discussed at these meetings together with representatives of the three other Synods. Such matters as the inereeping of unionistic practices at various places in the Synodical Conference, the Boy Scout issue, the recent dealings of the Missouri Synod with the American Lutheran Church, which resulted in the drawing up of the "Common Confession", and the holding of free conferences as proposed by the American Lutheran Conference have been discussed.

Your chairman has conducted visitations at Saude and Jerico, Iowa, on Sept. 7 and 8, 1949, and met with a group of members of Redeemer Luth. Church, New Hampton, Iowa, on Sept. 9, 1949.

Visitor M. Otto reports having made visitations as follows: At Richland Congregation, Thornton, Iowa; at Lime Creek and Lake

Mills Congregations, Lake Mills, Iowa; and at Our Saviour's Congregation, Albert Lea. Visitor M. Tweit reports having visited congregations of our Synod at Hawley, Princeton and Bagley, Minn. At the last named place he visited Cross Lake Congregation.

The following pastors request membership in our Synod: Theodore Aaberg, Neil Hilton, and Leigh Jordahl.

Delhi Lutheran Congregation asks to be admitted into membership in the Synod.

Members of our Synod received with great grief the word concerning the death by drowning of Dr. E. W. Anderson, in the late summer of 1949. Dr. Anderson, son of Pastor Christian Anderson, began his ministry in our Synod. At the time of his death he was professor at Michigan Lutheran Seminary of the Wisconsin Synod at Saginaw, Michigan.

We are grateful for the visit to our Congregations on the part of Missionary Paul Anderson of the Synodical Conference Mission in Nigeria, Africa, during the time of his recent furlough.

The attention of the Synod is called to the fact that Dr. S. C. Ylvisaker has just completed twenty years as professor and president at our Bethany College. The Lord has richly blessed his work here at our College and the cause of Christian education has prospered under his able leadership.

Also, your attention is called to the fact that Pastor J. B. Unseth this year celebrates the 50th anniversary of his ordination.

President John Brenner of the Wisconsin Synod reports to our Synod that the Wisconsin Synod stands ready to recognize the fellowship between the Ev. Luth. Free Church in Germany and the Ev. Lutheran Church in Old Prussia, and to extend full fellowship to the latter church body in concert with the other Synods of the Synodical Conference. A report of similar action on the part of our Synod has been sent to the Presidents of the other Synods in the Synodical Conference.

President P. H. Petersen of the Ev. Luth. Free Church in Germany reports that pulpit and altar fellowship has been established with the "Selbstaendigen Ev. Luth. Kirche (In Baden, Hessen und Niedersachsen)" after thorough discussion and after the documents in the case had been presented to all the congregations of the Free Church and accepted by them.

Your president has appointed the following Committees for the Centennial Celebration, 1953. (See 1949 Report, p. 13): Program Committee: Pastors Christian Anderson and Paul Ylvisaker; Professors Alfred Fremder and S. C. Ylvisaker; Mr. Stanley Ingebretson, 111 Parkway Ave., Mankato; Mr. Albert Ellingson, R. 1, Albert Lea; and Mr. Christian Olsen, Nicollet, Minn. Committee on Centennial Collection: Pastors M. Otto and Arvid Gullerud, and Professor M. Galstad.

As to doctrinal essays, we shall, God willing, be privileged at this Convention to hear an essay on "The Glory of the Christian Ministry" by Dean N. A. Madson, and one on "The Church in the World" by Pastor D. Pfeiffer. Upon request of the Planning Board

and your president, Pastor M. Otto will read a brief essay on Christian Stewardship. And the Committee on Program for the Synod's Centennial asks that about fifteen minutes' time be set aside at this Convention for a few words on the Centennial observance.

And now, may the Triune God guide and bless our Convention! Amen.

A. M. Harstad

RECOMMENDATIONS OF THE COMMITTEE ON THE PRESIDENT'S MESSAGE AND REPORT

(as adopted)

We emphasize the President's timely and necessary admonition that we remain faithful to the Word of God in word and deed, and avoid all unionism. We thank our Lord Jesus Christ that He has permitted us to begin mission work in Cornwall, England, and pray that He may guide and bless the efforts of Pastor Joseph Petersen who has consented to survey the new field. We express our heartfelt sympathy to the parents, wife, and children of Dr. E. W. Anderson who passed away during the summer of 1949. We recommend that our union committee investigate the latest establishment of church fellowship between the German Free Churches, to which the President's Report refers.

We recommend that

1. the President stimulate the activity of the visitors.
2. the President turn over some of his duties to the Vice-President.



THE GLORY OF THE GOSPEL MINISTRY

At our 1949 convention we heard an excellent presentation of the doctrine of "**The Royal Priesthood of Believers.**" That was not meant as a slighting of, or a denying of, that office which the Lord of the Church has instituted and has designated as the "ministry of reconciliation." 2 Cor. 5, 18. But it brought out in bold relief the glory of being a child of God, and became therefore an excellent introduction to that theme which has been assigned us for this convention: "**The Glory of the Gospel Ministry.**" For there is, of course, the closest relationship between the royal priesthood of believers and the **public** ministry of the word, the latter flowing out of the former, as will be seen by the writings of our sainted fathers in Christ who have faithfully studied the word and have spoken unto us also in these matters "as the oracles of God." 1 Pet. 4, 11. And we cannot do as we please with those faithful fathers, unless we want to violate the counsels of the word itself. For it is the divine word which bids us: "Remember them which have rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein." Heb. 13, 7-9.

What is meant by the Gospel ministry?

When one reads what a Luther, for instance, has to say about the rights, qualifications, duties of the royal priesthood of all believers, one might at first blush get the impression that Luther leaves little room for the **public** ministry of the word. And it is that with which we are concerned in this discussion. Having spoken of the priesthood of Christ in his exposition of Psalm 110, 4 ("Thou art a priest for ever after the order of Melchizedek"), Luther continues: "As we are become Christians through this priest (Christ) and His priesthood, and in baptism through faith have put Him on, so we also receive the right and power to teach, and to confess to everyone the word which we have received from Him, each according to his calling and station. For although we, to be sure, are not all in the public office and call, yet every Christian shall and may teach, instruct, admonish, reprove his neighbor through the word when and where anyone has need of it; as a father and mother their children and servants; a brother, neighbor, citizen or farmer (shall and may do it) to others. For a Christian can most certainly teach and admonish (regarding) the ten commandments, faith, prayer etc. the others who are still ignorant or weak, and he who hears it is in duty bound to receive (such teaching and admonition) from him as from God's word and to confess it publicly." St. L. Waleh V, 1038.

Luther then goes on to show that the means of grace are the same according to their essence, power and effect, whether they be administered by all Christians or by the servants in the public office. Here is what he has to say on that score: "We stand firmly on this,

that there is none other word of God than this alone which all Christians are commanded to proclaim; that there is none other baptism than that which all Christians may give; that there no other remembrance is of the Lord's Supper than that which every Christian may administer (begehen mag), which Christ has instituted thus to be celebrated; also that there is no other sin than that which every Christian may bind and loose; likewise, that there is no other sacrifice than the life of every Christian being (Christenmenschen); that no one can or may pray but the Christian alone; and finally, that no one shall judge in matters of doctrine than the Christian alone. But these are the priestly and royal offices." St. L. Walch X, 1590.

But while Luther has spoken most freely regarding the high privileges of the royal priesthood of every believer, he points out just as unmistakably the difference between the royal priesthood and the **public** ministry of the word in these words: "Even though we are all priests, we can not and will not therefore all preach or teach and rule. But we must out of the whole body (of believers) single out and select some to whom such an office will be committed; and he who bears such an office is not a priest on account of the office (as are all others), but is a servant of all the others. And when he no longer can or will preach or serve, he steps back into the general body, commits the office to another, and is nothing else than is every common Christian. Behold, thus we must separate the preaching office or office of service from the general priesthood of all baptized Christians. For such an office is nothing more than a public service, as something which has been committed to him by the entire congregation, who are all of them conjointly priests." St. L. Walch V, 1037.

The reason for a public ministry.

Luther then goes on to discuss, in particular, why it is necessary to have a special call to the **public** ministry of the word, saying: "While all Christians have all things in common, as we already have said, which we have also established and proved, it would not be proper for anyone who wanted it to push himself forward and to appropriate to himself alone what belongs to all of us. Venture to assume this right and also to put it into practice, (only) where there is no one else who has also received the office. But the right of the communion (i.e. the congregation) demands that one or as many as may please the congregation, be chosen and received, who on behalf of and in the name of all those who have the selfsame right, publicly exercise these offices; lest a frightful disorder arise among the people of God and the Church become a Babylon, (the Church) 'in which all things are to be done decently and in order,' as the apostle has taught us, 1 Cor. 14, 50. The right is a twofold one: What one does as a common right at the behest of the congregation, or the selfsame right which he makes use of in case of necessity. In a congregation, where the right is free to everyone, no one shall assume that selfsame right without the will and selection of the entire con-

gregation; but in case of necessity every one may use it who will." St. L. Walch X, 1589.

When we speak of the ministry of the Gospel, then, in this discussion, we have in mind the **public** ministry which Christ Himself has ordained for the true welfare of His Church and which it is His will shall be continued even unto the end of the world. Matt. 28, 20. For while every true believer is a spiritual priest, who is in duty bound to "shew forth the praises of him who hath called us out of darkness into his marvelous light," I Pet. 2, 9, not every believer has been endowed with the gifts, or been given the call to **serve** in the **public** ministry of the word. That is why Paul can write as he does to the congregation in Corinth: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, help, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12, 28-30. The obvious answer is, of course, No. And when the same apostle writes to the Ephesians concerning the risen and ascended Lord he assures them: "When he ascended up on high, he led captivity captive, and gave gifts unto men." And what were those gifts? "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Eph. 4, 11-15. It is as true of many believers today as it was when the apostle addressed his epistle to the Hebrews, reproving them for their negligence in the knowledge of Christ, their great high priest, saying: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat." Heb. 5, 11. 12. We find therefore that Scripture demands of him who is to enter upon the public ministry of the Gospel, that he be "apt to teach." 1 Tim. 3, 2; 2 Tim. 2, 24.

But since the Gospel ministry is a ministry of the word, we naturally ask: What is that word? It is **primarily** a "word of reconciliation." When Luther makes his well-known statement: "Die ganze Schrift treibt Christus," i. e., "All of Scripture concerns itself about Christ," he is but restating what Peter voiced concerning the Saviour in the house of Cornelius: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Acts 10, 43. Or the words which the risen Saviour Himself spoke in kindly rebuke to the down-cast

Emmaus-bound disciples that first Easter eve: "O fools and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24, 25-27.

While the crushing condemnation of the law is spoken again and again by the Son of God in His public ministry, we must ever bear in mind that when Christ preaches the law He is "doing a foreign work, by which He arrives at His proper office, that is, to preach grace, console, and quicken," as we have learned to confess in our Formula of Concord. Epitome V, 8. Had this not been the case, the Saviour of the world would have spoken an untruth when He told Nicodemus yon memorable night: "God sent not his Son into the world to condemn the world; but that the world through him might be saved." Joh. 3, 17.

The public ministry of the word, therefore, is that work which the ambassadors for Christ perform when they **Gemeinschaftswegen**, i. e., on behalf of the congregation, proclaim all the counsel of God unto salvation, be that in the preaching of the word or in the administering of the sacraments, the latter being called in our Apology of the Augsburg Confession "a visible word." Art. XIII, 5. But while the word is primarily a word of reconciliation, the law must also be spoken by the ambassadors of Christ, even as it was proclaimed by Christ Himself, since it serves to prepare the hearts of men for the comforting message of the Gospel. It will ever be true in the words of Dr. Walther: "Without the Law the Gospel is not understood; without the Gospel the Law benefits us nothing," Law & Gospel, p. 6.

Qualifications for the Gospel ministry.

Not only has Scripture taught us that there shall be a public ministry of the word, but it has also made plain the qualifications which the Lord of the Church expects and demands of those who are to serve as shepherds of the flock. And here we can think of no more convincing listing of those Scripturally-demanded qualifications than that which the sainted Dr. Franz Pieper gives in his exquisite "**Christliche Dogmatik**." Says Pieper: "They must not only be Christians, but model Christians, ensamples to the flock (1 Pet. 5, 3), also have a good report of them that are without (1 Tim. 3, 7). The virtues which are to be found in them, and the vices which are not to be found in them, are in catalog-fashion enumerated in 1 Tim. 3 and Tit. 1. As concerns their knowledge of Christian doctrine and their ability to teach it, they must be thoroughly acquainted with the 'sound', i. e., the **pure** doctrine, must be masters of the theses as well as the antitheses, i. e., be able to teach the congregation rightly and to convince the gainsayers (Tit. 1, 9-11). For a further description of the sphere of their ability and of the **ability itself**, it is enjoined upon them: They must not only rule their own house well, but also take care of the house of God (1 Tim. 3, 5), feed the church of God (Acts 20, 28), feed the flock of God which has been committed to them (1 Pet. 5, 1f.), take heed unto all the flock

(Acts 20, 28), to interest themselves in the individual souls (Acts 20, 31), to watch for their souls, as they that must give account (Heb. 13, 17)."

Exacting demands, to be sure, which must cause every son of Adam to ask with the apostle Paul: "Who is sufficient for these things?" 2 Cor. 2, 16. And it is only he who with the same apostle has learned to confess: "I can do all things through Christ which strengtheneth me," Phil. 4, 13, that can add: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3, 5, 6. It is not in a spirit of vain self-glorification that a Paul speaks of his own ministry in the 15th chapter of 1 Corinthians. Having confessed: "I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God," v. 9, he points to that which has made him a willing servant of Jesus Christ, saying: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." 1 Cor. 15, 10.

Why a glorious ministry?

The Gospel ministry is glorious because the God of all truth has called it just that. And "God is not a man that he should lie." Num. 23, 19. In 2 Cor. 4, 4 Paul calls it "the light of the **glorious** gospel of Christ." In 1 Tim. 1, 11 he speaks of it as "the **glorious** gospel of the blessed God." And when the same apostle, in the 3rd chapter of 2 Corinthians makes a comparison between the **Old** Testament and the **New**, between the **letter** and the **spirit**, he says: "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3, 7-9. And it is right here where we are given a true evaluation of the Gospel ministry. It is a **ministration of righteousness**. The Gospel of the blessed God brings me the righteousness which has been won for me by the willing obedience, suffering, and death of His beloved Son as my substitute. It is not what God with all justice might demand of me, but what He out of His infinite grace brings me as a free **gift**. If the strength of sin is the law (1 Cor. 15, 56), then the strength of the Gospel is my being made free from sin. And it is this glorious truth to which Paul gives expression in Rom. 8, 3, 4: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh; That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

That the glory of the Gospel ministry is but a **reflected** glory in the person who ministers it is made plain in Paul's statement to

the Corinthians: "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." 1 Cor. 9, 16. The glory lies not in the ambassador bringing the message, but in the message itself. For even as love cannot be forced, but will ever flow as freely to the object of its affection as water will seek its own level, so the Gospel hearer's attachment must not be centered in the bearer of the message (except when the bearer be Christ Himself), but must be the heart's free outpouring of gratefulness for the wondrous news he brings. We have an excellent example of misplaced affection on the part of the hearers of the word in Lycaonia, who, when they had seen the effect of Paul's Gospel preaching at Lystra (the man, impotent from his mother's womb, being healed), were in the very act of making sacrifices to Barnabas and Paul, "which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14, 14, 15.

When Paul, in the 10th chapter of Romans, harking back to what both an Isaiah and a Nahum had voiced centuries earlier, speaks thus concerning those who have been sent with the message of deliverance from bondage: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," Rom. 10, 15, it is not to glorify himself or his fellow workers, but to give testimony to the preciousness of the message they bring. It is in language of truly poetic strain that the two prophets in the days of the Babylonian captivity address themselves to the captives who mournfully were longing for their return to Zion the beautiful. When the very **feet** of the messengers are referred to, it is of course because these ready and nimble limbs of the runners were hasting the news of their deliverance. The deliverance spoken of by the prophets was, of course, both a temporal and a spiritual one, since it pointed forward to the Son of man whose "visage was so marred more than any man, and his form more than the sons of men," Isa. 52, 14, when He in Gethsemane and on Calvary's cross was to tread the winepress alone. Isa. 65, 3. And before he concludes his prophecy, Isaiah pens the very words which our Lord and Saviour made use of as His text when He preached that memorable sermon at the outset of His earthly ministry in His home town of Nazareth, and which every true Gospel minister ought ever to have before him when he prepares the message he is to bring the congregation: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for

mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Isa. 61, 1-3.

Would you want a more convincing prospectus of the **glory** of your calling as an ambassador for Christ than is here set forth by the "evangelist of the Old Testament," as Isaiah has fittingly been called, and which the very Son of God made use of as His inaugural text at Nazareth yon Sabbath day? When a faithful minister of the Gospel applies these words to himself he is not guilty of what might seem to be arrogant presumption. For it is none other than the Saviour Himself who has comforted every true minister of the word: "As the Father hath sent me, even so send I you." Joh. 20, 21. And again: "He that heareth you heareth me: and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke 10, 16. It is on the basis of this divine truth that a Paul can write: "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5, 18-20.

But if God is to be glorified in your ministry (and it is **His** glory we first and foremost are concerned about), you must ever be more concerned about the safety of the sheep committed to your charge than about your own honour, convenience, or comfort. When the Psalmist asserts (in the 48th Psalm) "According to thy name, O God, so is thy praise unto the ends of the earth," he is laying down the most fundamental principle in the true worship of God. Where men have not learned to know the true God as He hath revealed Himself in the person of His only begotten Son, it is a stark impossibility for men to worship Him aright. Your primary duty, then, as an ambassador for the Christ of God, is to make known the wondrous tidings of the acceptable year of the Lord and the day of vengeance of our God. For even that word "vengeance" as used by Isaiah speaks comfortingly to those who mourn in Zion, since it is the vengeance which Jehovah will take upon the **enemies** of His people. It is as the true shepherd who loves his sheep that you ascend your pulpit. If that be not the spirit in which you proclaim God's word, you have no business preaching. No matter how well-meaningly zealous you may be in your thunderous message, it still remains true: "The wrath of man worketh not the righteousness of God." James 1, 20.

While, as has been said, the crushing condemnation of the law must be proclaimed also in our Christian congregations of to-day, the true Gospel preacher will not find his **delight** in that employ. As 'twas said of the Son of God during His public ministry here below, so let it be said of every one of His ambassadors to-day: "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the

things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And they shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19, 41-44.

