

Report
of the
Thirty-Fourth Regular Convention
of
The Norwegian Synod
of the
American Ev. Lutheran Church

ESSAYS

The Church in the World
What Way Union
Christian Day Schools

D. L. Pfeiffer
S. C. Ylvisaker
Theodore Aaberg

Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota
June 13 to 19, 1951

THE THIRTY-FOURTH REGULAR CONVENTION
of the
Norwegian Synod of the American Evangelical Lutheran Church
Bethany Lutheran College, Mankato, Minnesota
June 13 to 19, 1951

The thirty-fourth regular convention of the Norwegian Synod opened at Bethany Lutheran College, Mankato, Minn., Wednesday, June 13th, with divine services, conducted by Rev. M. O. Dale of Amherst Junction, Wis. The Norwegian Synod Order of Service was followed, and the following hymns were sung: 3, 399, 409 and 48. Prof. A. Fremder presided at the new organ which is now in use, though the work on it has not been completed. Rev. Dale read as the Scripture Lesson Luke 14, 25-35 and preached on the Text John 8, 31-32. He showed how and when we become the true disciples of Jesus Christ; what the marks of the true disciple are; and what the benefits of such discipleship are. We must "continue in God's word." This means that we accept the whole Bible as God's Word, consider it sufficient for life and salvation without any human additions, subtractions, or changes, and that we use it properly, not interpreting it so as to do violence to the text or teachings of Scripture in general, but accepting it as it stands. Then the truth that we thus confess will make us free, enlightening our understanding and reviving the spiritual life in our hearts, so that we know the true facts concerning God, His Creation and Redemption of the world, and His saving work by which alone we can gain eternal life and salvation.

At the close of the service, Pres. B. W. Teigen welcomed the Convention on behalf of Bethany Lutheran College and of Mt. Olive Lutheran Church, where a number of the services and meetings will be held. He also made several announcements concerning Convention arrangements. The President of the Synod, Rev. C. M. Gullerud, responded on behalf of the Synod, and appointed the following as a temporary Credentials Committee: Pastors H. A. Theiste, LeVine Hagen, Prof. N. Holte, and Delegates Oscar Olsen, Otto Rosenthal and Arthur Bruesewitz.

The first session of the Synod opened at 1 o'clock p.m. Wednesday, June 13th, with devotional exercises conducted by Student of Theology Neil Jordahl: Hymn 387, 1-5, and Scripture Reading, Ephesians, Chapter 2. The Secretary called the roll of standing voting members of the Synod. 31 were present and 9 absent. (Six more pastors arrived later.) The roll of standing non-voting members was called. 12 were present and 11 absent. (5 more arrived later.) The Temporary Credentials Committee reported by its Secretary, Rev. L. Hagen, that 35 delegates had been accredited and were present. The President of the Synod, the Rev. C. M. Gullerud, then declared the thirty-fourth regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session. More delegates arrived later, bringing the total to 53 delegates from 34 congregations, 28 calls.

Pastors Present Eligible to Vote

Theo. Aaberg, R. Branstad, H. L. Bremer, M. O. Dale, S. Dorr, G. Guldberg, C. M. Gullerud, Arvid Gullerud, G. A. R. Gullixson, Walther C. Gullixson, LeVine Hagen, A. M. Harstad, N. B. Harstad, Neil Hilton, Iver Johnson, L. Jordahl, U. L. Larson, S. E. Lee, Geo. O. Lillegard, J. B. Madson, A. Merseth, N. C. Oesleby, Milton Otto, Jos. Petersen, D. L. Pfeiffer, H. A. Preus, J. A. O. Preus, Grant Quill, T. N. Teigen, H. A. Theiste, M. E. Tweit, E. Unseth, J. B. Unseth, L. Vangen, F. R. Weyland, P. Ylvisaker, E. Ylvisaker. (37)

Standing Advisory Members Present, Not Eligible to Vote

Chr. Andersen, C. U. Faye, A. Fremder, M. Galstad, R. E. Honsey, N. S. Holte, H. Ingebritson, J. Jungemann, L. P. Lund, O. Levorson, N. A. Madson, John Moldstad, J. A. Petersen, S. C. Ylvisaker, Ruben Ude, Neil Jordahl. (16)

Advisory Members of This Convention

Rev. E. Dicke, Mr. O. C. Hovland, Mr. Desmond Jose, Mr. B. Olmanson, Rev. C. F. Golisch, Mr. Ben Torgesen, Rev. G. W. Fischer, Rev. Arthur Kell, Rev. M. Schuetze, Rev. E. Schaller, Rev. C. Albrecht, Rev. W. Mueller, Mr. C. Seebach, Mr. W. Buhl, Dr. Karl Kurth, Prof. R. Hoenicke, Rev. R. Gurgel, Prof. Orlando Overn, Prof. Oswald Overn, Mr. P. Helland, Mr. Martin Teigen.

Pastors and Candidates Received Into Membership

Rev. J. Jungemann, Rev. L. P. Lund, Mr. Ruben Ude, Mr. John Moldstad, Mr. Neil Jordahl.

Congregations Received Into Membership

Trefoldighed Lutheran Church, Jasper, Minn., Rev. J. A. O. Preus, pastor; Lakewood Evangelical Lutheran Church, Tacoma, Wash., Rev. L. Vangen, pastor; Hiawatha Lutheran Congregation, Minneapolis, Minn., Rev. J. Anderson, pastor.

Excused for Not Attending the Convention

Pastors A. Strand, C. Hanson, Robert Preus, P. Blicher, Julian Anderson, Prof. P. Zimmerman.

Excused for Part-Time Absence

Pastors S. A. Dorr, M. Otto, N. Hilton, Julian Anderson, I. Johnson, J. A. O. Preus, H. L. Bremer, L. P. Lund, C. U. Faye, E. Unseth, Geo. Gullixson, J. B. Unseth, E. Ylvisaker. Delegates E. Wold, Adolph Petersen, J. F. Harmon, C. J. Steen, Carl Petersen, L. Hovgaard, Palmer Roe, P. Kloster, L. O. Larsen, O. M. Wilson.

Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
1. Theo. Aaberg	Scarville, Ia.	Scarville Lutheran	Jacob Olson
Theo. Aaberg		Center Lutheran	Nils Faugstad Elmer Olson
2. J. Anderson	Minneapolis	Hiawatha	Excused
3. R. Branstad	Eau Claire, Wis.	Concordia	James Hanson Neal Anderson
4. H. L. Bremer	New Hampton, Ia.	Redeemer	A. J. Johnson
5. M. O. Dale	Amherst Jct., Wis.	Our Savior	Palmer Roe
M. O. Dale	Manitowoc, Wis.	Grace Lutheran	Lenwick Hoyord
6. S. Dorr	Tracy, Minn.	Zion Lutheran	Stanley Gordon
7. G. Guldberg	Thompson, Ia.	Zion Lutheran	Excused
G. Guldberg	Forest City, Ia.		Gosner Kloster
8. C. M. Gullerud	Eagle Lake, Minn.	Salem	Albert Franke
C. M. Gullerud	Mankato, Minn.	Mt. Olive	Otto Rosenthal Norman Madson Rudolph Honsey
9. A. Gullerud	Waterville, Ia.	West Paint Creek	Martin Gjeffe
A. Gullerud	Waterville, Ia.	East Paint Creek	Alfred Anderson A. M. Monserud
10. G. Gullixson	C. Grove, Wis.	W. Koshkonong	Peter A. G. Lee
11. W. C. Gullixson	Parkland, Wash.	Parkland Lutheran	Julius Ingebritson
12. L. K. Hagen	Hawley, Minn.	Our Savior	
L. K. Hagen	Audubon, Minn.	Immanuel	
13. C. Hansen	Holton, Mich.	Immanuel Scandinavian	Excused Excused
14. A. Harstad	Princeton, Minn.	Our Savior	Elmer Wold
15. N. Harstad	Fisher, Minn.	Bygland	Ralph Sorenson
N. Harstad	Mayville, N. Dak.	First Am. Lutheran	Halvor Brustad
16. N. Hilton	Suttons Bay, Mich.	First Lutheran	Excused
N. Hilton	Elk Rapids, Mich.	Grace Lutheran	Excused
17. I. Johnson	Lake Mills, Ia.	Lake Mills	Oscar Huso Homer Ludvig Perry Ferley (alt.)
I. Johnson	Lake Mills, Ia.	Lime Creek	Martin Stene Oliver Honsey
18. J. Jungemann	Volga, S. Dak.	Oslo Lutheran	Adolph Peterson
19. L. Jordahl	Belview, Minn.	Our Saviors	
L. Jordahl		Delhi Rock Dell	
20. U. L. Larson	Bagley, Minn.	Cross Lake Chester Gran	

21. S. E. Lee	Minneapolis	Emmaus	
22. Geo. Lillegard	Boston, Mass.	Boston Lutheran	Wm. Nelson
23. J. B. Madson J. B. Madson	Northwood, Ia.	First Shell Rock Somber	Russell Harmon Edwin Levorson L. B. Hagen
24. A. Merseth	Fertile, Minn.	Evanger	Lars Fosse Martin Iverson Calvin Fevig
A. Merseth	Ulen, Minn.	South Wild Rice	
25. N. Oesleby	Madison, Wis.	Our Saviors	L. Orvel Larson Oscar Wilson
26. M. Otto	Lawler, Ia.	Jerico	John Anderson Thom Thompson
M. Otto		Saude	
27. J. Petersen	Eau Claire, Wis.	Pinehurst Lutheran	
28. D. L. Pfeiffer	Cottonwood, Minn.	First Lutheran	Herman Frank
29. H. A. Preus	Calmar, Ia.	Trinity	Excused
30. Grant Quill	Albert Lea, Minn.	Our Savior's	Excused
31. A. Strand	Chicago, Ill.	St. Mark's	Excused
32. T. N. Teigen	Sioux Falls, S. D.	Bethel	Rev. L. P. Lund C. J. Steen
33. H. A. Theiste	Minneapolis	Fairview	Oscar Olson Charles Getchell
34. M. Tweit	St. Peter, Minn.	Nicollet Norwegian Grove	Ole Olmanson Christian Olsen
35. E. Unseth	Chicago, Ill.	St. Paul's	Karl Petersen
36. J. B. Unseth J. B. Unseth J. B. Unseth	Bagley, Minn. Lengby, Minn.	Concordia Immanuel Clearwater	
37. F. R. Weyland	Thornton, Ia.	Richland	J. Frank Harmon
38. E. Ylvisaker	Madison, Wis.	Holy Cross	
39. P. Ylvisaker P. Ylvisaker	Hartland, Minn.	Hartland Manchester	John Munson Anton Harum Andrew Emrud Donald Jordahl
40. H. M. Zage	Story City, Ia.	Bethany	
41. J. A. Preus	Luverne, Minn.	Jasper	Thomas Bieber Holger Ausen

CONVENTION COMMITTEES

1. *President's Message and Report:* Pastors George Gullixson, Christian Anderson; Delegates Lenwick Hoyord, Charles Getchell.
2. *Nominations:* Pastors A. Harstad, E. Ylvisaker, M. Tweit, F. R. Weyland; Delegates L. Orvel Larsen, Ralph Sorensen, Stanley Gordon, Nils Faugstad.
3. *Credentials:* Pastors H. A. Theiste, Levine Hagen, Prof. N. Holte; Delegates Oscar Olson, Otto Rosenthal.
4. *Program:* Prof. Martin Galstad, Pastor A. M. Harstad; Delegates Charles Getchell, Anton Harum.
5. *Press:* Pastors Theo. Aaberg, J. A. O. Preus, Jr.
6. *Doctrinal Matters:* Pastors A. M. Harstad, Paul Ylvisaker, Dean Norman A. Madson; Delegates Christian Olsen, C. J. Steen, Martin Stene, Mr. Palmer Roe.
7. *Home Missions:* Pastors M. Otto, E. Unseth, Joseph Petersen, S. E. Lee; Delegates Thomas Beaver, Russell Harmon.
8. *Higher Education:* Pastors Luther Vangen, M. O. Dale, M. E. Tweit; Delegates Nils Faugstad, Julius Ingebritson, William J. Nelson, Stanley Gordon.
9. *Christian Elementary Education:* Pastors N. C. Oesleby, J. Jungemann, G. A. R. Gullixson; Delegates Thom Thompson, Moris Sorum, A. Emrud.
10. *Young Peoples' Work:* Pastors Alf Merseth, Neil Hilton, Prof. Alfred Fremder; Delegates Elmer Olson, J. Frank Harmon, Einar Ingebretonson.
11. *Publications:* Pastors R. Branstad, Iver Johnson, N. B. Harstad; Delegates Homer Ludvig, Herman Frank, Palmer Olson.
12. *Finance:* Pastors T. N. Teigen, J. B. Madson, Walther Gullixson; Delegates Neal Anderson, A. M. Monserud, Orvel Larsen.
13. *Church Extension:* Pastors F. R. Weyland, U. L. Larsen, J. B. Unseth; Delegates Lars Fosse, Elmer Anderson, A. J. Johnson.
14. *Charities and Support (and Old Peoples' Home):* Pastors Grant Quill, H. A. Preus, Arvid Gullerud; Delegates Ole Olmanson, L. P. Lund, John Munson.
15. *Army and Navy:* Pastors D. L. Pfeiffer, H. L. Bremer, Prof. B. W. Teigen; Delegates Calvin Fevig, Jacob Olson, John N. Anderson.
16. *Miscellaneous Matters:* Pastors Chr. Anderson, Erling Ylvisaker, G. Guldberg; Delegates Edwin Levorson, Oscar Huso, Gosner Kloster.
17. *Foreign and Negro Missions:* Pastors E. Unseth, L. Jordahl, N. B. Harstad; Delegates Wm. Ulrich, Melvin Gjeffe, Gullik Jaastad, Neil Andersen, Adolph Petersen.
18. *Pastoral Conference Records:* Pastors F. R. Weyland, J. A. O. Preus, Jr.
19. *Resolutions:* Pastor Theo. Aaberg, Prof. C. U. Faye.
20. *Tellers:* Neil Jordahl, Paul Madson, R. Ude.
21. *Chaplain:* Prof. R. Honsey.
22. *Equalization:* Pastors Levine Hagen, G. Guldberg.

The President's Message

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen."

During the days that our Synod has been summarizing its divinely-appointed work for the year of grace just passed, a great and earnest debate has been occupying the attention of all the thinking people of our country. How shall the Korean conflict with its rising toll of lives lost, bodies maimed and wounded, minds shattered and hearts broken, be brought to a successful close? On this question sincere and earnest men have spoken, men of knowledge and ability, men of stature and experience. On the one side a certain plan is proposed with fervor and conviction, while on the other side another plan is advocated with earnest words as being the wiser course. The man in the street, whether or not he has formed an opinion, is painfully conscious of the fact that while these words are being spoken the war is going on with its intense suffering, excruciating pain, and cruel devastation. Daily, reports are being received by anxious civilians that a son, a husband, a father, a brother has fallen on the field of battle, while at the same time others are tearfully bidding their farewells to loved ones summoned to duty overseas. True it is that "many are the hearts that are weary tonight waiting for the war to cease." These are experiences not new to man, but experiences through which our fathers passed, our grandfathers, and great-grandfathers in the Revolutionary War, the Civil War, the Spanish-American War, World War I and World War II. And so it has been since the fall of man into sin and so it will be to the end of time. There will be wars and rumors of war and distress of nations with perplexity.

In the midst of this carnage—on this very scene of blood and sweat and tears, God has placed His Church and given her a message to proclaim which gladdens, uplifts, assures, and sustains. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins." Is. 40, 1.2. Though wars and rumors of war will continue to the end, the glorious tidings of a warfare that *is* accomplished, that *is* completed, that *is* done sounds forth in the Gospel Word of forgiveness. "Sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 6, 14. "Where sin abounded, grace did much more abound; That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5, 20b-21. It was *this* conqueror, stronger than Satan, mightier than all the forces of evil, the victor over sin and death, our liberator from the bonds and curse of the law, whom John saw in a vision on the Isle of Patmos. Hear what he wrote by inspiration of the Holy Ghost: "And I saw heaven opened, and behold a white

horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Rev. 19, 11-16. With Jesus Christ the Son, the Man of God's own choosing, every attack made upon us by Satan our ancient foe, will end in victory for us. Concerning this there is no debate, no room for argument, no call for committee investigation. In the words of Martin Luther, faithful man of God, champion of Gospel truth, we sing with conviction and with thoughts of the strong hand of God that has sustained and upheld us in the most trying days:

Had God not come, may Israel say,
 Had God not come to aid us,
 Our enemies on that sad day
 Would surely have dismayed us;
 A remnant now, and handful small,
 Held in contempt and scorn by all,
 Who cruelly would oppress us.

Their furious wrath, did God permit,
 Would quickly have consumed us,
 And in the deep and yawning pit
 With life and limb entombed us;
 Like men o'er whom dark waters roll,
 The streams had gone e'en o'er our soul,
 And mightily o'erwhelmed us.

Thanks be to God, who from the pit
 Snatched us, when it was gaping;
 Our souls, like birds that break the net,
 To the blue sky escaping;
 The snare is broken—we are free!
 The Lord our helper praised be,
 The God of earth and heaven.

To the preservation of the Word which speaks comfortably to Jerusalem are we dedicated and to the spreading of this Word which speaks sweet peace to the hearts of men are we consecrated. That this Word shall not be profaned or desecrated, that this Word shall not be abused or mishandled, that this Word shall stand unsullied and unblemished in our confession, to this end we pledge ourselves anew. Not to give up a single jot or tittle, not to cast a shadow of doubt on a single word of Scripture, this is our determination. We are committed to preserve this Word inviolate in order that we may stand with our Savior "to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto 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." Is. 61, 2b-3. And so as we speak, we wish to speak only as the oracles of God. As we minister we wish to minister only as good stewards of the manifold grace of God and as of the ability which God giveth "that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."

This then is the mission of the Church. This is our calling as kings and priests. We are duly conscious of the fact that this ministry does not have the color and glamor which will attract the attention and praise of the world. We would not sell our birthright for this mess of pottage and walk in the spirit of antichrist. "They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." I John 4, 5.6. We know that our ministry requires of us as faithful stewards to mark them which cause divisions and offences contrary to the doctrine which we have learned and to avoid them. It is clear to us that in this ministry of speaking comfortably to Jerusalem we cannot be unequally yoked with unbelievers, have fellowship with unrighteousness or have communion with darkness, but that we must come out from among them, be separate, and touch not the unclean thing, that we may lose the very thing which we seek to preserve for the comfort and salvation of those who are burdened with sin. We know that in this ministry we must bear the cross and be ready to suffer for Christ's sake, to endure afflictions, to hear the world calling us fools, troublemakers, and pestilent fellows. This we shall endure, keeping watch over our manner of life that it be honest, "that whereas they speak against us, as evildoers, they may by our good works which they shall see, glorify God in the day of visitation." "But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." I Peter 3, 14-18. We have counted the cost of bearing testimony in a world that wants no testimony and before men who shy away from positive statements of truth, but we are willing to pay the price of discipleship. For it is the most precious thing in all the world.

As we see the dwindling number of those who have the courage of their convictions and who in spite of intimidation and specious argumentation, dare to stand alone on the old foundations, it is but human to be filled with a feeling of loneliness and solitude as others gather in great numbers and make great outward advances. In these last days of the world, whereof Jesus says there will be but very few of the

faithful, the earnest contenders for the faith may be so depressed with the feeling of isolation that they find it hard to rejoice with the joy which is theirs. But just in these circumstances the doctrine of the Church Universal with Christ's promise that the gates of hell shall not prevail against it comes to the rescue with great comfort and consolation. Thus do our confessions speak of this doctrine of the Holy Christian Church, the Communion of Saints: "In order that we may not despair, but may know that the Church will nevertheless remain (until the end of the world), likewise that we may know that, however great the multitude of the wicked is, yet the Church (which is Christ's bride) exists, and that Christ affords those gifts which He has promised to the Church, to forgive sins, to hear prayer, to give the Holy Ghost, this article in the Creed presents us these consolations. And it says Church Catholic, in order that we may not understand the Church to be an outward government of certain nations (that the Church is like any other external polity, bound to this or that land, kingdom, or nation, as the Pope of Rome will say) but rather men scattered throughout the whole world (here and there in the world, from the rising to the setting of the sun) we agree concerning the Gospel and have the same Christ, the same Holy Ghost, and the same sacraments, whether they have the same or different human traditions." Trig. p. 229. Though we never on this earth can meet with the true believers scattered abroad and often isolated, though we never are able to publish the establishment of altar, pulpit, and prayer-fellowship with them, nevertheless we are comforted to know that we are in spirit and in truth one with all of those who in their hearts believe on the Lord Jesus Christ as their one and only Savior, Lord, and King. This is the unity and union that counts and this is the oneness too for which the Savior prayed in His high-priestly prayer and which receives its answer in the gathering of the saints from the rising to the setting of the sun. This oneness and this gathering of the saints from age to age shall be revealed and manifested on that great day when the trumpet shall sound and all God's children shall be gathered to the Savior's side.

O happy day when we shall stand
Amid the heavenly throng,
And sing with hosts from every land
The new celestial song.

O blessed day! From far and near
The servants of the Lord
Shall meet the ransomed millions there
Who heard God's saving word.

O what a mighty rushing flood
Of love without surcease,
Shall roll about the throne of God
In joy and endless peace!

God, may Thy bounteous grace inspire
Our hearts so that we may
All join the heavenly white-robed choir
Upon that glorious day.

Amen.

President's Report

Once a year pastors of our Synod's parishes, professors of our College and Seminary, and delegates of individual congregations assemble in convention. The Synod Meeting, as it is commonly called among us, provides an opportunity for brethren otherwise scattered to come together for mutual edification and to consult with one another regarding the work we have agreed to carry on jointly. It is therefore very much in place that each committee should render to the convention a faithful report of its activities during the year in which it has functioned and that the elected officers give an account of the work that they have been called upon to do. Since each committee and each officer is accountable to the Synod for the work that has been carried out in its name, therefore these reports are submitted for the review and approval of the congregations which are here represented by their pastors and duly elected delegates. It is of great importance that these reports be studied carefully and that resolutions here proposed be duly weighed and only then passed upon after an opportunity for free and open discussion has been provided. We here represent our congregations and should take this seriously, not only by seeing to it that each of our congregations is each year fully represented, but also by taking an active part in the work and deliberations of the convention.

For the synodical year just ended your president presents the following report:

In accordance with the wishes and desires of our congregations as expressed in the resolutions adopted, regulating the activity of visitors and calling for regular visitations, the duly elected visitors have conducted a number of visitations during the past year. Those reported to your president are as follows:

Visitor Milton Otto conducted visitations in three of our Synod's parishes. The parish served by Pastor G. F. Guldberg was visited on July 16, 1950—Forest City Lutheran Church, Forest City, Iowa, in the afternoon and Zion Lutheran Church, Thompson, Iowa, in the evening. The parish served by the Rev. Arvid Gullerud was visited on Feb. 4, 1951—East Paint Creek Synod Lutheran Church in the afternoon, and West Paint Creek Synod Lutheran Church in the evening. The parish served by Pastor J. B. Madson was visited on April 29, 1951—Somber Lutheran Church in the afternoon, and First Shell Rock Lutheran Church, Northwood, Iowa, in the evening. Visitor Otto reports that all the congregations of the Iowa-Southern Minnesota Circuit have now been visited since the fall of 1948.

Visitor A. M. Harstad visited with Fairview Lutheran Church of Minneapolis, Minn., (The Rev. H. A. Theiste, Pastor) on Jan. 21, 1951. Visitor Harstad reports having made tentative arrangements for visitation of other parishes in the Northwest Circuit of our Synod.

On Jan. 25, 1951, your president conducted visitation in Lakewood Lutheran Church, Tacoma, Washington, (the Rev. Luther Vangen,

Pastor) and on Jan 28th in Parkland Lutheran Church, Parkland, Washington, (the Rev. Walther Gullixson, Pastor). A survey of the territory immediately surrounding these western congregations of our Synod and of outlying areas, shows that there are many opportunities for mission expansion here which our Synod should seriously consider making use of. It is so easy for our Synod which has its greatest concentration in the midwest to overlook opportunities at a distance from our doorsteps whether it be in the western part of our country or the eastern. With a larger number of young men graduating from the seminary next year, it behooves us to make a careful study of the most suitable areas for mission expansion. We are confident that our people will rally to the support of new missions as they see the opportunities for spreading the soul-saving Gospel in an ever-widening circle.

The undersigned has attended pastoral conferences, circuit meetings and meetings of the Synod's Boards and Committees. In all the areas of work, we have found an earnest desire to serve the Lord and His Church. Vice-President M. E. Tweit has rendered his willing assistance by attending the meetings of the Home Mission Board and a number of circuit meetings. He also attended a meeting of the presidents of the constituent Synods of the Synodical Conference and substituted for your president at a meeting of the Intersynodical Relations Committee in Milwaukee.

With new appointments made, the Centennial Collection Committee now consists of the following: the Rev. G. A. R. Gullixson, chairman, the Rev. Arvid Gullerud, secretary, the Rev. Stuart Dorr, Mr. L. Hagen, and Mr. G. R. Schurke. The personnel of the Centennial Program Committee remains unchanged. These committees will present their reports and suggestions to the congregations from time to time during the pre-centennial period.

The Synod has been represented also this year on the Intersynodical Relations Committee of the Synodical Conference as follows: Dean Norman A. Madson, Pastor A. M. Harstad, and the undersigned. This committee has studied and discussed those matters which pertain to the relations of one Synod to the other. The fellowship in the Synodical Conference is so close that whatever affects the confessional standing of one Synod is the direct concern of all the sister Synods. In a fraternal spirit we have consistently called attention to the fact that the Missouri Synod's protracted Committee negotiations with the American Lutheran Church and resulting resolutions, have placed a strain upon our relations. We have discussed the "Chicago Statement" of 1945 which to this day has not been retracted. We have testified against that document's false doctrine on church fellowship. The Chicago statement was signed and subscribed to by leading men in the Missouri Synod, many of whom have since shown their continued adherence to its false principles by their practice and even by public utterances. On the basis of Rom. 16, 17 we have protested against incidents which involve joint worship and church work with errorists. Besides all this we have been occupied with cases where one Synod has moved into

territories occupied and served by a sister Synod. Such instances do not relieve but rather aggravate the tensions.

Your President has visited classes of Bethany Lutheran College and Seminary and has found the distinctive Christian atmosphere prevailing which we have a right to expect in our Christian schools. We wish for a larger attendance on the part of our Synod's young people at our Synod's institution of higher learning. Those who have the means and have no children of their own to send should well consider the wonderful opportunity they may have of providing funds for sending some young man or woman of limited means to our Bethany College. Blessings flowing forth from such service cannot be calculated in dollars and cents, but the fruits will be counted in heaven. The best investment we can make is to invest in people, not so much to clothe them in soft raiment and furnish them with luxuries (which indeed might bring about their downfall) but to give them a *Christian* education. This applies also to our Christian Day Schools of which we should have a greater number.

A number of our congregations have had special cause for rejoicing during the past Synodical year. Our Savior's Lutheran Church at Albert Lea, Minn., (the Rev. Grant Quill, Pastor) completed the work of remodeling and redecorating its Church building. The Rededication service took place on Aug. 20, 1950, with Pastor A. M. Harstad officiating.—Our Savior's Lutheran Church at Hawley, Minn., (the Rev. L. Hagen, Pastor) acquired a Church and parsonage which, after remodeling operations, were dedicated on Oct. 1, 1950 by Vice-President M. E. Tweit.—Hiawatha Lutheran Church of Minneapolis, Minn., (the Rev. Julian Anderson, Pastor) completed its new house of worship. The Dedication service was held Feb. 4, 1951, with the undersigned performing the rite of dedication.—Our Savior's Lutheran Church at Belview, Minn., (the Rev. Leigh Jordahl, Pastor) dedicated its new Church building on April 29, 1951, with the Rev. Chr. Andersen officiating.

June 10 and 11, 1951, East and West Paint Creek Synod Lutheran Churches of Waterville, Iowa, (the Rev. Arvid Gullerud, Pastor) celebrated the 100th anniversary of their organization.

June 10, 1951, First South Wild Rice Lutheran Congregation of Ulen, Minnesota, (the Rev. Alf Merseth, Pastor) celebrated the 25th anniversary of its reorganization.

During the past year there have been no changes in pastorates. A hitherto unaffiliated congregation, Trefoldighed Lutheran Congregation of Jasper, Minn., called Prof. J. A. O. Preus, Jr., to be its pastor. He accepted the call and was installed on Oct. 1, 1950, by the undersigned. Pastor Preus also serves a sizeable group of people in Luverne, Minnesota, who have requested his spiritual ministrations. Trefoldighed Lutheran Church has applied for membership in our Synod and the pertinent documents are at hand for examination by the Credentials Committee of this convention.

