

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

ESSAYS

Ask for the Old Paths.....Christian Anderson
Christian Day Schools.....Alfred Fremder

Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota
June 24 to 29, 1952

THE THIRTY-FIFTH REGULAR CONVENTION
of the
Norwegian Synod of the American Evangelical Lutheran Church
Bethany Lutheran College, Mankato, Minnesota
June 24 to 29, 1952.

The thirty-fifth regular convention of the Norwegian Synod opened at Bethany Lutheran College, Mankato, Minn., Tuesday, June 24th, with divine services, conducted by Rev. Theo. Aaberg of Scarville, Iowa. Prof. A. Fremder served as organist. The Norwegian Synod Order of Services was followed and Hymns 340, 371, 347 and 49 were sung. Ephes. 6, 10-16 was used as the Scripture Lesson. The Rev. Aaberg preached on the text Rom. 14, 17, reviewing the blessings we enjoy as citizens in God's Kingdom. These are not mere earthly blessings such as Luther listed in his explanation of the Fourth Petition, though we enjoy them, too, to the fullest extent, even when persecutions and trials come to us. The blessings are spiritual: First "righteousness,"—not human, self-made righteousness, but the divine God-given righteousness, which makes us perfect in God's eyes, since it is Christ's perfect righteousness which covers all our sins. He made Himself sin for us that we might be made righteous in Him. Surely man could gain no higher blessing than to stand before God without sin, holy in His eyes. The next blessing we enjoy is peace in the Holy Ghost. Only he whose sin is forgiven can have this peace, one that cannot be disturbed by any earthly woe. And with it comes joy, which springs from the certain knowledge that we are saved from sin and the death before which all others cringe. God grant that we all will share in these blessings and do what we can to bring them to others.

At the close of the service, Pres. B. W. Teigen welcomed the delegates and pastors on behalf of Mt. Olive Lutheran Church and of Bethany Lutheran College. Rev. C. M. Gullerud responded on behalf of the Synod and appointed the following as Temporary Credentials Committee: Pastors E. G. Unseth, Arvid Gullerud, G. Guldberg, and Delegates Oscar Wilson, Ed Stahnkey, Fred Seydel, and Oscar Huso.

The first session opened at 1 p.m. with devotional exercises conducted by Rev. M. O. Dale: Hymn 370, a brief sermon on the doctrine of justification, the first of a series on the chief doctrines of the Bible, based on Rom. 5, 1, and prayer. The preacher reminded us that the way of justification by fulfilling the law was closed to all men, since none could keep the law satisfactorily. So God has offered us righteousness in Christ who fulfills all righteousness for us. His righteousness is satisfactory to God. It is imputed to us by faith; not that the act of faith justifies, but that which we believe, viz., the righteousness of Christ, justifies. If this article of faith is lost, all Christian doctrine is lost with it. May it ever remain the foundation of our faith and life!

The Secretary called the roll of voting pastors: 33 were present, 8 absent; of these 6 arrived later. The roll of standing non-voting members was called: 11 were present, 18 absent, 4 arrived later. The Credentials Committee reported the names of the delegates whose credentials had been received. 27 were present and 6 of those reported had not yet arrived. The President then declared the 35th regular convention of the Norwegian Synod to be in session, in the name of the Triune God. More delegates arrived later, bringing the total to 57 delegates from 32 congregations, 24 parishes.

Pastors Present Eligible to Vote

Theo. Aaberg, Julian Anderson, R. Branstad, H. L. Bremer, M. O. Dale, S. Dorr, G. Guldberg, A. Gullerud, C. M. Gullerud, G. A. R. Gullixson, W. C. Gullixson, L. K. Hagen, H. Handberg, C. Hanson, A. M. Harstad, N. Harstad, N. Hilton, I. Johnson, J. H. Jungemann, S. E. Lee, U. L. Larsen, G. O. Lillegard, J. B. Madson, A. Merseth, J. Moldstad, N. C. Oesleby, M. Otto, D. L. Pfeiffer, H. A. Preus, Dr. J. A. O. Preus, Grant Quill, T. N. Teigen, H. A. Theiste, M. E. Tweit, E. Unseth, L. Vangen, F. R. Weyland, E. Ylvisaker, P. Ylvisaker. (39)

Standing Advisory Members Present, Not Eligible to Vote

Pastors: Chr. Anderson, Justin A. Petersen, Dr. Robert Preus, J. B. Unseth.
Candidates of Theology: Stanley Holt, Paul Madson, Paul Petersen, Ruben Ude.
Professors: C. U. Faye, A. Fremder, M. Galstad, R. E. Honsey, Dr. N. A. Madson, B. W. Teigen, Dr. Paul A. Zimmerman. (15)

Advisory Members of This Convention

Mr. Ben Torgeson, Stud. of Theol. Gerhard Becker.