It was in that spirit of compassionate love for his people that a Moses pleaded for an Israel which had so shamefully forgotten the God of its salvation and had turned to dumb idols during his forty day sojourn in Mount Sinai: "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin and have made them gods of gold. Yet now, if thou wilt forgive—(and here Moses stops dead in his tracks, as it were, as is shown by the rarely-used dash in Scripture, indicating sudden transition of thought); and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32, 31. 32. Think of it! Willing to have **his own name stricken from the book of life**, if but his bewildered people could be saved! No wonder that this man of God could write in prophetic strain concerning the promised Messiah: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. 18, 15. It is in the same spirit of tender concern for his beloved Israel that Paul in his day utters a like prayer: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have a great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9, 1-3.

And why could these two great Gospel preachers (for Moses also was a preacher of the blessed Gospel) thus minister to the flock? They were ever mindful of their own perverted will and ways before the grace of God had come into its own in their troubled hearts. Even as a Saul of Tarsus could never quite forget that he at one time had persecuted the Church of God, so the leader of God's people through the wilderness was no doubt mindful of his own stubborn unwillingness to go to Pharaoh until God, the God of all grace, made of his **unwilling** heart a **willing** one. And let it be said at once: The law of God will never be preached aright by any pastor who does not have sorrow of heart because he has to preach it.

But as Paul never ceased marveling at the "unsearchable riches of Christ," so he never forgot the miracle which had made of him, the blasphemer and persecuter, the humble and willing dispenser of those riches. "Unto me, who am less than the least of all saints, is this grace given that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. According to the eternal purpose which he purposed in Christ Jesus

our Lord: In whom we have boldness and access with confidence by the faith of him." Eph. 3, 8-12.

Truly has it been said that "fame usually comes to him who is thinking about something else." And it might, with equal truth, be added that the glory of which we are speaking will be his who is least of all thinking about it. And how may we of a certainty know that? From the Saviour's words regarding the day of final accounts. The very ones who are then to be given the blessed words of commendation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," are going to ask, after the King has enumerated all the kindly deeds which have flowed from their life of faith, **when** they did all these things. And what will His reply be? "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25, 34. 40. It lies in the very nature of saving faith, the faith which has "tasted and seen that the Lord is good" (Ps. 34, 8), to confess with a Peter: "We cannot but speak the things which we have seen and heard." Acts 4, 20.

The pastor who is ever concerned about getting the honour, glory, and esteem due him in his office simply does not understand the true meaning of the glory of the Gospel ministry. For while it be true, since Scripture itself teaches it, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine," 1 Tim. 5, 17, that honour has a special reference to the remuneration due them who devote all their time to the ministry of the word, as the following verse (1 Tim. 5, 18) indicates: "For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn, And, The labourer is worthy of his reward." There are, to be sure, other passages in Holy Writ which teach us that we shall think highly of those whom God has placed over us as ministers of the word. E. g., 1 Thess. 5, 12, 13: "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake." But that love and respect **will** be there in the heart of every true believer to whom he ministers just as certainly as the ministration has been a "ministration of the spirit," the proclaiming of that comfort wherewith he himself has been comforted of God. 2 Cor. 1, 4. Luther is therefore right when he says: "It is impossible that an haughty, proud, presumptuous person should be able to preach Christ; for he (Christ) will have only broken, contrite hearts and humble spirits." St. L. Walch XXII, 1041. And again: "He who wants to be a preacher must mean it with all his heart that he is seeking God's honour alone and the welfare of his neighbor." St. L. Walch 13, 555.

Why is it needful to point out its glory?

Oh, we are also bearing the old Adam about with us in our mortal bodies. If the pious Asaph had to confess that his steps had well nigh slipped when he saw the prosperity of the wicked, so that he was tempted to think that he had cleansed his heart in vain, until he went into the sanctuary of God and understood their end, who

are we that we should imagine ourselves exempt from the same temptation? No, we have need of confessing also: "So foolish was I, and ignorant: I was as a beast before thee." But having made the confession in sincerity and truth, and imploring God for the enlightenment of His Holy Spirit, we shall also be given grace to confess: "Nevertheless I am continually with thee: thou hast holden me by thy right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory." Ps. 73.

It is as true to-day as in the days of a Jeremiah: "Thou hast made us as the offscouring and refuse in the midst of the people." Lam. 3, 45. Paul knew this, and did not lose heart, though he had to write to his dear Corinthians: "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; And labour, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day." 1 Cor. 4, 11-13. And why could the apostle speak thus? Because he had learned to see the **true beauty of a Saviour slain**, and had so preached that crucified Christ that he could tell his beloved Galatians: "Before whose eyes Jesus Christ hath been evidently set forth, crucified among you." Gal. 3, 1. Being able to proclaim that most needful of all words to bruised and buffeted sinners, he was now ready to glory in his tribulations also: "knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Rom. 5, 3-5.

A ministry which has not learned to deny self, take up the cross, and not only follow Christ, but follow Him **gladly**, is not (so far as the one ministering it is concerned) the ministry of the Gospel, but that of an earth-bound hireling who has joined the ranks of this world's Demases. If the Son of God, during His days of deep humiliation, found strength and comfort by looking unto the end of the road, we shall also, as His true witness, do well in "looking unto Jesus the author and finisher of our faith: Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12, 2.

And this admonition is all the more needful in our day, a day in which all too much of that which goes under the name of Gospel ministry is but a caricature of the "preaching of the cross," as Paul terms the Gospel of Christ. 1 Cor. 1, 18. The so-called "social gospel" is, of course, not a Gospel at all, since it seeks to make man's condition in this present world the vital thing, while the real Gospel points him to the everlasting possessions which shall be ours when our earthly house of this tabernacle is dissolved. The spirit of every Gospel preacher to-day must be that of a Paul when he wrote the Philippians: "Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that

they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation ("vort borgerskab," as we have it in our Norwegian translation; or as Luther has it in the German: "Unser Wandel") is in heaven; from whence also we look for our Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3,1. Whenever our preaching of the Gospel becomes a thing which is palatable to the unregenerate world (for there is nothing which is more foolish to the worldling than the Gospel of free grace), then we had better examine our message to see whether it has not lost its savour. One of the greatest dangers to the Church of Christ today is this: That it is so concerned about making an **impact on the world**, so ingratiating itself with those who will not repent, but who are concerned about making a shew in the flesh, that it forgets to rear children for the kingdom of heaven. The sooner we as members of Christ's kingdom reconcile ourselves to the fact that as a Christian Church we shall ever be in an **insignificant minority**, the better for us. And the sooner all of the ambassadors for Christ realize the full implication of their Master's words of farewell to His chosen disciples, the sooner will they find joy in serving Him when opposition arises because of their faithfulness: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Joh. 15, 18, 19. To suffer for Christ's sake is our highest honour and the source of a joy which is not of this world. For it will be true while the earth remaineth, yea, comfortingly true: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1, 29.

But if we have learned to see that all which is worthwhile has been brought us through the Gospel of Christ, then we shall also become concerned about bringing that blessed Gospel to those who are still "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2, 12. For a selfish and self-satisfied Christianity is a contradiction in terms. No sooner has Peter enumerated all the glorious privileges which are ours through faith in Christ, than he points us to the tremendous responsibility which is ours by that very fact. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people" (more easily understood in Luther's translation: 'Ein Volk des Eigentums'—'Et eiendoms folk')—to what purpose? That ye might sit satisfied over your rare privileges? God forbid! No, Peter immediately adds: "That ye might shew forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2, 9. "If we lose the sense of the wonder of our commission we shall become like common traders in a com-

mon market, babbling about common wares." Dr. Jowett, "The Preacher: His Life and Work", p. 21.

And here it may be well to quote our beloved Luther again on the vital question of "giving sons to the ministry." Says Luther: "Now as it is sure and true that God himself has established and instituted the spiritual estate with His own blood and death, it is easy to conclude that He will have it highly honoured and not suffer it to be destroyed or to cease, but will have it maintained until the Last Day. For the Gospel and the Church (Christenheit) must abide until the Last Day, as Christ says in the last chapter of Matthew. But by whom shall it be maintained? Oxen and horses and dogs and swine will not do it, neither will wood and stone. We men shall have to do it, for this office is not committed to oxen and horses, but to us men. But where shall we get men for it except from those who have children? If you will not raise your child for this office, and the next man will not, and so on, and no father or mother will give a child to God for this work, what will become of the spiritual office and estate? The old men, who are now in office, will not live forever, but are dying off every day, and there are no others to take their place. What will God say to this at last? Think you that He will be pleased because you so shamefully despise His office, divinely instituted for His praise and our salvation, and won so dearly, and because we so ungratefully let it drop and pass away?

"He has not given you children and the means to support them, only that you may do with them as you please, or train them for worldly glory. You have been earnestly commanded to raise them for God's service, or be completely rooted out, with your children and everything else; then everything you have spent on them will be lost. The First Commandment says, 'I visit the iniquities of the fathers upon the children unto the third and fourth generation of them that hate me'. But how will you raise them for God's service if the office of preaching and the spiritual estate have gone down? And it is your fault; you could have done something for it and helped to maintain it, if you had allowed your child to study. If you can do it, and your child has the ability or desire, and you do it not, but stand in the way, listen to this,—You are guilty of the harm that is done if the spiritual estate goes down, and neither God nor God's word remains in the world. In so far as you are able, you are letting it go down; you will not give one child to it, and you would do the same thing about all your children, if you had a world full of them; thus, so far as you are concerned, the service of God simply goes to destruction.

—"Because, then, you allow the office, instituted and established by your God and so dearly won, go to ruin and be destroyed, with such horrible ingratitude, you will be accursed and have nothing but shame and misery for yourself and your children, or be so tormented otherwise that both you and they will be damned, not only here on earth, but eternally in hell. This will not fail; and you will learn that your children are not so wholly yours that you need give

nothing of them to God. It is His will that He shall have a right to them; and they are more His than yours.

"Suppose that God were to address you on your death-bed, or at the Last Judgment, and say,—I was hungry, thirsty, a stranger, naked, sick, imprisoned, and you rendered me no service? For in that you have not done it to people on earth, or to my kingdom or Gospel, but have helped put them down and allowed men's souls to be ruined, you have done this to me; for you could have helped. I had given you child and money for this purpose, but you wantonly allowed me and my kingdom and all men's souls to suffer want and pine away, and thereby served the devil and his kingdom against me and my kingdom; now let him be your reward. Go with him into the abyss of hell. My kingdom in heaven and earth you have not helped to build, but to destroy and weaken; but you have helped the devil to build and increase his hell; live, therefore in the house that you have built.' How shall you stand then?" Works of Martin Luther, Philadelphia Edition, Vol. Four, pp. 144—152.

Now when Luther speaks of our **standing in the way**, that need not be stating in so many words that you do not want your child to enter the ministry when you have every reason to believe he has the qualifications necessary for the office. It may be your whole attitude toward the glory of the Gospel ministry. Instead of showing him in your very life that you count everything but loss for the excellency of the knowledge of Christ Jesus your Lord, you may be giving him a **Lebensanschauung** which leaves little else than ignominy and shame about that very thing which will ever be a lost world's only glory—a Saviour slain because He loved us even unto death.

In his novel "Kristus for Pilatus ("Christ before Pilate"), Waldemar Agar tells of an aged pastor who has given his all in a faithful ministry, but who, as the work becomes too strenuous for his advanced age, and the many new demands which a new age has brought with it make it imperative that he retire, stands before a picture of the thorn-crowned Man from Nazareth, whom the unjust Roman judge is about to send to the cross, and these are the thoughts which crowd in upon him: "There is the 'kingdom within you' in its highest potential. An independent kingdom,—an incomprehensible kingdom, whose defeats are victories, whose mightiest representatives are they who are trampled in the dust, whose most powerful laws are unaccepted and unwritten by men, and whose mightiest men walk with the aid of a staff and a crutch. A kingdom in which the sighs of the impoverished are imperative commands, and an imperial edict is null and void. A kingdom which continues to conquer the world by not giving a rap about what belongs to the world—a kingdom in which men win what they have lost and lose what they imagine themselves to have won. The most inconceivable, the strongest of all kingdoms established for all eternity by a forsaken man in the most lonely moment of his life, when he succumbed and believed himself (as was actually the case) forsaken of God."

When that is the spirit which we faithfully seek to inculcate in the hearts of those whom God has committed to our care, there will be more and more young men from our Christian homes who will flock to our schools of the prophets with the one request: "Here am I, send me". Isa. 6.8.

Norman A. Madson



THE CHURCH IN THE WORLD

The title of this paper, **the Church in the World**, suggested to the essayist 1. That God keeps the Church in the world. 2. That He keeps it there in order to exercise the power of the keys for the salvation of the world. 3. That the Church is greatly hindered in its work by widespread dissatisfaction with the results of exercising the power of the Keys. 4. That, in order to do its work, the Church must preserve and increase its efficiency by exercising the power of the Keys in its own midst. And 5. that the Church must expect to bear a cross as it does its work.

The Church, in the proper sense of the word, is not what ordinary conversation makes it, namely, a church building, or public worship, or some religious group of people, whether Christian or not. Ordinarily, the word "church" is never used in the proper sense in which Scripture almost always uses it.

Pre-eminent among Bible-passages which define the Church is Col. 1, 18. This passage says of Christ, "He is the head of the body, the Church". The Church is thus defined as a body whose head is Christ. With other words, the Church is something over which He rules. "The Church", says Eph. 5, 24, "is subject unto Christ". Another reason why the Church is compared with our body is given in such passages as 1 Cor. 12, 12:13: "As the body is one, and hath many members, and all members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body". That is the Church is a body of people, of many people. It is that body of people who are obedient to Christ, heartily accepting His Word as the supreme law of their faith and life.

The Epistle to the Hebrews identifies the Church in a different way as it says: "Both He that sanctifieth and they who are sanctified are all one: for which cause He is not ashamed to call them brethren, saying, I will declare Thy name unto My brethren, in the midst of the Church will I sing praise unto Thee". Hebr. 2, 11:12. According to the rules of Hebrew poetry, which the Epistle quotes here, the statement, "I will declare Thy name unto My brethren", is parallel to the statement, "In the midst of the Church will I sing praise unto Thee". Thus the quotation itself identifies the Church with Christ's brethren, while the Epistle, by using the quotation as it does, identifies Christ's brethren with those who are sanctified by Him. In short, the Church is those people whom Christ sanctifies and recognizes as His brethren. Indeed, that statement which we quoted before from 1 Corinthians, "By one Spirit are we all baptized into one body", was originally addressed "unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints". 1 Cor. 1, 2. That is, also the First Epistle to the Corinthians recognizes only the sanctified as the Church; even the Church in a certain locality is only the sanctified who are there.

As Christ's brethren, the sanctified must be children of God, inasmuch as Christ is the Son of God. For we cannot be someone's

brothers without being his father's children. But, as Paul says, "ye are all the children of God by faith in Christ Jesus", Gal. 3, 2. And so we can identify the Church with people who have faith in Christ. Indeed, it is through faith alone, faith in Christ, that He sanctifies them. He himself speaks of "them which are sanctified by faith that is in Me". Acts 26, 18.

Since Christ's brethren, the people who are sanctified by faith in Him, are God's children, it is not surprising that Scripture compares the Church to a household. It does this, for example, in Eph. 2, 19—22 in which the Church is also compared with some other things. We read there: "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit". Here the body of the believers is compared, not only with a household or family, but also with a temple. In other words, the Church is a living temple, made up of human bodies, persons and souls, which depends upon the truth proclaimed by the apostles and prophets, but especially upon Jesus, the central figure in the writings of the apostles and prophets. But still another comparison is implied in the passage just quoted, namely, in the words, "fellow-citizens with the saints". Here the Church is compared with a nation. Peter, too, says to those who are "elect according to the foreknowledge of God, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1, 2):—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people". 1 Pet. 2, 9. Yes, since Christ is the only ruler of this holy nation, it may well be called a kingdom. And it is so called in Scripture. It is called the kingdom of God, of Christ, or of heaven. To be sure, Scripture often, perhaps usually, refers to the blessings which come to us through faith, or even to God's saving power, when it speaks of that kingdom. But sometimes it refers to the people of the kingdom. Jesus uses the expression in both senses when He says: "Suffer the little children to come unto Me, and forbid them not: for of such (that is, of such people) is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God (that is, its blessings) as a little child, he shall not enter therein". Mark 10, 14.15. Because of the blessings which the believers have in common, the Apostles Creed calls the Church a communion, that is, a community, a group of people having certain things in common. And other comparisons might be mentioned here.

While we could say more on this point, what we have already said should be enough to show that the Church, except in a figurative sense, is not some external organization or some humanly discernible group of people, but a body of people which cannot be discerned by men. It is those people, but only those, who, being sanctified through faith in Christ, are obedient to Him, heartily accepting

His Word as the supreme law according to which they should believe and act.

Indeed, we would be unable to locate the Church, had God not promised that His Word bears fruit wherever it is in use. But He has promised this, for example in Isaiah 55, 10.11, when He says of His Word: "It shall not return unto Me void, but it shall accomplish that which I please, and prosper in the thing whereto I sent it". This promise is implied in Christ's Parable of the Sower which finds among the hearers of the Word, also such as "in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience". Luke 8,5—15. Consequently, the use of God's Word, especially its public use, and more especially its public use in unadulterated form, is a sure mark of the Church, that is, a sign of its presence and location. Bearing this in mind, we can well understand the complaint of the psalmist Asaph: "We see not our signs: there is no more any prophet". Ps. 74, 9. Therefore, when the Scriptures direct us to the Church in the proper sense of the word, we should look for its marks and know from them where the Church is.

At this point, it may be well to insert a word also about the practical nature of the Scriptural doctrine concerning the nature and essence of the Church. This doctrine is not something which is to be handled as a mere theory. It is to be applied, for example, when we are talking about the strengthening and building of the Church, or when we are making an effort to do these things. Let us then be talking about the real Church, and working for it, and not for some discernible religious group which will eventually dissolve. Or when we are talking about the work of the Church, let us first be sure that we have that Church in mind, against which the gates of hell will never prevail.

This Church is in the world. And by "world", we now mean, not the earth on which we live, or the human race as a whole, but rather only those people who do not belong to the Church, that is, the unbelievers. We now use the word as John does in the statement: "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren". 1John 3, 13.14. Jesus, too, spoke of the world in this sense when He said of His apostles: "They are not of the world, even as I am not of the world". John 17, 16.

The Church is in the world. That is, the believers live among the unbelievers, both manifest and secret, perhaps even in the same household. And although God does not want any to be unbelieving, yet He does not, for this reason, want the believers to separate themselves from the world, for example, by becoming hermits. Praying for His apostles, Jesus said: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil" (John 17, 15); and a little later (v.18): "As Thou hast sent Me into the world, even so have I also sent them into the world". And He wanted this to apply also to the other believers.