In answer to our Synod's letter to sister Synods of the Synodical Conference (Report of the 32nd Regular Convention of the Norwegian

Synod, 1949, pp. 76 and 77) a letter from the Missouri Synod, through its President, Dr. J. W. Behnken, is at hand and is presented to this convention.

"The Common Confession," a document accepted by the Missouri Synod as a statement of agreement with the American Lutheran Church on the doctrines treated, has been officially presented to our Synod together with the pertinent resolutions adopted by the Missouri Synod. Our Synod is hereby asked to declare itself on this document and on the course that is outlined in the resolutions.

In accordance with a resolution of the Synodical Conference, calling for a study of the Boy Scout Question by a special committee composed of representatives from the constituent Synods, the following have been appointed to represent our Synod: Dr. S. C. Ylvisaker, Vice-President M. E. Tweit, and Pastor Milton Otto. The Boy Scout Question has become a problem in the Synodical Conference, especially since the Missouri Synod officially tolerates church-sponsored scout troops, while our own Synod and the Wisconsin Synod do not approve but find essentially the same evils in the scout program and the official handbook as in former years. These objections center especially on the scout oath and the scout law which are obligatory on every troop. The lodge principle of the fatherhood of God and the brotherhood of man is unmistakably present in scouting. Church-sponsored troops by reason of the association with the organization cannot disavow responsibility.

Two essays will be presented at this convention. The one is a continuation from last year's Synod meeting, "The Church in the World," by Pastor D. L. Pfeiffer. The other is entitled "What Way Union," and will be presented by Dr. S. C. Ylvisaker. On Saturday afternoon, Pastor Theo. Aaberg will present a paper on the Christian Day School.

There will be election of President of Bethany Lutheran College and also of various committee and Board members whose terms expire this year.

May the Lord of the Church bless and guide us in our deliberations that the utterances of our mouths and the resolutions passed may all redound to His glory and to the welfare of His Kingdom, in Jesus' name. Amen.

C. M. Gullerud

**Recommendations of the Convention Committee on
President's Message and Report**

(As Adopted)

- I. The Synod notes with gratitude the number of official visitations reported during the past year and urges the congregations and visitors to continue this wholesome practice.
- II. RESOLVED: That the Mission opportunities in the far western areas mentioned in the President's report be referred to the Home Mission Board for further investigation and study.
- III. We commend our President for his practice of delegating some of his official duties to the Vice-President.
- IV. RESOLVED:
 - a) That pastors and congregations strive for and encourage larger attendance at Bethany College from the congregations of our own Synod.
 - b) That the Synod endorses the President's suggestion to those of our members who have no children to bear in mind the blessings that may be gained through making use of the opportunity of providing Christian education to young people of limited means.

The Church in the World

(Continued From the 1950 Convention)

We have already shown that the Church, in the proper sense of the word, is those people who heartily accept the Word of Christ, the Holy Scriptures, as the supreme law of their faith and life, that God keeps this Church in the world for the sole purpose of exercising the office or power of the Keys, that is, the authority to remit and to retain sins in His name, namely, by administering His Word and Sacraments, —the law alone to those who are impenitent, but the Word of the Gospel, Baptism, and the Lord's Supper to the penitent.

Part III

Would that the Church were sticking to its God-given business and not trying to be a jack-of-all-trades, and that all who profess the Christian faith were convinced that the Church has but one duty over against the unbelieving world, namely, the duty of saving men by exercising the power of the Keys! As it is, many things are being done in the name of the Church, which do not belong on its program, and, as a result, many people expect these things of the Church, while at the same time its real work is neglected. For many have long been dissatisfied with the results of exercising the power of the Keys. Actually, human beings cannot see these results, simply because they are such intangible things as faith, hope, and love. What we see are the works which spring from faith and love, but which can be imitated very well by hypocrites. Then there are other things, unpleasant things, which seem to be the results of the Ministry of the Keys, but are really hostile reactions to it.

Perhaps, the most undesirable of these apparent results of the Ministry of the Keys is man's natural reaction to the proper application of God's Law to false doctrine and other sins, with all that that reaction brings in its wake. And by proper application of the Law, we do not mean a vague, general application to false doctrine and other sins, but one which specifies and identifies the sins of one's hearers, or the sins which threaten them, so that they are not left in doubt as to which sins are meant. People in general don't like such testimony and will not stand for it. If they can't get rid of the witness, they will try to avoid him. We are told that after Jesus had applied the Law to a certain young man in a very pointed way, "he went away sorrowful" (Matt. 19, 22). There came a time in Christ's public ministry when, as John tells us, "many of His disciples went back and walked no more with Him." John 6, 66. There was a reason why His public ministry lasted only about three years. And that reason was the general reaction to His preaching. Church leaders didn't like His preaching and disliked Him because He found fault with them. He told them, "Now ye seek to kill me, a man that hath told you the truth." John 8, 40. He said of them, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me

hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." John 15, 22-24. Because His disciples preached as He had preached, they fared no better than He had. When Stephen accused his opponents of resisting God and breaking His Law, and especially of the murder of the Christ, "they were cut to the heart, and they gnashed on him with their teeth." Acts 7, 54. Since Old Testament law demanded the death of false prophets, and since the first foes of Christianity regarded Jesus and His messengers as false prophets, they put Jesus and Stephen to death. However, even where religious persecution of a physical kind is forbidden by law, as in our land, and is therefore difficult and dangerous, human hearts are still the same. And if people in general can't imprison and kill him who properly presents and applies God's Law, they will seek to get rid of him in some other way or to avoid him. We have already heard Jesus explain why He was hated, namely, because He uncovered the sins of His hearers. But Paul says quite generally: "The Law worketh wrath: for where no law is, there is no transgression." Rom. 4, 15. That is, the Law, properly presented and applied, fills people with wrath and anger, because it convicts them of transgression which they have hitherto ignored, failed to recognize or even sanctioned. They resent the Word of God because of the Law which disturbs their peace of mind. And unless and until they are convinced that it is *God's* Law, and not merely the opinion of him who presents it, they are angry at him, hate him, and would be rid of him. Speaking figuratively of the earthly fate of God's faithful witnesses, John says: "They that dwell on earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on earth." Rev. 11, 10. Paul had to write to the erring Galatian congregations: "If it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth?" Gal. 4, 15.16. Yes, even though true believers do not hate anyone, yet they may feel that if a preacher or someone else exposes their sins, especially such sins as they have hitherto not recognized, and so disturbs their peace of mind, even though he also assures them of divine forgiveness, he must be their enemy who likes to torment them. They may think that he does not care whether he makes trouble for them, if he condemns the false doctrine of heterodox Churches, especially of those to which their friends and relatives belong. How much more will the world regard God's witnesses and their followers as its foes! Jesus said to the unbelieving Pharisees: "Why do ye not understand my speech? Even because ye cannot hear my Word! Ye are of your father, the Devil, and the lusts of your father ye will do." John 8, 43.44.—Moreover, if we so preach the Gospel as to exclude all false versions of it, especially such as threaten our hearers and are supported by their relatives and friends, our experience will be no less unpleasant. People in general simply don't want God's Word presented aright. And as surely as we present the Word aright, we shall be misunderstood,

criticized, disliked, shunned. Some years ago, an editorial writer in a prominent Lutheran paper wondered why people were no longer burned at the stake and otherwise persecuted in our country. The editor did not seem to know why most Church people do not suffer for their faith in some way today. Let him testify against false doctrine and other sins as he should; let him insist that his religious associates do the same; let him try to persuade a congregation to admonish its erring members in the right way and to drop those from membership as unbelievers who persist in their error; let him take part in such admonition and excommunication; and he will not only suffer persecution, but will also stop wondering why Church people, in general, do not suffer for righteousness' sake. Although our government makes physical persecution, especially of white people, difficult, it cannot prevent the misery which one suffers from being misunderstood, criticized, shunned, even hated by others, for one's convictions.

Such unpleasant reactions to the Ministry of the Keys are not really results of that Ministry, but certainly seem to be. Therefore, many professed Christians have become dissatisfied with the exercise of the power of the Keys, and their dissatisfaction is hindering the Church a great deal from fulfilling its purpose in the world. For it has, on the one hand, discouraged many from exercising the power of the Keys aright and, on the other, has prompted people to substitute other things for the Word and Sacraments in the work of the Church, so that most people no longer know for sure what the Church should be doing and doing with all its might.

Because the Ministry of the Keys by itself fails to attract the crowd, many have tried in various ways to make this ministry more attractive to the natural man. Among the means used for this purpose are costly Church buildings, elaborate orders of worship, beautifully robed and well trained choirs, oratorical preachers, and personable spokesmen of other kinds. True, all these things, like Mary's ointment, may be used to the glory of God, and, when so used, are pleasing to God and should not be criticized. However, all too often they are introduced into Church life, not to glorify God, but to meet competition, to attract the crowd and to impress the world. Then such things are an abomination to the Lord. But there are also at least two other things which can hardly be defended under any circumstances, namely, misleading Church publicity and various congregational organizations whose purpose is social.

By misleading publicity, we mean a playing-up of external attractions such as we have already mentioned and even of spiritual attractions, combined with a complete or almost complete silence regarding the painful cost of genuine Church membership. There is a good deal of such publicity in professed Christendom today. Much of it is confined to preaching; but it has also broken into print. And it is not doing the Church in the real sense of the word any good whatsoever, even though it certainly helps much to fatten what is generally regarded as the Church. For it is one thing to get people into your congregation or Synodical organization; it is quite another to make them members of

the true Church. Jesus stressed not only the privileges of membership in His Church, but also its costs. "Strait," said He, "is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7. 14. He told, not only His disciples, but people in general, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mark 8, 34. See also Luke 9, 57-62; 14, 25-33. And as regards organizations whose aim is social, we do not condemn them. We believe that they have their place in our modern life. We believe that a Christian may belong to such organizations with a good conscience, so long as their principles, practices, and purposes are not evil and detrimental. Indeed, we believe that Christians are often wise in forming such organizations *among themselves*. But we object when such organizations are sponsored by the Church, that is, in its name, as though it had a social purpose. It does not have such a purpose at all. Christ has put the Church in the world in order to exercise the power of the Keys for the salvation of the world. The Bible indeed speaks of Christian fellowship again and again. See, for example, Acts 2, 42; Gal. 2, 9; I John 1, 3. The last passage reads: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ." However, this fellowship is not social, but spiritual. It is a fellowship in the Gospel. Paul wrote to the Philippians: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel from the first day until now." Phil. 1, 3-5.

Besides, the Ministry of the Keys cannot be made attractive to the world, and for Christians it need not be made more attractive than it is. All who think that they can, by means of various externals, make the Law and the Gospel acceptable or at least tolerable to the world, will learn in the course of time how futile this is. "The Law worketh wrath," and the Gospel is foolishness and a stumbling-block, regardless of the external circumstances. Hence, dissatisfaction with the results of exercising the power of the Keys, unless quenched, will go further than the attempt to make the Word and Sacraments attractive to the world. Such dissatisfaction invariably leads to the only thing that can make the Law and the Gospel attractive to the natural man, namely, a corruption of the Ministry of the Keys. Accordingly, there has long been almost universal opposition throughout professed Christendom to the proper application of the Law, especially in the pulpit and in Church discipline and excommunication. This opposition has long been so determined and general, that there are comparatively few today who consistently testify against false beliefs and other sins, especially those which should be condemned above others, namely, those in one's own community. Many a preacher has toned down the Law which he preaches, refraining from testimony which offends respectable people and drives them away from his religious organization into the arms of some other preacher. But when the Law is toned down, the Gospel, too, loses its meaning. For the Gospel is God's gra-

cious answer to the demands which His Law makes upon men. In the Gospel is revealed to faith exactly that righteousness which the Law demands of men. The Gospel assures us that Christ fulfilled all righteousness for us, obeying and suffering under God's Law in our stead and to God's complete satisfaction, so that anyone who now accepts Christ as his Substitute in the matter of righteousness is accepted before God for Christ's sake. As Paul says, "Christ is the end of the law for righteousness to everyone that believeth." Rom. 10, 4. Therefore, as surely as the Law is presented and applied in a vague, weak, and inoffensive way, that is, in a way which does not identify and specify the sins of the hearer and those which threaten him, the Gospel, too, loses its significance, and its doctrines, one after another, are ignored more and more as useless and impractical. In the end, the preacher proclaims neither the Law nor the Gospel, but a message calculated to promote external, civic righteousness. Or else the corruption may first seize upon the Gospel, inasmuch as its doctrines are unreasonable; and, if there is anything that man esteems, it is his reason. Not for nothing, does Solomon say, "Trust in the Lord with all thine heart, and lean not unto thine own understanding." Prov. 3, 5. The doctrines of the Gospel cannot be reasonable, because they are not a complete revelation of the things which they present. As Paul says, "we know *in part*." I Cor. 13, 9. That is, because the Gospel presents only some of the facts in the case of everything that it reveals, its doctrines cannot be rationalized, but must be accepted by faith alone. Certainly, the Gospel reveals nothing more clearly than the person and work of Christ. John 5, 39; Rom. 1, 1-3. Yet if we know absolutely everything that the Gospel tells us about Him, we do not know all about Him. This is equally true of other things which are revealed in God's Word, such as the process of our conversion and of our predestination. And one cannot rationalize anything with certainty until he knows *all* the facts in the case. But people, in general, do not know or do not remember this in connection with God's Word, and, besides, rely too much on their own reason. As a result, they corrupt the Gospel out of deference to reason, in order to make it attractive to the natural man and, for that matter, also to the Old Adam in the Christian. In other words, they reject Gospel-truths because reason draws false conclusions from them; or, if the conclusions are plausible, they teach them as God's truth along with the truths from which they are drawn. But then the Law, too, must be corrupted into such a demand as this false Gospel answers. As Paul says, "a little leaven leaveneth the whole lump." Gal. 5, 9. In short, a more or less reasonable religious message is proclaimed in the name of the Church as the Word of God, because the unadulterated Law and Gospel do not attract the crowds. We are convinced that one of the main reasons, if not the basic reason, for the false doctrine and unionism against which we are now battling in our Synodical Conference, is just this widespread dissatisfaction with the results, apparent and real, of exercising the power of the Keys. We are naturally prone to resort to such things in order to attract the world. But they only harm the real

Church, even though they go far in furthering religious organizations.

Hand in hand with efforts to make the Word attractive to the world is a relaxing of the requirements for Church membership. Men cannot, of course, change the requirement for membership in the Church, a requirement which Jesus lays down in His statement: "My mother and my brethren are these which hear the Word of God and do it." Luke 8, 21. But men can be ignorant of the Church, or forget what it really is, and confuse it, at least in practice, with discernible religious groups; and requirements for membership in these can be regulated by men. We are convinced that the desire to win the world for such groups, more than any other factor, has brought about the gradual but widespread elimination from Lutheran Church constitutions of paragraphs prohibiting lodge membership and woman's suffrage. Parallel to this is the comparatively recent right-about-face of many in our Synodical Conference toward the question of Scouting. Refusing to let boys and girls be members of our churches if they are and persist in being members of Scout organizations has kept many people away, and hence this refusal has become a thing of the past in many congregations. Besides, people are permitted to be Church members, although they neglect the public ministry of the Keys or live in other ungodliness.

However, there are religious organizations aplenty which, although they are called Churches, have not only corrupted the Ministry of the Keys, but have even abandoned it entirely, and have put other things on the Church's program. In fact, this is done so much that even religious groups which still exercise the power of the Keys more or less, have adopted these things. We may put most of these things under the head of social betterment, that is, the betterment of society. Here we find efforts to overcome juvenile delinquency by offering something to keep the youngsters busy, as, for example, the Scouting program. In this class, too, belong youth centers whose purpose it is to furnish recreation for young people. A great many young people's societies are used in the same way so as to become purely social organizations. Some Churches have become even more ambitious in their efforts at social reform and have taken a hand in the settlement of labor disputes, in agricultural projects, furtherance of religions of all types for the good of the country, etc. According to an essay delivered at the 1948 convention of the Western District of the Missouri Synod, the National Catholic Rural Life Conference has this four-point program: "1. To care for underprivileged Catholics on the land; 2. to keep on the land Catholics who are now on the land; 3. to settle more Catholics on the land; 4. to convert the non-Catholics on the land." (Proceedings of the Sixty-Seventh Convention of the Western District of the Missouri Synod, page 39.) And the Missouri Synod essayist adds: "Our Church should have some kind of agency giving advice on where farms are available in a Lutheran community, and it would not be out of reason to give advice and even help to young couples anxious to own their own farm." (The same, page 48.) We are not opposed to legitimate efforts at social and economic betterment. We

favor them. Moreover, insofar as ability and discretion permit, we want to take part in them. And we believe that others should be encouraged to do the same, and that our people should not be backward in voicing their ideas for civic and economic progress. But we are definitely opposed to the Church sponsoring such efforts or taking part in them. Even if there were no objectionable features in Scouting, such as the Scout Oath and Law, still this would not be something for the Church to sponsor. The Church is in the world for the same purpose as Christ was in the world, namely, in order to save it. And the Church cannot fulfill this purpose, but is rather hindered from fulfilling it, by efforts on its part for social betterment. The Church can fulfill its purpose only by exercising the power of the Keys through the administration of the Law and of the Gospel. In order to improve social conditions on such a wide and extensive scale as the needs require, one must use force, or at least the threat of it. To be sure, force alone cannot cure social ills. Persuasion, too, must be used, for example, in the form of education, perhaps even more than force. Yet persuasion alone cannot do it, even if one concedes that it will suffice in the majority of cases. Force must be there. But the Church cannot rightly use force or be associated with an agency of force in its work. Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." John 18, 36. In agreement with this Paul wrote: "The weapons of our warfare are not carnal." 2 Cor. 10, 4.

So far as the essayist knows, we, as a Church, have hitherto refrained from efforts at social and economic betterment, except in our full-time schools. But are we, therefore, free of dissatisfaction with the results of exercising the power of the Keys? If, as some say, there is not enough personal mission work among us, is this partly explained by the presence of that dissatisfaction in our midst? In other words, since the proper exercise of the power of the Keys does not attract people as much by far as do the earthly and external things which so many Churches use for this purpose, have we become discouraged with the proper exercise of the power of the Keys as a means of gaining souls and adopted a defeatist attitude here? Is this dissatisfaction leading us to frown upon, or at least not to encourage, real Law and Gospel preaching in our publications and pulpits, that is, to a corruption of the Holy Ministry and to unionism? Is there a neglect of Church discipline and excommunication in our midst? If so, how much of that neglect finds its cause, not in ignorance, but in that dissatisfaction? Do we want to gain the world so badly that we are not only neglecting to bring God's Word to our unbelieving neighbors as we should, but also secretly desiring to adulterate it here and there? These are questions which we should ponder in earnest.

No less than by the aforesaid dissatisfaction and its fruits, the Church is hindered in the fulfillment of its purpose also by the reputation which it has, or, in other words, by what people in general expect of it, because such efforts have been made so long and so widely in its name. For it should be easy to see that as an individual may be

greatly hindered in the work which he should do, so the Church is greatly hindered in its divinely appointed work by an evil reputation. "Dead flies," says Solomon, "cause the ointment of the apothecary to send forth a stinking savor: so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10, 1. And the Church, with its old reputation for wisdom and honor, has become guilty of a little folly. Because the Church has indulged in other things than its real work, people have come to expect it and despise a congregation or Synod which does not produce them. When Jesus cleansed the Temple, what, chiefly, was He seeking to restore? Many people miss the main point of these two incidents in His life, and therefore do not apply as extensively as they ought, the principles which moved Him. John 2, 13-17; Mark 11, 15-17. He was not chiefly concerned with the fact that worldly business was carried on in the courtyard of the Temple, or with the fact that this business was probably done for private gain, or even with the fact that this business was done dishonestly. He was chiefly concerned with the fact that the Temple was not being called a house of prayer by all nations, as His Father desired. In other words, Jesus was chiefly concerned with the reputation which that business had given to the Temple. Although all who visited the Temple should have thought and spoken of it as a house of prayer, they went home remembering it also as a place where buying, selling, money-exchanging were being carried on. Most likely, all this business indirectly benefited the Temple, inasmuch as it was necessary and permissible for foreign Jews to buy animals and birds for sacrifice, and to exchange their foreign coin for coin which was acceptable in the Temple, when they came to Jerusalem. But all this did not change the fact that when this business was done in the Temple, it gave the Temple a name which God did not want it to have. We should have just as great zeal for the reputation of God's spiritual temple, the Church. We should be much concerned about what people think and expect of the Church, and, to that end, we should not only do all God wants us to do that the Church may carry out its real purpose, but should also seek to eliminate from its program everything that does not belong on it, although it may be innocent and necessary enough under other circumstances. We do not object to buying and selling for the benefit of the Church. As long as angels are not employed to administer the Law and the Gospel among men, money will be needed for the livelihood of the ministers of the Word and for the earthly things which they need to do their work. We think that our people should be encouraged to carry out even long-range projects for the benefit of the Church's work. Why should a Christian not raise some livestock or grain, use wages earned during a certain time, sell food or other things, or make money in some other honest way, for the benefit of God's kingdom? But we do definitely object to seeing any of these things done by a congregation or by any of its societies in a way which would obscure or destroy the right conception of the mission of the Church. There are people who refuse to belong to a congregation, or at least complain about it, if it does not offer entertainment for its young people, or if

its ladies' aid does not engage in worldly business in order to raise money for the Church. Who has not heard it said of some congregations, "They don't have anything for their young people," meaning that the congregation offers little or no recreation to its young people? People who think such things have a false conception of the Church's purpose, perhaps of the Church itself. With them, the Church has the wrong kind of reputation. And this very reputation hinders the Church in fulfilling its real purpose in the world. People, even with the best of motives, are very busy in work which is not Church work at all, but think that it is Church work, while the real work of the Church is not being done as it should and could be done under other circumstances. Here we could mention also the widespread notion of honoring almost any dead human body with religious ceremonies in the name of the Church. For this practice has given many occasion to regard the Church as a kind of annex to the mortuary. We have heard of a Lutheran pastor who foolishly remarked, "What are ministers for, if not to bury the dead!" And we once had the experience of having an undertaker arrange with us for the funeral of one of our parishoners. No doubt, even unbelievers need to be buried; and perhaps some sort of religious service could be arranged to accompany such a burial without denying Scripture. But if the Church helps in burying all the dead, then it gets the wrong kind of name for itself, and people can hardly be blamed for thinking what that preacher said. No doubt, there are other things which are done under the auspices of congregations, Synods, and other religious organizations, but which have no immediate and necessary connection with the Ministry of the Keys. Let us beware of doing anything under Church auspices, which will give people the impression that the Church has any other purpose in the world than exercising the power of the Keys for the salvation of men. At the same time,—and this, too, should help us to see the thing aright,—let us realize that if the Church does its particular job to the best of its ability, this will take all the time, energy, and money which the Church ever finds at its disposal for work in this world. If nothing more were ever done in the name of the Church for the world than baptizing in the name of the Triune God and teaching all that Christ has commanded the apostles, wherever and whenever He gives the Church the opportunity to do these things, the Church would always have its hands full.

At this point, we could also mention the reputation for hypocrisy which the Church has acquired, because brotherly admonition and Church discipline are neglected, and people are Church members in good standing, who, by wantonness (for example, on the dance-floor), drunkenness, covetousness, or other scandalous sins, spoil the reputation of the Church, Yes, even the good name of God. We could well quote against them and against the Churches which tolerate this situation: "Thou that makest thy boast of the Law, through breaking the Law dishonorest thou God? For the name of God is blasphemed among the Gentiles through you." Rom. 2, 23.24. But, undoubtedly,

this particular point will become apparent as we read the next section of our essay.

IV

In order to do its work on earth, the Church must preserve and increase its efficiency. And this cannot be done by systems, organizations, or other externals, although we should "let all things be done decently and in order." 1 Cor. 14, 40. There is no other way for the Church to preserve and increase its efficiency than by faithfully exercising the power of the Keys in its own midst. This means that the Church, if it would do its peculiar work properly in the world, must forgive and retain sins also over against all who profess to belong to it. Right here is a great sore spot in modern Church life, and, we are afraid, our own Synod is suffering from it. Indeed, Church discipline is a rarity in congregations today. They do not object to forgiving sins in God's name. No; they realize that the Church should extend God's forgiveness to penitent sinners by faithfully administering the word of the Gospel, Baptism, and the Lord's Supper to them. This phase of the Office of the Keys has been stressed among us. But we are afraid that the other phase of this office has not been stressed, yes, has hardly been mentioned in some quarters. This is the retention of sins, the withholding of God's forgiveness, from the manifestly impenitent by refusing to apply the Gospel in word and sacrament to them and by applying only the Law to them, so long as they do not repent.

Modern congregations have manifest sinners in their midst, as did the ancient Corinthian congregation. There are people who willfully neglect and even forsake the public ministry of the Means of Grace and public worship for years on end, and yet hold membership in modern Church organizations. Indeed, this very evil is so general and of such long standing, that few recognize it as one of the greatest of all evils. But Jesus told those whom He sent out to preach: "Whosoever will not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." Matt. 10, 14, 15. Moreover, chronic drunkards, manifest grudge-bearers, adulterers, and other evil-doers are and continue to be nominal members of the Church. They are not rebuked and admonished. Or if someone does admonish them privately, but without success, the matter never reaches the voters' assembly. For congregations in general do not rebuke such erring members, and even refuse to do so, and their members are well aware of this. Indeed, just that person who asks the average congregation to do its duty at this point will only get himself into trouble, and, if he presses for action, to him may be applied the saying which the apostles applied to Jesus when He cleansed the Temple for the first time: "The zeal of Thine house hath eaten Me up." John 2, 17. Some of the very people who want their pastor and elders to rebuke the evil in their congregation, and will uphold them when they do so, and criticize them if they do not do so, do not want the voters' assembly

as such to admonish sinning Church members. One may persuade some congregations to issue an ultimatum to a particularly scandalous sinner; but to lead them to admonish manifest sinners patiently is far harder, and, in many cases, impossible unless the congregation is first cleansed by a split. And so far as excommunication is concerned, in which a sinning Church member, after unavailing congregational admonition, is dropped from membership as an unbeliever, it is so little practiced in American Christendom, that a national magazine has called it "a European custom." It might be dismaying to learn how few of us, despite many years of Church membership, have ever taken part in an excommunication, or in Church discipline, or have even tried to initiate these godly practices. Yet Jesus mentions the retention of sins alongside the remission of sins, and Paul found it necessary more than once to take part in excommunication. Seeing how rare these practices are in modern Church life, one might suppose that there are little false doctrine and other ungodliness to be found in professed Christendom. Yet the very opposite is true. We are living in the days concerning which Jesus said: "Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold." Matt. 24, 11, 12.

We have been taught that even excommunication, harsh as it seems to be, is for the salvation of the excommunicated person. And this is correct. Paul told the Corinthian congregation "to deliver such an one to Satan for the destruction of the flesh, that the spirit might be saved in the day of Jesus Christ." 1 Cor. 5, 5. To Timothy, he wrote regarding two false teachers: "whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. 1, 20. But not often, so far as we know, has it been stressed that excommunication is also for the purification of the Church. The new explanation of the Catechism (Concordia Publishing House) follows the example of the old one in not even mentioning this purpose, although it mentions the other. But Scripture certainly stresses the one as much as the other. Thus, in urging the Corinthian congregation to excommunicate an ungodly member, Paul said, "Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump." 1 Cor. 5, 6, 7. Yes, not only false doctrine, but also evil practice and example, even among lay members of the Church, if not disciplined and purged away, are a leaven for evil in the Church. Not only the false teacher, but also the adulterer, the drunkard, the neglecter of public worship, the covetous man, and other evildoers, if he continues in his sin despite patient admonition, should be dealt with according to Christ's command (and, mind you, it is a command): "If he neglect to hear the Church, let him be unto thee as a heathen man and a publican." Matt. 18, 17. Or, as Paul put it in his letter to the Corinthian congregation: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or an extortioner, with such an one, no, not to eat. . . . Therefore put away from among yourselves that wicked person." 1 Cor. 5, 11, 13. And in his second epistle to the same congregation, he wrote: "I fear, lest when I come, I shall not find you

such as I would, and that I shall be found unto you such as ye would not: lest there be debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults: and lest, when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed. This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." 2 Cor. 12,20-13,2; see also Gal. 1, 8,9; 5, 12; Eph. 5, 11.