Admitted as Standing Member

Rev. Hugo Handberg.

Congregation Admitted as Member of the Synod

Bethany Lutheran Church, Luverne, Minn.

Excused for Part-Time Absence

Pastors: J. Anderson, L. Vangen, J. Madson, G. A. R. Gullixson, F. Weyland, R. Branstad, A. Gullerud, N. B. Harstad; Delegate Wm. Brown.

Excused for Absence From the Convention

Rev. A. Strand, Rev. P. Blicher.

Visitors to the Convention

Dr. P. E. Kretzmann, Pastors A. Wehausen, E. Schaller, G. Schweikert, A. P. C. Kell, A. Vehling, Theo. Bauer, W. A. Zemke, A. Drevlow, E. Eifert, A. Marxhausen, Carl Gundermann, W. Buhl, P. Melcher; Teachers T. Pelzl, M. Schroeder, Martin Garbrecht.

Representatives Present Eligible to Vote

PASTOR	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	1. Center Luth.	1. Christ Bredeson
T. Aaberg	Scarville, Ia.	2. Scarville Luth.	2. Sam Honsey
			3. Eric Brudvig
			4. Arnold Faugstad
2. J. Anderson	Minneapolis	3. Hiawatha	5. Robert Preus
R. Branstad	Eau Claire, Wis.	Concordia	6. Kenneth Lindemann
			Excused
3. H. Bremer	New Hampton, Ia.	4. Redeemer	7. A. J. Johnson
4. M. Dale	Amherst Jct., Wis. Manitowoc, Wis.	5. Our Savior's Grace Luth.	8. B. Hoyord
5. S. Dorr	Tracy, Minn.	6. Zion Lutheran	9. Blake Nehls
			10. Ed Nelson
6. G. Guldberg	Thompson, Ia.	7. Zion Lutheran	11. Sidney Indvik
G. Guldberg	Forest City, Ia.		12. T. O. Johnson
A. Gullerud	Eau Claire, Wis.	Pinehurst Luth.	Excused
7. C. Gullerud	Eagle Lake, Minn.	8. Salem	13. Otto Rosenthal
			14. Ed Stanke
C. Gullerud	Mankato, Minn.	9. Mt. Olive	15. Martin Galstad
			16. Lauritz Houg
8. G. Gullixson	Cottage Grove, Wis.	10. W. Koshkonong	17. Peter A. G. Lee
W. Gullixson	Parkland, Wash.	Parkland Luth.	18. Ingeman Olman
			Excused
9. L. Hagen	Waterville, Ia.	E. Paint Creek W. Paint Creek	19. C. Bakke
			20. Marcus Gilbertson
10. H. Handberg	Fisher, Minn.	12. Bygland	21. Herman Anderson
			22. Ralph Sorenson
H. Handberg	Mayville, N. Dak.	First Am. Luth.	
H. Handberg	Sheyenne, N. Dak.	13. Holy Cross Lutheran	23. L. S. Rudy
			24. Alton Vick
C. Hanson	Holton, Mich.	Immanuel Scandinavian	Excused
A. Harstad	Princeton, Minn.	Our Savior's	Excused
11. N. Harstad	Belview, Minn.	14. Our Savior's	25. Andrew Omtvedt
			26. Knute Lawe
		Delhi	
		15. Rock Dell	27. Halvor Sampson
N. Hilton	Suttons Bay, Mich.	First Lutheran	Excused
	Elk Rapids, Mich.	Grace Lutheran	Excused
12. I. Johnson	Lake Mills, Ia.	16. Lake Mills	28. Oscar Huso
			29. Perry Ferley
		17. Lime Creek	30. Oscar Anderson
			31. Oliver Honsey