For, without repeating what He had just said about the apostles, He prayed also for all future believers (v.20), so that they might not be different from the apostles, but rather be one with them (v.21). Thus He implied that the future believers, too, were to be in the world. The Parable of the Tares and the Parable of the Net teach that God wants the Church to remain in the world until the Last Day, Matthew 13. In the Parable of the Tares, Jesus shows that the intermingling of manifest unbelievers with believers in the **world** should not move His servants to seek the eradication of unbelievers from the world, but that this eradication will be accomplished by the angels on Judgment Day. The Parable of the "Net That Gathered of Every Kind" teaches much the same lesson, only that secret unbelievers, or hypocrites rather than manifest unbelievers, are meant by the bad fish.

II

God keeps the Church in the world for a purpose. The Church is to exercise the power of the Keys for the salvation of the world. The Church should exercise this power also for its own salvation, as we shall see later. And there are some other things which the Church should do. It should relieve the needy who cannot be relieved in any other way. For Paul says, "If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged; that it may relieve them that are widows indeed". 1 Tim. 5, 16. And 1 Cor. 16, 1 speaks of a collection for needy believers. Indeed, one of the chief inter-congregational projects of the Apostolic Age was collections for needy believers. See Acts 11, 29; Rom. 15, 26; 2 Cor. 9, 1 ff. Moreover, according to 1 Cor. 6, 1—8, the Church should act as a court of final appeal in controversies between its members, so that they need not put it to public shame by going before earthly courts for a settlement. However, these are obligations which the Church has over against its own members, and not over against the world. And we are now discussing the purpose for which the Church is in the world. Indeed, were the Church not in the world, it would have no needy or disagreeing members.

We had better insert here that when we say that the Church is obliged to care only for its own needy, we are not denying that believers should do good to all people. They should. Gal. 6, 10. But a distinction should be drawn here and at other points between Christians as individuals and Christians as members of the body of Christ. He Himself draws this distinction in Matt. 18, 15—17. He distinguishes there between my brother who has sinned, me who have seen him sin, and even one or two others whose assistance I may need in winning him, on the one hand, and the Church which, if necessary, should finally admonish the sinning brother, on the other hand. The same distinction is observed in 1 Tim. 5, 16, which we read before, between the believer who can care for his needy relative, and the Church which is to care for widows who have no one else to care for them. We believe that this distinction is widely overlooked, with the result that many think that anything which Christians as individuals may properly do, the Church, too, may

properly do, and that what they should do, it, too should do. No doubt, this partly explains the social gospel, that is, the conviction that the Church has social obligations, but then also the backwardness of many Lutherans and of others in taking part in social and civic activities. In other words, on the one hand, since Christians as individuals have social obligations which God's Word lays upon them, it is wrongly thought that Christians as the Church have such obligations; and, on the other hand, since the Church as a body does not have social obligations, some of its members have wrongly concluded that they, also as individuals, do not have such obligations, and hence they have isolated themselves more or less from civic and social life. Even the Greek word for "church" teaches us that we should not think here of Christians as individuals, each working for himself, but of Christians as a single body. The Greek word is *ekklesia*, and it means "assembly". The individuals who make up this assembly have more duties as individuals, than they have as members of the assembly.—We repeat, then, that God keeps the Church in the world in order to exercise the power of the Keys for the salvation of the world.

We are speaking of those keys concerning which Jesus said to Peter: "I will give unto thee the keys of the kingdom of heaven". Matt. 16, 19. They are the things which lock and unlock the kingdom of heaven to men. They are the divine forgiveness of sins which alone opens heaven to men, and the withholding of that forgiveness which alone closes heaven to men. By healing a palsied man, Christ once demonstrated His authority to forgive sins on earth, that is, to forgive them in God's name and stead. Matt. 9, 6. This very same authority, He has given to His people on earth. From Him, they have the authority to forgive sins and, what is often **unknown or ignored**, the authority to withhold forgiveness, in God's name and stead, not of course in an arbitrary way, but according to God's Word. Jesus told Peter: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven". Matt. 16, 19. Not long afterwards, He assured all the apostles that they had this authority, namely, when He said to them concerning the sinning brother: "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven". Matt. 18, 17, 18. In other words, the keys of the kingdom of heaven, the authority to fasten and unfasten the door-chain of God's spiritual house, were not given only to Peter, but to all the apostles. And this authority was not given to them as apostles, but rather as believers. This is clear from the fact that Paul ordered the Corinthian congregation to use both keys. Speaking of a sinning member of the congregation, Paul told it "to deliver such an one unto Satan" (1 Cor. 5, 5), something that the congregation did simply by withholding God's forgiveness from that member. For anyone who has God's forgiveness belongs to Him, but anyone who

does not have it belongs to Satan. When Jesus sent out Paul to preach the Gospel to the Gentiles, Jesus told him, "I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me". Acts 26, 17, 18. Later on, after that sinning member had repented, Paul wrote to the Corinthian congregation: "Ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow". 2 Cor. 2, 7. And we see that Paul was speaking, not of human forgiveness, but of divine forgiveness, when he then says, "To whom ye forgive anything, I forgive also: for if I forgave anything to whom I forgave it, for your sakes forgave I it in the person of Christ". 2 Cor. 2, 10. Peter calls the believers "a royal priesthood", thus teaching that they are kings and priests. 1 Pet. 2, 9. But one of the chief functions of priests and kings is to condemn the guilty or to pardon them.

Let us emphasize that we are not now speaking about human forgiveness. God has strictly forbidden us to withhold our own human forgiveness from anyone at any time. We should never hold a grudge against anyone, even while we are closing heaven to some one. But we are speaking here of God's forgiveness, that same forgiveness which Jesus bestowed upon the palsied man in the words: "Thy sins be forgiven thee", and which He then demonstrated His authority to bestow. This divine forgiveness, we should withhold from the impenitent so long as they do not repent, even though we should at the same time not withhold our own personal forgiveness from them. Whenever we withhold God's forgiveness, we should do this in love, so that we may not hurt our erring brother unnecessarily, and so that our act may be pleasing to God, even though a wrong motive does not invalidate such an act. Phil. 1, 18. The main point, then, is this, that, as Christ had authority to extend and to withhold forgiveness in His Father's stead, so does His Church have authority to withhold and to extend this same forgiveness.

The Church exercises the power of the Keys simply by administering the Law and the Gospel, and in no other way. By the Law, the Church withholds God's forgiveness from those to whom it administers the Law only. For there is no forgiveness whatever in the Law; but it finds all men guilty, and condemns them to death. "What things soever the Law saith, it saith to them who are under the Law; that every mouth may be stopped, and all the world may become guilty before God". Rom. 3, 19. The Law is "the ministration of death . . . and of condemnation". 2 Cor. 3, 7, 9. The Law therefore is the key with which the Church closes heaven to sinners, that is, if it applies only the Law to them. The Gospel, on the other hand, is the key with which the Church opens heaven to them. For the Gospel is the divine declaration: "I have forgiven you all your sins". That is, the Gospel either assures us of this forgiveness, or speaks of its causes or of its effects. It is therefore called "the word of His grace", "the gospel of peace", and "the gospel of the kingdom". Acts 20, 24; Eph. 6, 15; Matt. 24, 14. And inasmuch as God

has connected the Gospel with earthly elements to make two sacraments, Baptism and the Lord's Supper, these, too, are assurances and declarations of God's forgiveness. Acts 22, 16. Matt. 26, 18. Strictly speaking, the Lord's Supper should not be included here even though it brings divine forgiveness. For this sacrament is not for the world, but only for the Church; and we are now speaking of the Church in the world. This may fully explain why Jesus did not mention the Lord's Supper, but only Baptism and His Word in His great commission. Matt. 28, 19.20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you". Mark 16, 15.16: "Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned". Yes, the Church withholds Gods forgiveness from those to whom it applies His Law alone, while it extends His forgiveness to all to whom it applies the Gospel, even though it also applies the Law to them. For not the Law, but the Gospel, is the final word of God. "The covenant, that was confirmed before of God in Christ, the Law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect". Gal. 3, 17. "The Law entered that sin might abound. But where sin abounded, grace did much more abound". Rom. 5, 20.

Now then, God keeps the Church in the world in order to exercise the power of the Keys through His Word and Baptism for the salvation of the world. So far as the unbelieving world is concerned this is the only purpose and work and office of the Church; and would that Christendom in general knew and remembered this! We read, John 20, 21—23: "Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained". Remembering that Jesus breathed on His disciples in order to symbolize the gift of His Spirit to them, we can run His words together thus: "As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained". From this it is apparent that the Church has no other purpose in the world than Christ had. For He sent His disciples into the world as His Father had sent Him into it, endowed with the Holy Ghost and authorized to remit and to retain sins in God's stead, that is, to extend and to withhold God's forgiveness. And this, let it be repeated is the whole purpose, work, and office of the Church in the world. Peter says as much when he tells believers: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises (that is, virtues) of Him who hath called you out of darkness into His marvellous light". 1 Pet. 2, 9. The purpose of the believers on earth is to show forth God's vir-

tues in the world,—His holiness and justice by means of the Law that men may see their need of His forgiveness, and His grace and love by means of the Gospel, that they may hope for eternal life. Indeed, if the Church advertises and publishes God's virtues, what more need it do in the world? If the Church goes about administering the Law, the word of the Gospel, and Baptism in the world to the best of its ability, it will have its hands **full**, and will have neither time nor energy to do more for the world. For Christ's statement is still true and will remain true until the end: "The harvest truly is plenteous, but the laborers are few". Matt. 9, 37. We are fairly overwhelmed when we think only of those few places where our little synod now has the chance to exercise the power of the Keys for the salvation of the world.

(To be Continued)

D. PFEIFFER



"BECAUSE HE LOVED US"

"We love him" is the Apostle's description of the believer's feeling towards his God. The reason for loving God is given too, "because he first loved us". 1 John 4, 19. Yes, if there is any one thing an earnest seeker for the truth can glean from the Bible, it is the fact that God loves him, **has** loved him from eternity. "I have loved thee with an everlasting love", says the Lord through His prophet Jeremiah. Jer. 31, 3. He can be certain of that fact from the way in which God has manifested His love for him, a sinner.

How God Manifested His Love

Because of his sins, man deserved to be punished with tribulation and anguish here, and with everlasting pain and torment, weeping and gnashing of teeth in the hereafter. But then we read that glorious word in the Gospel which Luther has rightly called "the little Bible": "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. Not only did He give His Son to the world, but as it is written: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us". Rom. 5, 8.

And Jesus, whom God gave into death for our sins, loved us with the same divine compassionate love, so that Paul can by inspiration say of Him that He "loved me and gave himself for me". Gal. 2, 20. Again, the same apostle shows how Christ manifested His love for our salvation when he declares, that "Christ also loved the Church and gave himself for it". Eph. 5, 25. Though the price He had to pay for our redemption was great, beyond all possible human calculation, when we consider the agony of body and soul which He had to endure during His Passion as our Substitute, we nevertheless read: "Having loved his own which were in the world, he loved them to the end". John 13, 1.

Besides prompting Him to sacrifice Jesus for our redemption, God's love moved Him to acquaint us by nature spiritually dead people of that fact, too, and made us alive spiritually by bringing us to faith in Jesus as our personal Savior, for His chosen apostle testifies: "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sins, hath quickened us together with Christ, And hath raised us up together, and made us sit together in heavenly places in Christ Jesus". Eph. 2, 4—6. And, having given us His Spirit so that we would believe in Jesus for our salvation, He now calls us His children. Small wonder, then, that the apostle John should in holy admiration and awe give expression to this sentiment: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God". 1 John 3, 1.

Loving Equals Giving

Thus, if anything is as clear as the summer's noonday sun, it is this, that loving cannot be separated from **giving**. The whole story of

our redemption, from the issuance of the first promise for our redemption in the first Paradise to the bestowing of the crown of life in the second and eternal Paradise, is one continued story of giving prompted by love that knew no bounds, of a love that was willing to sacrifice itself to prove its genuineness. To what the holy writer says, every Christian will add his joyful, grateful "Amen": "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins". 1 John 4, 9f. Rightly does the same apostle therefore say: "**God is Love**".

We Love God

It is but natural that we Christians love our Lord, "because he first loved us". How could it be otherwise?—Redemption from sin at a tremendous price, but without cost to us,—brought to the knowledge of that redemption, without any effort or initiative on our part,—and the promise of an everlasting inheritance, again, freely, as a gift. What Peter writes of Jesus is therefore 100% true for every believer: "Whom having not seen, ye love: in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory". 1 Pet. 1, 8. Yes, where would we be, if God had not loved us?

Showing Our Love

Of a truth, we love God and our Savior Jesus Christ, who first loved us. And since that is true, we will also **manifest our love to God** in a very tangible way. This manifestation of our love for God will as a matter of course take the same form as did God's love for us, **in giving**. Also on our part "to love" means "to give". One may give without loving, but he cannot love without giving.

Giving Our Hearts

And what will we give? First and foremost, our hearts. We will let Jesus make them His dwelling place by giving heed to His Word, just as Jesus has told us: "If a man loves me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him". John 14, 23.

Giving Our Whole Self

Then, will we not also give Him our lives, that is, so conduct ourselves that God's love toward us will be reflected in all that we say and do, that His saving name will be spread ever farther among men? Of the believers in Macedonia Paul declares that they "first gave their own selves to the Lord, and unto us by the will of God". 2 Cor. 8,5. In other words, we will serve the Lord with all that we have and are, our talents and gifts, doing what we can with what we have for the preservation among us, and the ever wider procla-

mation elsewhere, of the Sweetest Story of love ever told. Just as surely as he has been converted and brought to see that Jesus is his Savior, so surely will every Christian ask with the newly re-born Saul: "Lord, what wilt thou have me to do?" Acts 9, 6.

Giving In Connection With Praying

In this connection, we Christians, in the Queen of all prayers, implore Jesus, "Thy Kingdom come." If we really mean what we ask, that God's Kingdom of grace should continue to come to us and be extended throughout the entire world through the work of missions, we will also personally have to do all we can to make that prayer come true. Not to do anything to bring that about, would be like asking the Lord to give us daily bread but not lifting a finger to attain it by our own industry, or, like asking the Lord to restore our health but not seeking the help of a physician to get rid of an acutely infected appendix. If we mean what we say in this petition, we simply will have to do something, and not just a little, but everything we can, to promote His Kingdom in our midst and elsewhere. Otherwise—and note this well—otherwise our prayer becomes sheer hypocrisy.

A Christian loves as God loves. And why? Because the Spirit of God rules in his heart. "As many as are led by the Spirit of God, they are the sons of God", says Paul. Rom. 8, 14. And what does God love most of all? Is it not the souls of men? Thus a Christian loves such souls too, that is, he desires their salvation, and is going to do what he can so that they can be saved.

We say we love God, and we mean it, but we must not forget that as with God's love toward us, so our love towards Him will just naturally show itself in a very concrete way. We show our love for our dear ones by giving to and for them. Think how much we give in time, money, and at the cost of much personal convenience, for our children, how much we give and do for a dear friend; we are willing even to give our life for such, if need be. But, **God** is, or should be, our **first** love.

Giving Of Our Means

All Christians serve the Lord Jesus Christ in everything, as the inspired apostle enjoins upon them: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3, 17. Some of us are devoting our lives as "ambassadors for Christ" by preaching and teaching the story of God's love for fallen mankind. This should not be looked upon as a sacrifice, but rather as a precious privilege which God has given us. However, as has just been said, a Christian serves God in everything he does, and with everything he has. Since the work in God's Kingdom entails certain expenditures, money is needed. In this respect, all who have means can serve their Lord, whatever their earthly calling may be, namely, by giving of their means toward the very same work, that of preaching the Gospel.

Our means, then, can be used in seeking "first the kingdom of God and his righteousness." Matt. 6,33. That is in reality the easiest form of giving, for it requires much, much, more to give one's self for such work, to devote all one's energies, all one's time, and all one's talents to it. Yet, we will gladly do that, give of our means, and generously too, because we love Jesus so much, who gave, not what He could **spare**, not just **part** of Himself, not just **most** of Himself, but His **all**, for us. "The love of Christ constraineth us", says Paul, 2 Cor. 5,14, that is, His love for us makes us want to serve Him also with our means.

And that is the only kind of gift that is pleasing to God, a willing one, as His word testifies: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." 2 Cor. 9,7.

How Much Should We Give

How much we should give of our means is left to us, except for this general rule, that we give as God hath prospered us. 1 Cor. 16,2. There should, however, be as much system to our giving to the Lord as there is to our financial transactions otherwise. Not give Him what is left over, but regularly reserve a certain definite percentage of our income for Him and His work. We cannot rest satisfied with giving the Lord a mere pittance of the means with which He has entrusted us in the first place, or to give on a sort of "hit and miss" basis.

The believer of the Old Testament had no choice—he had to give one-tenth of his net income, and more, in special offerings. We of the New Testament, with our many more advantages should be willing out of gratitude for being delivered from the burdens of the Ceremonial Law (which the Old Covenant people had to observe scrupulously), for being delivered from the curse of the Moral Law—to do as much freely as the Israelite of the Old Covenant was compelled to do.

We are not saying that we must all become "ten per centers", or tithers, but is there anything wrong with striving to come somewhere near that figure which we know was pleasing to God, since He Himself set it for believers under the Old Covenant. Perhaps we cannot give 10% of our net income, but we can try to make it 6, 7, or 8%, or even 5% to start with, and possibly we shall some day find that we can come quite close to a full 10% or even more. Many a believer finds it possible out of gratitude to God to give that much, 10% of his income, to the Lord, and it gives him so much pleasure that he would not give less for anything.

The important thing for us to remember is, that we give in proportion to the way the Lord blesses us in material goods. This much is certain that what we out of love give to the Lord we but lend to Him, and He out of His generous grace will see to it that we are repaid with rich dividends.

We Cannot Afford Not To Give

We never get rich by withholding from the Lord more than is proper. One may think he can get by, but the Lord has a way of collecting that can be disastrous. He also warns us, when speaking of giving: "He that soweth sparingly shall reap also sparingly." 2 Cor. 9,6. Further, we have the example of the miserly rich farmer who was told: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God." Luk. 12,20f.

People may think they are gaining materially by not giving liberally, but actually they are making themselves poorer and poorer. The Rich Man was poor long before he found himself in the torments of hell. He was poor already on earth, when in the midst of plenty he would not give some of his more than necessary means to relieve the suffering of the beggar Lazarus. The reason why he was poor was that there was no love in his heart—he had love neither for God nor man.