The Church must purge itself of sinners whom it cannot lead to repentance by talking to them, or it will constantly be hindered and obstructed by them in its world-saving work. "In a great house," says Paul, "there are not only vessels of gold and silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work." 2 Tim. 2, 20,21. (This he says just after speaking of false teachers whose "word will eat as doth a canker." v. 17.) We believe in showing all patience to those who have fallen into sin; but the Church should not neglect to admonish them and, if they will not listen, should drop them from membership as unbelievers. Modern congregations are to be rebuked for their neglect, and pastors, too, if they have neglected to instruct their people in the matter. Christ had this against the congregations in ancient Pergamos and Thyatira, that they tolerated evil-doers in their midst. Rev. 2, 14,15,20. And, as we have already observed, Paul rebuked the congregation in Corinth for the same sin. We are convinced by such passages of Scripture, that widespread neglect of Church discipline and excommunication fully explains why there is so much false doctrine and worldliness in professed Christendom, and why the Church has resorted to all sorts of humanly conceived measures for keeping people within the Church and for making the world listen to its message. No doubt, some of the unionism of our times is a reaction against a policy which is intolerant toward false teachers, but not toward other evil-doers. Such a reaction is unjustified because one evil does not justify another. People who react thus should stop and consider that, as the messages to the Seven Churches show, Jesus praised intolerance toward false teachers, even where it was connected with tolerance of other evil-doers, but rebuked the toleration of other evil-doers at the same time. Nevertheless, there seems to be such a reaction today, a reaction against dead orthodoxy, and it should make us take stock of ourselves. We are intolerant toward persistent false teachers in our Churches and schools. And this is godly, as we have already noted. Rev. 2, 2,6. But are we equally intolerant toward persistent evil-doers of other kinds in our Churches? If not, the Lord certainly censures us. Rev. 2, 14,15,20. The same apostle who said, "If any man preach any other Gospel unto you than that ye have received, let him be accursed." (In Greek, "anathema"),

also said, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha." Gal. 1, 9; 1 Cor. 16, 22. From the love which Christians have for one another, as this manifests itself in their words and deeds, the world should see that they are Christ's disciples, so that this love is actually all the advertising and publicity which the Church needs. John 13, 35: "By this shall all men know that ye are my disciples, if ye have love one to another." But the Church, by neglecting discipline and excommunication, has permitted a great horde of false teachers and other evil-doers to obscure and to hide the love of Christians for one another with divisions and other sins, and has led the world to think wrongly about the Church and its true members.

We do not hope that professed Christendom in general will ever purge itself. Rather, we expect it to grow worse. See 2 Timothy 3 and 4 where we read (with omissions): "This know also, that in the last days perilous times shall come. For men shall be . . . lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof, . . . ever learning, and never able to come to the knowledge of the truth . . . Evil men and seducers shall wax worse and worse, deceiving and being deceived. . . . They will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." But this does not mean that all parts of Christendom will follow such a course. No; we can be faithful by God's grace, even though the whole world opposes us in this and eventually overcomes our Churches and the Synod.

V

If we are faithful in exercising the power of the Keys in our midst and toward the world, we will of course get into trouble for it, not only with unbelievers, but even with poorly informed Christians. "All that will live godly in Christ Jesus shall suffer persecution," says Paul. 2 Tim. 3, 12. Writing to a persecutor in Germany, a prominent theologian of our day foolishly said: "One is afraid—like our little Norwegians here in our country—lest one no longer suffer shame for Christ's sake in the conflict with the Evil One." (Quoted in *Confessional Lutheran*, May, 1950, p. 60.) Although the writer meant that our Synod has a "persecution-complex," we can only say that one should be afraid when one no longer suffers shame for Christ's sake in the conflict with the Evil One. Although the Church enjoys seasons of rest from persecution, yet when one no longer suffers such shame, one may well assume that he is unfaithful to the Lord, and proceed to identify this unfaithfulness. The Scriptures have too many statements regarding the inevitability of suffering for righteousness' sake to warrant any other assumption. John 15, 20; 16, 33; Acts 14, 22; 2 Tim. 3, 12. And not a little of this suffering will be inflicted by uninformed or misinformed Christians. Matt. 16, 22; 2 Cor. 2, 13; 10, 10; Gal. 4, 16-19; Phil. 1, 16. That very remark which we quoted before cuts. Yes, we must expect to be misunderstood, criticized, shunned, even hated by a great many people. For, as we have already heard, "the Law worketh

wrath." Rom. 4, 15. It makes some people angry and resentful whenever and wherever it is applied properly to false doctrine and other sins, especially when this application is made from the pulpit, in Church discipline and excommunication, or in the press. And, with reference to the Gospel, Paul says that it is a stumbling-block and foolishness to the natural man. 1 Cor. 1, 23. Paul is, of course, referring to his own version of the Gospel, not to some version which has been "doctored up" to attract the world. Gal. 1, 6-9. Yes, even the Gospel makes trouble for us, perhaps not so much by what it says, as because the worldly-wise Church leaders and members find it a hindrance to their ambitions for the Church in the world and, therefore, become impatient with it and intolerant toward those who insist upon it. Not only will the faithful Christians be made miserable by people who are enraged by the Law and impatient with the Gospel; but, because the faithful application of the Law and of the Gospel estranges or bores and so drives away many people, even Christians may, for this reason, oppose the faithful exercise of the power of the Keys. But here belongs that familiar passage which is so often wrongly referred to the wealth of the world, rather than to its people: "What shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8, 36. We cannot gain the world for ourselves without losing our own soul. We simply cannot avoid arousing and facing the enmity of the world, if we are faithful to the Lord in the use of the Word and Sacraments. "We must through much tribulation enter into the kingdom of God," Paul told the persecuted congregations of Asia Minor. Acts 14, 22. And, of the early Christian Church, some Roman Jews said, "As concerning this sect, we know that everywhere it is spoken against." Acts 28, 22. In fact, the world is so radically opposed to the proper exercise of the Office of the Keys, that it is astonishing that we are members of the Church, or that anyone is ever delivered from the world into the Church. Indeed, it is nothing but a favor, a pure favor, on God's part when any member of the world is grafted into the body of Christ. Eph. 2, 8.

Just because God's Word makes so much trouble for those who apply it faithfully, but because they are blamed for this trouble as though they were evil-doers, Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." Luke 12, 51. He thus takes the blame which men, whether from malice or from ignorance, heap upon those who faithfully obey Him. He does this for the comfort of His sufferers, and in order to encourage us all to take up our cross, that is, to suffer for righteousness' sake, also in faithfully exercising the power of the Keys. For, as we value our souls, we must at all times be ready to be misunderstood, criticized, shunned, even hated and slandered and ridiculed, yes, killed by those whose good opinion we value, or by others, for exercising the power of the Keys, as well as for the acts of obedience to God. This is the price which the Church has to pay for doing its work in the world. Luke 14, 25-33.

Let us then, at this point, follow Christ's example. As the Epistle to

the Hebrews describes it, "let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, 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 at the right hand of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin. And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: for whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Hebr. 12, 1-8. The chastisement to which this passage refers is not any kind of affliction, but only that which men inflict upon us in one form or another because of our obedience to God. Such affliction is a sign of divine sonship, while the absence of it indicates that one is not a child of God. Indeed, it is not wrong to regard suffering for Christ's sake as a mark of the Church, a secondary mark of course, but nevertheless a mark. The Scriptures speak too emphatically of the inevitability of such suffering in the Christian life to let any Christian think that he shall escape it.

As we examine ourselves in the light of the Word of God, we find that we are full of sin. And not the least of our sins are those which this essay has described. We have not participated as we should in the work which Christ wants His Church to do in this world. We are very far from perfection at this point. We have often been dissatisfied with the results of exercising the power of the Keys aright for the world and in the Church. We have sometimes substituted, or at least wanted to substitute, other things for the Means of grace, perhaps even while we pretended not to be making any substitution. We have not taken up our cross as we should have done. Truly, we are an evil people. Let us repent of all our sins, and forsake them without delay, lest the kingdom of God depart from us and from our children and be given to another people which will bring forth the fruits thereof. With Him, there is forgiveness, that He may be feared. Yes, he has forgiven us all our sins for His Son's sake. Moreover, he wants us to be sure of this. Otherwise, why should He have given us more than one Means of Grace to certify that we are in His favor? He wants us to be sure of it in order that we may have the heart, that is, the willingness and the courage, to do His will under all circumstances, and to do it out of pure gratitude to Him. Amen.

D. L. PFEIFFER

What Way Union

Introduction—

God directs us in Scripture toward unity, first of all, and that a unity

- 1) in the same simple faith,
- 2) in the same sure and clear faith,
- 3) about the same exalted and worthy goal,
- 4) about the same powerful means of grace.

1. The striving for union among the churches grows apace, but, for direction, with less and less vigor. We believe that the Lord of the Church has not left us without testimony also in this particular, and as Christians we inevitably look to Him for counsel and safe guidance. We believe that His testimony also in this important concern of His Kingdom is to be sought and found solely in His Word of Truth, the sacred Scriptures, divinely inspired, dependable, true, clear, eternal and unchangeable.

2. This testimony is found wrapped up with that which concerns the Church of God, the holy Communion of Saints, of which invisible Communion the visible group of professing Christians should be the reflection.

3. Thus, even as the one true Christian Church is to be defined as the sum of those who believe in Christ, so the visible Church is the collection of all those who profess faith in Christ in accordance with the revelation of the Bible. And let those who would unite the Churches consider that the believers themselves are already one in this faith. (Eph. 4, 3.)

4. The union of the Churches thus becomes primarily a concern of the visible Church, and in this concern this visible Church will always consider the ever-present goal of letting the visible union reflect the glory of the Invisible, as it is written: "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." (Eph. 4, 4-6.)

I. UNITY IN THE SAME SIMPLE FAITH.

1. Christianity offers a simple way of salvation, a fit basis for unity and union.

Ps. 119, 130: "The entrance of thy words giveth light; it giveth understanding unto the simple."

2. Christianity is simple in this that

a. it teaches utter dependence on God in the matter of:

- 1) revelation—2 Tim. 3, 15-17: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for in-

- struction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."
- 2) creation—Gen. 1, 1: "In the beginning God created the heaven and earth."
 - 3) salvation—Joh. 3, 16: "For God so loveth the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."
 - b. it teaches this dependence solely through Christ. Gal. 3, 26: "For ye are all the children of God by faith in Christ Jesus." John 9, 25: "He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see."
 - c. it creates this faith by the preaching of the Word. I Pet. 1, 23: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."
 - d. it preserves this faith by the same means of grace. I Pet. 1, 5: "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." John 6, 23: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."
 3. We vitiate and violate the very essence of Christian faith if we make it difficult. Gal. 2, 16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."
 4. Both its advocates and its followers easily fall into the the trap of making Christianity difficult. Gal. 2, 18: "For if I build again the things which I destroyed, I make myself a transgressor."
 5. Because Christianity is so simple and so "easy," it should be a simple matter to agree on its simple basis, Christ, the one Redeemer from sin. Rom. 5, 1.2: "therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." I Tim. 2, 5: "For there is one God, and one mediator between God and men, the man Christ Jesus."
 6. Instead the reason of man and his emotional nature refuses this simplicity and change the very center of Christianity to one of supreme difficulty. This pertains to faith as well as works. Rom. 11, 6: "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."
 7. This new basis appears easy and simple because it is nearer to the sinful nature of man; but in its teachings and in its requirements it is incomparably more difficult. Mark 7, 13: "Making the word of God of none effect through your tradition, which ye have delivered."

8. Then the inevitable tendency to compromise sets in and the desire to bring these two teachings together: the one pointing to grace, the other to works; the one simple, for the heart, and the other appealing to the mind; the one from God, the other from man. 1 Cor. 2, 14: "But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 2 Pet. 2, 2: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."
9. This is caused by poor preaching, shallow theology, neglect in the study of Scripture, love of the world, false teaching, pride. Cf. 2 Pet. 2.
10. Misled by all of this, men formulate a new theology and a new religion, which, after all, is very old. It includes all religion finally in a three-fold confession: God, virtue, immortality. With the first compromise the downward trend has begun, until the ultimate is reached in unionistic and syncretistic religion. 2 Pet. 2.

CONCLUSION I: THUS A TRUE GOD-PLEASING UNION PRESUPPOSES UNITY IN THE SIMPLE FAITH IN CHRIST AS SET FORTH IN SCRIPTURE.

II. UNITY IN THE SAME SURE AND CLEAR FAITH.

1. All knowledge is built on faith in someone or something. Hebr. 11, 3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."
2. The worldling bases his knowledge on faith in the intellectual process, in human judgment, in the study of nature, in emotion, tradition, prejudice, etc. Since this knowledge can never be either complete in content or perfect in understanding, this knowledge will never be more than relative. Rom. 1, 21, 22: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools."
3. The Christian bases his knowledge on faith in the revealed word of God in Scripture. Since this knowledge has its source in the perfect understanding of God and is accompanied by His perfect and clear revelation, this knowledge is absolute, so far as it goes. True humility accepts this knowledge in implicit faith, for it is from God. John 2, 22: "... and they believed the scripture, and the word which Jesus had said." Ps. 48, 10: "According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness."
4. Since knowledge in the one case is only relative, in the other is absolute, that which is relative must submit to that which is absolute where the two might disagree; i.e., that which is of man must

submit to that which is revealed by God. It is at this point that the unhappy conflict arises. 2 Tim. 3, 16: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

5. The Bible Christian is easily misunderstood in his seemingly stubborn position. Being convinced that the Bible is the Word of God and that it speaks in clear language the things of God, the Christian is helpless and must refuse any compromise by which that Word might be affected. Luther's words "Here I stand. I can do no otherwise. God help me. Amen" are strikingly characteristic of the position of every true Christian. 2 Chron. 34, 27: "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord." Acts 4, 19.20: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things that we have seen and heard."
6. The worldling is not so bound. Since his judgments, also in religious matters, are based largely on changeable human investigation and opinion, he is ready to change also religious convictions with each new discovery. Being in the nature of the case ready to compromise at every turn, he cannot understand or appreciate the attitude of the faithful Christian and his plain refusal to compromise the clear and unchangeable teachings of Scripture.
7.
 - a. If two or more groups contemplate union but differ doctrinally, they may look forward to eventual unity and union if the groups hold a common basis. Thus, if both hold the Scriptures to be the inspired Word of God, it is theoretically and practically possible for both, by prayerful and believing submission to this Word, to accept the same truth. Or if both have accepted the second basis, human reason, it is usually a simple matter to effect some kind of compromise which will permit such divergent human opinions to stand, uncertain as they are, particularly in religious things.
 - b. Any real, fundamental and full agreement between the two bases is never possible.
 - c. This will ever be offensive to the unconverted human mind and heart.
8.
 - a. It is inevitable that he who does not acknowledge the Bible as the inspired and living Word of God will, even in all sincerity, advocate the joining of the one group with the other, pretending that the practical advantages make this imperative and claiming that slight, or even greater doctrinal differences must not hinder the great blessing. In non-essentials we may hold different views, men say.

- b. The Bible Christian, however, recognizes that he can assume no authority over the Word of God, so as to decide what is important or unimportant. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3, 16-17. Where the plain Word of God is involved, that Word is supreme.
9. A unionistic compromise which endangers one clear word of Scripture is
 - a. a sin against the Lord Whose holy word it is. John 10, 35: "... the scripture cannot be broken."
 - b. a forfeiting of the certainty of faith: for with the uncertainty of the basis of faith follows the uncertainty of faith itself. 1 Thess. 2, 13: "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe." 2 Pet. 1, 19-21: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."
 - c. a gradual loss of the revealed truth, so that the content of faith becomes ever more meager and the rich treasury of the Word gradually disappears. Luke 16, 17: "And it is easier for heaven and earth to pass, than one tittle of the law to fail."
10. Upon the loss of the content of faith follows the gradual weakening of the Church
 - a. as a lively confessing agency,
 - b. as a powerful missionary agency,
 - c. and as an agency to defend itself against the enemy from within and from without.

Eph. 2, 17-23: "And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore 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 into an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." 1 Cor. 3, 11: "For other foundation can no man lay than that is laid, which is Jesus Christ." Matt. 16, 18: "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against

it." John 10, 27:28: "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

CONCLUSION II: THUS, A TRUE GOD-PLEASING UNION PRESUPPOSES UNITY IN THE SAME SURE AND CLEAR FAITH.

(At this point Dr. Ylvisaker was called away to attend a funeral. For this reason the following theses were only read, but not discussed thoroughly, so that they could be adopted by the convention. They will be considered further at next year's convention.)

Christian Day Schools

In Deuteronomy 6:6-7 we read: "and these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." And in Ephesians 6:4: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." In these words God tells parents, and especially the fathers, that He wants them to teach their children His Word. Parents are not at *liberty* to decide whether or not they will teach their children the truths of Scripture, for God simply tells them that they *are to do it*. He will require an accounting from them on the Last Day. It is not enough that parents provide food, shelter, clothing and other earthly necessities for their children; they must also provide the "One Thing Needful" for them; they must teach them of Christ.

The congregation also has a duty towards the children in its midst. Jesus told Peter not only to feed his sheep, but also to feed His *lambs*. The congregation is to provide for the instruction of both young and old. Children will get much out of a sermon, especially if the pastor makes his sermons clear and plain. But the children also need the special instruction which the congregation offers in its various schools.

Teaching children is a real job, a difficult one. For one thing, most fathers are busy during the day, often away from home, so occupied with making a living for the family that they do not have too much time to teach their children. Then, too, parents do not always find it easy to teach others. It is one thing to know something yourself; but quite another matter to impart that knowledge to someone else.

For this reason the congregation conducts various schools—in order to help the parents in carrying out their God-given duty of educating their children. Before going on to a discussion of the different types of schools, and especially of the Christian Day School, we should first say a little more about teaching in the home.

While Christian parents ought, as a rule, to make use of the help which the Church offers them in teaching their children, they should not feel that they can place the whole responsibility of teaching their

children in the lap of the Church, as though now they are free from that worry, since they send their children to such and such a school. The home will ever remain the most important school for the children. There they will learn the most, both by word and example. Christian parents do not need to be recognized teachers in order to instruct their children. Let the parents be diligent about family devotions every day, let Bible stories be read to the children from an early age, and above all, let the parents lead a truly God-pleasing life, let them live their Christianity, and there will be some real teaching done in the home. If the parents do not have a Christian home, do not live God-pleasing lives, then there will still be teaching done there, but it will be the wrong kind of teaching. Parents need not expect a school of the congregation to train their child in Christianity and be successful, if they tear down everything the school builds up by their God-less living in the home.

In what way does the congregation help the parents to teach their children? Many different schools or agencies are in use in the churches. There is the Sunday School, the Saturday School, the Summer School, the Release Time School, and the Christian Day School. Perhaps there are still others, but these are the ones in most common use. What about these schools?

We should first of all bear in mind that Christ has never told the Christians that they must conduct such and such a school in their midst. There is no divine institution for any particular type school in a congregation. They are all strictly something that the congregations, in Christian liberty, have established. He has commanded that parents teach their children. The Church is to instruct its members in His Word. He lays down no rules as to the type of school in which this teaching is to be done.

What type of school, then, should a Church establish in its midst in order to teach the children? While God has not given any instructions as to which school to have, as e.g. a Sunday School or Christian Day School, He does expect the Christian to use the head which He has given him. There should be one question uppermost in the minds and hearts of the congregation, and that is: "How can we *best* train the children?" "What is the best type of school?" What kind of school will do the job the best? If you have to haul ten ton of brick, and you are told to go out on the parking lot and take your pick of the vehicles there to do the job, and you go out and see a car, a pick-up, a station wagon and a large semi-truck, you will not hesitate to pick the "semi" to haul the bricks. So with Christian education. When you see the job that is to be done, you look over the means of doing it, and you pick the best way there is to do the job. Let us then briefly discuss the different agencies which Churches use to educate the children and see which is best.

What is the best school that a congregation can have in its midst? The Sunday School is an excellent missionary agency; it is a wonderful school to have in order to get unchurched children to the Savior. And the children, in turn, can be a great help in getting their unchurched

parents to the Lord; but as a school in which to teach children the Word of God, it has its *weak* points. For one thing there is the matter of *time*. One hour a week, nine months of the year, about 36 hours of instruction. Then subtract about one third to half of this time to allow for opening devotions and other affairs, and there isn't much time left for actual instruction in God's Word. And what about the teachers? Many of them are not only consecrated workers, but also able teachers, but then again, there no doubt are many who are very consecrated, but yet do not have great ability in teaching. If the Sunday School is all the instruction that a child gets from the Church, then he is living pretty much on crusts of bread. The odds are too much against the Sunday School to make it a thorough agency for bringing up children in the nurture and admonition of the Lord.

The Saturday School, where the children, instead of coming to Sunday School, assemble on Saturday morning for three hours of instruction is a much better agency than the Sunday School, as far as thoroughness in teaching is concerned, since there is three times as much time for instruction.

The Summer School, or Vacation Bible School, as it is more commonly called now, is an excellent agency for reaching the unchurched, and also for teaching children of the congregation. Congregations would do well to conduct such a school every summer, especially with the view to reaching the unchurched children. But that too has serious limitations. Time is short, and it lasts only two or three weeks. This is not the best agency the Church has to offer.

What about the Christian Day School? It is without a doubt the best school which a congregation can have for the thorough teaching of the children. To find out *why* it is the best school, one needs to consider what the Christian Day School is, how it operates, what it does for the child.

Many people will describe the Christian Day School as being the same as the public school, except that the Church operates and pays for it, that it teaches one hour of religion every day. It is true that most Christian Day Schools devote the first hour of every school day to the study of God's Word. And this is no small matter. Just this one hour a day amounts to about 180 hours of instruction during the school year, which is about 5 *times* as much as one gets in Sunday School, or *four times* as much as one gets in a three-week Summer School. This allows for a thorough study of the Bible, catechism, explanation, hymn book, and Church history. 180 hours a year—think of what that means to a child who goes to a Christian Day School for eight years!

But much more can be said for the Christian Day School than its one hour of instruction each day. There are the opening and closing devotions which play no small part in the education of the child.

And what about the other subjects which are taught in the Christian Day School—history, science, health, geography, etc? Is that done in the same way as in the public school? By no means! All of these sub-

jects are taught in the light of God's Word. In *geography* the child not only learns the names of continents and oceans, he not only studies the different nations and how they live, but he also learns that God has created these lands and oceans, that He is the one who has made provision in His creation so that people the world over can keep alive. In *history* the child not only learns about the nations and how they have carried on in the past years, but he also discovers that God has His hand in the affairs of the nations, that He directs the rise and fall of the nations and other affairs for His own purposes. In *science* the child not only learns about the plants and animals and other things belonging to science, but he also learns that it is God who has created these things, and they see the wisdom and power of God in the marvelous ways in which all of creation is constructed and in its ways of operating. In *health* the child not only learns the proper rules for caring for his body, but he also learns the proper *motive* for such care, namely that his body is a temple of God, and that God wants him to care for it properly.

Consider also that in the Christian Day School the pupils are, for the most part, of the same congregation. There is Christian fellowship; they study, work, play together with fellow believers. This builds up a close relation between the pupils which lasts long after they have finished school and are adult members in the congregation.

The discipline which prevails in such a school is also very valuable. School discipline is not based on vague and general moral lines, but on what God has written in the Ten Commandments. If children are to be disciplined for, let us say, cursing and swearing, they are not told by the teacher that they shouldn't say such things because it is not nice, and nice boys or girls don't say such things, etc.; but they are told that they should not do it because God has said in the second commandment: "Thou shalt not take the name of the Lord thy God in vain."

These are things which make the Christian Day School a great school, and if you will truly consider them you will agree that The Christian Day School is still the prince of all Church schools. Dr. Walther has rightly called it the "Gem of the Lutheran Church." And it is a gem! If one were to look at the reports of our past Synod meetings, or to page through the old Church papers, he would rightly come to the conclusion that our Synod has been a strong champion of the Christian Day School. But we have nothing of which to boast on this score. It is true that we have spoken much on behalf of the Christian Day School, and some fine, stirring speeches have been made on the Synod floor and elsewhere on the virtues and importance of such schools, and the Christian Day School Fund of Synod has always had sufficient funds on hand for its work. But there are some 70 congregations in the Synod and only 11 schools. What kind of record is this? In these 11 schools there are some 200 pupils, and if one should count the number of school children in these congregations with schools, he would find no doubt that less than half of them go to the Christian Day School.

What is the cause of this? Much of the blame can be laid squarely on the shoulders of the pastors. It is the pastor who must take the lead in establishing such schools, and all too often we have been negligent about presenting this important matter to the people. No doubt, many more of our congregations would have schools today if their pastors had only had the energy, the courage, the willingness to "stick their necks out" and plead the cause of this blessed institution. God bless that pastor in our Synod who in trying to begin a school was approached by members who urged him to forget the school, so that the congregation could provide him with a larger living quarters and a bigger salary, but who went right ahead and got the school going! We need more of that spirit.

The pastors are not the only ones to blame for the shortage of schools in our congregations. The members themselves, parents and others, must also shoulder some of the guilt. Too many times we have failed to give our support to the establishment of a Day School, because it costs money to run it. Others may have opposed the opening of these schools because of some foolish notion that they are not American, not patriotic, or because they valued their standing in the community and desired to keep in the good graces of outsiders more than they valued the Christian training which can be given the children of the congregation in the Day School. Parents may have failed to cooperate with a school because they lived a little distance from it, and it meant driving a few miles every day, and it wasn't too handy. The day may come when they drive many miles, spend much money, and go through sleepless nights, trying to care for their wayward child who could have been led close to the Savior in the Day School.

We soon celebrate our Centennial. We have many plans for celebrating. If we would do nothing else for the Centennial than this, that every pastor go home and do everything in his power to start a school in his congregation, present the cause, contact families with children, the other members too, bring it to a vote, even teach it for a while if necessary, so that every one of us could honestly say that he has done everything in his power,—then that would be a real Centennial Celebration! And the power, the influence of the many schools that would be started would be felt for years to come, yes, even for eternity. Walther not only called the Christian Day School the "gem of the Lutheran Church," but also added: "For on it depends, humanly speaking, the future of the Lutheran Church."

Let all of us pastors, delegates, and others, go home to our congregations and plead the cause of the Day School. If we have never approached the people with the idea that we start a school, let us do it now. If we have spoken on the matter but have not been able to get one started, then let us go home and try again. If we already have a school in our midst, let us go home and go to work and make it a better school, get more children enrolled, and more interest worked up for the school.

If there are congregations which do not have the necessary financial

means to get such a school in operation, the Christian Day School Board of the Synod stands ready to consider every request that may come for help financially or otherwise. There is a large balance in the Day School Fund, over \$5,000.00. If congregations are not able to secure a teacher from our school or the schools of sister Synods, or are unable to finance their salary, let the pastor seriously consider teaching the school himself for a year in order to get it going. If he doesn't have the strength for such labor, let Him ask God for that, and if God wants him to teach in addition to his pastoral duties, He will see that he gets the strength.

Let us build for the future, build wisely and strongly. There is nothing which would make Satan feel "bluer" on our Centennial Celebration than to hear that we had started a great number of new Christian Day Schools. May God grant us the wisdom, strength, and courage to forge ahead in the field of Christian Day Schools!

THEODORE AABERG

Report of the Union Committee

1. In the pamphlet, *Unity, Union, and Unionism*, which was adopted by our Synod in 1936, and approved by the Synodical Conference in 1938, the Synod said: "We hold that inter-synodical committees are useful in promoting Christian fellowship only: a) when the various groups or Synods have, through their public ministry of the Word, given each other evidence of an existing unity in spirit, and it remains merely to establish the fact of such unity and to arrange for some public recognition and confession of that fact; b) or where it is clear that those in error sincerely desire to be 'taught the way of God more perfectly,' Acts 18:26. . . . Where such evidence of unity is lacking, or where it is clear that those in error do not sincerely desire to be 'taught the way of God more perfectly,' but such committees nevertheless are elected to confer with them with the view to Church fellowship, there is grave danger that the work of the committees will result in indifferentism and in compromise of Scriptural doctrine and practice. (For examples of this, consider the mergers and unions of recent years among Lutherans.) The duty of testifying to the truth of God's Word and thus promoting unity, rests at all times upon all Christians. Cf. 1 Peter 3:15. . . . Scripture warns us clearly and emphatically against entanglements with errorists (Romans 16:17; Titus 3:10; 1 Timothy 6:3-5). Any reluctance to heed these warnings and commands of Scripture is unionism already conceived in the heart, which, if allowed to develop, will result in full-fledged unionism, as history also attests." Theses IV, V, and VI. We have again seen the truth of these words substantiated by the course of events.