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| 13. J. Jungemann | Volga, S. Dak. | 18. Oslo Lutheran | 32. Theo. Hellekson |
| U. Larsen | Bagley, Minn. | Cross Lake | |
| | | Chester | |
| S. Lee. | Hawley, Minn. | Gran | |
| G. Lillegard | Audubon, Minn. | Our Savior's | |
| | Boston, Mass. | Immanuel | |
| | | Boston Luth. | |
| 14. J. Madson | Northwood, Ia. | 19. First Shell Rock | 33. A. T. Huso |
| | | 20. Sombra | 34. Alfred Halvorson |
| A. Merseth | Ulen, Minn. | 1st S. Wild Rice | 35. Albin Levorson |
| | Fertile, Minn. | First Evanger | Excused |
| J. Moldstad | Bagley, Minn. | Concordia | Excused |
| | | Immanuel | |
| | | Clearwater | |
| 15. N. Oesleby | Madison, Wis. | 21. Our Savior's | 36. O. M. Wilson |
| | | | 37. L. O. Larson |
| 16. M. Otto | New Hampton, Ia. | 22. Jerico | 38. S. T. Roberson |
| | | 23. Saude | 39. Tom Thompson |
| | | | 40. Nels Ellingson |
| | | | 41. John Natvig |
| 17. P. Petersen | Thornton, Ia. | 24. Richland | 42. J. F. Harmon |
| 18. D. Pfeiffer | Cottonwood, Minn. | 25. English | 43. Herman Frank |
| H. Preus | Calmar, Ia | Trinity | |
| 19. J. Preus | Luverne, Minn. | Bethany | |
| | Jasper, Minn. | 26. Rose Dell | 44. Thomas Beiber |
| | | | 45. Lloyd Raymond |
| 20. G. Quill | Albert Lea, Minn. | 27. Our Savior's | 46. Soren Borup |
| | | | 47. Nels Spangelo |
| A. Strand | Chicago, Ill. | St. Mark's | Charles Vangen, |
| T. Teigen | Sioux Falls, S. Dak. | Bethel | Altern. |
| | | | Excused |
| 21. H. Theiste | Minneapolis | 28. Fairview | 48. William Brown |
| | | | 49. Oscar Olson |
| 22. M. Tweit | St. Peter, Minn. | 29. Nicollet | 50. Jens Annexstad |
| | | | 51. George Anthony |
| 23. E. Unseth | Chicago, Ill. | 30. St. Paul's | 52. Paul Staff |
| | | | 53. R. W. Meyer |
| L. Vangen | Parkland, Wash. | Lakewood | Excused |
| F. Weyland | Minneapolis | Emmaus | |
| E. Ylvisaker | Madison, Wis. | Holy Cross | |
| 24. P. Ylvisaker | Hartland, Minn. | 31. Hartland | 54. Martin |
| | | | Hendrickson |
| | | | 55. Alfred Munson |
| | | | Helmer Johnson |
| | | | Altern. |
| | | | Selmer Guld- |
| | | | brandson, Altern. |
| | | | 56. Andrew Emrud |
| | | | 57. Albert Mortenson |
| P. Ylvisaker | | 32. Manchester | |