We Want To Give

But we are **Christians**,—we do not want to have God accuse us of robbing Him as God had to accuse Israel in the days of Malachi (Chap. 3); rather, we remember what the inspired apostle has to say of Jesus and His love for us: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8,9. Therefore we, just as surely as we love God, will give, give all we can in every way. Look at God's love for us and how He manifested it to us! Consider the needs of the Church! Think of how much we can do if we only have the means in our treasuries! And remember that ours is a Church of the pure Word! Truly, we have a compelling motive.

Yea, we can and will give—regularly, gladly, generously—for the work of the Church. There is need, a **great need**, when souls are famishing for want of the bread of life. We have that pure manna from heaven; and we have more than enough in earthly means, over which God has made us but the **stewards**, not the **owners**. We are going to bring that word to our perishing fellowmen so that they too might learn to love Him Who first loved them as well as us, and we are willing to pay the cost of that most noble work on earth. For, if our love to God and for the souls which He and we love be stopped up, be kept from expressing itself, it will be smothered and die. And where there is no love, there can be no saving faith in the God of Love.

In fact, no one will be able to dissuade us from showing our love to God by giving bountifully, because we have a most glorious promise with respect to our giving: "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." 2 Cor. 9,8. We have

the assurance that we shall not suffer materially; rather, the more we give for the work of the Lord, necessary work, the more we shall be enabled to continue to give—and all, so that we and our fellow-men might hear and continue to hear the story of His redeeming love. “WE LOVE HIM BECAUSE HE FIRST LOVED US.” We give to Him because he first gave to us.

Now “Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.” Rev. 1.5.

SOLI DEO GLORIA!

—M. H. Otto

WHAT DO WE OWE TO OUR CHILDREN?

Synopsis of an Address on “Christian Education,” delivered at the convention of the Norwegian Synod, June 14, 1950.

One of the most important subjects in the practical life of Christians today is that of the education of our children. The problem is of such importance that practically the entire educational world is employed in finding the answer to the question: How can we best meet the needs of the coming generation in the field of instruction, education, and training? We Christians look for the answer to the Word of God.

We remember, first of all, that children are a **gift of God**. The Lord tells us this in express words in Psalm 127:3; Ps. 128:3-6. And the statements of the inspired writers in these two psalms are borne out amply in other parts of Holy Writ. Childlessness was regarded as an absence of blessings on the part of the Lord. The holy women of Biblical times, such as Rebekah, Rachel, Hannah, Elizabeth, and others, like Sarah, the ancestress of the chosen race, were anxious to bear children. It was a cause of great rejoicing when the Lord granted His blessing in the home, so that the barren woman could become a joyful mother of children. Ps. 113:9.

We keep in mind, in the second place, that our children **belong to God**; that is, they are not absolutely ours, but are, as it were, merely lent to us for a season, to be given back to the Lord as His own for time and eternity, 1 Sam. 1:28. Our children belong to the Lord by the fact of **creation**. It is God who, by the creative act in holy marriage, gives the fruit of the womb to parents. And Christian parents, in particular, are conscious of this fact, regarding themselves as instruments in God's plan of creation and preservation. Christian parents are constantly aware of the fact that their children are not absolutely theirs, but that they belong to the Lord.—And Christian parents, in particular, are conscious of the fact that their children belong to the Lord by virtue of their **redemption**. It is self-evident that Christian parents bring their children to the Lord in Holy Baptism, as the Lord has given direction in His Word. By the Sacrament of Baptism our children become members of the body of Christ, members together with us, enjoying the blessings

which flow into their hearts by faith. In a very definite sense it is true of our children that the Lord has called them by name, that He has written them in His hands: they belong to Him.—And so our children belong to the Lord also by virtue of their **sanctification**. In Holy Baptism the Holy Ghost has called them by the Gospel, through the washing of regeneration. Hence the Holy Spirit lives in their hearts and works in their minds, in the measure in which the Word is employed in their instruction and training. He who does not have the Spirit of God is none of His, while every one, child or adult, who is guided by the Spirit in and through the Word, may rejoice in the power that comes to him in the everlasting Word, a lamp to his feet and a guide to his way.

On the strength of these Scriptural facts we are to appreciate, in the third place, that God has given us **specific instructions** with regard to what we owe our children. Speaking in a more general way, in Deut. 6:6,7, the Lord has given us the direction: "These words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently to thy children," the word used in the original indicating that constant drilling in the truth of God's Word is essential in the education and training of our children. In the Jewish Church this admonition of the Lord was so earnestly heeded that the children in the homes were taught to repeat daily what is called the Sh'ma, consisting in the statement: "Hear, O Israel, the Lord our God is one Lord," Deut. 6:4, together with a number of other passages. The constant repetition of this statement, together with the proper explanation, was regarded as a fundamental part of instruction and training in the homes of the believers. And the same truth is presented for consideration of Christian parents in the New Testament, in the well-known words of the apostle: "Ye fathers, . . . bring up your children in the nurture and admonition of the Lord," Eph. 6:4, that is, deal with them in the same manner in which the Lord deals with you, by proper education and discipline. The word, as used in Holy Writ, includes every form of guidance, instruction as well as restraint. Holy Scriptures rightly distinguish between legalistic severity and sinful lenience. We know what the Lord tells us about the fact that the imagination of man's heart is evil from his youth, and that foolishness is bound up in the heart of the child. While the restrictions of the Law are very frequently necessary and may not be discarded, we should never forget that the Word of God, properly applied, is the only instrument to produce the reaction which we desire on the part of our children.

But here the objection might be raised: All these admonitions are addressed either to the parents alone, or to the parents of children. How do they concern the Christian **congregation**? Why should we establish and maintain **Christian parish schools**? Now it is very true that Christian parents cannot shed the responsibility of their parenthood and their obligations over against their children, no matter how good the parish school may be to which they entrust

their offspring. If there is no proper cooperation between the Christian school and the Christian home, the objectives of Christian education cannot be achieved. Therefore Christian parents will be particularly anxious to have a Christian school for their children. But, on the other hand, it would be altogether out of order for members of a Christian congregation to say: Let the parents who have children of school age take care of their Christian schooling; as for us, we have no children in school. No, **all** members of a Christian congregation must feel the responsibility for the souls of the children. This is true, for one, by virtue of the Great Commission, even in mission stations where many or even all of the children in Sunday school are not yet baptized. For the Lord says that we are to teach all nations the great truths of the Christian religion, specifically those pertaining to their salvation, and to instruct them with regard to all things whatsoever He has commanded us.—And as for the baptized children of our parishes we must keep in mind at all times that they are our responsibility by virtue of their membership in the body of Christ **with us**. The apostle tells us, by inspiration of the Holy Spirit, that we are all children of God by faith in Christ Jesus, as many of us as have been baptized being members of His body together, Gal. 5:26,27; 1 Cor. 12:12.

We are bound to conclude then, on the basis of Holy Writ, that not only the parents, but the entire Christian congregation has the responsibility for the instruction, education, and training of the children of the parish and of all others whom the ministers and teachers of the Word can reach with the Word. And this means, properly understood, the education of the **entire man**, body, mind, and soul. The purpose of God will not be adequately served by part-time instruction only, as in Sunday schools or in released time classes. In a school that measures up to the ideal of God's directions, **all** the subjects in the course of study should be taught in the light of the Word of God and the Christian religion. This, as a matter of fact, includes a thorough training in the fundamentals of the Christian faith, so that all children will know the way of salvation and be adequately grounded in the Word of Truth. But it includes also the training in other subjects, in geography, in history; even in arithmetic, for only a Christian teacher will be able to give the pupils that background of Christian thinking, of a right Christian philosophy of life, which will give the believer the right judgment in all things, 1 Cor. 2:15. It may rightly be said that the Lord addresses not only the individual parent, but the entire Christian congregation when He states: "Train up the child in the way in which he shall go, and when he is old, he will not depart from it." Prov. 22:6.

P. E. Kretzmann.

REPORT OF THE PLANNING BOARD

PREAMBLE

In every organization it becomes advisable from time to time to examine its work with a view toward improvement in cooperation between the various branches of the work, toward greater efficiency, and toward better methods of operation. With these thoughts in mind the 1949 Convention of the Norwegian Synod elected a Planning Board, consisting of representatives of the major synodical boards. The duties of this Board were: "1. promote closer relations between the Boards of the Synod. 2. suggest a long term program and policy for the Synod. 3. bring advice to the individual officers, to committees, and to the convention itself toward simplicity, co-ordination, and unity in the work. 4. make a study of the 'synodical machinery' and bring recommendations to the Synod as to what revisions can be made in the set-up toward expediting the work." (1949 Synod Report, p. 13). The Planning Board has met and, in accordance with the instructions above, comes with its recommendations. Some of these recommendations to officers and committees are of little interest to the Synod as a whole, and for this reason they have been individually made to the person or persons concerned, although they are available to anyone interested. The recommendations which are of concern to the Synod at large are as follows:

I. PROGRAM AND POLICY OF THE SYNOD

We recommend:

1. that the Synod organize a corporation and elect directors of said corporation for the immediate care of our aged.
2. that the Synod establish uniform three year terms of office for all board members, dates of election to be staggered.
3. that the Synod discontinue the Church Extension Board as a separate board and that its duties be assumed by a committee of the Home Mission Board, said committee to be elected by the Synod.
4. that the Synod urge all its congregations to make greater use of the Synod Report, Sentinel, and other materials to increase knowledge of the Synod and its work.
5. that the Synod urge all congregations to adopt blanket distribution of the Synod Report.

II. TO VARIOUS BOARDS

We recommend TO THE BOARD OF REGENTS:

1. that vocational (practical arts) training be increased at B. L. C.
2. that B. L. C. inaugurate a fully accredited program in education with a view to a four year B. S. degree.
3. that the Synod be informed both of the extra cost and of the necessity of these changes in curriculum.
4. that the resolution of the 1949 Synod be amended to read that the Centennial Collection "shall be used for expansion, repairs, and improvements at B. L. C."
5. that the Wiese Library be put in usable order for seminary students.
6. that a program of practical pastoral work be inaugurated for seminary students during the academic year.

TO THE PUBLICATION BOARD

that prices be raised on "Sentinel" to \$2.00 for individual subscriptions and \$1.50 for blanket; on "Tidende" to \$1.50.

TO THE HOME MISSION BOARD

1. that it avoid starting and continuing Home Mission Congregations in unpromising and unfruitful areas.
2. that it avoid making long term financial commitments to congregations.

TO THE STUDENT AID COMMITTEE

that it formulate a plan for aiding not only theological and pre-theological students but also other needy students.

TO THE FINANCE BOARD

that it use the Unified Budget method of apprising congregations of the needs of the Synod.

II. TO THE PRESIDENT OF THE SYNOD

We recommend:

1. that he stimulate the activity of the visitors.
2. that he turn over some of his duties to the Vice-President, such as, an annual visit to each Synodical Board and directing publicity for each Board.

J. A. O. Preus, Sec.

RECOMMENDATIONS OF THE COMMITTEE ON MISCELLANEOUS MATTERS (as adopted)

RE COMMITTEE TERMS:

The term of office for all board members shall be three years, election of members to be staggered..

RE THE CORNWALL MISSION:

1. The Home Mission Board shall have charge of the Cornwall Mission in England.
2. The Home Mission Board shall draw up the policy governing the Cornwall Mission and report to the 1951 Convention of the Synod for consideration and action.
3. The Cornwall Mission Fund shall remain a separate fund for the time being.

RE THE DATE FOR THE 1951 CONVENTION:

Resolved to refer this matter to the President and Secretary of the Synod, who are to announce the time set by January 1, 1951.

REPORT OF THE BOARD OF HOME MISSIONS

The blessings of Almighty God have rested in a singular manner on our Home Mission work during the past year. Our missionaries were permitted to carry on their work without the interruption of serious illness or undue disturbance. Ninety-four souls were added to the Church through their ministrations. And the contributions for Home Mission work exceeded all expectations. \$17,423.36 was contributed for Home Missions by way of our Synodical treasury. Thus the Home Mission Board was enabled to come within \$115.81 of meeting all expenses in connection with our Home Mission work

in spite of the fact that the needs of our Home Mission program, due to additional projects, far exceeded the budget which had been set at the beginning of the fiscal year.

The one new mission added to our program, the Hiawatha Mission of Minneapolis, Rev. Julian G. Anderson, pastor, was granted \$5,000.00 to aid in erecting a suitable building. The Immanuel Congregation of Holton, Michigan, was granted \$3,000.00. This in accordance with the established policy of the Synod and in consideration of the fact that it is hardly possible under present circumstances to carry on mission work without providing adequate facilities for holding services, and living quarters for the missionary.

The matter of establishing new missions should be of deepest concern to all, especially so since we have established our own seminary and are graduating an increasing number of theological candidates. It is hardly to be expected that, in the normal course of events, death and retirement among present workers in our Synod will be sufficiently large to provide for the placing of all graduates of our seminary. Two theological candidates were graduated this year, next year there will be three, and in 1952 we will have, God willing, five candidates for the ministry. It can readily be seen that unless something is done at once to make provisions for placing these candidates, the spirit and zeal for the Office of the Holy Ministry among the young men of our church will be gravely affected. The only permanent solution, next to the grace of God, lies in this that every pastor and every congregation come to the realization that they must ever be seeking opportunity for expanding their work and be making every effort to increase in zeal for missions.

In accordance with the instructions of the Synod Convention in 1949 the Home Mission Board prepared suggestions for the conducting of mission surveys throughout the Synod. These suggestions were mailed to all pastors. Arrangements were made for special meetings with all the pastors in various groups throughout our Synod, where members of the Home Mission Board were present to explain the project outlined in the material which had been furnished, and to urge a course of action. The results were highly encouraging for the most part, both as to the interest shown and the action taken. Subsequent reports show that several congregations have made definite plans, and in some cases new members were obtained and new fields explored.

But this survey must not, dare not be considered final. Every congregation must continue to urge this course of action looking for new opportunities to testify to the truth of the unconditioned Gospel, which we possess, and to share it with others in the community. It is only as our individual members become convinced of their obligation to testify that we shall find an increase of life and zeal in our Synod, so that the means, as well as the opportunities and fruitful locations for opening new missions, will not be lacking. Then also we shall experience no difficulty in placing our ministerial graduates.

The matter of placing theological students for summer work is also of serious concern, since but few of the congregations in our Synod seem to realize the necessity for granting these students an opportunity to work in their midst so that they may gain invaluable experience for their future calling. In order that more congregations might be encouraged to make use of these students for the summer, the Home Mission Board offers the following proposals:

1. That Synod resolve that funds be allocated from the Student Aid Fund to pay for student summer work, and
2. That all congregations of Synod be encouraged to increase their regular contributions to the Student Aid Fund.

H. A. Theiste, Field Secretary

PROTEST FROM WESTERN KOSHKONONG CONGREGATION

At its quarterly meeting, Sept. 11, 1949, the Western Koshkonong Congregation resolved, upon recommendation of its pastor, to protest paragraph 4 of the Recommendations of the Convention Committee on Home Missions, p. 61 of printed Report, 1949.

Percy Swalheim, Secretary

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON HOME MISSIONS (as adopted)

1. The Synod urges those congregations which are making the intensive local mission survey recommended by the Synod at last year's convention to continue their work, and it urges especially that those congregations which have not yet made such an intensive survey make plans to do so this coming fall, if possible.
2. In view of the fact that the resolution concerning Home Missions subsidy found on page 58, paragraph 2, of the 1949 report has caused some confusion, the resolution concerning subsidy reduction in the 1943 Report, page 58, paragraph 6, is substituted for it.

REPORT OF THE CHURCH EXTENSION BOARD

Since the Synod last convened the Church Extension Board has held two meetings. Some work also has been done by correspondence.

The fiscal year May 1, 1949 - April 30, 1950, was a fair year for the Church Extension Fund. The Board wishes to commend three congregations for completing payments of loans from the General Account. Those who completed their payments were: Cross Lake Lutheran Church, Fosston, Minnesota; Our Redeemer Lutheran Church, Currie, Minnesota; and Our Saviour's Lutheran Church, Amherst Junction, Wisconsin. The Board commends also those who have in the past year complied with the "Rules Governing Church Extension Fund" and have paid at least their "One tenth . . . annually." May this serve as an example to those who have not done so. A request for the renewal of one note was received by the Board. Renewal was granted for a term of seven years.

During the fiscal year, two loans were granted from the Church Extension Fund General Account. Upon request of the Home Mission Board a loan of \$3,000.00 was granted to Immanuel Lutheran Church, Holton, Michigan. Also an additional \$1,000.00 was granted to Parkland Lutheran Church, Parkland, Washington. From the special Wisconsin Corporation Account three loans were granted. A loan of \$400.00 to Our Saviour's Luth. Church, Amherst Junction, Wisconsin (This was also reported in last year's Report); two loans, one of \$600.00 and one of \$1,000.00 were granted to Calvary Lutheran Church, Eau Claire, Wisconsin. A loan of \$1,600.00 has been granted already in the new fiscal year to Concordia Lutheran Church, Eau Claire, Wisconsin. (This loan was granted on May 8, 1950).

CHURCH EXTENSION WISCONSIN CORPORATION ACCOUNT

Debtor	Original Loan	Amt. Pd This Yr.	Total Amt. Pd.	Balance Due	Yr. Due
Concordia—Eau Claire	\$4,000.00	140.00	700.00	3,300.00	52
Pinehurst—Eau Claire	3,500.00	50.00	330.00	3,170.00	57
Our Sav.—Amherst Junc.	400.00	none	none	400.00	59
Calvary—Eau Claire	600.00	none	none	600.00	59
Calvary—Eau Claire	1,000.00	none	none	1,000.00	60
Total	\$9,500.00	190.00	1,030.00	8,470.00	

The Synod adopted the above report.

REPORT ON COLORED MISSIONS

During the course of the past year, a number of our Norwegian Synod congregations were given an opportunity of hearing a direct report of the work that is being carried on in the African field, by our own representative in that field, Rev. Paul Anderson. For the benefit of those who did not hear him, we would like to include in this report some comparative statistics from Africa which we believe will be of interest to everyone.