2. We have not regarded it as our duty to work with the American Lutheran Church in framing a doctrinal basis for fellowship. For we are convinced that the American Lutheran Church is not one with us in faith. We believe that further negotiations with the American Lutheran Church in religious matters are contrary to Titus 3:10 ("A man that is an heretic, after the first and second admonition, reject").

3. The three bodies which, in 1930, formed the American Lutheran Church, had not found the *Chicago Theses* of 1929 a satisfactory basis for fellowship with the Synodical Conference; nor were those theses acceptable to the Lutheran Church-Missouri Synod, which thereupon drew up its clear and unambiguous *Brief Statement* of 1932. In 1938, the Missouri Synod adopted a doctrinal basis for future Church fellowship with the American Lutheran Church, which has weakened and in some instances, even nullified the *Brief Statement*. For example, the 1938 resolutions gave expression to false doctrine, as in the statement that God "*purposes to justify those who have come to faith*," a statement which wrongly makes God's justifying judgment and also his purpose to justify dependent on faith. To be sure, the resolutions of 1938 have been rescinded by the Missouri Synod, but, let it be noted, not on the grounds that they contained false doctrine, nor in

order to make way for a doctrinally sounder document. The so-called Affirmation, after our union committee and the Missouri Synod's committee on Unity had agreed on a wording which would have eliminated the errors of the American Lutheran Church, came to naught, and was never acted upon by the Missouri Synod or by the American Lutheran Church. In 1950, the Missouri Synod replaced the 1938 resolutions with the so-called *Common Confession*, which has been accepted also by the American Lutheran Church. This document is even less satisfactory than the resolutions of 1938, in this, that it almost entirely ignores the points in controversy, and yet is reported by both parties to it as the settlement of their controversies.

4. The *Common Confession* does not reject the errors of the American Lutheran Church. The document does not reject the false doctrine which has been expressed in the American Lutheran Church, that some parts of Scripture are not divinely inspired. On the contrary, when describing the origin of Scripture, the *Common Confession* uses the expression "content and fitting word," which is acceptable to many of those who also accept the false doctrine aforementioned. Secondly, although the justification of all mankind in Christ has been openly denied even by American Lutheran Church leaders (and that body, to our knowledge, has never rebuked those leaders,) yet the *Common Confession* does not definitely state that God has declared all mankind to be righteous in Christ. Thirdly, the error of the American Lutheran Church, that some people are converted to Christ while others are not, because the converted naturally were better disposed toward God than the others were,—this error is not rejected in the *Common Confession*. Fourthly, the *Common Confession* does not reject the error of the American Lutheran Church that God elected His people to eternal life in view of their foreseen faith. Fifthly, the *Common Confession* does not reject the error in the American Lutheran Church, that the use of the Means of Grace belongs to the essence of the Holy Christian Church. Sixthly, the *Common Confession* does not *wholly* reject such errors in the doctrine of the last things as the American Lutheran Church is tolerating, as, for example, that the Papacy may not be the Antichrist until the last day, that an unusually large number of Jews will be converted to Christ in the future, and that there will be some kind of millennial reign of Christ. These are examples, sufficient to show that the *Common Confession* is not a settlement of the differences.

5. We brought some of these objections to the attention of official representatives of the Missouri Synod committee on Lutheran Unity as early as February, 1950, before the document was adopted by the Missouri Synod. So far as we know, our objections were never brought to the attention of the Missouri Synod by its committee. Again, and at greater length, we voiced our objections to the entire Missouri Synod committee in January and April of this year, but apparently did not convince the committee of the utter inadequacy of the *Common Confession* as a settlement of doctrinal differences with the American Lutheran Church. However, we would emphasize that it was not our purpose to work for a more acceptable document, but to show that the

American Lutheran Church has not rejected its errors despite admonition, and has thus again shown itself to be an heretical body. Titus 3, 10.

6. As we review the course which the Missouri Synod has followed in its union negotiations with the American Lutheran Church since 1935, we are forced to the depressing conclusion that while the Missouri Synod is indeed closer to a unity with the American Lutheran Church than it has ever been, this unity is not in the truth, but rather makes room for the errors of the American Lutheran Church, and threatens the breaking up of our Synodical Conference. We do not draw this conclusion from our sister-Synod's union negotiations only. It has shown its lax spirit in other ways, as, for example, in its official acceptance of government chaplaincies in the armed forces, in its official approval of Scouting under Church auspices, in its official approval of joint prayer with the heterodox, and in its official agreement with the unionistic and erring National Lutheran Council regarding joint-communion.

7. We therefore believe that our Synod should realize and openly declare that it is *in statu confessionis* with the Missouri Synod. That is, we believe that as our Synod has been admonishing our sister-Synod not to forsake the truth, so it must continue to do, and affirm that it will do, but only so long as the Missouri Synod seriously considers our testimony. Were we to yield to our flesh, we would say nothing to these our brethren about the sinfulness of their course, or would forsake them without further ado in a separatistic spirit. But we still deem it our God-given duty to testify against the course of the Missouri Synod, with the prayer that our testimony may finally be heeded. Indeed, we cannot now cease to bear witness without ourselves losing the truth. If we become silent, it will mean that we have already erred from the truth in our hearts, and that error will then soon find expression in our midst. "We having the same spirit of faith according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak," 2 Corinthians 4, 13. "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us," 1 Corinthians 5, 6, 7.

8. We recommend the following resolutions for adoption:

1. We reject the *Common Confession* as a settlement of doctrinal differences between the Synodical Conference and the American Lutheran Church because the false doctrines of the latter body are not rejected in the document.

2. We ask the Missouri Synod to reject the *Common Confession* as a settlement of its doctrinal differences with the American Lutheran Church for the same reason.

3. We ask the Missouri Synod to discontinue negotiations with the American Lutheran Church, as required by Titus 3, 10.

4. In order to clarify our position before the world, we declare ourselves to be *in statu confessionis* with the Missouri Synod, that is, in the position of those who admonish erring brethren so long as the admonition receives serious consideration.

S. C. YLVISAKER, Chairman

NORMAN A. MADSON

D. L. PFEIFFER, Secretary

The Common Confession

The Lutheran Church-Missouri Synod has referred to our Synod "The Common Confession," together with the pertinent resolutions adopted by our sister Synod.

The text of the "Common Confession" and the aforementioned resolutions follow:

REPORT OF THE COMMITTEE ON DOCTRINAL UNITY OF THE LUTHERAN CHURCH-MISSOURI SYNOD AND OF THE COMMITTEE ON FELLOWSHIP OF THE AMERICAN LUTHERAN CHURCH

I. GOD

We believe and teach:

The one and only God is the God Who has revealed Himself to us as the Creator of the world and its Preserver, to Whom the entire creation and all creatures are subject, Who is Lord and Ruler over all things. Through the Holy Scripture He has revealed Himself to us as the Righteous and Holy One, and also as the God of our salvation from sin and death. He has designated and manifested Himself as the Father, Son, and Holy Spirit in the work of creation, redemption, and sanctification. We therefore confess our faith in this triune God, three distinct Persons in the one Godhead.

All men can know of the existence and activity of God, deriving such knowledge from the creation of the world, their own conscience, and history. But who God is, how He is minded toward man, and what He has done for man's salvation from sin, can be known only from God's revelation of Himself in Jesus Christ through the Holy Scriptures. In Jesus Christ, God became incarnate. "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth," John 1, 14.

Cf. Acts 14, 15-17; 17, 24-31; Romans 1, 19-20; 2, 14-15; 1 Cor. 2, 10-14; Eph. 2; Col. 1; II Tim. 3, 14-17; Heb. 1-2.

II. MAN

We believe and teach:

God in the beginning created man in His own image to live according to His law which God had written into man's heart; but man disobeyed God and thereby became a sinner, alienating himself from God, and bringing sin and death upon himself and all his posterity. "As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," Rom. 5, 12. Therefore all men are born into this world with original sin; and being unable to observe God's divine commands, they wilfully continue to transgress God's holy law in thoughts, words, and deeds. Man as sinner has delivered himself into the bondage of sin and of the devil, from which

man cannot free himself by his own powers. From this desperate condition and tyranny only God can set man free.

Cf. Genesis 1-3; Psalm 51 & 130; Romans 1-7; Eph. 4, 24; Heb. 2, 14-18.

III. REDEMPTION

We believe and teach:

God from eternity decreed to send, and in the fulness of time did send, His Son to fallen man as Savior, to fulfill the law in the sinner's stead and to suffer the sinner's punishment in his stead. Christ "was delivered for our offenses, and was raised again for our justification," Rom. 4, 25. God "laid on Him the iniquity of us all," Is. 53, 6. Christ entered into death in order to bring man, held in the grip of death, unto life with Himself. In His victory over death He brings to man a life of freedom from death. God by raising Christ from the dead proclaimed to the world that He has accepted the atonement for man's sin as completed, and that Christ, the risen and exalted God-man, shall reign as Lord forever.

Cf. Isaiah 53; Matt. 20, 28; Luke 24; John 11 & 14; Acts 2, 22-36; I Cor. 15; II Cor. 5, 14-21; I Tim. 2, 4-6; I Peter 1, 18-25.

IV. ELECTION

We believe and teach:

God from eternity, solely because of His grace in Christ and without any cause whatever in man, elected as His own all those whom He makes and keeps members of His kingdom and heirs of eternal life. The Holy Spirit by the Gospel has called us and assured us of our status before God, testifying to us that He has chosen us for Himself in Christ from the foundation of the world, and by the imputation of Christ's righteousness has given us the assurance that he will present us faultless before the throne of His glory.

Cf. Acts 13, 48; Romans 8; Eph. 1; I Peter 1, 1-9.

V. MEANS OF GRACE

We believe and teach:

God has willed that the knowledge and benefit of Christ's redemption from sin be brought to man through His means of grace, namely through the Gospel in the Word and in the Sacraments. Through these means He not only offers but actually bestows His grace in Christ unto forgiveness of sins and a life of fellowship with Him.

The Word. Through the Holy Scriptures, which God caused to be written by men chosen and inspired by Him, God instructs and assures us regarding His will for us. The Holy Scriptures constitute His Word to men, centering in the revelation of Himself in the person and work of Jesus Christ for our salvation. Through the Holy Scriptures God continues to speak to men in all ages until the end of time. He speaks as the infallible and unchanging God, Whose message to mankind never changes. Since the Holy Spirit by divine inspiration supplied to the holy writers content and fitting word, therefore we acknowledge

the Holy Scriptures in their entirety as the inspired Word of God. His Holy Spirit testifies in our hearts that His Word is true, that He will keep all His promises to us, and that our faith in Him is not in vain.

We therefore recognize the Holy Scriptures as God's inerrant Word, and this Word of God alone shall establish articles of faith (cf. Smalcald Articles, Part II, Art. II). We pledge ourselves to teach all things taught in the Holy Scriptures, and nothing but that which is taught us by God in the Holy Scriptures.

The Holy Scriptures teach both Law and Gospel, but the chief content of the Holy Scriptures is the Gospel. The Law enters into the service of the Gospel by bringing man to a knowledge of his sins and by convincing him that he is under God's judgment because of his sins, and by telling the believer what fruits of faith he should produce.

Baptism. In the Sacrament of Baptism God adopts men as His children. In Baptism God confers the benefits of Christ's redemption and graciously bestows the washing of regeneration and newness of life. We recognize it as the Lord's will that men should be baptized even in their infancy, knowing that the promise of God also applies to little children.

The Lord's Supper. In the Sacrament of the Altar Christ gives us His body offered up for us, and His blood shed for us to eat and to drink for the forgiveness of sins, the strengthening of our faith, and the increase in holiness of life. In this Sacrament we receive Christ's body and blood orally as well as spiritually. All communicants receive Christ's precious body and blood together with the bread and wine, but only believers obtain the blessings of the Sacrament. Christ is not only present at the celebration of the Sacrament, but in this Sacrament He enters into the most intimate communion with the members of His Church, bringing to them His body and His blood by which He made atonement for their sins.

Cf. The Word: I Cor. 1-2; II Tim. 3, 14-4, 5; I Peter 1; II Peter 1, 12-21.

Baptism: Matt. 28, 18-20; John 3, 1-13; Acts 2, 37-39; Romans 6; Titus 3, 4-7.

Lord's Supper: Matt. 26, 26-28; Mark 14, 22-25; Luke 22, 19-20; I Cor. 10, 16-17; 11, 23-29.

VI. JUSTIFICATION

We believe and teach:

By His redemptive work Christ is the propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.) "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation," II Cor. 5, 19. Hence no sinner need be eternally lost on account of his sins. God offers this propitiation and reconciliation freely to all men through His means of grace. There is nothing in sinful man or in what he may do to merit God's declaring him righteous. God justifies the sinner solely on the basis of Christ's righteousness, which

He imputes to the sinner through the Gospel and which the sinner accepts by faith. Such faith is wrought in man by the Holy Spirit. Through this faith we not only receive from God but also retain the blessed assurance of our righteousness in His sight for Christ's sake.

Cf. Romans 3-5; 8; Gal. 2, 16-3, 29; Col. 1; I John 2, 2.

VII. CONVERSION

We believe and teach:

The sinner's conversion takes place when God brings the contrite sinner to faith in Christ as his Savior. This change of heart with respect to sin and this reliance upon Christ for our salvation from sin is the work of God and the Holy Spirit, without any cooperation whatsoever from sinful man. "No man can say that Jesus is the Lord, but by the Holy Ghost," I Cor. 12, 3b.

Cf. Acts 5, 31; 26, 18; Eph. 2, 1-9; Jer. 31, 18-19; Ezek. 11, 19-20.

VIII. SANCTIFICATION

We believe and teach:

The believer in Christ can no longer enjoy living in sin, but he is prompted and enabled by the love of God in Christ and by the indwelling Holy Spirit to live according to God's commandments and to be minded towards all things as God is minded. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God Who loved me and gave Himself for me," Gal. 2, 20.

We therefore, out of gratitude to God, seek to glorify Him by abounding in good works, without which faith is dead. In glorifying God we seek to serve Him and our neighbor in love, as He directs us in both tables of His Law.

In this present world the Christian can never attain perfect sinlessness because sin inheres in him until death. But we strive for the goal that is set before us and by daily contrition and faith make progress in our Christian life. We look forward to the life to come when we shall be cleansed of every defilement of sin and shall share with Christ His perfect life.

Cf. Romans 12, 2; I Cor. 6, 9-11; II Cor. 5, 14-15 & 7, 1; Eph. 2, 10; Phil. 2, 13 & 3, 12; Col. 1, 10 & 2, 6; I Thess. 4, 3; Titus 2, 11-14; I Peter 1, 15; I John 3, 6-9.

IX. THE CHURCH

We believe and teach:

All believers in Christ constitute the one, holy, apostolic (in agreement with the Apostles' doctrine,) and catholic (universal) Church. Jesus Christ is its Head. Through the means of grace He calls all its members into fellowship with Himself, and also unites the members in fellowship with one another.

To all members of His Church the Lord has given all the rights and prerogatives set forth in His Word. Every Christian has the right of direct access to God without a human mediator.

To the Church has been given the commission to preach the Gospel and to administer the Sacraments. It is therefore the duty of Christians to unite in local congregations for this purpose. In such local congregations the presence or activity of any unbelievers or hypocrites does not nullify the power of the Word of God. The efficacy of the means of grace does not depend on the faith of the administrant, but inheres in the Word of God itself.

In this present world Christ does not promise His Church any earthly reign over the affairs of men. His Church will remain a kingdom of the cross until His return for judgment; but He will sustain it according to His promise. "The gates of hell shall not prevail against it," Matt. 16, 18b.

It is the duty of the Church to be faithful to its Lord and His Word in all its testimony, to be steadfast in its confession of His truth at all times, and to avoid and combat error. It is the duty of the Church to mold and keep its practice in conformity with the Lord's directives in the Holy Scriptures. Therefore we dare not condone error or have altar and pulpit fellowship and unScriptural cooperation with erring individuals, church bodies, or church groups that refuse to be corrected by God's Word. We must also be alert and susceptible to the Lord's leading to establish and maintain fellowship with those whom He has made one with us in the faith, and to seek to win the erring and wayward for unity in the true faith. We are mindful of our Lord's intercessory prayer that we, who are His brethren, may be one, even as He and the Father are one.

Cf. Matt. 28; John 8, 31-32; 15; 17; 20, 22-23; Romans 12, 3-8; 16; I Cor. 1, 10; 3; 12; Eph. 2; 4, 1-16; 5, 6-11; Col. 1; I Tim. 6; I Peter 2, 9-10; I John 4, 1; II John 9-10.

X. THE MINISTRY

We believe and teach:

The Ministry of the Word and Sacraments exists by divine ordinance. God continues to call men into this holy office and entrusts the spiritual welfare of His congregations to these pastors as His gifts to the Church. It is the will of God that congregations choose as their pastors only such men as have the qualifications outlined in the Holy Scriptures. Pastors are required by God to be faithful and as faithful pastors are entitled to the love and respect of their congregations.

Cf. Acts 20, 28; Rom. 10, 12-18; I Cor. 4, 1-2; II Cor. 4; Eph. 4, 11-15; I Tim. 3, 5-17; Heb. 13, 7-17.

XI. THE LUTHERAN CONFESSIONS

We believe and teach:

The Lutheran Confessions (Book of Concord 1580) are true exhibitions of the truths of the Holy Scriptures. Therefore it is rightly required that every pastor and congregation in the Lutheran Church subscribe to and uphold the doctrines taught in these Confessions without any omission, deviation, or reservation.

XII. THE LAST THINGS

We believe and teach:

The Church of Jesus Christ will exist and endure on earth, according to the promises of Christ, until His return for judgment. When Christ returns for judgment He will raise up all the dead—all believers in Him to eternal life, and all others to everlasting damnation.

Among the signs of His approaching return for judgment the distinguishing features of the Antichrist, as portrayed in the Holy Scriptures, are still clearly discernible in the Roman papacy, the climax of all human usurpations of Christ's authority in the Church. We hold it to be an error to teach anything as a sign of Christ's second advent not promised or foretold in the Holy Scriptures, such as the expectation of a mass conversion of the Jews, a preliminary resurrection of martyrs, and a visible millennial reign of Christ on the earth before the Day of Judgment.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time, wherein ye greatly rejoice; though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ; 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; receiving the end of your faith, even the salvation of your souls," I Peter 1, 3-9.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is," I John 3, 2.

Cf. Matt. 16, 18; John 5, 28-29; 6, 40; 18, 36; Romans 11; II Thess. 2, 1-10; I John 2, 18; Rev. 20.

Resolutions, Pertinent to the Common Confession, as Adopted by the Lutheran Church—Missouri Synod at Its 1950 Convention

- NO. 14 — WHEREAS, By the grace of God the Committee on Doctrinal unity of Synod and the Committee on Fellowship of the American Lutheran Church have jointly produced the document known as the "Common Confession"; and
- WHEREAS, We find in this document nothing that contradicts the Scriptures; and
- WHEREAS, We are of the conviction that, under God, our Synod should seek a God-pleasing unity with all Lutherans; therefore be it
- RESOLVED, That we rejoice and thank God that the "Common Confession" shows that agreement has been achieved in the doctrines treated by the two committees; and be it further
- RESOLVED, That if the American Lutheran Church, in convention assembled, accepts it, the "Common Confession" shall be

recognized as a statement of agreement on these doctrines between us and the American Lutheran Church.

And: WHEREAS, Not all phases of the doctrines of the Scriptures are treated in the "Common Confession," and

WHEREAS, Further study or future developments may show the need of clarification or expansion of the "Common Confession"; be it further

RESOLVED, That additional statements, originating in the same manner as the present "Common Confession," may be submitted to future conventions of our Synod and the American Lutheran Church for adoption.

RESOLUTION NO. 15 (Adopted by the Missouri Synod at its 1950 Convention.)

WHEREAS, Our Committee on Doctrinal Unity states in its report (page 440) "since the practice of the church must agree with the doctrine, your committee recommends that matters of church practice, especially the attitude of Lutheran congregations toward lodgery and unionism and similar issues, be carefully studied and that for this purpose the President, the Vice Presidents, and the District Presidents of our Church endeavor to hold conferences with the President, Vice Presidents and District Presidents of the honorable American Lutheran Church to survey the problems in the field and to see how uniformity in church practice can be brought about;" and

WHEREAS, Our Committee further recommends (page 440) that "a Committee on Doctrinal Unity be again appointed, in the manner prescribed in the regulations of Synod, to serve as a steering committee and clearing house"; therefore be it

RESOLVED, That the recommendations of the Committee be accepted; and be it further

RESOLVED, That every effort be made to hold the suggested meetings for the purposes mentioned, and be it further

RESOLVED, That a Committee on Doctrinal Unity be again appointed, in the manner prescribed by the regulations of Synod, to serve as our steering committee and clearing house for all questions with regard to the "Common Confession" or any other aspects of the matters of fellowship between the two church bodies.

RESOLUTION NO. 16 (Adopted by the Missouri Synod at its 1950 Convention.)

WHEREAS, The Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any one of its constituent Synods without the consent of every Synod in the Synodical Conference; and

WHEREAS, The American Lutheran Church already in 1938 declared itself ready to place the agreement reached with the Missouri Synod before its sister Synods for approval and acceptance; therefore be it

RESOLVED, That we request our President to place this matter before the Synodical Conference in order to secure the consent of the constituent Synods to the course of action outlined in these resolutions; and be it further

RESOLVED, That our President inform the President of the American Lutheran Church of our action and request him, if the Convention of the American Lutheran Church takes favorable action on the "Common Confession," to place

the agreement reached with us before its sister Synods for approval and acceptance.
RESOLUTION NO. 17 (Adopted by the Missouri Synod at its 1950 Convention.)

WHEREAS, Several steps remain to be taken before church fellowship can be established between us and the American Lutheran Church, as outlined in the foregoing resolutions; therefore be it

RESOLVED, That when by the grace of God everything necessary for fellowship has been accomplished, this fact is to be announced officially by the President of Synod. Until then no action is to be taken by any member of Synod which would overlook the fact that we are not as yet united.

LETTER FROM PRESIDENT J. W. BEHNKEN

Oak Park, Illinois
December 14, 1950

The Norwegian Ev. Lutheran Synod
c/o The Rev. C. M. Gullerud President
1004 Plum Street
Mankato, Minnesota
Dear Brethren:

This letter refers to the matters which you submitted to our Synod and concerning which you asked for an expression on the part of our Synod.

Concerning this appeal of yours, Synod, in convention in June of this year, passed the following resolution:

"WHEREAS, the brethren of the Evangelical Lutheran Joint Synod of Wisconsin and other States and the brethren of the Norwegian Synod of the Evangelical Lutheran Church have addressed letters to our Synod on matters of doctrine and practice within our church; be it therefore

"RESOLVED, that we gratefully acknowledge in these letters of the brethren an evidence of sincere concern for the welfare of God's kingdom; and be it

"RESOLVED, that we acknowledge the right and duty of our brethren in the Synodical Conference to call to our attention matters of doctrine and practice within our church that have disturbed them; and be it furthermore

"RESOLVED, that we ask the praesidium to answer the letters of the brethren of the Wisconsin Synod and the Norwegian Synod on the basis of the action of this convention."

1. In respect to *the first point*, perhaps, no answer is expected. However, we wish to state that we are of the opinion that bona fide free conferences, in which the light of God's Word is shed upon controverted points within the Lutheran Church never are of "doubtful value," but will, as true as the promises of God are true, accomplish things pleasing to the Lord and will prosper, even as the free conferences of Lutherans in the past century prospered and resulted in the formation of the Synodical Conference. We are somewhat grieved that you have declined our invitation. While the question of "What is Unionism" is indeed of utmost importance, the opposite question of "What is separatism" should also receive due attention. Fear of unionism certainly

should not move us to separate from other Lutheran Churches as to forego an opportunity to bear testimony to the truth.

2. Concerning the second point, we are happy to note that you do not reject a true "cooperation in externals" as an act of unionism. Concerning the associations and similar activities mentioned by you, we believe it a matter of importance that you note the following paragraph adopted by our Synod with reference to this matter at its convention in June of this year:

"In the application of the principle of the denial of church fellowship, we must recognize the following: Many situations arise which plainly involve unionism and many others which obviously do not. Both unionism and separatism must be avoided. There are also many situations, especially in the area of joint church work, which can be judged only on the basis of an accurate knowledge of the conditions present. We therefore hold that the principle of the denial of church fellowship is not to be applied mechanically or legalistically nor is it to be weakened or made relatively meaningless by a failure to apply it properly. The procedure must be both charitable and definite. It must not be forgotten that charity extends toward all the brethren that are in church fellowship with us as well as to others."

Let us assure you that we are keenly aware of implications and shall continue to guard a truly Scriptural practice.

3. With respect to *the third point*, concerning prayer fellowship we hold that joint prayer as an expression of church fellowship lies on the same level as pulpit-fellowship and altar-fellowship and falls under the provisions made in the paragraph dealing with church fellowship in our Brief Statement. However, concerning joint prayer when it is not an expression of church fellowship, we hold that our declared position as expressed in our synodical resolution of 1944 is Scriptural and correct. Prayer-fellowship is the topic of one of the essays that will soon be published at the request of the President of our Synod. We wish to refer you also to the statement of our brethren in Australia as found in the current issue of the Concordia Theological Monthly, October 1950, pp. 775-779.

In conclusion, let us say that we thank you again for your kind interest in the good estate of the synods in the Synodical Conference and we assure you that, by the grace of God, we are determined to continue in the Word of God, neither to come short nor to go beyond it. The Word of God, and it alone, must remain a lamp unto our feet and a light unto our path. Of course, we realize that violations may occur due to the infirmity that still cleaves to the individual as well as to the church body. With all the more care let us therefore be intent mutually to carry out the purpose for which we have united in the Synodical Conference; "Mutual strengthening in the realm of faith and confession; promotion of unity in doctrine and practice and removal of what might disturb such unity." We hope and pray that differences of opinion, which exist between synods, will amicably and truly be settled on the basis of God's holy Word, so that also our "Joint activity

for common purposes" can be continued to the glory of God and the welfare of the Church.

With cordial greetings, we are,

Fraternally yours,

Signed — J. W. Behnken

Overtures Concerning the Common Confession

I

After having studied the "Common Confession" which has been submitted to the Norwegian Synod for its approval as a statement of agreement between the Lutheran Church—Missouri Synod and the American Lutheran Church the East Paint Creek Lutheran Church of Waterville, Iowa, at its semi-annual meeting, June 8, 1951, adopted the following resolution:

WHEREAS, The Constitution of the Synodical Conference provides that fellowship with another church body cannot be established by any one of its constituent synods without the consent of every synod in the Synodical Conference; and

WHEREAS, Serious doctrinal differences have separated the ALC from the Synodical Conference; and

WHEREAS, The Common Confession does not clearly and unequivocally show that these differences have been settled and former errors rejected; therefore be it

RESOLVED, That we cannot be along in sponsoring a confession which does not squarely meet the points of controversy.

Signed:

PALMER O. DEHLI, Secretary
ARVID GULLERUD, Pastor

II

The West Paint Creek Congregation of Waterville, Iowa, has studied the "Common Confession" which is supposed to be a statement of agreement between the Lutheran Church—Missouri Synod and the American Lutheran Church. It finds that this statement is inadequate for the purpose it was intended. It does not plainly show that errors which have separated the Synodical Conference from the ALC have been removed; they are ignored. It cannot be a party to such a confession. It asks the Norwegian Synod, in convention assembled, to reject this confession as inadequate.

Signed:

OVE C. ROOD, Secretary
ARVID GULLERUD, Pastor

III

At its semi-annual meeting held on June 5th, 1951, the Somber Norwegian Evangelical Lutheran Congregation of Worth County, Iowa, resolved to ask the Norwegian Synod at its forthcoming convention to

reject the "Common Confession," because it is unsatisfactory for the purpose for which it is submitted.

Sincerely yours,
ODIS HOLSTAD, Secretary
JUUL B. MADSON, Pastor

IV

We have studied the "Common Confession" sufficiently to know that we cannot accept it. We ask the Synod to reject it also. This statement was adopted by the Evangelical Lutheran Church of Our Savior, Madison, Wisconsin on Friday, April 13, 1951.

Signed:
ROBERT RILEY, Secretary
NILS C. OESLEBY, Pastor

RECOMMENDATION OF THE CONVENTION COMMITTEE ON DOCTRINAL MATTERS

(As Adopted)

WHEREAS the matter of the Common Confession has been placed before our Synod by our sister synod, the Lutheran Church—Missouri Synod, for our consent to the course of action outlined in the resolutions of the Missouri Synod,

BE IT RESOLVED that we cannot give our consent to the Common Confession as a settlement of doctrinal differences between the Synodical Conference and the American Lutheran Church, for the following reasons:

The Common Confession does not reject the errors of the American Lutheran Church. The document does not reject the false doctrine which has been expressed in the American Lutheran Church, that some parts of Scripture are not divinely inspired. John 10, 35; II Tim. 3, 16. On the contrary, when describing the origin of Scripture, the Common Confession uses the expression "content and fitting word," which is acceptable to many of those who also accept the false doctrine aforementioned.