Convention Committees . . . 1952

1. *President's Message and Report*: Pastors: J. B. Unseth, S. Dorr. Delegates: Paul Staff, Oscar Wilson.
2. *Nominations*: Pastors: H. Theiste, I. Johnson, M. Galstad, E. Ylvisaker. Delegates: A. Levorson, O. Larsen, R. Preus, E. Brudvig.
3. *Credentials*: Pastors: E. G. Unseth, Arvid Gullerud, G. Guldberg. Delegates: Oscar M. Wilson, Ed Stanke, Fred Seydel, Oscar Huso.
4. *Program*: Pastors: P. Ylvisaker, F. R. Weyland. Delegates: Ingeman Olman, A. J. Johnson.
5. *Press*: Dr. Paul Zimmerman, Pastor John Moldstad.
6. *Home Missions*: Pastors: A. M. Harstad, E. Ylvisaker, S. Dorr, T. N. Teigen. Delegates: Peter Lee, Martin Hendrickson, Alton Vick, Herman Frank.
7. *Higher Education*: Pastors: M. Otto, S. E. Lee, Grant Quill. Delegates: Geo. Anthony, L. Orvel Larson.
8. *Christian Elementary Education*: Pastors: W. C. Gullixson, I. Johnson, Neil Hilton. Delegates: Soren Borup, Alfred Halvorson, Herbert Sorum, Wm. Ulrich.
9. *Young Peoples' Work*: Pastors: H. A. Theiste, R. Branstad, Prof. A. Grorud. Delegates: Clarence Mellem, Wm. Brown, Perry Ferley, Theo. Hellekson.
10. *Publications*: Pastors: J. A. O. Preus, Chr. Anderson, Clarence Hansen. Delegates: L. Houg, Sven Hanson, Sam Honsey.
11. *Finance*: Pastors: M. E. Tweit, Theo. Aaberg, N. C. Oesleby. Delegates: C. O. Vangen, C. J. Bakke, Ed Nelson, Oscar Olson.
12. *Church Extension*: Pastors: L. Vangen, J. Jungemann, U. L. Larsen. Delegates: Albert Mortensen, Helmer Johnson, Otto Rosenthal.
13. *Charities and Support (and Old Peoples' Home)*: Prof. M. Galstad, Pastors: J. B. Madson, J. B. Unseth. Delegates: Lars Rudy, Jens Annexstad, Andrew Emrud.
14. *Army and Navy Commissions*: Pastors: G. A. R. Gullixson, M. O. Dale, H. Preus. Delegates: W. K. Lepird, A. J. Johnson.
15. *Miscellaneous Matters*: Dean N. A. Madson, Prof. B. W. Teigen, Pastor D. L. Pfeiffer. Delegates: Robert Preus, Chr. Bredeson, Arnold Faugstad.
16. *Foreign and Negro Missions*: Pastors: Norman B. Harstad, H. Bremer, P. Ylvisaker.
17. *Pastoral Conference Records*: Pastors: L. Vangen, L. K. Hagen.
18. *Resolutions*: Prof. C. U. Faye. Pastor Alf Merseth.
19. *Tellers*: Hugo Handberg, Paul Peterson, Paul Madson. Delegate: Russel Harmon.
20. *Chaplain*: Pastor Levine Hagen.
21. *Equalization*: Pastors: F. R. Weyland, John Moldstad.

President's Message... 1952

Throughout the years of our synod's history an expression that has been familiar to the ears of the delegates to our conventions from the first meeting in 1853 until now is this: "We believe, teach, and confess that the true message of grace is the unconditioned Gospel." This was not something new to those who assembled in years gone by nor is it new to us today. For the blessed truth of "the unconditioned Gospel" was preached from the pulpits, taught in the Christian schools" and confessed in Christian gatherings, in circuit meetings, in pastoral conferences, and wherever these men of like minds and hearts assembled to discuss and ponder the fundamental truths of the Christian religion. And in the spirit and words of St. Paul the warning voice was heard: "There be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1, 7b.8. The complete and total depravity and corruption of the natural man was ever emphasized in order to ward off the false human constructions which put a condition on the Gospel by attributing a better disposition to those whom God called from eternity and whom He converted in time and finally carried safely on to the heavenly home. In connection with the doctrines of election and conversion Satan sought to rob us of "the unconditioned Gospel" by suggesting that there were certain necessary conditions which were fulfilled in man either by a better disposition toward the acceptance of grace or by his refraining from a wilful resistance. Like Luther of old our fathers warded off such human and false constructions by saying that the Word stands there too powerful for us. Again and again were heard the Bible passages: "You hath he quickened who were dead in trespasses and sins." "By grace are ye saved through faith; and that not of yourselves, it is the gift of God: not of works, lest any man should boast." Eph. 2, 1. 8. 9. "No man can say that Jesus is the Lord, but by the Holy Ghost." I Cor. 12, 3. "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law." Romans 3, 20-28.

The heritage of this unconditioned Gospel has passed down to us from fathers who prayed over it, labored for it, fought for it that this blessing of God's unbounded grace in Christ might not be lost to their children or children's children. It was with extreme sorrow that they witnessed a defection from the ranks in the 80's and again in 1917. Friends and relatives and former associates were found among those who left their side. But the faithful contenders for the faith could not follow them, as they realized that their own salvation and the salvation of generations yet unborn was tied up with the "unconditioned Gospel" which was at stake.