	1946	1947	1948	1949
Churches	83	108	130	140
Baptized members	11,125	13,295	16,225	19,576
Communicants	4,148	4,682	5,448	6,304
Baptisms	1,603	2,935	3,168	3,534
Communed	10,395	11,893	13,627	16,464
Confirmations	500	821	983	1,196
Schools	67	87	94	109
Pupils	4,657	6,201	7,430	8,851

God has indeed wondrously blessed our efforts in Nigeria. The cornerstone for our Nigerian Seminary has been laid, a Secondary School has been opened and we are now hoping for an adequate supply of native ministers and Christian Day School teachers in the near future, who might assume the responsibilities that have been carried heretofore by our American workers. Pastor Anderson, while here in the States on his furlough, was at times seriously troubled with the affliction known as filaria, brought about by a worm that burrows its way into the human system and causes considerable discomfort. The last report we received mentioned that a

doctor at the Mayo Clinic at Rochester had found a powerful drug for the treatment of filaria and that Pastor Anderson hoped to consult with this specialist before he is scheduled to return to Africa on the 10th of May. We implore the Lord's blessing upon our missionary, his family and his work.

Due to a proposed expansion program and also to the fact that in many instances the salaries of the workers simply must be raised to more respectable levels, the budget for 1950-51 will have to be increased considerably. This applies both to domestic and foreign missions. For example, there is an excellent opportunity awaiting us at Walterboro, South Carolina; an urgent appeal to bring the Gospel of Salvation to Arkansas, where there is not a single Lutheran Mission, has been directed to the Synodical Conference Mission Board; and there are similar opportunities in the states of Florida, Georgia, and Virginia, where surveys reveal abject spiritual poverty. Then on the African side of the ledger there must be budget increases also to help in providing temporary bush houses for five new workers, to finance the reprinting of the Efik Bible History, to give our workers better medical attention and to cover the salaries of the additional laborers, to mention but a few items. We pray that the Lord will bless our people with a willingness to continue to give cheerfully and generously for the cause of bringing to our dark-skinned brethren the Gospel of Salvation, both at home and abroad.

Through the liberal gift of a lay member of the Wisconsin Synod (\$50,000) the erection of a suitable hospital in the Nigerian field is now made possible. Hospital facilities have been a crying need on our mission field, and God has answered our prayer also here.

N. A. Madson

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FOREIGN AND COLORED MISSIONS (as adopted)

1. We rejoice in the blessings which the Lord has bestowed upon the efforts of the laborers in the Colored and Nigerian Mission fields.
2. It affords the Synod great pleasure to hear about the donation for a suitable hospital in the Nigerian field. May the Lord move others also to supply the needs of our Mission fields, and remember them in their prayers.

REPORT OF THE COMMITTEE ON CHRISTIAN ELEMENTARY EDUCATION

The Christian Day School Board has held four meetings since the 1949 Synod Convention.

Eleven schools were in operation for the school year 1949-50 at the following places: Princeton, Minn.; St. Peter, Minn.; Mankato, Minn.; Lime Creek, Ia.; Somber, Iowa; Western Koshkonong, Wis.; Madison, Wis.; Parkland, Wash.; Jerico, Iowa; Saude, Iowa; and St. Mark's in Chicago, Illinois.

The Board wishes to extend an apology because the Christian Day School Bulletin was not published this year. The reason was that your Board was unable to find an editor. The extra copies of the Christian Day School issue failed to materialize because of publishing difficulties.

The response to the Christmas Tree offering was splendid, and the Board extends its sincere thanks. We wish to remind everyone that our needs for the coming year will be greater than ever; please remember your Day School both in your prayers and gifts. Subsidies granted amount to \$2,350.00. Part of this however, extends into next year.

REPORT OF THE CHRISTIAN DAY SCHOOL SUPERINTENDENT

In accordance with the resolution of our last Convention, (cf. Report p. 65, par 4 of the Report of the Board of Elementary Christian Education), your Superintendent of Schools submits the following report:

By the grace of God, our Christian Day Schools have been permitted to operate in the same number as the year previous. When we consider a report brought from behind the "Iron Curtain" where schools are opened by the teacher blandly announcing to the children: "There is no God" and children, among them Christian children, being forced to answer: "And there never was One"; perhaps we will the more humbly offer our sincere thanks to God for His grace in permitting us to conduct and maintain schools that open instead "In the Name of the Father and of the Son and of the Holy Ghost", and where His Name is hallowed and not desecrated.

It was the privilege of your Superintendent to visit all our schools in operation during this school year, with the exception of the school in Parkland, Wash. He is happy to report due progress in all of them both as regards the physical plants in which they are conducted, and in the art of teaching which usually progresses with experience. In none of them was anything observed to be taught that was contrary to the Word of God.

Certain things were observed, however, which this Convention might well consider and resolve upon after due consideration:

1. That our Normal Department in which our teachers are trained provide a minimum of 6 weeks of practice teaching under experienced teachers. Congregations with such teachers might be encouraged to use such students by providing transportation costs and boarding them.
2. That a catalogue of text books used in our schools be made available for all our schools, with comments on their merits or demerits.
3. That the Synod provide a Christmas program for our schools and Sunday Schools that would feature our rich Scandinavian musical heritage.
4. That the Synod cause to be written a brief history of our Norwegian Synod for use in the classroom and confirmation instruction.

It is encouraging to note that at least two inquiries have been made regarding the possible opening of new schools in the coming year. Both will need some financial aid from Synod, should they materialize. May God grant them needed courage and vision to do so, and may He continue to bless our schools with consecrated teachers and pastors, with an enlightened laity that realizes the importance and blessing of such schools, and with an increased enrollment in all of them.

G. A. R. Gullixson, Supt. of Schools

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

Resolved:

1. That the Synod encourage the Normal Department at Bethany Lutheran College, in which our teachers are trained, to provide a minimum of 6 weeks of practice teaching under experienced teachers in Synodical Conference Christian Day Schools.
2. That the Superintendent of Schools be empowered to compile a catalog of text books used in our schools, and recommended text books, with comments on their merits or demerits.
3. That the Publications Board be requested to provide a booklet of Christmas songs that would feature our rich Scandinavian musical heritage. (Referred to the Publications Board)
4. That the Publications Board be requested to publish a brief and simple history of our Norwegian Synod suitable for the elementary grades. (Referred to the Centennial Committee)

REPORT OF THE COMMITTEE ON YOUNG PEOPLE'S WORK

The Committee states the following objectives of its work:

1. The encouragement of Christian knowledge and fellowship among the young people of the Norwegian Synod.
2. The revival of the Choral Union.
3. The furtherance of interest in Bethany Lutheran College.

In accordance with these objectives and with the directive of the 1949 convention, your committee is making plans for a Synod-wide young people's convention in 1951, to be held from Saturday noon until the following Sunday evening.

Your committee, furthermore, makes the following recommendations to the 1950 convention of the Norwegian Synod:

We propose

- a) That an annual summer camp for our Synod's young people be established,
- b) That to this camp all our Synod's young people who have reached the eighth grade be invited,
- c) That the initial summer camp be conducted in 1951.

Regarding the educational work in the young people's societies (cf. 1949 report, p. 76)

- a) We suggest that said work remain in the hands of the individual congregations, and
- b) We urge that more intensive Bible reading and Bible study be carried on in the individual societies.

The Young People's Work Committee

**RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON
YOUNG PEOPLE'S WORK (as adopted)**

1. The Synod adopts the recommendations of the Committee on Young People's Work, as printed above.

Resolved:

2. That the Choral Union be organized so that it can take part in the "Synod Sunday" Services.
3. That it be the duty of the Synod's Committee on Young People's Work to **carry out** these resolutions.

REPORT OF THE BOARD OF PUBLICATIONS

The Publication Board met three times the past year. Much business in regard to the transfer of the printing of our publications from Chicago was done by correspondence. The moving of the publication of **LUTHERAN SENTINEL** and **LUTHERSK TIDENDE** was necessitated first by the sale of John Anderson Publishing Co., our printer for nearly thirty years. A few months later this print shop was sold a second time, and the workmen there were scattered. It became increasingly difficult to get the printing of our papers done. We barely got an issue of **Lutheran Sentinel** printed about Christmas time by paying about twice as much as usual before.

The Norwegian **Luthersk Tidende** was reduced to once a month from semi-monthly until the 1950 Synod meeting. A couple of polls of subscribers showed some of our older people anxious to have the Norwegian continued. But many thought it inevitable that the **Tidende** must be discontinued. The Publication Board did not feel that it could do so. The matter was discussed at the general Pastoral Conference in April, and it was resolved to advise the Synod to continue the Norwegian **Luthersk Tidende** as a bi-monthly of 16 pages a copy or as a quarterly of 32 pages. It is urged that the Synod resolve as to the size and frequency of this publication. As a quarterly it may also supply the need that may be felt for a "Folke Kalendar."

A new edition of the booklet "What Stands Between?" by Prof. J. A. O. Preus, was printed and is about sold out; another edition of 300 copies has been ordered from the printers.

The 1949 Synod Report was printed in 1,000 copies, of which quite a number remain unsold. Our pastors should feel obliged to push the sale of this report; otherwise our people are not aware of it.

The Rev. Iver Johnson, Lake Mills, Iowa, is the new Business Manager of our **Lutheran Sentinel** and of the **Luthersk Tidende**. Send all payments of subscriptions to him.

The editorship of the **Lutheran Sentinel** and of the **Luthersk Tidende** remains the same as last year and is a matter for this Synod's consideration.

H. A. Preus, Sec'y.

MEMORIAL FROM SOUTHERN MINNESOTA-NORTHERN IOWA PASTORAL CONFERENCE

The Pastoral Conference of the Iowa-Southern Minnesota Circuit recommends the following to the Synod in regard to the editing of **SENTINEL**:

1. That an editorial board of six be elected which shall include:
 - a. an editor-in-chief, who is located near the place of publication.
 - b. an associate editor, who shall assist the editor in all editorial work;
 - c. four contributing editors, who shall assist the editor and associate editor in departmental and advisory work.
2. That the business manager be appointed by the editorial board.
3. That a change in place of publication be seriously considered.

May 10, 1950

New Hampton, Iowa

Iowa-Southern Minnesota Pastoral Conference

F. R. Weyland, Secretary

NOMINATION TO SENTINEL EDITORSHIP

The Pastoral Conference of the Iowa-Southern Minnesota Circuit nominates Juul B. Madson, Northwood, Iowa, as editor of **SENTINEL**.

Iowa-Southern Minnesota Circuit Pastoral Conference

F. R. Weyland, Secy.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON PUBLICATIONS (as adopted)

1. **Re** Memorial from Southern Minnesota-Northern Iowa Pastoral Conference.

The Synod:

- a) refers paragraph 2 of this memorial (concerning the appointing of a business manager for **SENTINEL**) to the Publications Board.
- b) urges its Publications Board, in the interest of economy and attractive printing, to consider seriously immediate acceptance of the offer of the Graphic Publishing Co., Lake Mills, Iowa. (Referred to the Synod's Publications Board)

2. **Re** Recommendation of the Planning Board.

Resolved that

subject to the acceptance of the printing bid listed in "1-b" above, or a similar bid, and in keeping with the action of the Synod at last year's convention, (see Synod Report, 1949, page 69). the subscription of Sentinel be \$1.50 per year for individual, and \$1.25 for "blanket" subscriptions.

- a) that **TIDENDE** be published in monthly, 8-page issues.
- b) that the subscription price be \$1.00 per year.

REPORT OF THE BOARD OF REGENTS OF BETHANY LUTHERAN COLLEGE

The Board of Regents wishes to refer the Synod to the report of the President of Bethany College for the details of the operation of the school since the 1949 synodical convention.

There are two matters which the Board wishes to bring to the attention of this convention. The first is the matter of the presidency of the College. The current four-year term of the present incumbent

of the office ends with this convention. According to the synodical rules governing it, your Board herewith places in nomination as candidate for the office of President of Bethany Lutheran College for the term beginning now and running to the synodical convention in 1954 the name of Prof. B. W. Teigen.

The second matter is that of permanent repairs and improvements. Your Board is of the opinion that, in general, all that can be done should be done from year to year by way of consolidating what we now have at Bethany and of making it more useful. More specifically, at this time the Board requests:

1. that Synod allocate funds for the much-needed enlargement and improvement of the washroom facilities in the dormitories;
2. that the Synod allocate funds for the finishing of the room formerly used as a swimming pool. (This room cannot well longer serve as a swimming pool; but as it now is, it is of almost no use. With the proper refinishing, it could become a valuable and useful room.)

One thing was needful in the house of Mary and Martha at that first Bethany. That same thing is still the one needful thing, and that is the Word. It is needed in the formal education of our children no less, certainly, than in other phases of our lives as Christians. The supplying of that One Thing Needful is Bethany's work. Toward the carrying on of that work let our prayers and our work be directed.

PRESIDENT'S REPORT BETHANY LUTHERAN COLLEGE, 1949-1950.

The statistics for the year 1949-1950 are as follows: total number of students, 268, distributed thus: Theological Seminary, 9 (seniors, 2; middlers, 2; freshmen, 5). Junior college, 126: post-graduates, 8; sophomores, 48; freshmen, 70. Boys, 68; girls, 58. High school, 133: seniors, 38; juniors, 35; sophomores, 31; freshmen, 29. Boys, 46; girls, 87. By synods: Norwegian, 79; Missouri, 127; Wisconsin, 46; non-Synodical Conference, 16.

The new teachers this year have been Miss Edna Ulbricht, dean in the girls' dormitory; Miss Norma Seebach, college nurse; Mr. John Lau (German and Music), Mr. Reuben Stock (dean in the boys' dormitory), Mr. Paul Randolph (mathematics and science). In the business office Miss S. T. Anderson has replaced Mr. H. G. Olson as college treasurer, and Rev. J. A. Petersen has become the manager of the bookstore.

The Board has granted Professor Zimmerman a furlough of one year in final preparation for the doctorate. Professor Preus will make an extended trip to the Mediterranean countries during the summer months, and Miss Dagny Gullerud and Miss Barbara Ylvisaker similarly to the countries of Northern Europe. Several of the other teachers will continue their advanced studies at this or that university.

Of our present staff we lose Miss Doris Kurth(commercial department), Mr. R. Stock (who has accepted a call into the Apache Indian Mission of the Wisconsin Synod), Mr. Randolph and Mr. Eugene Weber. These teachers have done much to help us and we hereby express our sincere thanks for their faithful services.

It is only fair to report to the convention that our crowded conditions are giving us more and more concern. According to our best judgment they are having their definite effect on the students' health and their emotional life. There is more tension in the dormitories. Discipline is becoming more difficult. Facilities are not adequate for proper living and proper study. The convention will kindly take all of this into consideration when discussing more details of the centennial project and of the proposal of the Alumni Committee.

On the whole it is time for us all to study more earnestly than ever God's will to us with regard to our whole purpose and mission at Bethany. Those of us who are in the direct service of the Synod here try to keep this before us continually, so that we in all our work and planning pursue a definite goal and avoid an indefinite and hazy striving for bigness for bigness' sake. We ask ourselves and each other as in the sight of God, What is our specific calling and our special field of service? When that has become clear, pray God that we follow it steadfastly.

S. C. Ylvisaker.

BETHANY LUTHERAN COLLEGE

Trial Balance, June 30, 1950

ASSETS

Cash	\$ 1,127.64
Petty Cash	1.84
American State Bank—General Fund	409.05
American State Bank—Building Fund	958.50
American State Bank—Organ Fund	4,376.26
Accounts Receivable	19,146.90
Additions to Furniture and Equipment	3,432.97
Alterations and Permanent Improvements	1,271.91
Automobile	1,543.75
Furniture and Equipment	15,173.84
*Buildings	286,853.48
Library	5,643.00
Land	10,480.25
Notes Receivable	1,616.43
Unexpired Insurance	444.21
Bonds and Stamps	74.00
Athletic Field Improvements	2,818.38
Second Hand Books	773.70

Total Assets\$356,146.11

LIABILITIES AND NET WORTH

Accounts Payable	\$ 3,391.56
Accrued Salaries	449.99
Bethany Debt Fund	2.00
Bonds	11,248.30
Bookstore Deposits	202.97
Dormitory and Gymnasium Fund	428.99

Building Fund	1,613.50
Notes Payable—Operation	9,500.00
Notes Payable—Regular	5,000.00
Rent—Galstad Residence	245.00
Rent—Lutheran Home	80.00
Student Funds Payable	227.73
Student Loan Fund	2,989.77
Treasurer of Synod	(debit) 307.34
Bonds and Stamps	74.00
Withholding Tax	213.00
Organ Fund	4,402.66
Total Liabilities	\$ 39,762.13
Net Worth	\$307,364.04

*As of January 2, 1949, the Appraisal Summary gave the following:

Cost of reproduction, new, of the Building as \$749,740.00.

Cost of reproduction less depreciation as \$468,836.34.

Insurable value as \$443,194.07.