Secondly, although the justification of all mankind in Christ (objective justification, Rom. 4, 5, Rom. 5, 18) has been openly denied within the American Lutheran Church, yet the Common Confession does not definitely state that God has declared all mankind to be righteous in Christ.

Thirdly, the error of the American Lutheran Church, that some people are converted to Christ while others are not, because the converted offer only a natural resistance, while others offer willful resistance—this error is not rejected in the Common Confession. Rom. 3, 22-23.

Fourthly, the Common Confession does not reject the error taught in the American Lutheran Church that God elected His people to eternal life in view of their foreseen faith. (Acts 13, 48)

Fifthly, the Common Confession does not reject the error in the American Lutheran Church, that the Means of Grace belong to the essence of the Holy Christian Church. Eph. 2, 19; Acts 2, 38; Matt. 26, 38. (The saints in heaven do not need the remission of sins.)

Sixthly, the Common Confession does not *wholly* reject such errors in the doctrine of the Last Things as the American Lutheran Church is tolerating, as, for example, that the Papacy may not be the Antichrist until the last day; (II Thess. 2, 8) that an unusually large number of Jews will be converted to Christ in the future, (Acts 7, 51; Rom. 8, 7) and that there will be some kind of millennial reign of Christ, (II Tim. 3, 1). These are examples, sufficient to show that the Common Confession is not a settlement of the differences.

We therefore earnestly entreat our sister synod, the Lutheran Church—Missouri Synod, to reconsider its adoption of the Common Confession and to reject it as a settlement of its doctrinal differences with the American Lutheran Church.

We further entreat the Lutheran Church—Missouri Synod to discontinue

negotiations with the American Lutheran Church except on the basis of a full acceptance of the "Brief Statement." (Titus 3:10)

Concern for the truth and for the continuation of our fellowship with the Missouri Synod on the doctrinal basis which we have enjoyed in the Synodical Conference through these many years moves us to draw up these resolutions. We desire our fellowship on the basis of right doctrine and practice to continue. God grant that the unity which once prevailed in the Synodical Conference may be restored by a steadfast adherence to the Scriptural principles that have united us.

Report of the Planning Board

I. Pertaining to the Synod at large:

1. We recommend: that each congregation elect a synodical stewardship secretary whose duties shall be to act as publicity agent for synodical matters and to assist in the collection of funds for synodical purposes.
2. that the convention start on Sunday, and this day be designated as Synod Sunday.
3. that the convention open the first Sunday of each July.
4. that the Synod request its secretary to provide the congregations with a digest of resolutions of the Synod immediately after the convention.
5. that the Synod supply and pay the salary of a vicar for its president.

II. Pertaining to all Boards:

1. We recommend: that for the sake of efficiency and economy as much work as they deem advisable be delegated to sub-committees.
2. that secretaries of each board compile all resolutions pertaining to the work of their board and keep list up-to-date.

III. Regents:

1. We recommend: that no further reductions in rates at Bethany be given to pre-theological students.
2. that the Regents elect the president of BLC.
3. that election of the president of Bethany be in accord with the following:

"The President of Bethany College

Par. 1. The President shall be an ordained minister of the Synod, and shall be elected by the Board of Regents of the college. Said election shall be conducted in the following manner: The Board of Regents of BLC shall publish in the church periodicals the qualifications for this office. The Board of Regents shall further ask the congregations of the Synod to submit nominations for this office. If consideration of the first list of nominations for the office of President does not result in election, the Regents may ask for further nominations. A three-fourths majority of the entire Board shall be required for election. The term of office of the president

shall be four years."

4. that they consider the matter of adding grades 15 and 16 and dropping 9 and 10 at BLC. And that they consider a four-year program in education.

IV. Publication Board:

1. We recommend: that they publish 4000 of Otto's tract on Stewardship.
2. that this be distributed free to our Synod.

V. Finance Board:

1. We recommend: that Finance Board and Synod treasurer indicate in *Sentinel* the status of each fund and status of total budget, plus funds in greatest need.

VI. Trustees:

1. We recommend: that they consult an attorney regarding handling of wills, legacies and gifts in an efficient way.
2. Cf. recommendation to OPH Board.

VII. Old Peoples' Home Board:

1. We recommend: that together with the Synod's trustees they discuss other ways of caring for our aged at 631 S. 2nd in Mankato—this not to change plans for an eventual building.

VIII. Centennial Collection Committee:

1. On December 28, 1950, that it start work at once collecting money.
2. Same date, that it consider advisability of hiring a full time collection manager.
3. Same date, that it set a goal for the centennial drive.
4. April 14, 1951, that it reconsider the last two resolutions from the Planning Board and use them in addition to their own recommendations.

IX. Synod President:

1. We recommend: that names of visitors at convention be reported privately to the chairman.
2. that welcoming of visitors shall be made only by the chairman.
3. that seating of advisory members shall be upon the recommendation of the credentials committee.
4. that President inform delegates to seek information regarding qualification of members to serve on Synodical boards.
5. that after preliminaries and organization of the convention, the convention set a reasonable time for committee work before the convention reconvenes.

Synod Centennial

REPORT OF THE PROGRAM COMMITTEE

We recommend to the Synod that the Jubilee celebration be held as soon as possible after the close of the school year in 1953 at Bethany College.

This committee is preparing a children's Jubilee Service which may be used by all Synod congregations in 1953, a program for the 1953 Synod convention, an outline of the Norwegian Synod's history for use at circuit meetings prior to the 1953 convention, and a series of historical articles for the Sentinel. Plans are being made also for a collection of films and slides for this celebration.

This committee will bring a complete and final report of its activities and recommendations to the 1952 Synod convention.

ALFRED FREMDER, Secretary

REPORT OF THE CENTENNIAL COLLECTION COMMITTEE

The year 1953 marks the 100th Anniversary of the organization of the Norwegian Synod in the United States of America. At our Convention in 1949 and again in 1951, we resolved to gather a special offering of thanksgiving to our God for His goodness in preserving unto us His Holy Word in all its truth and purity, with all its saving grace.

In order that this ingathering be made in a God-pleasing and orderly manner, the Synod resolved to elect a Centennial Collection Committee to study ways and means by which this collection might become a real token of sincere gratitude for the 100 years of undeserved blessing which we have enjoyed.

This Centennial Collection Committee (G. A. R. Gullixson, chairman; Arvid G. W. Gullerud, Secretary; Stuart Dorr, Lewis Hagen, and G. Roger Schurke) held meetings December 12, 1950, February 5, 1951, and April 23, 1951. The committee is happy to report that in response to the letters addressed to pastors and congregations (March 20, 1951,) the unanimous consent of all congregations reporting at the time of this writing has been given to take part in the Centennial Collection. Returns from the questionnaire sent out by this committee revealed that many congregations have adopted the program as outlined by the committee. While the committee in its letter made many suggestions as to the method for the gathering of this Thankoffering, it feels that we should strive for uniformity in this matter as much as possible. To that end we suggest that the coin holder method be endorsed by the Synod as the most efficient means of reaching our goal.

We further recommend to the Synod, in Convention assembled, to reconsider the resolutions limiting the Centennial Collection to Bethany College (cf. Synod Reports 1949 page 44, 1950 page 68,) so that

it might include in equal amounts the Home Mission and Church Extension Funds.

"He hath made His wonderful works to be remembered." Psalm 111, 4.

ARVID G. W. GULLERUD, Secretary

The Recommendations of the Convention Committee on Miscellaneous Matters

(As Adopted)

A. IN RE THE REPORT OF THE PLANNING BOARD

I. PERTAINING TO THE SYNOD AT LARGE, WE RECOMMEND:

1. That each congregation elect a synodical stewardship secretary whose duties shall be to act as publicity agent for synodical matters and to assist in the collection of funds for synodical purposes.
2. With reference to paragraphs 2 and 3 of the Planning Board, we recommend that the Synod express its opinion by vote in order to ascertain how many favor these two resolutions:
 - a. That the convention start on Sunday, and this day be designated as Synod Sunday.
 - b. That the convention open with the 29th of June as Synod Sunday.
3. That the Synod consider the possibility of supplying an assistant to the president. (Referred to the Home Mission Board and Finance Board for action.)

II. PERTAINING TO ALL BOARDS, WE RECOMMEND:

1. That for the sake of efficiency and economy, as much work as they deem advisable be delegated to subcommittees.
2. That the secretaries of each Board compile all policy resolutions pertaining to the work of their Board and keep the list up to date.

III. PERTAINING TO THE SYNOD PRESIDENT, WE RECOMMEND:

1. That the names of visitors at conventions be reported privately to the chairman.
2. That official welcoming of visitors shall be made only by the chairman.
3. That the seating of advisory members shall be upon the recommendation of the Credentials Committee.
4. That the President ask the delegates for information regarding qualifications of members to serve on Synodical Boards.
5. That after preliminaries and organization of the convention, the convention set a reasonable time for committee work before the convention reconvenes.

B. IN RE THE CENTENNIAL PROGRAM

That the Jubilee celebration be held as soon as possible after the close of the school year in 1953 at Bethany College.

C. IN RE BOARD MEMBERSHIPS AND ELECTIONS

1. In order that more members of our Synod may become acquainted with the Synod's work, be it
Resolved: That so far as practicable, no pastor, professor, teacher or layman be elected at any one meeting to serve on more than one Synodical Board or synodical office for any one year.
2. Resolved: That the Convention of 1952 consider the matter of having a minister and layman from each circuit of the Synod placed on the Board of Christian Elementary Education.

Missions

REPORT OF THE BOARD OF HOME MISSIONS

Our Lord says: "Speak unto the children of Israel that they go forward." (Ex. 14:15)

The extent to which our Synod members were willing to move ahead in regard to Home Missions was expressed this past fiscal year by a total contribution of \$17,442.62. Whether this was the full distance of which we were capable of advancing only the individual contributors can tell. The Home Mission Board spent \$17,166.57.

Several subsidized congregations show little growth in membership or reduction of subsidy over the years. Territories where there is a large concentration of people and no Lutheran Church should be of great concern to us as possible places for stationing men who are now laboring in small fields that hold forth little promise. We recommend that an itinerant or traveling missionary be used to explore the possibilities in such territories, who would also serve small and scattered congregations unable to maintain their own pastor. In this way expansion work could be carried on at a minimum of expense for our Synod.

During this past year property was secured for the Mission Congregation in Hawley, Minnesota. This was purchased from the Congregational Conference of Minnesota and consists of a Church building fully equipped, a spacious parsonage, and nine twenty-five foot lots. The entire property was purchased for \$14,000.00. The Home Mission Board helped secure a loan of \$7,500.00 from a local bank, the congregation assuming the monthly payments on an amortization plan. St. Paul's Congregation of Chicago generously loaned \$5,000.00 towards this purchase, on which amount the Home Mission Board is making the payments; and \$2,500.00 was secured from the Church Extension Fund.

Another project completed was the building of a church for the Hiawatha Congregation in South Minneapolis. The Board granted \$5,000 towards the erection of this building and went surety for \$15,000.00 of private loans which the Hiawatha Congregation will repay on a monthly basis. The building has proven a great blessing to this newest of our congregations, which will also serve as a school building when the congregation undertakes to establish a school this fall.

One thousand dollars (\$1,000.00) was granted to help establish our work in Luverne, Minnesota. No other help was asked or required for this purpose. The congregations forming this parish have already more than justified this expenditure by their contributions to all Synodical purposes.

Every congregation of Synod that had not conducted a mission survey agreed to do so by the resolution adopted at the 1950 convention. Up to this time no reports of such surveys have been received. What may be accomplished is demonstrated by the organization of

Grace Lutheran Church of Elk Rapids, Michigan. This mission has been fostered by First Lutheran of Sutton's Bay without any aid from the Home Mission Board. Another mission is being established in Sioux Falls, South Dakota, as a direct result of the interest and work of pastor and people in Bethel Congregation, Sioux Falls. The prospects in this new area look very promising. In order to get the work started at a minimum expenditure of funds, the Home Mission Board called a graduate of this year's seminary class, who will work on a part-time basis under the direct supervision of the pastor of Bethel Congregation in Sioux Falls.

While we are planning greater expansion for the future we are able to come before the Synod with a smaller budget request due to extensive paring in our subsidy expenditures. We are confident that our Synod members will be encouraged to continue their support of our Home Missions Program to an even greater degree for the extension of Christ's Kingdom.

REPORT ON THE CORNWALL MISSION

The Home Mission Board completed its survey of Cornwall, England, during the past year. The Rev. Joseph Petersen spent three months surveying the mission possibilities in this place. Pastor Petersen traveled extensively in Cornwall by foot and bicycle making many very valuable contacts. He was privileged to instruct and confirm a young man, Desmond Jose, who has since enrolled in our Seminary and wishes to return to his homeland to preach the Gospel. As a result of his survey, Pastor Petersen strongly recommends that our Synod heed the pleas of Mr. Joseph Pedlar and aid him in bringing the Gospel to his people. The churches are empty and the young neglected. Mr. Pedlar assures us that we need not be concerned about building projects. This responsibility the Cornish people must assume. But he does urge that we send them a man. In this view, Pastor Petersen concurs. Therefore, the Home Mission Board recommends to the Synod the following policy concerning Cornwall, England:

1. That we send a man to Cornwall, England, to teach and to preach and,
2. That we train one or more men from Cornwall in our Seminary.
3. That we do not embark on any building program or financing.
4. That Cornwall monies continue to remain a fund separate from the Home Mission budget.

It is hoped that the man sent to Cornwall may be able to prepare some very interested lay preachers for work in the church and to help establish the work there. By providing theological training for Mr. Jose and perhaps some other candidates the missionary may recommend, it seems possible that within a short time the Lutheran Church may become established with native workers. This policy can be pursued at a minimum expense as far as our Synod is concerned. We anticipate that it will cost about \$3,600 the first year the missionary is sent and approximately \$2,500 each succeeding year. Judging by the way moneys have been received for the Cornwall project with very little promotional work, we believe it will not be difficult to raise these sums. A number of individuals and congregations in our sister

Synods have shown great interest in Cornwall, and they assure us of their continued support.

The Home Mission Board's action thus far has been in keeping with this proposed policy. It has agreed to finance the theological training of Mr. Jose and has issued a call to send a missionary to Cornwall.

Recommendations of the Convention Committee on Home Missions

(As Adopted)

RESOLVED:

- I. That all congregations of the Synod be urged to follow the resolution of the 1950 Convention to conduct mission surveys.
- II. Missionary at Large—
 1. That the Synod approve the calling of a missionary at large, who shall serve the Synod in full time capacity in the interest of mission work.
 2. That the missionary be called by the Mission Board and work under its supervision.
 3. That he be given an adequate salary, use of home, and reasonable amount of traveling expense to be determined by the Mission Board.
 4. That his duties be:
 - a. To serve the Synod in the promotion and expansion of mission work.
 - b. To survey and to canvass potential new fields.
 - c. To endeavor to consolidate smaller mission stations which show little or no promise of future growth.
 - d. To be ready to assist any congregation in the Synod which may desire his help in opening new stations.
 - e. To study the possibility of establishing parochial schools in new mission fields, especially in thickly populated urban areas.
 - f. To confer and to cooperate with the Mission Board on all his findings and recommendations.
 - g. To publicize in our *Sentinel* the activity and progress in the field of missions.
 - h. To attend as many Board meetings as possible and to report all findings to the Board for discussion and final approval.

(This matter was referred to the Home Mission Board and the Finance Board for study.)

III. Cornwall Mission—

1. That we send a man to Cornwall, England, to teach and to preach.
2. That we train one or more men from Cornwall in our Seminary.
3. That we do not at this time embark upon any program of building or financing of buildings.
4. That Cornwall moneys continue to remain a fund separate from the Home Mission budget.

REPORT ON COLORED MISSIONS

"Working While It Is Day"

The Synodical Conference, a federation of four Lutheran bodies comprising The Lutheran Church-Missouri Synod, The Evangelical Lutheran Joint Synod of Wisconsin and Other States, The Norwegian Synod of the American Evangelical Lutheran Church, and The Slovak Evangelical Lutheran Church of America, has for seventy-five years conducted mission work among the Negroes of the United States of America.

Mission activities toward the close of the nineteenth century were concentrated chiefly in the deep South. When a goodly number of Lutheran Negroes during and after World War I and II migrated to

the Northern sections of our country, churches were established in populated urban centers. The Conference decided in 1946 to appeal to the Districts of the respective Synods, in whose territorial area the congregations were located, to integrate these congregations and their pastors into the District setup. The response to this appeal on the part of the Districts was most gratifying. Statistics from the various fields indicate a growth in the existing churches and schools under the new arrangement.

In 1946 the Missionary Board of the Synodical Conference was urged by resolution "forthwith to enter upon a nation-wide, intensive, systematic, progressive mission-expansion program" and "to extend its work to unoccupied territories throughout the country," particularly in sections where the Lutheran Church was not represented. The Board, in keeping with this mandate, set out on a limited expansion program. New fields were opened and preaching stations were organized. However, surveys reveal that we have no Lutheran Churches in Arkansas, South Carolina, Georgia, and only a few scattered congregations in Mississippi, Florida, and other neighboring states. The special reports of the Field Secretaries of our Southern fields plainly show the need for a real mission program. The Negro population of Alabama is more than one million. What opportunities present themselves for the spreading of the news of Christ and His salvation!

The Synodical Conference has always placed great emphasis on the development of its two colleges, Alabama Lutheran Academy-College, at Selma, Ala., and Immanuel Lutheran College located at Greensboro, North Carolina. Both schools have as their chief aim and objective the training of Negro men and women for laborers in the Lord's vineyard. However, more students must be recruited for these institutions in order to supply future needs for the retention and extension of our mission enterprise.

God has great things in store for us in these days of political, economic, social and religious unrest. We dare not fail Him when He so graciously directs our attention to fields which are ripe unto the harvest. The souls of men are precious in His sight. We must emulate the spirit of our blessed Savior Who declared: "I must work the works of Him that sent Me, while it is day; the night cometh when no man can work." John 9, 4.

It will be too late to release men, women and children from the embrace of Satan when the night of judgment suddenly sweeps over the world. These last decades of the 20th century should see the Church active-praying, working, and making sacrifices for Him who "loved it and gave Himself for it."

Churches and Missions	112	Pastors	72
Baptized Membership	16,579	Communicants	9,266
Day School Pupils	2,795	Teachers	76
Sunday School Pupils	7,534		
Total Contributions	\$277,229.00		

THE LUTHERAN CHURCH IN NIGERIA

A PETITION

The Lutheran Synodical Conference has conducted mission work in West Africa for more than a decade. It was in 1935 that an appeal came to our Church from a group of native Christians that we serve them with the Gospel. When this petition was presented to the Synodical Conference, many misgivings were in evidence. Our Church was asked to send men to Nigeria, this so-called white man's grave, to a land where prevail mosquitoes which carry the malaria and yellow fever germs, and where the tsetse flies spread the vexing microscopic worms which create the most devastating of all diseases—sleeping sickness. However, the Conference felt that God was directing its attention to the Dark Continent, particularly to Nigeria, and, trusting in His guidance and direction, accepted the challenge.

DEVELOPMENTS

In Nigeria an interdenominational group from Ireland had worked for many years; however, many of the missionaries of this organization became Modernists who undermined the truths of Scripture. Individuals and groups began searching the Bible like the Bereans of old and soon became convinced that they were not being taught the "whole counsel of God." They banded together and decided to send one of their native sons, Jonathan Ekong, to America with the instructions that he find a Church of the pure Word. God guided young Ekong to one of our Lutheran Churches and ultimately to our college at Greensboro, N.C., from which, after his graduation, he returned to his native land to share the treasures of the Gospel with his brethren. Soon the Missionary Board sent Dr. Henry Nau of Greensboro to Nigeria and he spent eighteen months on the field, laying the foundations for what has now proved to be one of the most fruitful missionary ventures our Church has ever undertaken. The Rev. Wm. Schweppe joined him in 1937. Other missionaries were commissioned to do this great work and the results of their labors at the end of 1950 may be summed up in the following statistics: Today we have 169 churches with a baptized membership of 23,237. The statistical report lists 7,061 communicant members. In Nigeria we have established by God's grace 107 Christian day schools, in which we have 402 consecrated teachers who daily instruct 9,573 children in the One Thing Needful. In 1949, in the month of January, we established a Seminary in a rented mud-block building. The first unit of a permanent Seminary building was dedicated in January, 1951. The funds for this unit were supplied in a great measure by the Ladies' Aid Society of Frankenmuth, Michigan. A Secondary or High School was opened in January of 1950. It now has an enrollment of 55 students. A Normal School for the training of teachers was opened in January, 1951. In our Seminary we have an enrollment of ten students. The Secondary or High School will provide pupils for the Normal School and the Seminary. Thus, God-willing, we shall have in the course of time a Church in Nigeria which will be served primarily by Nigerian pastors and teachers. Our people have

been thoroughly indoctrinated. They could carry on the work effectively if our American workers should be compelled to pull out of Nigeria tomorrow.

Our Nigerian Lutherans have learned to love the Word of God, which alone is able to make them wise unto salvation. All of them, young and old, deeply appreciate the efforts that have been put forth by the Mother Church in America to lead them out of darkness into the marvelous light of the Gospel.

EXPANSION NEEDS

We ought not to rest now from our labors, but extend our work into other provinces. We have already entered in a very limited way a province which is regarded as the most primitive place in all the world, where people live in gross ignorance and abject superstition. They are living from day to day without any hope for a better life; they know not the Christ who has sacrificed Himself on Calvary's Cross for man's redemption; they fear only the spirits and the witchdoctors; they know nothing about a heaven where believers shall dwell forever. In this primitive section of Nigeria, our missionaries baptized more than 400 people, who now rejoice in their salvation. As we visited this Province, where dwell some 735,000 people, we contacted chiefs who had heard about the work being done among the Ibesikpo people in Calabar Province. One chief pleaded with us to bring the Lutheran Church to the Ibo people. He and his followers were desirous to have us establish a church in his compound.

CHURCH SETUP

Our established churches in Nigeria have formed a Synod which is known to them as the Aqua Esop (the great assembly). The Synod meets once a year at Obot Idim, our home base. The various districts, nine in number, also meet annually in separate sessions as a circuit. The Synod has a constitution much the same as our own Synodical constitution. A few years ago the Lutheran Synod of Nigeria decided to send out a missionary—the first missionary—into Ogoja Province. The members present at this convention expressed themselves in this wise: "God has been so good to us in giving us the pure Gospel and we want to show ourselves grateful to Him by bringing this Gospel to others who are not so blessed as we."

Yes, our Church should fan out in all directions and should proclaim the eternal verities to those who are steeped in sin and who are doomed to eternal damnation. Now is the hour for action!

AN INDIGENOUS CHURCH

It is true, our Lutheran Church in Nigeria is an indigenous Church. The members of the Church pay their teachers, build their own churches and schools and carry on a limited mission expansion; however, we must assist them in the exploration and in the establishment of new fields and in the payment of expenses incidental to such a program.

OUR TASK

West Africa is calling; many opportunities for the spreading of the

Gospel present themselves daily. God is directing our ways, and is indicating to us that we do this work of bringing Christ to those who have not enjoyed the blessings of Christianity as we have for so long a period of time in this our American homeland. We dare not fail Him! May He give us the courage and the strength to go forward in His name and help us break down the bulwarks of Satan and establish upon the ruins of heathen altars and juju shrines a Church whose "one foundation is Jesus Christ, her Lord," a church whose "Charter of salvation is "one Lord, one faith, one birth."

KARL KURTH,
Executive Secretary of
The Missionary Board of the
Lutheran Synodical Conference

Recommendation of the Convention Committee on Foreign and Negro Missions

(As Adopted)

The following resolutions, passed by the Synodical Conference at its 1950 Convention, were referred to the Norwegian Synod for ratification. We recommend accordingly:

1. That the treasurer of the Board of Trustees of the Synodical Conference be empowered to borrow up to \$200,000 for the Church Extension Fund. This for the purpose of granting loans for expansion.
2. That an amount for interest and 10% debt reduction be included each year in our domestic mission budget.
3. That the action of the Mission Board in re the property in Seattle, Wash., be approved and ratified. Our share of \$141.00 to be added to our budget.
4. That we ratify the action of granting \$20,000 to the Alabama Lutheran Academy for the building of a library and classroom building. Our share, \$94.00.

Church Extension

During the fiscal year, May 1, 1950-April 30, 1951, three loans were made by the Church Extension Board. A loan of \$2,500.00 was made to Our Savior's Congregation, Belview, Minnesota from the Regular Church Extension Fund. Two loans, one amounting to \$1,600.00 and another for \$1,100.00, were made to Concordia Congregation, Eau Claire, Wisconsin. These were made from the Wisconsin Corporation Church Extension Fund to Concordia Congregation, Eau Claire, Wisconsin.

There are again some congregations who have made regular payments on their loans; they are to be commended for their consideration. The hope of the Board is that they will continue serving as examples for those who have not met their quota of payments.

The Church Extension Board's duty is to help extend the Kingdom of God by making loans where they are most needed. It is a joy to do this work, if the funds are available. May this serve as an encouragement to the people of our Synod to remember the Church Extension Fund with some timely contributions.

CHURCH EXTENSION ACCOUNT

<i>Congregation</i>	<i>Original Loan</i>	<i>Paid this Year</i>	<i>Total Paid</i>	<i>Balance Due</i>	<i>Year Due</i>
Bethany, Mankato, Minn.	\$6,000.00	\$1,000.00	\$2,100.00	\$3,900.00	58
Concordia, Eau Claire, Wis.	2,425.00		755.10	1,669.90	51
Emmaus, Minneapolis, Minn.	6,900.00	569.79	1,857.50	5,042.50	51, 53
Bagley Residence, H. M.	3,000.00	300.00	1,174.91	1,825.09	57
Lakewood Wn., H. M.	2,000.00	200.00	783.27	1,216.73	57
Our Savior's, Hawley, Minn.	2,500.00	240.00	240.00	2,260.00	57
Redeemer, New Hampton, Ia.	1,200.00	10.00	316.58	883.42	Dm
Parkland, Wash.	4,500.00	245.00	630.00	3,870.00	58, 60
Salem, Eagle Lake, Minn.	1,500.00	150.00	950.00	550.00	54
Trinity, Calmar, Ia.	5,000.00	500.00	2,000.00	3,000.00	55
Immanuel, Holton, Mich.	3,000.00	300.00	350.00	2,650.00	60
Our Savior's, Belview, Minn.	2,500.00			2,500.00	60
Bethel, Sioux Falls, S. D.	3,700.00	360.00	1,334.00	2,366.00	57
TOTALS	\$44,225.00	3,874.79	12,491.36	31,733.64	

CHURCH EXTENSION WISCONSIN CORPORATION ACCOUNT

<i>Congregation</i>	<i>Original Loan</i>	<i>Paid this Year</i>	<i>Total Paid</i>	<i>Balance Due</i>	<i>Year Due</i>
Concordia, Eau Claire, Wis.	\$4,000.00	\$ 100.00	\$ 800.00	\$3,200.00	52
Concordia, Eau Claire, Wis.	1,600.00			1,600.00	60
Concordia, Eau Claire, Wis.	1,100.00			1,100.00	60
Our Savior's, Amherst, Wis.	400.00	40.00	40.00	360.00	59
Pinehurst, Eau Claire, Wis.	3,500.00	500.00	830.00	2,670.00	57
Calvary, Eau Claire, Wis.	1,600.00	25.00	25.00	1,575.00	59, 60
TOTALS	\$12,700.00	665.00	2,195.00	10,505.00	

ALF MERSETH, Secretary

Report of the Board of Christian Elementary Education

During the fiscal year 1950-51 two meetings have been held by this Board.

Schools have been in operation at the following places during the school year of 1950-51: St. Marks, Chicago, Illinois; Jerico, Iowa; Lime Creek, Iowa; Saude, Iowa; Sombra, Iowa; Mankato, Minnesota; Princeton, Minnesota; St. Peter, Minnesota; Parkland, Washington; Madison, Wisconsin; and West Koshkonong, Wisconsin.

During the year, subsidies in the following amounts were granted: Parkland, Washington, \$1,500.00; Madison, Wisconsin, \$400.00; and Mankato, Minnesota, \$450.00, making a total of \$2,350.00. We rejoice in the fact that the Madison, Wisconsin, congregation was able to reduce its request by \$50.00 for this year.