But founding fathers of our synod experienced joy in finding that there were those of other national backgrounds who shared their convictions and were ready to stand shoulder to shoulder with them in the fight for the truth and who supported them in the bitter controversies which were to tear at the vitals of our church body. They formed a solid circle around us when we were small. They remained with us when we had grown in numbers, and again when we had become small they took us in. This was a fellowship that was strong because it was firm for the truth. This was the fellowship of the Synodical Conference. Indeed as we approach our anniversary of a hundred years of grace and are reminded of the early days of our synod's history, we do well to hark back for a moment to those days when this Synodical Conference was in the process of being organized. This we do that we may profit from the testimony that was laid down by an H. A. Preus, an Ottesen, a Vilhelm Koren together with a Walther, a Sihler, a Hoenecke, all zealous and faithful contenders for the unconditioned Gospel to the end. In the year preceding the actual organization of the Synodical Conference, a meeting was held in Fort Wayne (Nov. 14-16, 1871) at which Dr. W. Sihler delivered a paper to an assemblage of Lutherans, including representatives from our own Norwegian Synod. This paper was entitled: "The reasons why the Lutheran Synods forming the Synodical Conference cannot join the existing groups of synods in this country." This paper was unanimously accepted by all the representatives present and was later circulated among the synods represented and was by them joyfully received and accepted. We beg leave on this precentennial year to present a small part of this paper to show where our fathers stood and where our brethren forming the Synodical Conference stood in 1871. We do this with the prayer and earnest wish that our Synodical Conference of 1952 may reaffirm this stand and be faithful to it in word and deed. We have translated the portion, from the Norwegian version, with close adherence to the text and with changes here and there only in sentence structure to make for a smoother flowing rendition. The portion of Dr. Sihler's essay which we wish to reproduce and which we believe is especially applicable to our times and conditions is the following:

"As Lutheran synods true to the confessions, we are now, God be praised, above all things united in this that we will unchangeably and irrevocably hold fast to the precious treasure of the pure doc-

trine in its entirety and in all its individual parts, knowing that this is indeed our highest good and most costly gem, as it is also set forth in our Lutheran confessions, drawn as they are from God's Word. And we are willing, with God's help faithfully to testify and contend against every adulteration of this precious treasure. Furthermore, we have in particular reached agreement in this that we will go forward with clear and definite testimony against the common and principal evils *generally* threatening the church in our day (e. g., rationalism, unionism, indifferentism, and enthusiasm), as also against the evils *especially* threatening and whereof Lutheranism in many places is suffering (e. g., Romanizing tendencies in the doctrine of the Church, the Ministry, and the Means of Grace.) We have reached agreement in this that we will testify against Chiliasm, against a false freedom in the theological interpretation of Scripture and against ecclesiastical development of doctrine and similar evils, and that we will with all our power, by God's help, labor against the corruption which threatens to break in, yes, which already in many points has broken into our church. The really characteristic thing about our stand as a church, and accordingly about the God-given work we have to do, consists in this that we will in the unity of the spirit hold fast the Confession and carefully and strenuously hinder any departure from it.

"If we will carefully examine the special conditions which confront our dear Lutheran Church in America, then it must surely be clear even to those of the weakest vision that the true members and servants of our church already now must be entrenched for unceasing warfare against existing and dreadful powers of darkness. And in all likelihood the battle will in the future be even more intense. Our synods and congregations exist here in the midst of a mixed swarm of well-nigh countless sects and parties which commonly pride themselves on their 'evangelical protestantism' and for the most part also on their 'living piety.' But these by their deceptive 'inventions of reason' and by their fanatical dreamings shamefully falsify God's dear Word and in particular the only saving Gospel of God's free grace in Christ. They mock at the church of the true faith for its true testimony and seek with false doctrine and human deception to coax its children into the net of their erring churches. We see also, that the Antichristian papacy even in our country arrogantly raises its proud head, mocking and scoffing at the truth of God which Luther's Reformation had once more uncovered. We see that it uses all possible and imaginable means to establish for itself here a super-powerful kingdom, a desired home, and a prosperous abode. Finally, we are here encircled by a broad stream which roars along with a foaming fury that is hardly equalled in any other land where the Christian influence has exerted its power. This is the stream of mammon-worship, pleasure-madness, and worldly-mindedness, yes, open unbelief and arrogant godlessness. And these wild waters have already flooded a great part of baptized Christendom and with their terrific force threaten continually to sweep away all that bears the name of Christian and Christendom. This is taking place especially

also because of the antichristian character of a great part of the public press, the widespread lodge religion, and the great negligence which Christian churches have shown by not establishing Christian Day Schools.