OPERATING INCOME

Board	\$ 46,971.71
Breakage	748.51
Choir Income	3,182.79
Diplomas	253.60
Discount on Purchases	3.70
Dormitory Room Rent	14,574.18
Gymnasium	2,218.77
Interest on Notes Receivable	8.76
Laboratory	2,308.67
Late Registration	34.00
Laundry	342.43
Library	1,232.67
Miscellaneous Income	130.34
Music Income	3,002.74
Nurse	1,232.67
Office Miscellaneous	568.81
Piano and Organ Rent	1,044.38
Transcript Fees	22.00
Tuition	33,944.51
Typewriter Rent	435.42
Art	46.80
Registration Deposit	197.00
Total Operating Income	\$112,504.46

OTHER INCOME

Bethany College Fund	\$ 3,005.00
Donations and Subsidy	653.49
Athletic Field Donations by Students	2,818.38
Paint and Varnish Club	704.82
Synod General Fund	7,500.00
Insurance Income	184.18
Public Address Fund Donation by Students	163.35
Clock Fund Donation by Students	214.91
Trophy Case Fund Donation by Students	150.00
Total Other Income	\$ 15,394.13
Total Operating Income and Other Income	\$127,898.59

OPERATING EXPENSES

Advertising	\$ 1,812.83
Boarding Equipment	445.88
Boarding Miscellaneous	573.88
Boarding Supplies	22,967.62
Choir Expense	3,342.82
Diplomas	212.77
Dormitory Repairs	318.79
Dormitory Supplies	254.07
Dormitory Breakage	14.22
First Aid	230.93
Float	66.90
Grounds	4.65
Heat	3,365.84
Home Economic Supplies	123.93
Art Expense	23.73
Interest	220.60
Laboratory Expense	995.13
Laundry Expense	150.26
Library Books and Magazines	433.92
Library Miscellaneous	62.40
Light	1,690.17
Maintenance Supplies	330.85
Miscellaneous Expense	1,054.58
Music Expense	74.19
Officers' Expense	334.60
Office Miscellaneous	10.79
Office Supplies	299.12
Piano Expense	122.50
Postage and Stationery	289.98
Registrar's Office	213.34
Repairs (exclusive of Roof Repair)	474.66
Salaries - Boarding	7,891.69
Salaries - College	46,045.40
Salaries - Janitors	6,491.55
Salaries - Library	200.00
Salaries - Office	4,180.94
Scholarships	1,500.00
Special Discounts	1,777.20
Telephone	659.35
Typewriter Expense	145.32
Visual Education	48.45
Water	763.45
Athletic Expense	45.85
Organ Expense	109.70
Total Operating Expense	110,474.85
Non-Operating Expense	
Insurance	397.37
Repair of Roof	8,006.63
Total Non-operating Expense	8,404.00
Total Operating and Non-Operating Expense	118,878.85

This is an unaudited report and does not include interest payments made by the Synod Treasurer, if any, depreciation of the building and its contents, or a distribution of such items as heat, light, and boarding gas to the proper departments.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON

HIGHER EDUCATION (as adopted)

Resolved:

1. That this Convention declare itself not prepared to act on the memorial proposed by Our Savior's Congregation of Madison, Wisconsin, regarding an Executive Vice-President of B. L. C., since the duties of this office have not been duly defined.
2. (A) That the Board of Regents be instructed to study the advisability of creating the office of Dean of the College Department and define his duties in the same manner as the present offices of Principal of the High School and Dean of the Seminary have been established and defined. (B) That they be instructed also to study the advisability of creating the office of Business Manager and define his duties. (C) That the Board of Regents be instructed to report their recommendations to the next Convention.
3. That this Convention temporarily suspend the rules governing the election and term of office of the President of Bethany Lutheran College and elect one candidate by a simple majority to serve as President of Bethany Lutheran College until the next Convention.
4. That the Board furthermore publish a statement as to the desirable qualifications for candidate of the office of President of Bethany Lutheran College in the **Lutheran Sentinel**, in ample time for consideration by the congregations of the Synod, so that they may, if they wish, submit their nominations to the secretary of the Synod for action at the next Convention.
5. a) That the Synod authorize the Board of Regents to make necessary repairs and permanent improvements to modernize the plumbing in our College building.
b) That the Synod authorize the Board of Trustees to borrow the necessary moneys for this expenditure against the Centennial offering.
6. a) That the Board of Regents be authorized to undertake the remodeling of the swimming pool room for more practical use.
b) If they cannot finance this project out of College Funds, an estimate of the cost and the proposed use of the room shall be presented for action at the next regular convention.
7. That when the Board of Regents makes requests of the Synod for permanent improvements or repairs, they shall submit plans and accurate estimates of the cost.
8. That the Board of Finance and Board of Regents together with the Synod's Auditors, be instructed to examine the entire financial structure of Bethany Lutheran College, assets and liabilities, including professors' residences, and present a clear and complete picture of the financial status of Bethany College before the next convention of the Synod.
9. Resolved: That the matter of increasing vocational (practical arts) training at B. L. C. be referred to the Board of Regents for possible action.
10. That the Board of Regents study the possibilities of inaugurating a fully accredited program in education with a view to a four year B. S. degree and report at the next Convention of the Synod.
11. That the Memorial Library be put in usable order for seminary students, details to be attended to by the Board of Regents.
12. That a program of practical pastoral work be inaugurated for seminary students during the academic year.
13. That the Student Aid Committee study the whole matter of the collecting and disbursing of the Student Aid funds and take steps to place this whole matter before all congregations of the Synod, so as to make available more financial aid for theological students.
14. That a revolving fund be established from which loans may be made to non-theological students who may be in need of financial

- aid for tuition and/or board at Bethany Lutheran College, this fund to be administered by the Student Aid Committee.
15. That the matter of reduced rates, scholarships, and work allowances for pre-theological students at Bethany Lutheran College be referred to the Planning Board for study and report at the next Convention.

REPORT OF THE FINANCE BOARD

Since the last convention of the Norwegian Synod in August, 1949, your Finance Board has held three meetings. Besides these meetings the Finance Board was also present at a joint meeting of various boards of Synod, and the chairman of the Board, M. H. Otto, attended two meetings of the Home Mission Board.

The Board during the past year has tried to keep a watchful eye on the income and expenditures of the Synod's treasury, and in their common effort the members of the Board have worked harmoniously. It has also been the endeavor of the Board constantly to publicize the general and specific needs of the treasury through its official church organ, **The Lutheran Sentinel**, and through the pastoral conference publication, **The Clergy Bulletin**. It is our intention to continue this practice.

We wish to acknowledge the generosity of the members of the Synod who by their contributions have helped to make the past year one of the better ones in our financial history. Despite this commendation we urge you in all seriousness to recognize the fact that we again did not reach our budget goal, and to consider that, if we are to meet the obligations we have assumed, we must continue to improve our pace in synodical giving.

While we as a board are presenting no formal recommendations to this convention, we wish to refer you to a number of recommendations from other boards—recommendations that have a bearing on the work of the Finance Board.

In order to acquaint you with the needs for the fiscal year 1950-51, we herewith append the new budget as approved by the Finance Board:

HOME MISSIONS	\$17,850
BETHANY COLLEGE	12,000
SYNOD FUND	7,000
SEMINARY	5,250
CHR. DAY SCHOOL	1,500
COLORED MISSIONS	1,500
INDIGENT PASTORS	1,500
CHURCH EXTENSION	1,000
STUDENT FUND	250
Total	<hr/> \$47,850

May the Lord of the Church, into whose gracious care we commit the cause of our Synod, give us the will and strength so to employ also our earthly goods in His service that we may be found as faithful stewards of the gifts of God.

THE FINANCE BOARD

REPORT OF THE BOARD OF TRUSTEES

1. The sum of \$448.70 has been added to the Thomas and Louise Hanson Memorial Fund. This money was held on deposit for many years in connection with the Hanson estate but was ordered paid to said fund held by the Norwegian Synod.

2. A part payment in the amount of \$3,000.00 on the bequest of Ellen Aslakson, Holton, Michigan, has been received and, by earlier resolution, has been applied to the Home Mission Fund.

3. The Board has purchased the residence at 626 Marsh Street to provide room for unmarried men teachers at Bethany and for seminary students. Purchase price, \$7,800. The Board requests approval of this purchase by the convention of the Synod.

4. The Board approved the Home Mission Board's program of buying the Hawley, Minnesota, Congregationalist Church property on the condition that the Home Mission Board work out the details of financing the transaction and of assuring the payment of interest and principal.

5. The residence at 631 South Second Street has been mortgaged for \$10,000 for repairs and remodeling; the residence is now a very acceptable quarters for four units of the Bethany College staff.

6. The necessary painting, repairs, and improvements at the various residences have been made and rental rates have been established.

7. The legal aspects of the Wisconsin Corporation of the Synod are in order. The Board makes no further requests or recommendations.

TREASURER'S REPORT 1949-1950

(Subject to audit)

ARMY - NAVY COMMISSION

Balance May 1, 1949		\$ 136.21
Contributions		59.92
Paid to Army-Navy Commission	59.92	
Balance April 30, 1950	136.21	
	196.13	

196.13

BAGLEY RESIDENCE

Deficit May 1, 1949	93.70	
Taxes	7.95	
Deficit April 30, 1950		101.65
	101.65	101.65

Synod holds deed to Missionary's residence at Bagley, Minnesota. Home Mission Fund owes Church Extension \$2,125.09.

BETHANY BUILDING FUND

Contributions		958.50
Transferred to Bethany Bldg. Fund	958.50	

BETHANY COLLEGE FUND

Deficit May 1, 1949	732.43	
Contributions		7,441.60
Loan		1,000.00
Tuition & Expense for Prof. Galstad	32.40	
Subsidy	3,500.00	
Repairs at Bethany College	3,000.00	
Note Paid	300.00	
Board Meeting Expense	210.52	
Balance April 30, 1950	666.25	
	<hr/>	<hr/>
	8,441.60	8,441.60

Loans in the Bethany College Fund total \$15,850.00

BETHANY COLLEGE DEBT FUND

Balance May 1, 1949		307.34
Balance April 30, 1950	307.34	
	<hr/>	<hr/>
	307.34	307.34

BETHANY SCHOLARSHIP FUND

Balance May 1, 1949		102.94
Contributions		71.75
Paid Bethany Scholarship	41.44	
Paid Bethany Scholarship	61.50	
Balance April 30, 1950	71.75	
	<hr/>	<hr/>
	174.69	174.69

BETHESDA LUTHERAN HOME

Contributions		90.67
Paid to Bethesda Lutheran Home	90.67	

LUTHERAN CHILDREN'S FRIEND SOCIETY

Contributions		44.50
Paid to Lutheran Children's Friend Society	44.50	

CHRISTIAN DAY SCHOOL FUND

Balance May 1, 1949		3,898.21
Contributions		1,928.89
Subsidy to Holy Cross Luth. Church, Madison, Wis.	400.00	
Subsidy to Mt. Olive-Mankato, Minn.	450.00	
Board Expense	205.79	
Balance April 30, 1950	4,771.31	
	<hr/>	<hr/>
	5,827.10	5,827.10

CHURCH EXTENSION FUND

Balance May 1, 1949		615.74
Contributions		1,440.24
Paid on Loans		4,460.40
Loans—Immanuel Holton	3,000.00	
Parkland, Wash.	1,000.00	
Balance April 30, 1950	2,516.38	
	<hr/>	<hr/>
	6,516.38	6,516.38

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1949		33,968.83
Loans—Immanuel Holton		3,000.00
Parkland, Wash.		1,000.00
Received on Loans	4,460.40	
Balance April 30, 1950	33,508.43	
	<hr/>	<hr/>
	37,968.83	37,968.83

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	33,508.43	
Bethany Lutheran Church, Mankato		4,900.00
Concordia Lutheran Church, Eau Claire, Wis.		1,669.90
Emmaus Lutheran Church, Minneapolis, Minn.		1,772.29
Emmaus Lutheran Church, Minneapolis, Minn.		4,240.00
Home Mission—Bagley, Minnesota		2,125.09
Home Mission—Lakewood, Wash.		1,416.73
Our Savior's Lutheran Church, Hawley, Minn.		2,500.00
Bethel Lutheran Church, Sioux Falls, S. Dak.		2,726.00
Redeemer Lutheran Church, New Hampton, Iowa....		893.42
Parkland Lutheran Church, Parkland, Wash.		3,115.00
Parkland Lutheran Church, Parkland, Wash.		1,000.00
Salem Lutheran Church, Eagle Lake, Minn.		700.00
Trinity Lutheran Church, Calmar, Iowa		3,500.00
Immanuel Lutheran Church, Holton, Michigan		2,950.00
	<hr/>	<hr/>
	33,508.43	33,508.43

CHURCH EXTENSION WISCONSIN CORPORATION

Balance May 1, 1949		3,839.29
Loan to Calvary Lutheran	600.00	
Loan to Calvary Lutheran	1,000.00	
Loan to Amherst Junction	400.00	
Received Payments on Loans		190.00
Balance April 30, 1950	2,129.29	
	<hr/>	<hr/>
	4,029.29	4,029.29

CHURCH EXTENSION WISC. CORP. CAPITAL ACCOUNT

Balance May 1, 1949		6,660.00
Received Payments on Loans	190.00	
Loan to Calvary Lutheran		1,000.00
Loan to Calvary Lutheran		600.00
Loan to Amherst Junction		400.00
Balance April 30, 1950	8,470.00	
	<hr/>	<hr/>
	8,660.00	8,660.00

CHURCH EXTENSION WISC. CORPORATION ITEMIZED

Notes Receivable	8,470.00	
Concordia Lutheran Church, Eau Claire, Wis.		3,300.00
Pinehurst Lutheran Church, Eau Claire, Wis.		3,170.00
Our Savior's Lutheran Church, Amherst Jct., Wis.		400.00
Calvary Lutheran Church, Eau Claire, Wis.		600.00
Calvary Lutheran Church, Eau Claire, Wis.		1,000.00
	<hr/>	<hr/>
	8,470.00	8,470.00

CHURCH EXTENSION HANNAH ENGBRIGTSEN FUND

Balance May 1, 1949		15.00
Balance April 30, 1950	15.00	

COLORED MISSION

Balance May 1, 1949		2,897.13
Contributions		2,025.29
Payments	1,341.55	
St. Phillip's, Minneapolis, Minn.	750.00	
Balance April 30, 1950	2,830.87	
	4,922.42	4,922.42

CORNWALL MISSION

Contributions		740.23
Board Expense	114.00	
Balance April 30, 1950	626.23	
	740.23	740.23

DEAF INSTITUTE, DETROIT, MICHIGAN

Contributions		20.00
Paid to Deaf Institute	20.00	

FADNESS FUND

Deficit May 1, 1949	237.32	
Interest on \$4,000.00 at 3% invested in property at 509 South 4th St., Mankato, Minn.		120.00
Interest payments to Old People's Home	120.00	
Deficit April 30, 1950		237.32
	357.32	357.32

The Synod holds a deed to a tract of land on Marsh Street, Mankato, Minn. \$4,000.00 of this fund is invested in the Tufte Residence.

GOUGHNOUR RESIDENCE (sold)

Deficit May 1, 1949	466.70	
Expense	198.35	
Rent Received		665.05
	665.05	665.05

O. M. GULLERUD MEMORIAL FUND FOR INSTITUTIONAL MISSIONS

Balance May 1, 1949		131.00
Balance April 30, 1950	131.00	

E. M. HANSON MEMORIAL FUND

Balance May 1, 1949		500.00
Balance April 30, 1950	500.00	

THOMAS AND LOUISE HANSON MEMORIAL FUND

Balance invested in property of the Norwegian Synod of the Am. Ev. Luth. Church		10,900.00
Balance May 1, 1949—Cash		65.98
Received from Estate		448.70
Interest on Fund paid by Synod Fund		436.00
Paid to Bethany College Fund	436.00	

Expense for legal service	57.50	
Balance invested	10,900.00	
Balance April 30, 1950—Cash	457.18	
	<u>11,850.68</u>	<u>11,850.68</u>

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance May 1, 1950—Bond		348.30
Interest on Bond from Synod Fund		13.93
Paid to Mrs. W. T. Christenson	13.93	
Balance April 30, 1950—Bond	348.30	
	<u>362.23</u>	<u>362.23</u>

HIAWATHA MISSION—MINNEAPOLIS

Contributions		203.12
Loans		9,050.00
Repayment		90.00
Refund on bill		80.00
Paid for Building Material	8,430.91	
Balance April 30, 1950	992.21	
	<u>9,423.12</u>	<u>9,423.12</u>

Loans in this Fund total \$ 9,050.00.

HAWLEY PROPERTY—HAWLEY, MINN.

Payment on property	500.00	
Deficit April 30, 1950		500.00

HOME MISSIONS

Balance May 1, 1949		77.58
Contributions		14,423.36
Ellen Aslakson Legacy		3,000.00
Emmaus—Minneapolis, Minn.	480.00	
Salem—Eagle Lake, Minn.	165.00	
Mt. Olive—Mankato, Minn.	375.00	
Bethel—Sioux Falls, S. Dak.	2,400.00	
Our Savior's—Amherst Jct., Wis.	532.16	
Grace—Manitowoc, Wis.	528.00	
Cross Lake (Rev. U. Larsen)	1,544.98	
Redeemer—New Hampton, Iowa	950.40	
Bagley, Minn., (Rev. J. Unseth)	1,262.52	
Lakewood—Lakewood, Wash.	2,479.96	
Scandinavia—Holton, Mich.	250.00	
Immanuel—Holton, Mich.	340.00	
Our Savior—Hawley, Minn.	300.00	
Immanuel—Audubon, Minn.	164.97	
Trinity—Calmar, Iowa	1,125.00	
Rev. M. Dale	220.00	
Rev. N. Harstad	88.00	
Hiawatha—Minneapolis, Minn.	1,320.00	
Church Extension for:		
Immanuel—Holton, Mich.	75.00	
Emmaus—Minneapolis, Minn.	530.00	
Lakewood—Washington	200.00	
Mt. Olive—Mankato, Minn.	1,000.00	
Bagley—Bagley, Minn.	300.00	
Home Mission Board Expense	985.76	
Deficit April 30, 1950		115.81
	<u>17,616.75</u>	<u>17,616.75</u>

INDIGENT PASTORS' FUND

Balance May 1, 1949		990.50
Contributions		1,083.87
Payments to:		
Rev. John Hendricks	180.00	
Rev. E. Hansen	240.00	
Rev. A. Torgerson	300.00	
Mrs. Bergit Runholt	720.00	
Expense	10.85	
Balance April 30, 1950	623.52	
	<hr/>	<hr/>
	2,074.37	2,074.37

JUBILEE FUND

Balance May 1, 1949—(Bonds and Stamps)	39.15	
Balance April 30, 1950—Bonds and Stamps		39.15

JUBILEE FUND

Balance May 1, 1949		12.92
Balance April 30, 1950	12.92	

KROGSTAD FUND

(Prof. Zimmerman, 920 Marsh St.)

Deficit May 1, 1949	4,584.39	
Loan Paid	800.00	
Expense on Residence	216.91	
From Synod Fund		216.91
Rent Received		2,642.77
Deficit April 30, 1950		2,741.62
	<hr/>	<hr/>
	5,601.30	5,601.30

Notes against this property total \$ 1,200.00.

LAKEWOOD MISSION—LAKEWOOD, WASH.

Balance May 1, 1949		188.52
Refund Insurance		7.68
Expense	149.30	
Balance	46.90	
	<hr/>	<hr/>
	196.20	196.20

The Synod holds a deed to property at Tacoma, Washington. The balance due to Church Extension from Home Mission is \$1,416.73

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1949	45.00
Balance April 30, 1950	45.00

MISCELLANEOUS ACCOUNT

Balance May 1, 1949		3,500.46
Contributions for:		
India Mission		5.00
Nigeria Seminary		71.75
Bethany Athletic Field		5.00
Japan Mission		2.00
Paint and Varnish (Bethany)		50.00
Bethany Auxiliary		60.00
Addison Children's Home		52.81
Co-operative School at Memphis, Tenn.		110.00

Detroit High School		5.00
Lutheran Children's Friend Society		1.00
Ebenezer Home		1.00
Nigeria Normal School		1,538.49
St. Philip's Mission in Minneapolis		70.07
New Organ at Bethany		50.00
Stephen's Estate for Church Extension		98.00
Paid as designated	1,959.13	
Paid to Church Extension	98.00	
Transferred to Bethany Building	245.00	
Balances April 30, 1950:		
Bethany Campus	2,954.75	
European Relief	257.71	
St. Philip's	70.07	
Nigeria Normal School	35.92	
	<hr/>	<hr/>
	5,620.58	5,620.58

MITCHELL RESIDENCE

(Prof. N. Madison, 1115 E. Main St.)