As in years past, your Day School Board has also this year sponsored the publication of the Christian Day School Bulletin during the nine months of the school year, and the special Christian Day School issue of *Sentinel* that appeared in November.

The Board extends its sincere thanks to all who so bountifully contributed to the Christmas Tree Offering for the support of our Christian Day Schools. These offerings make possible the aid we are able to extend to schools which need financial assistance, and also help start new schools wherever possible.

There are approximately 2,000 children between the ages of six and fourteen years in our Synod; of these there were only 230 enrolled in our Christian Day Schools for the school year 1950-51. This means that we have only about 11 per cent of our children attending our own schools. The Board appeals to all parents that they carefully consider the possibility of having their children attend one of our Day Schools; and to all congregations that they seriously investigate every possibility of increasing the percentage of children enrolled in Day Schools and of establishing a school, if they have none at present. We deplore the fact that there was a drop in enrollment this year and beg again that everyone consider this matter very seriously, and that the congregations do all in their power to check this decrease in enrollment.

The Board asks that all subsidy requests be in the hands of the Secretary of the Christian Day School Board by September first. Request forms may be had by writing the Secretary.

The requirements of our Day Schools are increasing each year. May God grant our congregations and people the courage and means to continue the schools they have and to open new schools wherever possible.

STANLEY INGEBRETSON,
Secretary of the Board

SUPERINTENDENT'S REPORT

Board of Elementary Education

With the Centennial of the Synod but two years distant, the cause of Christian elementary education ought to be a subject of deep concern to every Congregation and individual in Synod. Among the many blessings which God in His mercy has showered upon our Church body from its very beginning has been its concern about the command of our Savior: "Feed My Lambs," and its repeated recognition of the fact that the Christian Day School affords the best means at our disposal of fulfilling that command. When we consider the tremendous pressure brought to bear from without and from within in direct opposition to this Scriptural position, we must readily admit that it is by God's grace alone that we stand where we do, and hence it is in deed and in truth a blessing from Him. Many Congregations as a result of their deep conviction of this truth have established such schools in their midst and maintained them through good and evil days. May God grant them continued zeal and grace that they may grow and prove a fruitful vine in the Lord's vineyard! Others have had noble intentions that have not been brought to fruition for one reason or another. May God increase their love and zeal and cause these buds to burst forth into fruit!

Your School Superintendent has again visited all the schools of the Synod during the fall of the year with a view to offering helpful suggestions and encouragement to teachers and pupils. He was also called upon to present the cause of Christian education to the congregations at Scarville, Iowa. That is, of course, with the exception of the school at Parkland which was not visited because of the distance involved. The reports from their undertaking to maintain their own school, after the School Association decided to build in Tacoma, have been most encouraging. The change has resulted in an increased enrollment of children from the Parkland area.

G. A. R. GULLIXSON

Recommendation of the Convention Committee on Elementary Education

(As Adopted)

We ask the Christian Day School Board to make a study of Sunday Schools, Saturday Schools and Vacation Bible Schools in our Synod, with special attention to the materials used for Bible History, Catechism and Hymnbook.

Report of the Board of Regents

Your Board requests the Synod to refer to the report of the President of the College for the details of the work at Bethany during the school year 1950-51.

With regard to the matters assigned to it by the 1950 convention of the Synod (see "Report," 1950, page 58), your Board reports as follows:

DEAN OF THE COLLEGE DEPARTMENT: After study of the matter, the Board came to the conclusion that it could not at the present time recommend the creation of this office, the chief reason being that, as long as the number of college students is not much higher than at present, this office would result chiefly in duplication of efforts with few, if any, benefits produced. (At present three persons, the president, the registrar, and the high school principal, are acquainted with the records of the students; the first two named are in a position to counsel the college students in academic matters.)

BUSINESS MANAGER: While the Board favors the idea of a full-time business manager for the college, it could not see its way financially to engaging such a manager at the present time.

MODERNIZATION OF PLUMBING: Greater difficulties than were anticipated were met in engaging a contractor to undertake the work, with the result that the actual work has not begun. We expect, however, that it will begin shortly.

VOCATIONAL ARTS: The matter is under study by a committee of the Board. Just as soon as it can be done, certain such courses intended to make Bethany serve a greater number of our people will be introduced.

FOUR-YEAR COURSE IN EDUCATION: Your Board found it impossible to add the two years at this time. However, a third year has been listed for next year for those normal students who desire it, this third year not yet being accredited by the University of Minnesota. The two-year course will also continue to be given.

MEMORIAL LIBRARY: Some cataloguing was done during the summer of 1950. To do the work that is needed, however, a full-time librarian is needed, at least until the catalogue is complete.

SWIMMING POOL: At the last Synod meeting, the Synod authorized the Board of Regents to remodel the swimming pool for more practical use, if the Board felt that the project could be financed out of college funds. Since the college operates on such a narrow budget, the Board did not feel that it could go ahead with this project. The Board therefore requests the Synod to appropriate about \$670.00 for the laying of a concrete slab over the old swimming pool, and thereby making the room available for other uses.

SALARY RAISES: Because of increased living costs the Board has increased the salaries of professors and teachers.

As the report of the Treasurer of the Synod will show, contributions to the Seminary Fund have fallen off alarmingly. Your Board wishes, therefore, to call the congregations' attention to the Thanksgiving Offering for the Seminary Fund and plead for more wholehearted participation.

According to the rules governing it, the Board wishes to submit the name of Professor B. W. Teigen as its nomination for the office of President of Bethany Lutheran College for a term of four years.

S. A. DORR,
Secretary

The Report of the President of Bethany Lutheran College, 1950-1951

Since the report of the Board of Regents is quite detailed and will call the Synod's attention to the work that has been done during the past year and the college's immediate needs for the future, this report will be confined mainly to the statistics for the year.

The total enrollment in the three departments, Seminary, Junior College, and High School, was 251. The figures break down as follows:

Seminary: 3rd year, 2; 2nd year, 8; 1st year, 6; total, 16.

College: post graduates, 6; grade 14, 55; grade 13, 54; total, 115.

High School: grade 12, 32; grade 11, 35; grade 10, 30; grade 9, 23; total, 120.

Total enrollment: 251.

To get a clear picture of the enrollment, it should be noted that not all of these students were in attendance throughout the school year; several left at the end of the first semester to enter the Armed Services. The total enrollment the previous year was 268. In view of the unsettled conditions in the world and the enactment of a new draft law, it is difficult to estimate the enrollment for the coming year. It is certain that we will need the support of the entire Synod to keep up our enrollment. In order to serve the young people of the Synodical Conference by acquainting them with Bethany, the college has secured the services of Pastor Theodore Aaberg, who has been canvassing for students during the month of May. During the summer months several professors will make an intensive canvass for new students.

The following teachers were new on our staff this year: Pastor Christian Anderson has been teaching part-time in the Seminary; Miss Marie Bodermann is instructor in business education; Mr. Albert Grorud teaches mathematics and science; Mr. James Fricke, German; Mr. John Moldstad, Dean of Men, Norse and History; Mr. Carl Pieper has taught chemistry during the one year furlough granted Professor Zimmerman for study. Two students in the Seminary, Mr. John Lau and Mr. Neil Jordahl, have taught part-time in the fields of religion

and music.

The following teachers will not return for the 1951-52 school year: Mr. James Fricke, Mr. Carl Pieper, Miss Barbara Ylvisaker, Mr. John Moldstad, and students of theology, Mr. John Lau and Mr. Neil Jordahl. They have served the school well during the past year. Professor Paul Zimmerman will return in August to take up his duties. Efforts are being made to fill the other positions with qualified Christian teachers.

Last winter an appeal was sent out for gifts *in natura*, and many congregations responded favorably. The total value of the gifts received *in natura* was \$731.00. The amount which each congregation contributed was listed with the Synod's treasurer.

The following special donations directly to the college were also received: St. James congregation, Holland, Minnesota, \$2.00; memorial gifts, \$17.00; Alumni, furniture, \$100.00; Rhoda Zanow, \$25.00; Mr. and Mrs. Espe, \$25.00; St. Paul's congregation, Lakefield, \$103.59; Atkins, Iowa, \$25.00; Paint and Varnish Clubs, \$161.44; I. O. Teigen, to athletics, \$350.00; contributed by students to athletic field fund, \$2,178.10; venetian blinds for library by Mankato Auxiliary, \$169.00. The Girls' Dorm Organization has paid for the painting of the reception room in the girls' dormitory. Students have repaired the furniture in the recreation room.

We have Christian education only by the grace of God. God has indeed blessed our school in that He has permitted the pure Word to be taught there and has sent His Holy Spirit to lead teachers and students into His truth. As with the church at large, so Bethany College has its problems also; not the least of which is the encroachment of the world upon our sphere of influence. Christian institutions have had, and will continue to have, competition from secular institutions which are supported by the power of taxation. With the constant rise in costs it will be more difficult to maintain our school. Unfortunately, many are tempted to compare the physical plants of the Christian school with that of the secular, and the comparisons are not always favorable to us. May all our people bear in mind that such outward comparisons are not valid, but that the true standard by which a school is to be judged is what is taught both in the classrooms and out. Christian education trains not only for time but also for eternity, and its only means is the Gospel.

God's word is our great heritage,
And shall be ours for ever;
To spread its light from age to age
Shall be our chief endeavor;
Through life it guides our way,
In death it is our stay;
Lord grant, while worlds endure,
We keep its teachings pure,
Throughout all generations.

B. W. TEIGEN

Bethany Lutheran Seminary

That the Synod will want to know how we are faring in our seminary is as natural as it is justified. And so we shall at this annual convention of the Synod render a brief report from this "school of the prophets," which has just closed its fifth year of scholastic work.

Our theological seminary has prospered beyond what we at the outset had dared to hope for and certainly beyond our deserts. But God's mercy which has been new over us every morning individually has also been vouchsafed to our infant institution. We have earnestly sought to carry on our work in accord with the statement of principle sounded forth on the opening day of our seminary back in the fall of 1946:

"Disce ut semper victurus:
Vive ut cras moriturus."

i. e.,

"Study as though you are going to live forever (for you are):

Live as though you are going to die tomorrow (for you may)."

Not only has an ever-increasing number of young men from our Synod enrolled in our institution, but theological students from our sister Synods of the Synodical Conference have also sought entrance here, so that in the course of the past year we have had an enrollment of sixteen regular students. Of these, two were graduated at this year's close of school. Next year our seminary will, according to present prospects, have a still greater number of students seeking their theological training here.

While an institution with our limited staff cannot offer the varied courses of studies offered by the seminaries that number students in the hundreds, there are certain distinct advantages to be found in a smaller institution such as ours. There is, first of all, that more intimate contact between students and teachers so desirable in any institution of learning. This not only affords a more personal understanding of the individual student's needs, but it also allows for a more satisfactory meeting of those needs on the part of the teachers. In courses such as Homiletics (sermon preparation and delivery), for instance, it is self-evident that the personal attention which the teacher can give to the sermon outlines from week to week, and to sermons prepared for class delivery, will be more minute and helpful than that which could be given a class of seventy-five or a hundred students.

As to the actual courses we are offering our students, they are listed in our annual catalog for 1951, pp. 41-44. They are the courses which have been found most needed in the training of those who are to be pastors of the flock.

The past year we have not offered the regular course in Isagogics (study of the authorship, circumstances and time of composition, etc. of the books of the Bible,) due to the fact that Prof. Paul A. Zimmerman has spent his sabbatical year at the University of Illinois, com-

pleting work for his doctorate. But he is returning to Bethany at the opening of the coming school year, and will then resume his courses also in the seminary. The Rev. Chr. Anderson has taken over the work which in previous years had been carried by Prof. Bjarne W. Teigen, the course in Symbolics (study of the historic confessions as well as a comparison of our confessions with those of other churches). Dr. S. C. Ylvisaker has, in the course of the past year, also taught (in addition to his regular courses in Hebrew and Greek Exegesis,) a course in the Harmony of the Gospels, formerly taught by Prof. Martin Galstad.

An excellent opportunity is afforded the theological students to carry on active preaching in the pulpit, not only by supplying for pastors of the many Synodical Conference churches within reach, but also in conducting the regular evening devotions for all the students of the college. Most of our theological students have also been assigned to various churches throughout our Synod for their summer vicaring. It serves as an excellent preparation for their future work, to be able to teach larger groups of children in the summer Bible schools, and to be given an opportunity to be with an older and experienced pastor in his regular *Seelsorg*, especially ministering privately to the aged, the sick and the dying.

The greater number of our theological students have been housed in a home within a block of Bethany, and have taken their meals in the college dining hall. This has proved a very satisfactory arrangement. The health of the students and teachers has been uniformly good throughout the year. Dr. Ylvisaker was incapacitated for a fortnight with a throat infection, and the dean missed one week of classes last fall, due to illness. But beyond that, there have been no serious interruptions of our work.

The two students that have just been graduated are: Neil Jordahl and Reuben Ude. Theological candidate John A. Moldstad Jr., a last year's seminary graduate who has served as dean of men at Bethany the past year, is also ready to enter upon a call to a pastorate. We trust that these young men shall not have to wait too long for their appointed tasks.

We did not have to go to any great additional expense in the establishing of our seminary, and we have sought to keep down the yearly budget allotted for books and periodicals. But there is one thing I wish to call to the Synod's attention ere I close this brief report, and that is the condition of our theological library. Some work has been done each year by students and teachers, getting the many books sorted and grouped according to subject matter. But our library is in sore need of a good job of up-to-date cataloging. In fact, the library will never serve the purpose it is meant to serve, until it has been properly catalogued. That something definite may be done about it in the not too distant future is the sincere desire of students as well as teachers.

And now may the Lord of the Church, who so richly has blessed us in our labours hitherto, continue to be with us in His all-sufficient

grace, so that the words of that man of God, Moses, may find their fulfillment also in our institution: "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands establish thou it." Amen.

NORMAN A. MADSON, Dean

REPORT OF TREASURER OF BETHANY LUTHERAN COLLEGE

(Subject to Audit)

ASSETS		
American State Bank, Building Fund	1,008.50	
American State Bank, Organ Fund	1,050.00	
Cash	763.27	
Petty Cash	50.00	
American State Bank, General Fund	2,336.67	
Accounts Receivable	19,244.88	
Additions to Furniture and Equipment	3,708.98	
Alterations and Permanent Improvements	1,396.84	
Automobile	1,845.85	
Furniture and Equipment	15,173.84	
Buildings	286,853.48	
Library	5,643.00	
Land	10,480.25	
Notes Receivable	2,381.48	
Unexpired Insurance	385.36	
Bonds and Stamps	74.00	
Athletic Field	2,559.44	
Treasurer of Synod	307.34	
NET WORTH		307,310.92

LIABILITIES		
Accounts Payable	5,785.23	
Accrued Salaries	600.00	
Bethany Debt Fund	2.00	
Bonds	11,248.30	
Bookstore Deposits	275.31	
Dorm and Gym Fund	428.99	
Building Fund	1,663.50	
Notes Payable—Operation	4,500.00	
Notes Payable—Regular	5,000.00	
Trophy Case Fund	163.35	
Rent—Krogstad	40.00	
—Monich	35.00	
—Pres.	45.00	
—Schmidt	40.00	
—Schneider	40.00	
—Solfer	40.00	
—Lutheran Home	250.00	
Student Funds Payable	226.73	
Student Loan Fund	2,768.77	
Chapel Chair Fund	178.57	
Bonds and Stamps	74.00	
Withholding Tax	237.10	
Organ Fund	1,050.00	
Notes Payable—Studebaker	950.00	
Seminary Fund	1,192.17	
TOTALS		
Assets	355,263.18	
Liabilities		36,834.02

OPERATING INCOME

Art Income	1.20
Board	43,456.83
Breakage	688.00
Choir Income	4,376.76
Diploma Fees	257.00
Discount on Purchases	.71
Dormitory Room Rent	13,948.02
Gymnasium	2,038.45
Laboratory Fees	1,884.57
Late Registration	35.00
Laundry Income	361.84
Library Fees	1,148.58
Miscellaneous Income	369.47
Music Income	3,801.78
Nurse	1,132.58
Office Miscellaneous	494.94
Piano and Organ Rent	1,113.41
Registration Deposits	110.00
Transcript Fees	26.00
Tuition	33,258.84
Typewriter Rent	438.75
	<hr/>
	108,942.73

OTHER INCOME

Athletic Field Income from Students	2,718.44
Donations and Subsidy	929.11
Insurance Income	38.35
Interest on Notes Receivable	25.57
Paint and Varnish	234.44
Bethany College Fund	6,000.00
	<hr/>
	9,945.91

OPERATING EXPENSES

Advertising	1,531.20
Athletic Expense	85.22
Band Expense	94.81
Boarding Equipment	443.62
Boarding Miscellaneous	187.15
Boarding Supplies	20,912.61
Choir Expense	5,641.75
Diplomas	167.52
Dorm Repairs	114.08
Dorm Supplies	584.12
First Aid	20.00
Float and Exchange	63.00
Grounds	253.66
Heat	3,524.42
Home Economics Supplies	120.89
Interest	321.88
Laboratory Expense	935.64
Laundry Expense	152.56
Library Books and Magazines	330.71
Library Miscellaneous	57.47
Light	1,618.81
Maintenance Supplies	568.98
Miscellaneous Expense	363.52
Music Expense	128.50
Officers' Expense	549.13
Office Miscellaneous	30.50

Office Supplies	226.84	
Organ Expense	55.70	
Piano Expense	151.75	
Postage and Stationery	392.96	
Registrar's Supplies	173.42	
Repairs	1,881.62	
Salaries—Boarding	7,379.45	
—College	46,531.82	
—Janitor	6,877.57	
—Library	200.00	
—Office	4,949.81	
Scholarships	700.00	
Special Discounts	951.00	
Telephone and Telegraph	383.26	
Typewriter Expense	51.90	
Visual Education	15.05	
Water	612.54	
	<u>110,225.04</u>	

SUMMARY

Income from Operations	108,942.73	
Other Income	9,945.91	
	<u>118,888.64</u>	
TOTAL INCOME	110,225.04	
Operating Expenses		8,663.60
Excess of Income Over Expenses		
Assets purchased which will be charged off to depreciation and expense:		
Additions to Furniture and Equipment	3,708.98	
Alterations and Permanent Improvements	1,396.84	
Athletic Field (Title is not yet in Bethany's name) ..	2,559.44	
	<u>7,665.26</u>	
TOTAL		998.34
Apparent Increase in Net Worth		

FINANCIAL PROBLEM AS OF JUNE 15, 1951

Cash on Hand	763.27	
Balance in General Fund in the Bank	2,336.67	
	<u>3,099.94</u>	
Accounts Receivable	19,244.88	
Notes Receivable	2,381.48	
	<u>21,626.36</u>	
Amount of Receivables which must be collected before June 30 to meet current obligations		11,751.63
		<u>14,851.57</u>
Current Obligations		
Accounts Payable	5,785.23	
Notes Payable	4,500.00	
Accrued Salaries	600.00	
Withholding Tax	237.10	
Expense items included in expense estimations to June 30 but not included in Accounts Payable ..	3,729.24	
	<u>14,851.57</u>	
TOTAL CURRENT OBLIGATIONS		14,851.57

Houses Owned by Synod and Used for Bethany College

<i>Name</i>	<i>Address</i>	<i>Tenant</i>	<i>Cost</i>	<i>Owing</i>
Hoffman Residence (Krogstad)	920 Marsh St.	Prof. R. Honsey . . .	7,500.00	3,958.40
Mitchell Residence	1115 E. Main St.	Dean N. A. Madson .	9,800.00	10,452.47
Monich Residence	Bethany Campus	Peter Osland	2,600.00	None
Petersen Residence	631 So. 2nd St.	John Nerison	20,000.00	19,511.66
		Sophia Anderson . . .		
		Ella Anderson		
		Rev. J. Petersen		
		Victor Bittner		
Popken Residence	636 Marsh St.	Albert Grorud	7,800.00	8,263.91
		Seminary Students .		
		Dr. S. C. Ylvisaker .		
		Prof. N. Holte		
		Prof. B. W. Teigen .		
Snyder Residence	1047 E. Main	Prof. A. Fremder . .	6,900.00	3,500.00
Solfer Residence	1052 Marsh St.	Prof. J. Preus	10,000.00	9,578.83
Tufte Residence	509 So. 4th St.			
			88,800.00	64,217.10
			H. A. THEISTE	
			M. HANDBERG	

Review of Balance Sheet—1949-1950

Cash and Bank Balance	\$ 6,793.84
Accounts Receivable—College	19,036.32
Accounts Receivable—S. E. Lee, Treasurer	307.34
Accounts Receivable—Book Store	3.05
Notes Receivable	1,400.43
Book Store Inventory	783.35
Land	10,480.25
Buildings	286,853.48
Furniture and Fixtures	15,173.84
Library	5,643.00
Defense Bonds and Stamps	74.00
Unexpired Insurance	385.36
Accounts Payable	9,809.53
Notes Payable	14,500.00
Bonds	11,248.30
Student Loan Fund	3,018.77
Boy's Dormitory and Gymnasium Fund	2,042.49
Excess of Assets Over Liabilities	307,310.92

Recommendation of the Convention Committee on Higher Education

(As Adopted)

RESOLVED: That the Synod adopt Section III, "Pertaining to the Board of Regents," of the Planning Board's recommendations, paragraph 1, as printed above.

Report of the Publication Board for 1950-51

The Publication Board held two meetings since the last Synod meeting. Considerable work was also done by correspondence.

It is with gratitude to God that we look back upon the progress of the various activities under the Board's supervision the past year. The Lutheran Synod Book Company, operated at Bethany College under the able management of Justin A. Petersen, has made marked progress.

Our Synod's 1950 Synod Report was nearly sold out. Hence we feel the need of a larger issue for this year. The pamphlets "Christian Burial" and "Behold He Prayeth" are sold out, so a new edition of each is soon to be published.

After considerable difficulty and jockeying about last year, we have gotten our "Sentinel" and "Tidende" stabilized. "The Lutheran Sentinel" is now being printed by the Lake Mills Graphic, Lake Mills, Ia., where a beautiful job is being done. As a result the subscription list is making a steady and healthy increase.

The "Luthersk Tidende," our Norwegian publication, after great handicaps to the printer we had in Chicago who begged off printing it, is now being printed by Decorah Posten, Decorah, Ia. There is about the best set-up in the country for Norwegian printing, which will assure us regular issues of "Tidende" and on time. Our Norwegian readers may look for better things.

H. A. PREUS, Secretary

LUTHERAN SYNOD BOOK COMPANY

Statement as of June 30, 1950

Cash	\$ 572.26	
Accounts Receivable	2,140.70	
Notes Receivable	35.29	
Accounts Payable		\$ 136.62
Suspense		1,466.59
Inventory	5,181.45	
Net Worth		6,326.49
	<hr/>	<hr/>
	\$7,929.70	\$7,929.70
Net Worth June 30, 1944		\$ 238.99
Net Profit, July 1, 1944 to June 30, 1950		6,087.50
		<hr/>
Net Worth, June 30, 1950		\$6,326.49
		Oct. 20, 1950

Recommendations of the Convention Committee on Publications

(As Adopted)

1. That the Synod recommends that congregations consider the advisability of using the blanket purchase plan to increase the distribution of the Synod report.
2. That the Synod request the Publication Board to remove the combination offer of *Sentinel* and *Tidende*, in order to increase the income for the Norwegian publication, *Tidende*. (This matter was referred to the Board of Publication for action.)

Report of the Young People's Work Committee

The Young People's Work Committee is fully aware of its report to the convention in 1950 where we recommended "that the initial summer camp be conducted in 1951." (cf. Report 1950 p. 51. c.) This was adopted by the Synod, and it was made the duty of the Young People's Work Committee to "carry out" this resolution. Upon examining the aspects of the work involved in this project, the committee found that it was a much greater undertaking than they had realized, and concluded that it would be unwise to undertake such a venture without sufficient preparation. Therefore the committee has not arranged for the establishment of a youth camp this summer.

The committee has not disregarded the Synod's instructions. It is planning to conduct a summer camp at Bethany Lutheran College, Mankato, Minnesota, in 1952.

A summer camp, if it is to be made available to the rank and file of our youth, may not be self-sustaining. The committee, therefore, asks if the Synod, since it has authorized this venture, would be willing to give it any financial support.

ALF MERSETH, Secretary

Recommendation of the Convention Committee on Young People's Work

(As Adopted)

RESOLVED: That the Young People's Summer Camp be operated on its own income, but that promotional material be financed by the Synod when necessary.

Report of the Army and Navy Committee

The Army and Navy Committee reminds the congregations to keep in touch with their members in military service, and suggests the following means:

1. Letters.
2. The Lutheran Sentinel.
3. Devotional Booklets.
4. The services rendered by:
 - (a) Armed Services Commission of the Lutheran Church-Missouri Synod, 736 Jackson Pl., N.W., Washington 6, D.C.
 - (b) Spiritual Welfare Commission, 900 East Henry Clay St., Milwaukee 11, Wis.

H. L. BREMER

Recommendation of the Committee on the Chaplaincy Question

In 1950, the Synod resolved that "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. . . . this offer be considered, as well as that of the Armed Services Commission of the Missouri Synod," and "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." (Synodical Convention Report, 1950, page 73.) In response to this resolution of the Synod, the above-named committee, on September 5, 1950, drew up the following recommendations for your consideration:

"Our Synod shall

1. Cooperate with the Spiritual Welfare Commission of the Wisconsin Synod in giving spiritual care to our people in the armed forces;
2. Offer to defray its proportionate share of the expense connected with this cooperation;
3. Obtain the Commission's literature in bulk, and do its own mailing to its people in the armed forces;
4. Establish an office to do the necessary work connected with this project."

The Pastoral Conference Committee on the Chaplaincy question,

D. L. PFEIFFER, Secretary

Recommendations of the Convention Committee on Army and Navy Commission

(As Adopted)

In view of the fact that the present draft law has been extended for several years, and in order to serve our people in the Armed Forces more directly, be it resolved that

1. Our Synod set up its own organization for spiritual service to our people in the Armed Forces;
2. Our Army and Navy Commission have charge of this program;
3. The Commission enlist our members to write suitable material for our people in the Armed Forces;
4. This material appear in mimeographed or other inexpensive form;
5. The material aforementioned, together with the *Lutheran Sentinel*, and such other material as the Commission chooses, (Testaments, tracts, devotional booklets, prayerbooks, etc.) be mailed to our service-people under the direction of the Commission;
6. The Commission be empowered to hire clerical help and to obtain equipment and supplies necessary to carry out these directives;
7. The expenses of this undertaking be defrayed through a special Synod-wide offering, the date to be suggested by the Commission and the Finance Board.
8. Above all, the local congregation and pastor be encouraged to keep in the closest possible touch with their members in the Armed Forces by means of letters, sermons, etc.

Annual Report of the Board of Charities and Support

"For I meant not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be supply for their wants, that their abundance also may be a supply for your wants: that there may be equality. As it is written: He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Corinthians 8:13-15.

For Christians to help each other, especially to communicate to those who are in need and no longer are able to work but still have a body to feed and clothe, is not to be something that we boast of as a special merit, but it is the work of God's grace, a grace for which all Christians and all Christian congregations should seek and beg in honest prayer. As our retired church workers in their day faithfully and willingly labored in Christ's Church, we who by God's grace find ourselves in that Church, should be filled with the same willingness in turn communicate unto them.

Jesus, the Great Shepherd of the sheep, for our sakes became poor, though He was rich, in order that we through His poverty might be made rich. In a somewhat similar manner, although in a much lesser degree, our retired church workers (Undershepherds) could have, with their talents and education, entered other work that would in a worldly way have perhaps paid more. But in view of that Pearl of Great Price, the world with all its treasure did not attract their eye. They saw, in the Gospel, treasures that fade not away, incorruptible, undefiled, reserved in heaven. They saw that there could be no greater work here on earth, though by the world despised, than the work of bringing the Gospel to famished and thirsting souls. Thereby others came into possession of those heavenly riches purchased and won for them by their Lord and Savior. Through their services we as individuals, as congregations, as a Synod, have profited, yea, gained more profit than the riches of the whole world.

Now as our retired Church workers approach the evening of their life, and as they are forced to lay aside their strenuous labors, are we going to cast them off and forget them? Among Christians this is as unthinkable as it is uncharitable. Rather it is for us to run to them pleading that they share with us our material gifts. In order that this grace of Christian reciprocity and liberality be cultivated in our midst, the Synod has elected a Board of Charities and Support. This Board held meetings July 28, 1950, and May 4, 1951.

Beneficiaries this past year included three elderly pastors, a pastor's wife, a pastor's widow and small child. Monthly expenditures have amounted to \$155.00, per year \$1860.00. According to Synod's directives, this Board has made arrangements to investigate by personal

visits, the actual needs of our retired church workers and to provide for regular aid in keeping with their needs. (cf. Synod Report 1948, page 64).

Through the pages of SENTINEL, THE CLERGY BULLETIN, and circular letters to Synod's pastors, the needs and work of this Board have been made known. (Cf. Synod Report 1935, page 74.)

The Board of Charities and Support asks the Norwegian Synod, in convention assembled, to consider the following recommendations:

1. That the name "Indigent Pastor's Fund," be changed to read: "The Board of Support Fund."
2. That our church papers be sent gratis to our retired church workers.

Regarding point two of the 1950 convention committee recommendation on Charities and Support (cf. 1950 Report page 72) asking for a revised Support Plan, your Board feels that the plan which we have been following is the best plan so far devised. We know of no better plan.

To do good and to communicate forget not: for with such sacrifices God is well pleased. Hebrews 13:16.

ARVID G. W. GULLERUD, Secretary

Report of the Old People's Home Board

May 1, 1951.

Since the Synod Convention of 1950 the Old Peoples' Home Committee has held ten meetings. The earlier meetings were concerned with the drawings of the proposed Old Peoples' Home, publicity of our plans among our congregations and the solicitation of funds for our work.

The Rev. G. C. J. Quill and the Rev. D. L. Pfeiffer were elected to contact the congregations of the Synod in an effort to secure funds for our building. The results did not come up to expectations. About \$1500 were collected with several promises of more later.

Working drawings have been revised and are completed for the building. We were advised by the architect to wait with the specifications and completion of mechanical drawings until we are ready to build.

Since it became quite evident during the past year that we will not be able financially to build for some time to come, the committee has investigated several houses in and near Mankato as a temporary location for our Old Peoples' Home. The one being considered at the present time is at Kasota, Minnesota, and is fully equipped, having been used as an Old Peoples' Home.

Addendum:—June 2, 1951.

We are happy to announce the purchase of the house in Kasota, Minnesota, already mentioned in the O.P.H. report, page 27. Kasota is located 10 miles northeast of Mankato or two miles southwest of St. Peter.

On May 22, 1951, the transaction was executed legally. As soon as the necessary management can be obtained and a number of technicalities erased, we will be ready to begin operation.

This house is completely equipped; almost all furnishings necessary for the care of 18-20 residents is included in the purchase.

House and furnishings were purchased for \$16,000.

We recommend that the Synod adopt the following:

RESOLVED, that the 1951 Synod Convention elect a Board of Directors for our newly acquired Home for the Aged at Kasota, Minnesota, and that the Synod state the duties and responsibilities of this Board.

G. E. SOLLI, Secretary

Recommendations of the Convention Committee on Charities and Support

(As Adopted)

RESOLVED:

1. That all contributions to Bethesda Lutheran Home from our Synod be designated for the account of Norwegian Synod charity residents.
2. That the Synod Board of Charities and Support remind the pastors through the Clergy Bulletin of the need of support for our Synod's charity residents at Bethesda, urging the pastors to bring this to the attention of our congregations.
3. (a) That Synod elect a Board of Directors for our Home for the Aged.
(b) That this Board be composed of 5 directors.
(c) That each director serve a term of three years, dates of election to be staggered.
4. That this Board of Directors be authorized by the Synod to get the Home into operation.
5. That this same Board bring to the 1952 Synod Convention the necessary recommendations regarding the duties of the management and the regulations for the future operation of this Home.
6. That the present Old Peoples' Home Board be dismissed, with thanks for its excellent services.

Report of the Convention Committee on Pastoral Conference Records

The records of the Northwest Pastoral Conference, the Iowa-Southern Minnesota Pastoral Conference and of the Chicago-Madison Pastoral Conference have been reviewed. We believe that we should also review the records of the General Pastoral Conference and of the smaller conferences within the circuits. All Conference essays should also be submitted for review, not only the minutes of such Conferences.

We note with gratitude the extreme care which has been exercised in going back to the Word whenever our clergy has been confronted with the many current problems. We also note that there has been evidence of deep concern for the welfare of our church at large in each conference.

The Report of the Finance Board

The Finance Board has during the past year held a number of meetings, some separately and some jointly with other Boards. It has constantly kept in touch with the major Boards as to expenditures, and has on occasion been represented at meetings of these Boards.

Through the pages of the LUTHERAN SENTINEL and the CLERGY BULLETIN, the Finance Board has also carried out a regular schedule of publicity concerning the needs of the various departments in the Synodical budget. In addition to this publicity, a special letter was addressed to pastors of the congregations.

Despite the largest total of regular contributions in our Synod's history, the problem of meeting our current budget requirements has remained a constant one during the year. The treasurer's final report of the fiscal year (ended April 30th) tells the following story:

Budget	\$47,850
Received	\$42,748
Still Needed	\$ 6,047

All budgeted funds save one (The Christian Day School Fund budget was over-subscribed by about \$1,000) show deficits. The year's deficits in some funds, notably the Colored Missions Fund and the Seminary Fund, are covered by balances with which these departments began the fiscal year. Some departments, e.g. Church Extension, spend no more than the contributions received. Other large budget allocations, however, are spent whether covered by contributions or not. Thus the fiscal year of 1950-51 shows a real deficit of about \$4,000.

Each year that brings such a sizeable deficit will only hasten the day when the over-all surplus in the treasury (accounted for by the balances in several funds) will have been swallowed up.

Perhaps the two most serious shortages are to be found in the Bethany College Fund and the Seminary Fund. At the opening of our Seminary in 1946 it had an initial fund of \$3500; today that surplus is non-existent. Bethany College received the money promised it, but the money borrowed to fulfill this budget quota must be repaid during the new fiscal year.

While we must commend our congregations for supporting the work of their Synod quite generously, we at the same time plead with them to increase their giving yet a little, so that we can conduct our Synodical work on a "pay as you go" basis. As a healthy church organization, we are also certainly interested in expanding our work, especially in the fields of Missions and Christian Education.

May we continue to support this work generously, yes, to grow even more in the grace of giving of our means for the work of the Lord, for "He hath need of them."

The Finance Board, at its meeting on May 20th, approved the following budget for the current fiscal year. The first column states the condition of each fund at the beginning of the fiscal year, May 1st.

<i>BALANCE: May 1</i>	<i>FUND</i>	<i>BUDGET: 1951-52</i>
\$ -643.87 def.	BETHANY COLLEGE	\$13,200
132.24	HOME MISSIONS	16,000
-5,520.07 def.	SYNOD FUND	12,500
-816.60 def.	SEMINARY	7,000
124.46	INDIGENT PASTORS	1,860
5,026.89	CHR. DAY SCHOOL	
1,662.18	COLORED MISSIONS	
4,575.58	CHURCH EXTENSION	
		<hr/> Total Budget \$50,560

Perhaps the most apparent change in the new budget is the fact that no requests are made for the three last named funds. This decision of the Board does not mean that it desires to eliminate the work made possible by contributions to these funds. Its reasons for arriving at this decision are these: a) The work of these funds can, because of previous balances, be continued at the present pace without additional contributions this year; b) The budget without these funds is already very high; and, c) the \$50,560 *must* be raised to meet the current expenses of our minimum needs in the budgeted funds.

THE FINANCE BOARD

Report of the Board of Trustees

The Synod owns church property to assist the church in its only work, to preach the Gospel. Your Board, in four meetings, and by considerable correspondence, and in constant general oversight by the Board chairman, has during the year seen to the maintenance of the Synod's property. We wish to commend the personal interest shown also by teachers and missionaries in their homes.

The Board approved the release of the Synod's first mortgage, and the acceptance of a second mortgage, on the church property of Concordia Congregation, Eau Claire, Wisconsin, in order to make possible a local loan by that church to finance its new building project.

The house at 509 So. Fourth Street, Mankato, is being sold.

PAUL YLVISAKER, Secretary

THE TREASURER'S REPORT 1950-1951

(Subject to Audit)

ANNIVERSARY COLLECTION

Contributions		1,157.87
Paid to Dr. S. C. Ylvisaker	1,157.87	

ARMY AND NAVY COMMISSION

Balance May 1, 1950		136.21
Contributions		58.24
Expenses	10.00	
Balance April 30, 1951	184.45	
	194.45	194.45

BAGLEY RESIDENCE

Deficit May 1, 1950	101.65	
Paid for Repairs	19.20	
Received from Home Mission		120.85
	120.85	120.85

Balance due Church Extension, \$1,825.09.

BETHANY COLLEGE FUND

Balance May 1, 1950		666.25
Contributions		9,002.31
Loan Transferred from Krogstad Fund		1,200.00
Special Collection		603.59
Thomas and Louise Hanson Estate		436.00
Subsidy	12,000.00	
Repairs	219.35	
Board Expense	332.67	
Deficit April 30, 1951		643.87
	12,552.02	12,552.02

Loans in the Bethany College Fund total \$17,050.00.

BETHANY SCHOLARSHIP FUND

Balance May 1, 1950		71.75
Contributions		18.50
Paid for Scholarship	50.00	
Balance April 30, 1951	40.25	
	90.25	90.25

BETHESDA LUTHERAN HOME

Contributions		149.23
Paid to Bethesda Home	149.23	

CHILDREN'S FRIEND SOCIETY (Minneapolis, Minn.)

Contributions		63.94
Paid to Children's Friend Society	63.94	

CENTENNIAL COLLECTION

Paid for Repairs	560.00	
Deficit April 30, 1951		560.00

CHRISTIAN DAY SCHOOL

Balance May 1, 1950		4,771.31
Contributions		2,445.48
Special Collection		175.50
Subsidy to Holy Cross—Madison, Wisc.	350.00	
Subsidy to Mt. Olive—Mankato, Minn.	450.00	
Subsidy to Parkland—Parkland, Wash.	1,200.00	
Printing and Postage	224.53	
Board Expense	140.87	
Balance April 30, 1951	5,026.89	
	7,392.29	7,392.29

CHURCH EXTENSION FUND

Balance May 1, 1950		2,516.38
Contributions		567.41
Special Collection		117.00
Paid on Loans		3,874.79
Loan to Our Savior's, Belview, Minn.	2,500.00	
Balance April 30, 1951	4,575.58	
	7,075.58	7,075.58

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1950		33,108.43
Loan to Our Savior's, Belview, Minn.		2,500.00
Received on Loans	3,874.79	
Balance April 30, 1951	31,733.64	
	35,608.43	35,608.43

CHURCH EXTENSION—WISCONSIN CORPORATION

Balance May 1, 1950		2,429.29
Received on Loans		665.00
Loan to Concordia, Eau Claire, Wisc.	1,600.00	
Loan to Concordia, Eau Claire, Wisc.	1,100.00	
Balance April 30, 1951	394.29	
	3,094.29	3,094.29

CHURCH EXTENSION—WISCONSIN CORPORATION

CAPITAL ACCOUNT

Balance May 1, 1950	8,470.00	
Loan to Concordia, Eau Claire, Wisc.	1,600.00	
Loan to Concordia, Eau Claire, Wisc.	1,100.00	
Received on Loans	665.00	
Balance April 30, 1951	10,505.00	
	<hr/>	
	11,170.00	11,170.00

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	31,733.64	
Bethany Lutheran Church—Mankato, Minn.		3,900.00
Concordia Lutheran Church—Eau Claire, Wisc.		1,669.90
Emmaus Lutheran Church—Minneapolis, Minn.		5,042.50
Bagley Residence—Bagley, Minn.		1,825.09
Lakewood Lutheran Church—Lakewood, Wash.		1,216.73
Our Savior's Lutheran Church—Hawley, Minn.		2,260.00
Bethel Lutheran Church—Sioux Falls, So. Dak.		2,366.00
Redeemer Lutheran Church—New Hampton, Iowa		883.42
Parkland Lutheran Church—Parkland, Wash.		3,870.00
Salem Lutheran Church—Eagle Lake, Minn.		550.00
Trinity Lutheran Church—Calmar, Iowa		3,000.00
Immanuel Lutheran Church—Holton, Mich.		2,650.00
Our Savior's Lutheran Church—Belview, Minn.		2,500.00
	<hr/>	<hr/>
	31,733.64	31,733.64

CHURCH EXTENSION—WISCONSIN CORPORATION

CAPITAL ACCOUNT ITEMIZED

Notes Receivable	10,505.00	
Concordia Lutheran Church—Eau Claire, Wisc.		3,200.00
Concordia Lutheran Church—Eau Claire, Wisc.		1,600.00
Concordia Lutheran Church—Eau Claire, Wisc.		1,100.00
Our Savior's Lutheran Church—Amherst Jct., Wisc.		360.00
Pinehurst Lutheran Church—Eau Claire, Wisc.		2,670.00
Calvary Lutheran Church—Eau Claire, Wisc.		1,575.00
	<hr/>	<hr/>
	10,505.00	10,505.00

COLORED MISSION

Balance May 1, 1950		2,830.87
Contributions		1,159.30
Regular Payments	1,327.99	
St. Philip's, Minneapolis Building Debt	500.00	
Normal School, Nigeria, Africa	500.00	
Balance April 30, 1951	1,662.18	
	<hr/>	<hr/>
	3,990.17	3,990.17

CORNWALL MISSION

Balance May 1, 1950		626.23
Contributions		2,937.51
Transportation to England for Rev. J. Petersen	559.32	
Salary Paid Rev. J. Petersen	720.00	
Transportation for Mr. Jose to U.S.	251.71	
Expense	84.04	
Balance April 30, 1951	1,948.67	
	<hr/>	<hr/>
	3,563.74	3,563.74

DEAF INSTITUTE (Detroit, Mich)

Contributions		10.00
Paid to Deaf Institute	10.00	

FADNESS FUND

Deficit May 1, 1950	237.32	
Sale of Soy Beans		70.64
Interest on \$4,000.00 invested at 509 So. 4th St., Mankato, Minn.		120.00
Paid to Old People's Home Fund	120.00	
Deficit April 30, 1951		166.68
	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 at 509 So. 4th St.

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1950		131.00
Balance April 30, 1951	131.00	

E. M. HANSON MEMORIAL FUND

Balance May 1, 1950		500.00
Balance April 30, 1951	500.00	

THOMAS AND LOUISE HANSON MEMORIAL FUND

Balance invested in property of the Norwegian Synod of the American Evangelical Lutheran Church		10,900.00
From Synod Fund		436.00
Paid to Bethany Lutheran College	436.00	
Balance Invested	10,900.00	
Balance in cash May 1, 1950		457.18
Balance in cash April 30, 1951	457.18	
	11,793.18	11,793.18

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, 1951—Bond	348.30	
	362.23	362.23

HIAWATHA MISSION (Minneapolis, Minn.)

Balance May 1, 1950		992.21
Contribution		6.30
Refund—Interest		120.00
Refund—Material		16.30
Loans		16,500.00
Repayment on Loan		300.00
Received from Home Mission Property Subsidy		500.00
Paid for Building Material	14,803.28	
Loan Repaid	5,000.00	
Deficit April 30, 1951		1,368.47
	19,803.28	19,803.28

Total cost of building to date—\$23,234.19.

Notes against this property total \$15,550.00.

Additional loan made by Hiawatha Congregation, \$5,000.00.

HAWLEY PROPERTY (Hawley, Minn.)

Deficit May 1, 1950	500.00	
From Church Extension		2,000.00
Loan		5,000.00
Paid on Church Property	6,500.00	
	<hr/> 7,000.00	<hr/> 7,000.00

HOME MISSIONS

Deficit May 1, 1950	115.81	
Contributions		17,121.62
Special Collection		293.00
Emmaus—Minneapolis, Minn.	480.00	
Salem—Eagle Lake, Minn.	165.00	
Mt. Olive—Mankato, Minn.	349.92	
Bethel—Sioux Falls, So. Dak.	2,160.00	
Our Savior's—Amherst Jct., Wisc.	480.00	
Grace—Manitowoc, Wisc.	480.00	
Cross Lake—(Rev. U. Larsen)	300.00	
Redeemer—New Hampton, Ia.	950.40	
Bagley—(Rev. J. Unseth)	999.96	
Lakewood—Lakewood, Wash.	2,507.96	
Scandinavia—Holton, Mich.	155.00	
Immanuel—Holton, Mich.	300.00	
Our Savior's—Hawley, Minn.	876.00	
Immanuel—Audubon, Minn.	10.83	
Trinity—Calmar, Ia.	1,125.00	
Hiawatha—Minneapolis, Minn.	1,440.00	
Property Subsidy for:		
Immanuel—Holton, Mich.	275.00	
Emmaus—Minneapolis, Minn.	530.00	
Lakewood—Lakewood, Wash.	200.00	
Mt. Olive—Mankato, Minn.	1,000.00	
Bagley Residence—Bagley, Minn.	300.00	
Bagley Residence—Bagley, Minn.	120.85	
Rosedell—Jasper, Minn.	500.00	
Hiawatha—Minneapolis, Minn.	500.00	
Our Savior's—Hawley, Minn.	240.00	
Lenten Folders	126.35	
Board Expense	594.30	
Balance April 30, 1951	132.24	
	<hr/> 17,414.62	<hr/> 17,414.62

SUPPORT FUND

Balance May 1, 1950		623.52
Contributions		1,325.24
Payments to:		
Rev. John Hendricks	180.00	
Rev. Emil Hansen	540.00	
Rev. A. J. Torgerson	300.00	
Mrs. Bergit Runholt	780.00	
Board Expense	24.30	
Balance April 30, 1951	124.46	
	<hr/> 1,948.76	<hr/> 1,948.76

JUBILEE FUND

Balance May 1, 1950 (Bonds and Stamps)	39.15	
Balance April 30, 1951 (Bonds and Stamps)		39.15

JUBILEE FUND

Balance May 1, 1950		12.92
Balance April 30, 1951	12.92	

KROGSTAD FUND

Deficit May 1, 1950	2,741.62	
Mortgage		4,000.00
From Synod Fund		213.35
Rent		192.42
Expense for Repairs	213.35	
Loan Paid	1,200.00	
Payments on Mortgage	250.80	
	4,405.77	4,405.77

Mankato Savings and Building Association holds a mortgage for \$4,000. Balance due Jan 1, 1951 was \$3,958.40.—920 Marsh St. Residence.

LAKEWOOD MISSION (Tacoma, Wash.)

Balance May 1, 1950		46.90
Paid for Repairs	46.90	
The Synod holds a deed to property at Tacoma, Wash.		
Balance due Church Extension from Home Mission is \$1,216.73.		

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1950		45.00
Balance April 30, 1951	45.00	

MISCELLANEOUS ACCOUNT

Balances May 1, 1950:		
Bethany Campus Addition		2,954.75
European Relief		257.71
St. Philip's, Minneapolis, Minn.		70.07
Nigeria Normal School		35.92
Contributions for:		
Building Fund for New Churches		10.00
Bethany College New Organ		1,000.00
Equalization Fund for delegates		41.50
Chicago Welfare		10.00
Bethany College (New Table Fund)		5.00
Heart Fund		16.00
Red Cross		3.00
Bethany College Athletic Field		3.00
Paint and Varnish Club at Bethany College		15.00
Bethany College Building Fund		10.00
Ebenezer Home		1.00
Japan Mission		5.00
Esthonian Relief		10.00
St. Philip's, Minneapolis, Minn.		143.98
Nigeria Normal School		139.97
Received from Lutheran Synod Book Co.		200.00
Paid as designated	1,460.44	
Balances April 30, 1951:		
Bethany Campus Addition	2,954.75	
Bldg. Fund for New Churches	10.00	
European Relief	257.71	
Esthonian Relief	10.00	
Equalization Fund for delegates	29.00	

Bethany College Building Fund	10.00	
Lutheran Synod Book Co.	200.00	
	<u>4,931.90</u>	<u>4,931.90</u>

MITCHELL RESIDENCE

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

Deficit May 1, 1950	3,681.47	
Expense	369.32	
Synod Fund		369.32
Seminary		480.00
Deficit April 30, 1951		<u>3,202.47</u>
	<u>4,050.79</u>	<u>4,050.79</u>

The Synod holds a deed to property at 1115 East Main St. Notes payable total \$7,250.00.

REV. JOHN A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1950		635.35
Balance April 30, 1951	635.35	

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1950	2,253.47	
Expense	369.37	
Payments on Contract	230.21	
Synod Fund		369.37
Rent		<u>2,483.68</u>
	<u>2,853.05</u>	<u>2,853.05</u>

Payments on contract for deed on lot 12, block 9, Hinckley's addition to Mankato, Minn., have been completed this year.

MUSEUM FUND

Balance May 1, 1950		5.00
Balance April 30, 1951	5.00	

OLD PEOPLE'S HOME FUND

Balance May 1, 1950		4,327.34
Contributions		6,931.39
Special Collection		234.00
Interest on Fadness Fund		120.00
Payment on option for lots	100.00	
Architect's Fees	2,300.00	
Printing and Postage	167.04	
Board Expense	381.80	
Balance April 30, 1951	<u>8,663.89</u>	
	<u>11,612.73</u>	<u>11,612.73</u>

\$6,115.31 of Old People's Home Fund is invested in Peterson Residence at 631 So. 2nd Street.

PETERSON RESIDENCE

(Four Apartments, 631 So. 2nd St.)

Rent		1,339.00
Synod Fund		496.76
Expense	496.76	
Payments on Mortgage	<u>1,339.00</u>	
	<u>1,835.76</u>	<u>1,835.76</u>

Old People's Home Funds invested total \$6,115.31.
 Notes total \$4,000.00.
 Mankato Savings and Building Association holds a first mortgage for \$10,000.00. Balance due Jan. 1, 1951 was \$9,396.24.

POPKEN RESIDENCE

(636 Marsh St.)

Rent Received		220.00
Down Payment	2,000.00	
Payment on Contract	500.00	
Interest Payments	168.00	
Expense for Repairs and Fuel	511.91	
Deficit April 30, 1951		2,963.91
	<hr/> 3,183.91	<hr/> 3,183.91

There is a contract for deed for \$5,800.00 with interest at 4%.
 Balance due April 30, 1951—\$5,300.00.

RADIO ACTIVITIES

Contributions		28.00
Paid to designated stations	28.00	

PRESIDENT'S RESIDENCE

(Bethany Campus)

From Synod Fund		559.94
Expense	559.94	

SCHMIDT RESIDENCE

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

From Synod Fund		85.50
Expense	85.50	

Notes against this property total \$2,500.00.

SNYDER RESIDENCE

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

Deficit May 1, 1950	1,699.91	
From Synod Fund		186.31
Rent Received		285.25
Expense	186.31	
Payment on Contract	486.00	
Deficit April 30, 1951		1,900.66
	<hr/> 2,372.22	<hr/> 2,372.22

Notes against this property total \$200.00.
 Mankato Savings and Building Association holds first mortgage.
 Balance due Jan. 1, 1951 was \$4,351.28.

SEMINARY FUND

Balance May 1, 1950		1,033.21
Contributions		4,166.89
Special Collection		234.00
Salaries	5,770.70	
Rent for Dean's Home	480.00	
Deficit April 30, 1951		816.60
	<hr/> 6,250.70	<hr/> 6,250.70

SENTINEL AND TIDENDE

Subscriptions		3,554.70
From Synod Fund		668.54
Printing Sentinel	3,324.54	
Printing Tidende	474.00	
Advertising	183.86	
Postage	102.96	
Office Expense	82.38	
Board Expense	55.50	
	<hr/>	<hr/>
	4,223.24	4,223.24

SOLFER RESIDENCE

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

From Synod Fund		341.77
Expense	341.77	
Notes against this property total \$3,500.00.		

SPECIAL COLLECTION

Balance May 1, 1950		1,657.09
Home Mission	293.00	
Bethany College	603.59	
Christian Day School	175.50	
Church Extension	117.00	
Seminary	234.00	
Old People's Home	234.00	
	<hr/>	<hr/>
	1,657.09	1,657.09

SPECIAL COLLECTION (Bonds)

Balance May 1, 1950	962.00	
Balance April 30, 1951		962.00

STUDENT FUND

Balance May 1, 1950		429.22
Contributions		38.00
Balance April 30, 1951	467.22	
	<hr/>	<hr/>
	467.22	467.22

SYNOD FUND

Deficit May 1, 1950	3,497.57	
Contributions		6,921.75
Expense for Residences (Repairs and Interest):		
Snyder	186.31	
Mitchell	369.32	
Solfer	425.77	
Monich	369.37	
Schmidt	158.97	
Krogstad	213.35	
President's	559.94	
Tufte	1,312.50	
Peterson	616.76	
	<hr/>	
TOTAL		4,212.29
Secretary's Office	12.00	
Treasurer's Bond	25.00	
President's Office	55.00	

Collection Envelopes	72.69	
Church Extension Board	14.70	
Planning Board	286.16	
Convention Handbook 1950	18.22	
Treasurer's Allowance	300.00	
Treasurer's Office Expense	108.41	
Visitors' Expense	12.83	
Interest on Fadness Fund	120.00	
Interest on Hanson Trust Fund	449.93	
Sentinel and Tidende Deficit	668.54	
Finance Board	72.00	
Trustees' Expense	59.49	
Young People's Committee	83.40	
Insurance on Bethany College	522.55	
Interest on Hiawatha Notes	356.50	
Interest on Hawley Notes	332.67	
Tuition for Prof. Galstad	88.00	
Interest on Bethany College Notes	475.50	
Union Committee Expense	241.00	
Centennial Committee Expense	149.42	
Synodical Conference Delegates' Expense	169.75	
Miscellaneous	9.58	
Float	28.62	
Deficit April 30, 1951		5,520.07
	12,441.82	12,441.82

TUFTE RESIDENCE

(509 S. 4th St.)

Deficit May 1, 1950	4,218.48	
Sale of Dresser		15.00
From Synod Fund		1,312.50
Rent Received		524.65
Down Payment		100.00
Expense	1,312.50	
Deficit April 30, 1951		3,578.83
	5,530.98	5,530.98

Notes against this property total \$2,000.00.

\$4,000.00 of the Fadness Fund invested in this property.

TWIN CITY MISSION

Contributions		70.25
Paid to Twin City Mission	70.25	

CONGREGATIONAL CONTRIBUTIONS FOR FISCAL YEAR

May 1, 1950 to April 30, 1951

Pastor	Congregation	Budget	Non-budget
1. Aaberg, T.	Center	\$ 619.44	\$ 279.18
2. Aaberg, T.	Scarville	1098.58	371.95
3. Anderson, J.	Hiawatha	60.00	
4. Branstad, R.	Concordia	632.76	101.67
5. Bremer, H.	Redeemer	8.00	12.37
6. Dale, M.	Grace	181.41	65.00
7. Dale, M.	Our Savior's	250.91	56.75
8. Dorr, S.	Zion	969.25	370.10

9. Guldberg, G.	Forest City	404.16	38.20
10. Guldberg, G.	Zion	601.40	56.00
11. Gullerud, A.	East Paint Creek	599.03	80.37
12. Gullerud, A.	West Paint Creek	544.17	95.40
13. Gullerud, C.	Salem	238.98	25.46
14. Gullerud, C.	Mt. Olive	1258.20	464.05
15. Gullixson, G.	Western Koshkonong	1664.81	238.00
16. Gullixson, W.	Parkland	1158.50	112.50
17. Hagen, L.	Immanuel	151.97	158.37
18. Hagen, L.	Our Savior's	24.27	6.00
19. Hanson, C.	Immanuel	112.74	8.50
20. Hanson, C.	Scandinavia	55.52	25.85
21. Harstad, A.	Our Savior's	1117.52	147.37
22. Harstad, A.	Redtop	202.00	38.00
23. Harstad, N.	Bygland	605.81	151.00
24. Harstad, N.	First American	341.46	49.00
25. Hilton, N.	Sutton's Bay	213.64	67.55
26. Hilton, N.	Grace	20.00	7.00
27. Johnson, I.	Lake Mills	722.37	175.11
28. Johnson, I.	Lime Creek	251.02	543.00
29. Jordahl, L.	Our Savior's	358.38	70.00
30. Jordahl, L.	Delhi	116.36	10.00
31. Jordahl, L.	Rock Dell	559.38	100.00
32. Jungemann, J.	Oslo	532.76	304.36
33. Larson, U.	Chester	42.00	23.00
34. Larson, U.	Gran	21.50	
35. Larson, U.	Cross Lake	5.50	5.00
36. Lee, S.	Emmaus	297.93	54.00
37. Lillegard, G.	Boston	483.80	1179.00
38. Madson, J.	Somber	781.72	139.00
39. Madson, J.	First Shell Rock	1129.38	158.75
40. Merseth, A.	First Wild Rice	162.73	34.85
41. Merseth, A.	First Evanger	193.26	65.30
42. Oesleby, N.	Our Savior's	2740.06	921.75
43. Otto, M.	Jerico	2362.63	352.15
44. Otto, M.	Saude	1310.22	159.18
45. Petersen, J.	Calvary		5.00
46. Petersen, J.	Pinehurst	340.49	63.75
47. Pfeiffer, D.	Cottonwood	731.43	297.11
48. Preus, H.	Trinity	412.86	98.50
49. Preus, J.	Luverne-Rosedell	1277.52	410.10
50. Quill, G.	Our Savior's	1801.11	456.43
51. Strand, A.	St. Mark's	1427.61	335.48
52. Teigen, T.	Bethel	517.88	78.45
53. Theiste, H.	Fairview	1774.19	421.96
54. Tweit, M.	Nicollet	2510.55	401.72
55. Tweit, M.	Norwegian Grove	396.46	43.00
56. Unseth, E.	St. Paul's	1709.53	236.00
57. Unseth, J.	Clearwater	23.35	2.00

58. Unseth, J.	Concordia	115.51	39.00
59. Unseth, J.	Ebro	93.86	1.50
60. Unseth, J.	Immanuel	53.90	11.00
61. Unseth, J.	Bagley	69.75	74.50
62. Vangen, L.	Lakewood	239.71	19.00
63. Weyland, F.	Richland	493.59	120.50
64. Ylvisaker, E.	Holy Cross	756.40	270.00
65. Ylvisaker, P.	Hartland	347.16	339.50
66. Ylvisaker, P.	Manchester	537.00	212.00
67. Zagel, H.	Bethany	498.35	52.00
68. Miscellaneous		1141.19	888.98

Recommendations of the Convention Committee on Finances

(As Adopted)

RESOLVED:

1. That the Synod accept the report of the Board of Trustees.
2. That the Synod reconsider the resolutions limiting the Centennial Offering to Bethany College. (See Synod Report 1950 page 44, 1949 page 68.)
3. That the Synod divide the Centennial Offering so that Bethany College, Home Missions, and Church Extension will share equally.
4. That the bill for repair of the boiler house at Bethany be charged to the Bethany College share of the Centennial Collection.