Deficit May 1, 1949	4,161.47	
Expense	521.06	
From Synod Fund		521.06
Rent from Seminary Fund		480.00
Deficit April 30, 1950		3,681.47
	<hr/>	<hr/>
	4,682.53	4,682.53

The Synod holds a deed to property at 1115 East Main St.

Notes payable total \$ 7,250.00.

THE REV. JOHN A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1949		630.35
Contributions		5.00
Balance April 30, 1950	635.35	
	<hr/>	<hr/>
	635.35	635.35

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1949	2,037.47	
Payments on Contract	216.00	
Expense	28.95	
From Synod Fund		28.95
Deficit April 30, 1950		2,253.47
	<hr/>	<hr/>
	2,282.42	2,282.42

There is a contract for deed on lot 12, block 9, Hinckley's addition to Mankato, Minn. Payments on contract will be completed this year.

MUSEUM FUND

Contributions		5.00
Balance April 30, 1950	5.00	

OLD PEOPLE'S HOME FUND

Balance May 1, 1949		3,080.81
Contributions		2,295.09
Rent Received		50.00
Expense for utilities and repairs	225.76	
Christmas seals	339.65	
Old Peoples' Home Board Expense	33.15	

Plans for New Building	500.00	
Balance April 30, 1950	4,327.34	
	<u>5,425.90</u>	<u>5,425.90</u>

\$6,115.31 of Old People's Home Fund is invested in Petersen Residence.

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1949		422.05
Payment of loan		150.00
Balance April 30, 1950	572.05	
	<u>572.05</u>	<u>572.05</u>

PETERSEN RESIDENCE

(Four Apartments, 631 So. 2nd Street)

Loan		10,000.00
Rent received		463.52
From Synod Fund		161.06
Sale of Material		6.00
Paid for remodeling	10,317.02	
Interest on loan	272.50	
Miscellaneous Expense	41.06	
	<u>10,630.58</u>	<u>10,630.58</u>

Old Peoples' Home Funds invested total \$6,115.31.
Notes total \$4,000.00.

Mankato Savings and Building Association holds first mortgage for a \$10,000.00 loan.

RADIO ACTIVITIES

Balance May 1, 1949		3.00
Contributions		35.00
Paid to Designated Stations	38.00	
	<u>38.00</u>	<u>38.00</u>

PRESIDENT'S RESIDENCE

(Bethany Campus)

Deficit May 1, 1949	208.43	
Rent Received		208.43
From Synod Fund		113.43
Expense	113.43	
	<u>321.86</u>	<u>321.86</u>

SCHMIDT RESIDENCE

(Prof. N. Holte, 516 Page Ave., No. Mankato)

Deficit May 1, 1949	187.72	
From Synod Fund		240.54
Rent Received		187.72
Expense	240.54	
	<u>428.26</u>	<u>428.26</u>

Notes against this property total \$2,500.00.

SCHNEIDER RESIDENCE

(Prof. B. Teigen, 1047 E. Main St.)

Deficit May 1, 1949	1,213.91	
From Synod Fund		393.73

Payments on contract	486.00	
Expense	393.73	
Deficit April 30, 1950		1,699.91

	2,093.64	2,093.64
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Notes against this property total \$200.00.
Mankato Savings and Building Association holds
first mortgage.

SEMINARY FUND

Balance May 1, 1949		3,291.85
Contributions		2,985.60
Salaries	4,738.52	
Rent for Dean's Home	480.00	
Expense	25.72	
Balance April 30, 1950	1,033.21	
	6,277.45	6,277.45

SENTINEL AND TIDENDE

Subscriptions		2,305.75
Printing and Postage	4,153.70	
Board Expense	13.12	
From Synod Fund		1,861.07
	4,166.82	4,166.82

SOLFER RESIDENCE

(Prof. A. Fremder, 1052 Marsh St.)

Deficit May 1, 1949	837.51	
Loan		500.00
From Synod Fund		589.27
Rent		337.51
Expense	589.27	
	1,426.78	1,426.78

Notes against Solfer Residence total \$3,500.00.

SPECIAL COLLECTION

Balance May 1, 1949		1,638.59
Bond Received		18.50
Balance Bonds May 1, 1949	962.00	
Bond Received	18.50	
Balance Cash April 30, 1950	1,657.09	
Balance Bonds April 30, 1950		980.50
	2,637.59	2,637.59

STUDENT FUND

Balance May 1, 1949		261.53
Contributions		217.69
Paid for student help	50.00	
Balance April 30, 1950	429.22	
	479.22	479.22

SYNOD FUND

Deficit May 1, 1949	5,392.68	
Contributions		9,276.09
Expenses for residences:		

Schneider	393.73
Mitchell	521.06
Solfer	589.27
Monich	28.95
Schmidt	240.54
Krogstad	216.91
President's	113.43
Petersen	161.06
Tufte	481.24

Total	2,746.19
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Secretary's Office	20.50	
Treasurer's Bond	31.25	
Auditor's Expense	242.00	
President's Office	75.00	
Collection Envelopes	67.50	
Church Extension Board Expense	9.70	
Planning Board Expense	269.66	
Convention Handbook (1949)	15.20	
Treasurer's Allowance	200.00	
Treasurer's Office Expense	123.43	
Visitor's Expense	11.90	
Interest on Fadness Fund	120.00	
Interest on Hanson Trust Fund	449.93	
Sentinel and Tidende Deficit	1,861.07	
Finance Board Expense	50.60	
Trustees' Expense	72.11	
Miscellaneous	27.25	
Float	52.57	
Deficit April 30, 1950		3,497.57
Insurance for Bethany College	489.82	
Interest on Notes	445.50	
	12,773.66	12,773.66

TUFTE RESIDENCE

(Profs. J. Preus and P. Randolph, 509 S. 4th St.)

Deficit May 1, 1949	2,218.48	
From Synod Fund		481.24
Loan Paid	2,000.00	
Expense	481.24	
Deficit April 30, 1950		4,218.48
	4,699.72	4,699.72

Notes payable against Tufte Residence total \$2,000.00.
\$4,000.00 of the Fadness Fund is invested in this property.

TWIN CITY MISSION

Contributions		93.00
Paid to Twin City Mission	93.00	

WHEAT RIDGE SEALS

Balance May 1, 1949		7.75
Contributions		32.94
Paid to Wheat Ridge	40.69	
	40.69	40.69

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES

(As Adopted)

Resolved:

1. That the treasurer of the Synod transfer all money coming into the Bethany College Debt Fund to the Bethany College Fund.
2. That the Synod accept the report of the Board of Trustees.
3. That the Synod approve of the purchase of the property at 626 Marsh Street.
4. That the resolution of the 1949 Synod (p. 68—Higher Education No. 1) be amended to read: "The Centennial Collection shall be used for expansion, repairs, and improvements at Bethany Lutheran College."
5. The Synod instructs the Treasurer to dispose of the Hannah Engebretson Church Extension Fund of \$15.00.
6. The Synod instructs the Treasurer to pay out of the Colored Mission Fund the sum of \$500.00 to St. Philip's Evangelical Lutheran Church, Minneapolis, which is at present served by Rev. Julian Anderson, a member of our Synod.
7. The Synod instructs the Treasurer to pay out of the Colored Mission Fund \$500.00 to the Normal School Building Fund of the Nigeria Mission.
8. That the reports of the Treasurer of Bethany College be included in the Annual Reports of our convention — unaudited reports also to be included.
9. The Synod instructs the Treasurer to make distribution of the balance of the Special Collection, in the same proportions as before. (See p. 70 — 1947 Reports). (Referred to the Finance Board).

REPORT OF THE SYNOD'S BOARD FOR OLD PEOPLE'S HOME

The Old People's Home Board has had three meetings since the 1949 convention. The plans for an Old People's Home Building drawn by Lang and Raugland presented to the Synod last year were set aside and the Board asked the architects to draw up a sketch of a one story frame structure adequate to house 20 to 25 old people. The architects have submitted a plan the construction of which would cost 75 to 77 thousand dollars.

In order to raise funds for the Old People's Home project and to keep the project before our people, the Board also inaugurated a Christmas Seals Sale which was well received throughout the Synod and brought in about \$2,000.00 for the fund. We are grateful to Mr. Lloyd Herfindahl of Our Saviour's Lutheran Church in Albert Lea for his work in designing the seal.

During the past several months a poll was conducted to ascertain how many reasonably definite prospects we have in the Synod for residence at an Old People's Home. The results show that there are 16 prospects. It is in place to report that among these 16, four require single rooms.

Gerhard Solli, Sec.

REPORT OF THE BOARD OF CHARITIES AND SUPPORT

First of all, we give a report of our past year's work. The Committee met three times this past year. Because of an emergency request the Committee increased its expenditures. At its January meeting in Madison, Wisconsin, the Committee took steps to inform the Synod of the condition of our work. This was done by mail and the Synod's publications.

We have aided two retired pastors, a retired pastor and his wife, and a pastor's widow and small child. Our total expenditures for 1949 were \$1,620.00. At the April meeting a budget for the coming year was drawn up.

At its last two meetings the Board of Charities and Support carefully considered the proposed "Retired Church Workers' Plan," which was presented to the Synod in 1949 by a special committee appointed by the President. This convention is to vote on this new Support Plan. In our study we have reviewed all Synod Reports to find out everything that has been done regarding the work of Charities and Support.

Over a period of 15 years the Synod has virtually adopted the original proposals of the first Board of Support, printed in the Synod Report of 1935, p 59. We do not feel it necessary to quote in full that report of the first committee of the Board of Support, nor to quote verbatim the various Synodical resolutions adopted between 1934 and 1948, which at present control the work of the Board of Charities and Support. We will, however, offer the most pertinent resolutions with some slight rewording for contrast and comparison with the new proposed Support Plan.

1. The Board of Charities and Support shall consist of four members, two to be elected each year. (Cf. 1934, p. 60; 1939, p. 62.)
2. The Synod charges the Board of Charities and Support to investigate by personal visit the actual needs of our retired pastors and teachers, and their widows and minor children, and as the Board deems necessary to provide for regular aid in keeping with their needs. (Cf. 1948, p. 64)
3. The purpose for which the Indigent Pastors Fund has been established is to give financial aid to those pastors and teachers of our Synod who through illness, advanced years, or other causes are incapacitated for active service, if and when such aid is needed. (Cf. 1935, p. 74)
4. The Synod authorizes the Board of Charities and Support to include in the regular annual budget of our Synod such sums as the Board deems necessary for the support of those eligible for Synodical Aid. (Cf. 1934, p. 60.)
5. The Board of Charities and Support shall make known to our people the needs of this fund. The Board shall exercise supervision over the distribution of the money gathered for this cause. (Cf. 1935, p. 74)

6. The Synod urges all to do what they can to help those in need, by their contributions showing their Christian charity and love. (Cf. 1940, p. 68.)
7. The Synod resolves that no set sum be designated, but that every congregation be urged to do something definite during the course of each year toward replenishing the funds that are necessary for the support of the needy. (Cf. 1943, p. 64.)
8. Each congregation is required to elect a special committee to carry on a personal solicitation every year in its own midst for the Indigent Pastors' Fund in order that adequate funds may be provided for the support of our needy pastors and teachers and their widows and minor children. (Cf. 1947, p. 44)

As far as the proposed "Retired Church Workers Plan" (cf. 1949, p. 69f) is concerned, we see certain difficulties. In trying to work under such rules we would have to ask:

- I. Who determines that "fixed amount" that shall be sent to the treasurer of the Synod? (Cf. Art. I, par. 1.) Is it the congregation, or the Board of Support? Neither of these is specifically designated by this plan.
- II. On what basis is this "fixed amount" to be established? Shall it be the age of the congregation, that more shall be asked of better indoctrinated than of the less indoctrinated congregations? (Cf. Art. I, par. 2.)
- III. Who shall determine the amount to be paid out? The expression "Support . . . rests in the hands of the Board of Support" needs clarification. (Cf. Art. III, par. 1.) We ask: are these needs to be determined by the retired person or the Board of Support?

We do not think that it is in the province of the Board of Charities and Support to fix or demand contributions from individual congregations. Our authority consists only in the power of persuasion. The love of Christ is the only motivating force that can and will move the hearts of God's children to give and to give liberally to the cause of the Kingdom. We sincerely believe if pastors will inform their officers and together with them make the needs known to the congregations and will continue to set forth ever more earnestly, if possible, the self-sacrificing love of our Savior, our financial problems will adjust themselves.

Arvid G. Gullerud, Secy.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT (as adopted)

1. Resolved: That the Synod Convention adopt the recommendation of the Planning Board, that the Synod organize a corporation and elect directors of said corporation for immediate care of our aged. (Referred to the Old People's Home Board)
2. Due to the objections of the Synod's Board of Charities and Support to the Support Plan presented to the 1949 convention, we recommend the adoption of a revised plan which removes most of these objections. (Referred to the Synod Committee on Charities and the Pastoral Conference)

REPORT OF THE ARMY AND NAVY COMMITTEE

The Army and Navy Committee recommends that each congregation be responsible for supplying its members in military service with the Holy Scriptures and other material pertaining to their spiritual welfare. The congregation may have material sent out by The Armed Services Commission of the Lutheran Church-Missouri Synod located at 736 Jackson Place, N. W. Washington 6, D. C.

G. F. Guldberg

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON ARMY AND NAVY (as adopted)

WHEREAS the Spiritual Welfare Commission of the Wisconsin Synod offers the use of its literature and its mailing facilities to our members in the armed services,

1. RESOLVED: That this offer be considered, as well as that of the Armed Service Commission of the Missouri Synod. Address:

Spiritual Welfare Commission

900 East Henry Clay Street

Milwaukee 11, Wisconsin

Armed Service Commission

736 Jackson Place, N. W.

Washington, D. C.

2. RESOLVED: That the Pastoral Conference Committee on the Chaplaincy Question bring to the next meeting of the Synod a report on its study of this matter.

REPORT OF THE CONVENTION COMMITTEE ON PASTORAL CONFERENCE RECORDS

The records of the General Conference and of two of three of our Circuit Conferences have been reviewed. We believe we should also review the records of the smaller conferences, such as the local conference of our Albert Lea, Minnesota, area. All conference essays should also be submitted for review, not only the minutes of such conferences.

What stands out in our review is the extreme care which has been exercised in trying to go back to the Word whenever our clergy has been confronted with the many current problems.

PAROCHIAL REPORT

	Pastor	Congregation	Members		Bap-	Con-	Services										
			Baptized	Communicants	tisms	firmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	Average Attendance	English
1.	Aaberg, Theo.	Scarville	1	79	61	27	1	1	2		102	2		3	30	39	60
2.	Aaberg, Theo.	Center N.	1	153	111	41	1	3		177	2		1	14		37	75
3.	Anderson, J. G.	Hiawatha L.	3	70	46	35	3	1	8	2	56	1	1			31	48
4.	Branstad, R.	Cong. Eau Claire	1	320	207	65	19		9		215	8	7			61	80
5.	Bremer, H. J.	Redeemer, New Hampton	1	110	70	15	4	1	1		68	1	1			63	32
6.	Dale, M. O.	O. S. Amherst	1	80	73	24	2	1	4		76	3	1			39	45
7.	Dale, M. O.	Gr., Manitowoc	1	46	36	12			5		73	1				32	25
8.	Dorr, S.	Zion, Tracy	1	193	132	32	5			1	350	3	1			63	85
9.	Guldberg, G.	Zion, Thompson	1	185	136	58	8		2		211	1	4			60	65
10.	Guldberg, G.	Forest City	1	109	81	28	5	1	5		150	3				59	55
11.	Gullerud, A.	E. Paint Creek	1	95	80	35	3		1		101	1	2			49	
12.	Gullerud, A.	W. Paint Creek	1	90	73	34	1				84					46	
13.	Gullerud, C. M.	Mt. Olive, Mankato	1	230	144	45	7	2	6	3	777	2	1			97	110
14.	Gullerud, C. M.	Sal., Eagle Lake	1	96	66	18	3		2	1	100		1			55	40
15.	Gullixson, G.	W. Koshkonong	1	314	245	60	5	1	3	1	331	3	3			67	101
16.	Gullixson, W.	Parkland	1	221	134	31	14				245	5	7			65	93
17.	Hagen, L. K.	Im., Audubon	1	157	90	43	5	2		10	212	3	1			55	59
18.	Hagen, L. K.	O. S., Hawley	1	30	17	8			2		58					54	17
19.	Hanson, C.	Im., Holton	1	83	54	7	6		1		128	3				52	36
20.	Hanson, C.	Scand., Holton	1	67	39	11	8	1	2		52	1	4			56	28
21.	Harstad, A. M.	O. S., Princeton	1	349	242	95	17	1	13		454	3	4	12	25	60	140
22.	Harstad, N. B.	Bygland	1	29	21	8	2	1									
23.	Harstad, N. B.	Mayville	1	197	127	56	12					1	2				
24.	Hilton, N.	Suttons Bay, Mich.	1	141	116	34	13	4	3	10	255	1				61	69
25.	Hilton, N.	Elk Rapids, Mich.	1	22	11	8					7					46	16
26.	Jordahl, L.	Rock Dell	1	265	186	89	6		12	1	281		1	8	30	40	70
27.	Jordahl, L.	O. S., Belview	1	125	87	33	3		6		97	1				45	55
28.	Jordahl, L.	1st L., Delhi	1	56	35	13	2		1		44					45	25
29.	Jungemann, J.	Oslo L., Volga	1	112	81	30		1					2			44	50
30.	Larsen, U. L.	Cross Lake	1	68	44	15	2		3		64		1			30	
31.	Larsen, U. L.	Gran	1	30	15	6	1		3		28			2		30	
32.	Larsen, U. L.	Chester	1	26	21	7	2		3	3	32			3		25	
33.	Lee, S. E.	Emmaus, Mpls.	1	210	152	22	11		4	2	327	2	3			67	80
34.	Lillegard, G. O.	Boston N. L.	1	216	125	36	11		1	2	343	6	5	9	23	61	63
35.	Madson, J. B.	Northwood	1	163	121	44	4		3		137	1	5			55	
36.	Madson, J. B.	Somber	1	103	72	29			2		112					50	
37.	Merseeth, A.	1st Ev., Fertile	1	90	67	34	1				142			2	20	52	38
38.	Merseeth, A.	1st S. W. R., Ulen	1	176	122	57	8		2		170	1	3	2	20	52	55
39.	Oesleby, N.	O. S., Madison	1	420	328	130	15		8	2	469	5	8			66	146
40.	Otto, M.	Saude	1	155	119	45	5				353		1			57	87
41.	Otto, M.	Jerico	1	323	251	110	6		8	4	621	3	4			58	157
42.	Petersen, Jos.	Pinehurst	1	263	162	45	12		12	7	404	2	3			65	94
43.	Petersen, Jos.	Calvary, Seymour	3	61	21	5	1		2	2	66					41	40
44.	Pfeiffer, D.	Eng. Cottonwood	1	143	118	31	3		8	1	351		1			69	78
45.	Preus, H. A.	Trin., Calmar	1	125	90	37	2	3		4	150	1	3	3	12	58	50
46.	Quill, G. C.	O. S., Albert Lea	1	345	223	70	14		12	4	532	8	2			58	137
47.	Strand, A. H.	St. Marks, Chicago	1	282	243	62	9		7	3	508	3	6			64	125
48.	Teigen, T. N.	Beth., Sioux Falls	1	141	74	21	20	4		15	158	2				84	52
49.	Theiste, H. A.	Fairview, Mpls.	1	498	352	53	10		10	3	856	2	8	16	14	75	167
50.	Twelt, M. E.	Nicollet	1	294	210	80	5		3		436	1	2	2	31	60	138
51.	Twelt, M. E.	Norw., Grove	1	118	85	39	4		1		220			2	14	56	43
52.	Unseth, E. G.	St. Paul's, Chicago	1	181	140	27	18	4	4	4	315	5	7	1	10	63	110
53.	Unseth, J. B.	Clearwater	1	27	19	8	3	1	4		15					18	18
54.	Unseth, J. B.	Concordia	1	51	40	14	3		4		46			5	22	23	34
55.	Unseth, J. B.	Ebro	2	36	19							1				26	19
56.	Unseth, J. B.	Immn., Lengby	1	24	19	9	2	1		1	20					21	20
57.	Unseth, J. B.	Bagley	2	25	15		2				3					19	12
58.	Vangen, L.	Lakewood	3	38	18	4	5				39		1	11	11	63	20
59.	Weyland, F. R.	Richland E.	1	164	113	42	3	2	4	2	263	2	1			59	64
60.	Ylvisaker, E.	Holy Cross, Madison	1	503	277	103	21	3	15	6	604	3	2			82	185
61.	Ylvisaker, P.	Hartland	1	155	106	45	3	2			175	1	1			54	
62.	Ylvisaker, P.	Manchester	1	61	40	14	3				81	1	2			49	
63.	Zagel, H. M.	Beth., Story City	1	20	17	8	1				102					25	18
64.	Johnson, I.	Lime Creek	1	77	60	27	3		2		117					57	35
65.	Johnson, I.	Lake Mills	1	141	107	36	4		3		192					58	65
Totals			9783	6807	2310	372	36	206	106	13155	97	114	82	276			

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

FOR THE YEAR 1949

	Day School		Sunday School	Other Schools	Students	Contributions		Value of Property	Debt on Property			
	Enrolled	Teachers	Pupils	Teachers	Days Taught	Enrolled	In Synod Institutions In Public H. S. & Colleges	For Home Purposes	All Outside Purposes			
1			8	1	10	6	1	\$4 346 21	\$957 32	\$21 000 00	560 00	
2			25	4	20	14	1	2 710 27	912 38	13 000 00		
3			30	4				1 302 97		3 000 00		
4			118	12			1	4 000 00	420 00	23 000 00	4 120 00	
5			19	3	10	25		979 84	69 87	5 000 00	993 42	
6			6	2				1 923 00	260 00	10 000 00	700 00	
7			12	4				454 28	473 43	2 000 00		
8			40	5	20	40	2	4 826 87	1 038 01	30 000 00		
9			38	5	10	40		2 251 61	471 55	10 500 00		
10			20	4	10	20		1 019 11	260 65	3 500 00		
11			9	4	10	7		3 233 17	735 94	9 800 00		
12			15	4	10	18		1 992 80	714 06	9 700 00		
13	20	1	72	9	15	26	22	5 830 00	1 408 00	40 000 00	22 000 00	
14			25	4	10	10	1	1 300 00	131 00	4 000 00	1 270 00	
15		16	23	4			1	11 895 87	1 181 42	50 000 00		
16	43	2	65	6	5	93	4	7 038 41	514 39	65 000 00	9 855 00	
17			30	5	10	34		1 766 26	554 75	10 000 00	1 000 00	
18			7	2	10	10		469 85	62 16	2 500 00	2 500 00	
19			30	4	10	26	1	2 058 52	121 85	15 000 00	5 500 00	
20			20	2	10	26		1 004 54	75 70	5 000 00		
21	25	*2	51	7	10	20	6	4 616 15	1 534 91	20 500 00		
22			8	3	10	8	2			5 000 00		
23			31	5	10	26	1			10 000 00	1 000 00	
24			30	4	10	23		3 815 24	155 65	10 000 00		
25			6	2				218 47	19 10			
26			39	4	10	31	2	4 084 96	1 200 00	20 000 00		
27			28	3	10	25		1 418 15	252 69	3 000 00		
28			14	2						5 000 00		
29			25	6				1 600 00	237 12	8 000 00		
30			16	3	40	8		600 00	200 00	2 000 00		
31			14	3	40	9	1	150 00	100 00	1 000 00		
32					42	3		300 00	100 00			
33	x1		50	7	10	71	1	4 078 73	276 18	19 000 00	7 596 64	
34			40	8	10	7	4	5 543 29	2 908 50	50 000 00	1 100 00	
35	12	1	35	6	12	31		5 589 67	914 74	12 500 00	160 00	
36			21	4	10	14	5	2 333 63	541 55	10 000 00	160 00	
37			13	2			1	1 650 94	342 03	12 000 00		
38			35	6				9 580 33	211 78	20 400 00	1 000 00	
39	*5	1	50	7			3	10 316 25	2 296 57	60 000 00	4 600 00	
40	17	1				2	1	4 301 67	1 273 84	18 000 00		
41	18	1			38	27	3	5 965 89	2 092 18	30 000 00	1 483 00	
42			92	11	36	15		4 150 00	300 00	16 500 00	3 100 00	
43			28	5				298 00		6 500 00	1 500 00	
44					36	19	12	3 592 00	972 00	8 000 00		
45			26	5	20	24	1	3 000 00	800 00	25 000 00	3 500 00	
46			121	13	45	61	2	6 580 94	1 035 16	35 000 00	7 500 00	
47	32	1	90	12	14	69	8	9 322 37	2 127 61	50 000 00		
48			58	8	15	54		2 100 00	377 00	10 000 00	4 400 00	
49			88	12	10	53	7	13 924 88	2 538 43	80 000 00		
50		21	21	3	20	23	8	6 223 00	2 323 21	40 000 00		
51			8	2				1 457 00	318 40	15 000 00		
52			40	6			9	6 249 21	1 087 67	89 250 00		
53								350 00	38 25	1 700 00		
54			12	2				550 00	164 91	3 500 00		
55			12	2	9	23		12 00	128 86			
56								260 00	78 75	600 00		
57								9 00	185 06			
58			23	3	10	16		588 33	79 42	6 000 00		
59			38	5	15	39		3 307 67	920 54	12 600 00		
60		*10	120	9			1	7 260 00	700 00	40 000 00	3 000 00	
61			37	6	10	19	5	2 400 00	698 00	28 000 00		
62			19	5	13	18	1	1 740 00	1 010 00	10 000 00		
63								284 50	98 05	2 000 00		
64	10	1						2 625 00				
65			24	6	32	11	4	2 460 00				
	230	14	1975	285	727	1144	110	559	205 310 91	41 000 64	1 128 050 00	88 598 06

*Union School

xAttending schools of sister congregations

°Pastor teaching part time.

TABULATED LIST OF CONTRIBUTIONS

		Pastor	Congregation	Home Mission	Synod Fund
1.	Aaberg, T.	Center	260 48	61 00	
2.	Aaberg, T.	Dearville	184 61	389 07	
3.	Anderson, Julian	Hiawatha	28 00	25 20	
4.	Branstad, R.	Concordia	369 52		
5.	Bremer, H.	Ledeemer	21 62		
6.	Dale, M.	Grace	27 22	54 00	
7.	Dale, M.	Our Savior's	99 93	51 00	
8.	Dorr, S.	Zion	232 53	197 00	
9.	Guldberg, G.	Forest City	67 60	121 13	
10.	Guldberg, G.	Zion	267 72	331 42	
11.	Gullerud, A.	East Paint Creek	288 68	205 63	
12.	Gullerud, A.	West Paint Creek	285 27	214 32	
13.	Gullerud, M.	Salem	96 25	33 94	
14.	Gullerud, M.	Mt. Olive	457 66	198 89	
15.	Gullixson, G.	Western Koshkonong	579 31	177 65	
16.	Gullixson, W.	Parkland	6 27	206 30	
17.	Hagen, L.	Immanuel	153 50	180 30	
18.	Hagen, L.	Our Savior's	30 76		
19.	Hanson, C.	Immanuel	36 80	42 75	
20.	Hanson, C.	Scandinavia	3 062 55	7 00	
21.	Harstad, A.	Our Savior's	1 133 62	200 54	
22.	Harstad, A.	Edtop	40 00	30 09	
23.	Harstad, N.	Lygland	166 74	109 20	
24.	Harstad, N.	Mayville	213 47	27 90	
25.	Hilton, N.	Buttons Bay	52 00		
26.	Hilton, N.	Grace	14 10		
27.	Johnson, I.	Lake Mills	395 46	355 72	
28.	Johnson, I.	Lime Creek	79 51	168 50	
29.	Jordahl, L.	Our Savior's	59 72	71 35	
30.	Jordahl, L.	Dell	16 00	18 75	
31.	Jordahl, L.	Rock Dell	115 97	218 17	
32.	Jungemann, J.	Osio	126 20	23 00	
33.	Larson, U. L.	Chester	24 00		
34.	Larson, U. L.	Fran	30 85		
35.	Larson, U. L.	Cross Lake	12 20		
36.	Lee, S. E.	Immaus	67 26	57 20	
37.	Lillegard, G.	Boston	100 00	110 00	
38.	Madson, Juul	Somber	151 20	85 50	
39.	Madson, Juul	First Shell Rock	235 84	443 67	
40.	Merseeth, A.	First Wild Rice	102 25	30 21	
41.	Merseeth, A.	First Evangel	137 15	14 30	
42.	Oesleby, N.	Our Savior's	1 409 73	789 15	
43.	Otto, M.	Erico	778 27	414 44	
44.	Otto, M.	Aude	390 42	272 52	
45.	Peterson, J.	Winchurst	142 89	15 00	
46.	Pfeiffer, D.	Cottonwood	207 47	274 34	
47.	Preus, H.	Trinity	242 63	113 70	
48.	Quill, G.	Our Savior's	526 94	314 12	
49.	Strand, A.	St. Mark's	362 19	283 14	
50.	Teigen, T. N.	Bethel	271 84		
51.	Thelste, H.	Fairview	214 67	311 75	
52.	Twelt, M.	Nicollet	733 65	91 75	
53.	Twelt, M.	Norwegian Grove	99 00	55 90	
54.	Unseth, E.	St. Paul's		191 80	
55.	Unseth, J. B.	Clearwater	23 25		
56.	Unseth, J. B.	Concordia	79 20	43 75	
57.	Unseth, J. B.	Ebro	57 73	8 00	
58.	Unseth, J. B.	Immanuel	32 25		
59.	Unseth, J. B.	Bagley	35 55	5 00	
60.	Vangen, L.	Lakewood	39 75	2 00	
61.	Weyland, F.	Richland	237 47	74 94	
62.	Ylvisaker, E.	Holy Cross	286 65	251 03	
63.	Ylvisaker, P.	Harland	303 99	50 00	
64.	Ylvisaker, P.	Manchester	743 30	5 00	
65.	Zagel, H.	Bethany	82 00	130 00	
66.	Miscellaneous		205 00	137 00	
Totals				17 335 66	8 294 91

MAY 1, 1949 TO APRIL 30, 1950

	Bethany College	Seminary Fund	Colored Missions	Christian Day School	Church Extension	Miscellaneous	Total
1	132 50	160 89	2 00	38 60	40 26	115 50	811 23
2	273 28	19 33	404 46	2 98	2 98	127 69	1 404 40
3	30 00					73 00	156 20
4	96 65			57 93		30 92	555 02
5	2 00		2 50			6 70	32 82
6	35 00	24 00		15 71		553 00	708 93
7	31 00	52 05	31 85	14 50		58 25	338 58
8	91 65	4 25	155 83	46 10	65	82 56	810 57
9	18 00					32 50	239 23
10	77 55	2 00	18 50	109 90	30 75	100 24	938 08
11	228 10	26 80	1 00	29 98		96 10	876 29
12	57 95		25 00			151 85	734 39
13	16 15		10 23	7 55		29 30	193 42
14	260 11	23 00	16 00	28 50		200 05	1 184 21
15	224 30	89 35	9 00	104 65	59 00	265 50	1 508 76
16	44 50			53 52	47 92	89 35	447 86
17	188 66		3 83	63 45		5 00	594 74
18	6 40			10 05			47 21
19				21 53	5 00	17 54	123 62
20				24 08		13 50	3 107 13
21	96 95	80 21	40 05	49 17	72 75	76 97	1 750 26
22	105 00	5 00	50 00	25 00		25 00	280 00
23	109 20					19 00	294 94
24	101 13			46 74	5 00	36 35	430 59
25	26 70		43 45	18 19		62 75	203 09
26						5 00	19 10
27	31 43	75 93	310 00	47 54		50 00	1 266 08
28	37 00	21 05	25 00			36 75	367 81
29	33 00	38 73		25 08			227 88
30	35 65			23 00			93 40
31	152 35	146 75		26 43		73 00	732 67
32	45 00	50 00	79 50		6 00	30 35	360 05
33	11 00		5 00	5 00		12 00	57 00
34	2 00						32 85
35	1 00						13 20
36	46 27		4 25	5 00	20 00	21 50	221 48
37	221 00	140 00	10 00	21 50	30 00	219 00	851 50
38	127 80	66 80	27 58	26 58		89 75	575 21
39	170 50	83 15	1 00	62 00		165 94	1 162 10
40	78 50				30 80		241 76
41	61 88	6 35		17 20	71 50	37 56	345 94
42	683 37	198 37	6 55	4 36	4 36	600 37	3 696 26
43	234 89	252 50	9 58	99 58	7 06	121 11	1 917 43
44	162 18	11 01	4 54	82 53	1 70	148 12	1 073 02
45	14 75		7 50				180 14
46	142 41	25 31	5 84	6 89	3 89	68 82	734 97
47	15 50	11 00	1 00	21 56	5 00	22 60	432 99
48	176 67	114 26	5 00	76 18	7 31	167 77	1 388 25
49	340 94	34 64	112 19	19 61	96 76	584 28	1 833 75
50	135 34			43 23		54 55	504 96
51	331 83	288 51	84 07	21 74	612 45	335 31	2 200 33
52	921 23	259 45	60 25	179 05	137 10	53 00	2 435 48
53	54 10		5 00	56 10		5 00	275 10
54	119 05	182 85		99 65	40 00	1 239 81	1 833 16
55	10 00	5 00				6 00	44 25
56	22 00			16 00		40 01	200 96
57	8 00	8 00		4 00		11 50	97 23
58						4 00	36 25
59	22 50		21 86			43 70	123 61
60	12 00			33 77		3 00	90 52
61	213 78	93 89	11 67	40 10		121 07	792 92
62	230 50					81 00	849 15
63	63 50	57 67	60 00			155 92	691 08
64	242 35	152 25	4 00	17 99		40 00	1 204 89
65	29 40		135 00	36 55		850 92	445 05
66	705 01	140 00	295 75	45 00	102 00	850 92	2 481 08
	8 198 46	2 950 35	2 105 83	1 931 35	1 440 24	7 809 83	49 912 43

NOTES ON THE CONVENTION

Much time at the Convention was devoted to the hearing and study of the Word of God. Besides the doctrinal essays, which are printed in this Report, there was a series of sermons at the morning devotions on the Bible, its Authority, its Clearness, its Power, its Sufficiency and its Purpose, by Prof. M. Galstad, Rev. Julian Anderson, Rev. N. B. Harstad, Prof. J. A. O. Preus and Rev. Geo. O. Lillegard, respectively. The afternoon sessions were opened with briefer devotions conducted by pastors Juul Madson, F. Weyland, S. Dorr and Theo. Aaberg. Tuesday evening, Pastoral and Communion Services were conducted in Mt. Olive Lutheran Church. Rev. Grant Quill gave the confessional address on Is. 44, 22, and Rev. George Gullixson preached on I Kings 19, 9 ff., using the story of the prophet Elijah in the wilderness as a source of admonition and comfort for us today.

Thursday evening, Dr. P. E. Kretzmann of the Lutheran Church—Missouri Synod, spoke on Christian Education. He also spoke informally on the situation in the Synodical Conference at a gathering after the Wednesday evening session.

After the devotion on Thursday morning, the Chaplain, Rev. C. Hanson, called attention to the fact that it was now 50 years since Rev. J. B. Unseth was ordained as a missionary in the old Norwegian Synod. Rev. H. A. Preus gave a short address, based on Deut. 23, 25. Rev. Unseth's classmate at College and Seminary, Mr. Martin Teigen, told about some of their early years together both at school and in the North Dakota mission fields. Rev. Unseth responded, thanking for the honor shown him, and also related some of his experiences as a missionary, reminding the younger pastors that they must be ready to endure hardness for the cause of the Gospel of Jesus Christ.

The Alumni Association of Bethany Lutheran College announced that it was raising funds to build a dormitory unit on the College campus, to house about 20 students, and asked the Synod's permission to build on its College property. The Synod accepted this offer with hearty thanks. The plan is to begin building soon.

The Convention closed shortly after noon, June 16th, with devotional exercises conducted by Rev. J. A. Petersen: Hymn 53, Scripture reading, Acts 20, 17-32; Prayer, and the Aaronic Blessing. And another important milestone in the life of the Norwegian Synod had passed into history.

THE SYNOD'S OFFICERS AND BOARDS

Officers

Rev. C. M. Gullerud, President
Rev. M. E. Tweit, Vice-President
Rev. Geo. Lillegard, Secretary; Rev. H. A. Theiste, Alternate
Rev. S. E. Lee, Treasurer; Prof. M. Galstad, Alternate

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Prof. Martin Galstad, Mr. Martin Stene, Lime Creek, Iowa (3 years, elected 1949)
Rev. Paul Ylvisaker, Mr. Benjamin Torgeson, Madison, Wis. (3 years, elected 1950)

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