Synod Sunday

Some 600 worshipers attended the two festival services held simultaneously on Synod Sunday, June 17th. Close to 100 people gathered at Mount Olive Church to worship in the Norwegian language. Rev. Christian Anderson, Mankato, was the speaker. Another 500 persons heard Rev. Walther Gullixson, Parkland, Washington, at the English service held at Bethany College.

A convention offering was received for Bethany College. Preliminary reports set this offering at \$1777.00. Additional contributions, still to arrive, will increase this amount.

On Sunday evening, visitors, delegates, and pastors were treated to an instrumental and vocal concert by seven Bethany Alumni. Participating were Mrs. Esther Tjernagel Olsen, the Misses Barbara Ylvisaker, Betty Lou Stoll, Georgia Stoll, Kathryn Silber, and Mr. David Ylvisaker and Mr. Wayne Huso. Miss Julie Turpen accompanied. Proceeds of this benefit concert will defray expenses of the college recreation room.

During the day, many people examined the displays prepared by several of Synod's Christian Day Schools.

The English sermon, delivered by Rev. Walther Gullixson, was based on Isaiah 12. He pointed out that the joy of God's children in the Old Testament was essentially the same as that of God's children in the New Testament. Their joy was centered in the salvation which God had again and again promised to them in the person of the Holy

One of Israel, the Redeemer, the Savior, Who, in the fullness of time, would surely come.

The joy of the New Testament Church is a joy over salvation from the just wrath and anger of God. How was this accomplished? Not by man, nor by an angel, but by God Himself. The Church of the New Testament sings: "Behold, God is my Salvation! I will trust and not be afraid; for the Lord Jehovah is my Strength and my Song. He also is become my salvation." Jesus became our substitute and made atonement for us. He has done all and paid all to save us, and it is by faith that we know this.

Therefore we should have in our hearts a deep sense of joy. God does not want our heads to hang low or our hearts to be heavy. He wants a song to be in our soul, for where sin hath abounded, grace doth much more abound.

Our joy is a joy over the wells of salvation, the Word and Sacraments. We will read and study the Word of God at home, accept it as the rule by which our Christian life is guided and kept by the grace and love of God, and by word and example teach it diligently to our children.

Finally, we will gladly give and make known the joy of our salvation to others. We will "declare His doing among the people." May the joy of salvation be ours in full measure, and may our praise and our work for Christ bear witness to our joy in Christ the Savior!

The sermon delivered in the Norwegian language by Rev. Chr. Anderson, was based on Isaiah 51, 1. He said in brief:

"We are preparing to celebrate the 100th anniversary of our church. Our thoughts go back to the fathers who organized the Synod. The Lord admonishes us to look unto these fathers, that we may learn of them.

While it is true that we should not build our faith and hope upon the sayings of the fathers, but only upon God's word, we should nevertheless profit by the example of our pious fathers in their unflinching faithfulness to God's word and the diligence with which they sought to come to a knowledge of the saving truth.

Our pioneer fathers had learned to distinguish rightly between the Law and the Gospel. They had learned from the Law to realize their own total depravity. But they had also learned to appreciate fully the glorious promises of the Gospel. They proclaimed the full, unconditioned Gospel. They put their trust in the grace of God alone in Jesus Christ. They believed and taught that there is sufficient grace to save *all sinners*.

This glorious preaching of the unconditioned Gospel is the heritage which we have received from our spiritual fathers. Let us cherish it for ourselves and transmit it to coming generations."

A welcoming delegation of six pastors and laymen went by car to Minneapolis Saturday evening to greet Mr. Desmond Jose on his arrival from Cornwall, England. Mr. Jose will enter our Bethany Seminary in the fall to train for the Lutheran ministry. He will then return to Cornwall to bring the Gospel of free salvation to his countrymen.

Mr. Jose, who is 26 years of age, was introduced to the Synod Sunday worshipers attending the English service in the Bethany chapel. He is to speak to the Synod during the Monday sessions.

Jose arrived in New York on Tuesday, June 13, aboard the Queen Mary. He spent his first two days in America as the guest of Rev. and Mrs. Webber, of Mt. Vernon, New York.

FROM THE "CONVENTION DAILY"

The Choral Union Concert

The Choral Union Concert, capably conducted by the Rev. G. A. R. Gullixson, was heard by an overflow audience at the Bethany College Chapel Sunday afternoon. This chorus is composed of many young people from the various congregations of the Norwegian Synod. It was gratifying to see a large number of the Synod pastors participating in this fine work.

Despite a very limited rehearsal schedule this group was able to bring real meaning into many of their compositions. The Rev. Gullixson conducted also the Pastor's chorus which responded very capably to the thought of the music. "Den Store Hvide Flok" highlighted their group. Tenor soloist in this number was the Rev. Walther Gullixson of Parkland, Washington.

The first group sung by the Choral Union consisted of four Bach chorales, while the second group of compositions, beginning with the Bach-Buszin "Dear Christians, One and All Rejoice," continued with the lovely "In Heaven Above" by Aström-Elling, Psalm 84, "My Soul Longeth," by Wennerberg, and the stirring Davis arrangement of Watts' "O God, Our Help in Ages Past." In addition to this, the audience joined with the choruses in the singing of two hymns.

An afternoon such as this brings much enjoyment and edification to the audience and, above all, brings these young singers together from many different places both near and far to join in a noble work, the singing of prayer and praise to God. Our hope is that this project continues and ever grows!

A. FREMDER

Notes on the Convention

The morning sessions were opened with devotional exercises conducted by Pastors A. M. Harstad, J. B. Madson, Luther Vangen, Dean N. A. Madson and Rev. S. A. Dorr. The text for all these devotions was I Pet. 2, 9, and the preachers brought out the meaning of the titles there given to Christians: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," and the purpose for which God has chosen them to be His own, viz. to "show forth the praises of Him who hath called us out of darkness into His marvelous light." The afternoon sessions were opened with briefer devotions, conducted by Student of Theology Neil Jordahl, Prof. B. W. Teigen, and Pastors R. Branstad, Neil Hilton and S. E. Lee.

Greetings were brought from far and near,—Dr. J. W. Behnken, President of the Lutheran Church, Missouri Synod; the Rev. Paul Rafaj, President of the Slovak Ev. Lutheran Church; Dr. G. A. Aho, President of the National Evangelical Lutheran Church (Finnish); Dr. P. E. Kretzmann, Cuba, Mo.; Dr. G. Chr. Barth, President of the Synodical Conference; Mr. H. A. Strumpler, St. Louis, Mo.; Rev. C. A. Moldstad, Brewster, Mass.; the Hon. O. A. Swenson, St. Peter, Minn.; Rev. E. Hanson, and Rev. A. Strand. The Synod sent its greetings in return to these brethren, and also to Missionary Paul Anderson in Nigeria, Africa, (by cable); to Miss Emma Tweeten who is ill; to the retired pastors A. J. Torgersen and J. Hendricks; and to Mrs. J. Melaas, of Madison, Wis., the Rev. and Mrs. S. A. Dorr, and Dr. S. C. Ylvisaker and family in connection with deaths in their families. As it was twenty-five years since Rev. A. Harstad and Rev. E. Ylvisaker were ordained as pastors in the Norwegian Synod, the Synod sent its congratulations to them.

The weather was pleasant and cool throughout the seven days of the Convention, and the convention proceedings also were conducted in a pleasant and cool manner throughout. Many remarked that "this was a fine Convention." The attendance should have been better on the closing day, but otherwise the members of the Synod, and guests, attended regularly.

The Convention closed Tuesday noon, June 19th, with brief devotional exercises conducted by Rev. Justin A. Petersen. He read as his text Numbers 6, 22 to 27, and brought out that our Convention had been blessed by harmony and unity in all important matters. This was a gift of God. We again invoke the blessing of God on our work in the Synod as in our congregations. With His blessing even our feeblest efforts will be crowned with success. "They shall put my name upon the children of Israel; and I will bless them, saith the Lord." The preacher closed with a prayer familiar to us all:

"And now we must bid one another farewell; The peace of our God keep you ever!

God's peace in our bosom, and all will be well, Or whether we meet
or we sever.

May Christ, our dear Lord, Be our sure reward

When we from this world pass forever!

O help us, dear Father, and Christ, Thou the Son, That gladly our
course we may finish!

And Thou, Holy Spirit, Thou comforting One, Thy love in our hearts
so replenish,

That we by Thy might May fight the good fight,

Till won is the crown everlasting."

GEO. O. LILLEGARD, Secretary

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Anderson, Chr.	327 Center St., Mankato, Minn.
Anderson, Julian	4000 Columbus Ave., Minneapolis, Minn.
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Bittner, Prof. Victor	631 South Second, Mankato, Minn.
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Dorr, Stuart	675 Second St., Tracy, Minn.
Faye, Prof. C. U.	710 S. Foley, Champaign, Ill.
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Galstad, Prof. Martin	1139 E. Main St., Mankato, Minn.
Gorud, Prof. Albert	631 South Second, Mankato, Minn.
Guldberg, Gottfred	Thompson, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullerud, Arvid	Rt. 4, Eau Claire, Wis.
Gullixson, G. A. R.	R #1, Cottage Grove, Wis.
Gullixson, Walther C.	Box 826, Parkland, Wash.
Hagen, L. K.	Hawley, Minn.
Hansen, Emil, P. em.	1014 West 14th St., Sioux Falls, S. Dak.
Hanson, Clarence	8526 Duck Lake Rd., Holton, Mich.
Harstad, Adolph M.	R #1, Box 159, Princeton, Minn.
Harstad, Norman B.	Mayville, N. Dak.
Hendricks, John, P. em.	1101 14th Ave. S.E., Minneapolis, Minn.
Hilton, Neil	Suttons Bay, Mich.
Holte, Prof. Norman S.	516 Page Ave. No., Mankato, Minn.
Honsey, Prof. R. E.	631 South Second, Mankato, Minn.
Ingebritson, H., P. em.	Lake Mills, Iowa
Johnson, Iver	Lake Mills, Iowa
Jordahl, Leigh	Belview, Minn.
Jordahl, Neil	917 S. Grange Ave., Sioux Falls, S. Dak.
Jungemann, J. H.	Egan, S. Dak.
Larsen, U. L.	Bagley, Minn.
Lee, Sophus E.	4227 Thomas Ave. N., Minneapolis 12, Minn.
Levorson, Prof. O.	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	233 Bellevue St., Newton 58, Mass.
Lund, L. P., P. em.	1019 S. Lake Ave., Sioux Falls, S. Dak.
Madson, J. B.	Northwood, Iowa
Madson, Prof. Dr. Norman A.	1115 E. Main St., Mankato, Minn.
Merseth, Alf	Fertile, Minn.

Moldstad, C. A.	Brewster, Mass.
Moldstad, John	Bagley, Minn.
Oesleby, Nils C.	13 S. Hancock St., Madison 3, Wis.
Otto, Milton H.	Lawler, Iowa
Petersen, Joseph	R #4, Eau Claire, Wis.
Petersen, Justin A.	1022 Marsh St., Mankato, Minn.
Pfeiffer, D. L.	Cottonwood, Minn.
Preus, H. A.	Box 417, Calmar, Iowa
Preus, J. A. O.	735 N. Freeman, Luverne, Minn.
Preus, Robert	
Quill, Grant	324 W. College St., Albert Lea, Minn.
Strand, Ahlert H.	4218 Wabansia Ave., Chicago 39, Ill.
Teigen, Prof. B. W., Pres., B.L.C.	1047 E. Main St., Mankato, Minn.
Teigen, Torald N.	917 S. Grange Ave., Sioux Falls, S. Dak.
Theiste, H. A.	916 31st Ave. N., Minneapolis 11, Minn.
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Torgerson, A. J., P. em.	703 Grandview Ave., Yakima, Wash.
Twiet, M.	St. Peter, R #3, Minn.
Ude, Ruben	Bethany Lutheran College, Mankato, Minn.
Unseth, E.	2219 W. North Ave., Chicago 47, Ill.
Unseth, J. B.	Bagley, Minn.
Vangen, Luther	8941 Gravelly Lake Dr., Tacoma, Wash.
Weyland, F. R.	Box 143, Thornton, Iowa
Ylvisaker, Erling	2702 Milwaukee St., Madison 4, Wis.
Ylvisaker, Paul	Box 102, Hartland, Minn.
Ylvisaker, Prof. S. C., Ph.D.	Bethany Lutheran College, Mankato, Minn.
Zagel, H. M.	R #3, Boone, Iowa
Zimmerman, Prof. Paul A.	920 Marsh St., Mankato, Minn.

TEACHERS AT BETHANY LUTHERAN COLLEGE 1950-1951

Anderson, Ella	631 So. Second St., Mankato, Minn.
Anderson, Sophia	631 So. Second St., Mankato, Minn.
Bodermann, Marie	Bethany Lutheran College, Mankato, Minn.
Fricke, James	Bethany Lutheran College, Mankato, Minn.
Gullerud, Dagny	429 Division St., Mankato, Minn.
Lau, John	Bethany Lutheran College, Mankato, Minn.
Pieper, Carl G.	Bethany Lutheran College, Mankato, Minn.
Seebach, Norma	Bethany Lutheran College, Mankato, Minn.
Ulbricht, Edna	Bethany Lutheran College, Mankato, Minn.
Ylvisaker, Barbara	Bethany Lutheran College, Mankato, Minn.

PAROCHIAL SCHOOL TEACHERS 1950-1951

Anderson, Orla	Lawler, Iowa
Annexstad, Gudrun	Lake Mills, Iowa
Dubberke, Vernice	R #1, Box 108, Princeton, Minn.
Eggers, Wm. J.	2730 N. Marmora Ave., Chicago, Ill.
Gilbo, Joan	New Hampton, Iowa
Hawley, Richard	R #3, Box 506, Puyallup, Wash.
Hoel, Ruth	Cottage Grove, Wis.
Johnson, Mrs. Iver, Sr.	Parkland, Wash.
Krentz, Harold	Lake Mills, Iowa
Madson, Gudrun	415 Ludington Ave., Madison, Wis.
Olson, Melvina	Bethany Lutheran College, Mankato, Minn.
Solberg, Lorraine	St. Peter, R #3, Minn.

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PAROCHIAL REPORT

Pastors	Congregation	Members			Bap- tisms		Con- firmed					Services			
		Baptized	Confirmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	Av. Attendance	English	Av. Attendance
1. Aaberg, Theo.	Scarville	1	89	64	28	1			136	2		2	35	37	60
2. Aaberg, Theo.	Center	1	154	114	43	2		4	128		1	1	25	38	67
3. Anderson, J. G.	Hiawatha	3	53	35	15	1			118	2				65	37
4. Branstad, R. M.	Concordia	1	400	245	68	23	2	12	563		4			63	110
5. Bremer, H. L.	Redeem., N. Hamp.	1	112	76	20	2		2	113	2				64	32
6. Dale, M. O.	O. S., Am. Jct.	1	82	68	22	2			128		1			36	37
7. Dale, M. O.	Grace, Manitowoc	1	48	37	13	1		1	111					27	32
8. Dorr, Stuart	Zion, Tracy	1	200	136	32	11		1	400		1			63	90
9. Guldberg, G.	Zion, Thompson	1	177	132	33	1		4	243	2	3			57	65
10. Guldberg, G.	Forest City	1	128	90	30	9		2	193	1				56	65
11. Gullerud, A.	E. Paint Creek	1	99	81	35	4		1	126	1				53	43
12. Gullerud, A.	W. Paint Creek	1	95	78	36	3		4	101	1	1			54	40
13. Gullerud, C. M.	Mt. Olive, Mankato	1	247	150	52	11		2	679	2				98	100
14. Gullerud, C. M.	Salem, Eagle Lake	1	98	65	19	2			147	2				58	40
15. Gullixson, G. A. R.	W. Koshkonong	1	322	254	92	13	3	6	353	3	6			70	97
16. Gullixson, W.	Parkland	1	235	137	30	14	1	4	238	7	3			68	107
17. Hagen, L. K.	O. S., Hawley	1	34	21	11	1			66					56	24
18. Hagen, L. K.	Imman., Audubon	1	165	112	42	7	1	7	253	3				56	71
19. Hanson, C.	Imman., Holton	1	53	31	6	4		4	77	2	3			50	42
20. Hanson, C.	Scandinav., Holton	1	78	37	12	3	2	1	39	3				52	36
21. Harstad, A. M.	O. S., Princeton	1	354	242	94	15		10	450	8	2	12	20	61	120
22. Harstad, N. B.	Bygland	1	29	21	8	1		3	58					54	25
23. Harstad, N. B.	Mayville	1	196	132	65	9		2	148			1		56	70
24. Hilton, N. N.	Suttons Bay	1	134	103	33	6	1	2	165	1	3			62	53
25. Hilton, N. N.	Grace, Elk Rapids	1	24	13	4	1			95					51	17
26. Jordahl, L.	Rock Dell	1	260	182	68	8		7	260	2	2	5	40	42	80
27. Jordahl, L.	O. S., Belview	1	181	118	44	8	2		136	2	2			60	73
28. Jordahl, L.	1st, Delhi	1	59	34	11	3		1	52	1	3			50	28
29. Jungemann, J.	Oslo L., Volga	1	109	77	29				65		2			47	55
30. Larsen, U. L.	Cross Lake	1	70	47	17				62		1			28	
31. Larsen, U. L.	Gran	1	25	15	7				38					30	
32. Larsen, U. L.	Chester	1	26	21	8	2			36		2			24	
33. Lee, S. E.	Immanus, Mpls.	1	239	163	22	7		4	307	4	1			65	88
34. Lillgard, G. O.	Boston Norw.	1	220	129	40	7		5	335	6	6	12	23	63	60
35. Madson, J. B.	Northwood	1	148	113	41	8		3	210		7			54	
36. Madson, J. B.	Somber	1	102	66	27	6			134					50	
37. Merseeth, A.	Evanger, Fertile	1	89	66	29	2		2	128		2			52	36
38. Merseeth, A.	Wild Rice, Ulen	1	194	132	60	12		7	184	1				51	53
39. Moldstad, C. A.	Brewster, Mass.	2	16	9	6			1	28	1	1			53	7
40. Oesleby, N.	O. S., Madison	1	417	321	125	14	1	15	596	7	6			65	145
41. Otto, M. H.	Saude	1	166	126	45	4	1	3	412	3	2			57	87
42. Otto, M. H.	Ierico	1	315	248	108	38		5	916	2	7			57	148
43. Petersen, Jos.	Pinehurst	1	271	168	50	11		12	562	2	3			55	90
44. Petersen, Jos.	Calvary, Seymour	3	65	26	7	2		4	63					36	50
45. Pfeiffer, D.	Cottonwood	1	168	125	33	7		4	354	1				66	83
46. Preus, H. A.	Trin., Calmar	1	123	88	34	6		6	154	1	5	3	10	60	45
47. Preus, J. A. O.	Trin., Jasper	3	78	49	22	5		2	200		1			53	71
48. Preus, J. A. O.	Beth., Luverne	3	100	75	25	1		2						52	85
49. Quill, G. C.	O. S., Albert Lea	1	381	260	81	14		11	640	6	8			62	143
50. Strand, A. H.	St. Marks, Chicago	1	271	247	68	7	4	2	640	6	9			53	138
51. Teigen, T. N.	Bethel, Sioux Falls	1	150	82	22	7	2	4	249			10	20	124	41
52. Theiste, H. A.	Fairview, Mpls.	1	526	367	70	11	1	6	827	12	10			67	152
53. Tveit, M. E.	Nicollet	1	294	232	96	8	1	5	481	5	6	2	45	57	126
54. Tveit, M. E.	Norw. Grove	3	119	84	38	6		1	231	1	2	2	19	54	43
55. Unseth, E. G.	St. Paul's, Chicago	1	184	144	28	10		5	356	7	4	1	16	63	114
56. Unseth, J. B.	Concordia	1	51	40	14				52			4	24	37	27
57. Unseth, J. B.	Imman., Lengby	1	23	18	9				27					24	19
58. Unseth, J. B.	Clearwater	1	26	19	8				14					17	12
59. Unseth, J. B.	Ebro	2	38	18				2	13					19	20
60. Unseth, J. B.	Bagley	2	12	12		2			13	1	1	10	8	10	10
61. Vangen, L.	Lakewood, Wash.	3	58	25	8	7			76	2				63	26
62. Weyland, F.	Richland, Thornton	1	166	109	45	4	1		273	2	2			57	66
63. Ylvisaker, E.	H. Cross, Madison	1	567	287	113	18	4	12	653	3	4			62	188
64. Ylvisaker, P.	Hartland	1	142	101	40	1		7	154		1			54	
65. Ylvisaker, P.	Manchester	1	63	45	15	4	1	4	80		4			52	
66. Zagel, H. M.	Beth., Story City	1	20	16	8	1			80		1			30	15
67. Johnson, I.	Lime Creek	1	83	62	29	4		1	130	1				57	30
68. Johnson, I.	Lake Mills	1	134	105	26	1		7	232		2			59	60
69. Harstad, N. B.	Sheyenne, N. D.	1	21	20	7	1								5	15

10376|7155|2420|370|28|216|84|15587|123|137|75|283|3607|4109

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

FOR YEAR 1950

	Day School	Sunday School	Other Schools	Stu- dents	Contributions		Value of Property	Debt on Property				
	Enrolled	Teachers	Pupils	Teachers	Days Taught	Enrolled	In Synod Institutions	In Public H. S. & Colleges	For Outside Purposes	For Home Purposes		
1			13	1	15	12		2	\$2 260 44	\$1 337 05	\$21 000 00	\$ 328 00
2			26	4	20	14		11	1 714 78	1 119 33	13 000 00	
3			24	4			4	3	2 479 94	236 20	40 000 00	20 900 00
4			118	12	48	65	1	55	6 287 47	673 35	40 000 00	6 500 00
5			16	3	10	30		6	996 59	44 75	5 000 00	913 42
6					36	6		5	1 655 00	400 00	10 000 00	560 00
7			11	4				6	650 00	488 93	2 000 00	
8			40	5	10	40	3	6	7 540 91	1 262 00	35 000 00	
9			45	5	10	40		24	1 568 24	480 72	30 000 00	
10			25	2	10	20		15	1 192 19	359 34	20 000 00	
11			9	3	10	13		2	2 285 62	721 64	9 800 00	
12			17	3	10	15		2	2 361 37	695 21	9 700 00	
13	14	1	74	10	15	40	19	12	6 225 00	1 521 00	40 000 00	20 484 36
14			24	4	10	22		7	1 229 00	235 09	4 000 00	1 010 00
15	16	1	19	3				21	6 467 76	1 114 47	50 000 00	
16	*52	2	70	5	10	101	3	7	8 720 74	1 187 11	65 000 00	9 425 75
17			10	3	10	31		2	531 89	14 27	14 000 00	13 925 00
18			43	5	10	41		14	2 214 79	215 24	10 000 00	
19			20	2				7	1 924 46	102 82	15 000 00	5 250 00
20			27	2	15	52		3	1 308 29	89 68	5 000 00	
21	25	1	44	3	20	20	7	26	5 000 00	1 200 00	35 000 00	
22			8	3	10	8		3	1 017 19	657 50	4 500 00	
23			31	6	10	31	1	13	4 008 45	301 06	17 500 00	
24			22	4	15	24		7	2 628 11	216 69	10 000 00	
25			14	3				1	662 04	4 00		
26			45	5	10	40	1		3 800 00	1 113 00	25 000 00	
27			49	4	10	31			5 446 00	194 77	32 000 00	6 000 00
28			22	3							5 000 00	
29			26	6				5	3 319 53	659 00	10 000 00	
30			18	3	26	8	1	6	625 00	200 00	2 000 00	
31			14	3	20	9	1	4	200 00	80 00	1 000 00	
32												
33	x1		54	7	10	65		15	3 979 92	306 94	19 000 00	7 317 65
34			44	10			2	13	6 915 62	1 731 00	50 000 00	950 00
35			35	5	11	31	1	14	2 858 00	1 316 00	20 000 00	
36	12	1	21	4	10	14	3	7	2 437 00	707 00	12 000 00	
37			18	4	10	11	1	2	1 913 96	224 67	13 000 00	500 00
38			29	5	10	22	1	7	2 809 91	241 31	20 400 00	300 00
39												
40	*9	1	39	5			3		9 830 00	3 735 00	70 000 00	5 400 00
41	21	1					3	1	3 468 00	1 370 36	18 000 00	
42	14	1					3	12	6 245 48	2 101 83	30 000 00	1 483 00
43			97	13	34	16		17	4 690 00	325 00	16 500 00	2 700 00
44			37	5				5	325 00		6 500 00	1 500 00
45					36	19	1	20	3 540 00	793 00	10 000 00	
46			23	4	20	22	1	8	3 000 00	720 00	25 000 00	3 000 00
47			23	5				3	4 860 00	700 00	17 000 00	
48			26	5				7	5 000 00	800 00	7 000 00	
49			110	12	45	61	2	14	7 444 19	2 073 31	35 000 00	5 000 00
50	30	1	70	10	10	50	3	16	11 954 00	1 780 00	50 000 00	
51			65	9	10	58	2	7	2 015 00	700 00	15 000 00	3 800 00
52	x2		67	15	10	52	5	25	13 464 39	2 275 30	80 000 00	
53	20	1	20	3	20	18	5	8	6 816 00	2 660 00	40 000 00	
54			7	2				2	1 647 00	384 11	15 000 00	
55			42	6			10	12	6 626 85	1 099 81	89 250 00	
56			11	2	9	5		5	596 88	145 45	3 500 00	
57									210 00	60 50	700 00	
58								2	100 00	28 35	1 700 00	
59			12	2	12	25		4	35 00	119 40		
60			3	1					20 00	117 15		
61	*6		33	4	10	40		2	1 134 65	192 35	6 000 00	
62			45	5	15	45		10	5 412 59	746 15	15 100 00	
63	12		121	8	12	30		41	6 150 00	630 00	35 000 00	2 000 00
64			33	6	10	20	4	8	3 493 00	841 00	28 000 00	
65			19	6	20	15	3	4	2 093 00	1 020 00	10 500 00	
66									462 41	401 65	2 000 00	
67	10	1						1	1 656 00	790 33	10 000 00	
68			30	4	15	21	4	12	2 954 54	776 33	4 000 00	
69								1	100 00	75 00		
	244	12	2058	285	745	1380	103	583	222 579 18	48 934 80	1 355 650 00	119 247 18

*Union School.

xAttending schools of sister congregations.

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