"The task, therefore, of the Lutheran Church, the church of the true Word and Sacrament, in this remarkable country which is a select field for all kinds of false and unclean spirits is not an easy one to carry out. In the present exceedingly difficult conditions, it is no slight task, no small engagement to which our church with its synods, congregations, and individual members has been called. May the merciful God for Jesus' sake help us that we may not in despair lose heart in the face of these threatening dangers and temptations! May we not despondently drop our hands, but much more may we in full confidence in God's ever-new power and grace, continue on the course we have begun, patiently laboring and striving as a church!"

How well these words apply to our present circumstances and conditions every conscientious soul will realize full well. After having spoken these earnest words to the assembled delegates who were taking the preliminary steps for the organization of the Synodical Conference, which took place the following year, Dr. Sihler spoke with gratitude of the wonderful unity which had been revealed among those who were now about to form a church federation. Thereupon he proceeded to the main thesis of his paper, namely, to show the reasons why the synods contemplating the organization of the Synodical Conference could not join in with other Lutheran synods existing in this country. In treating their tolerant doctrinal stand and their loose practices he showed that they did not have the same spirit as did the synods now about to be joined into the Synodical Conference. In essence practically the same objections obtain today. True, we hear the argument used that church bodies which before were liberal have since shown a trend to conservatism by subscribing to the Lutheran Confessions and other statements which have been hailed as sound and good. But hear what Dr. Sihler said to the delegates assembled in Fort Wayne in 1871: "A right confession to the symbols, according to the sound of words, set up in pertinent paragraphs of a constitution, as exceedingly good and blessed as this is in its place, does not yet fulfill all the demands which we are entitled to make of a synod in order to recognize it as a truly confessional and orthodox Lutheran body. The (true) confession of a church must not be a bare and empty formula in the structure of a paragraph of a constitution, neither must it be a dead letter written on paper under the heading of 'doctrinal basis,' under which nevertheless false doctrine and all manner of abuses have free course in spite of the confession, yes, even entirely gain supremacy in the church, as happened in Germany in the time of rationalism. But the (true) confession will much more be a power in the church, guarding over all church life and practice, regulating it and permeating it as a leaven so that the doctrine and discipline which is proclaimed and exercised is the living expression of the con-

fession." Later he says: "When the formal confession is not taken seriously, then it is not only of no value but may even be misused for a protection and a cover when justified charges are made." In perfect conformity with this excellent expression which was subscribed to by all delegates and synods forming the Synodical Conference in 1872, is paragraph 29 of the Brief Statement of 1932 which reads: "The orthodox character of a church is established not by its mere name nor by its outward acceptance of, and subscription to, an orthodox creed, but by the doctrine which is *actually* taught in its pulpits, in its theological seminaries, and in its publications. On the other hand a church does not forfeit its orthodox character through the casual intrusion of errors, provided these are combated and eventually removed by means of doctrinal discipline, Acts 20, 30; I Tim. 1, 3." This is a principle which surely must be adhered to if subscription to a confession is not to become a cold, formal, and empty gesture with no meaning or life or force in it. As long as a church body faithfully adheres to this principle and acts according to it, so long does that body maintain its orthodox character, and we can feel free to exercise fellowship with it along synodical lines. With other words we can freely exchange pulpits, transfer members, and have communion fellowship with members of such a body without investigating each individual case. For we can have the confidence that, if there are divergencies arising, these will be dealt with and corrected without any protracted delay. But if doctrinal discipline is no longer exercised in a church body, so that divergent doctrines are permitted in its pulpits, in its theological seminaries, and in its publications without decisive action being taken to remove them, then that church body has forfeited its orthodox character. Anyone in fellowship with such a body can only remain there as a protesting member and only so long as there is any evidence that his protest is being heard and heeded. When it becomes apparent that all attempts at enforcing doctrinal discipline are vain, then the word of God demands separation. Here it is not a matter of loyalty to synods but a matter of obedience to God's Word which says to us: "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Rom. 16, 17. In this connection we must remember the contents of the 28th paragraph of the Brief Statement to which we have subscribed and which reads: "Since God ordained that His Word *only*, without the admixture of human doctrine, be taught and believed in the Christian Church. I Pet. 4, 11; John 8, 31. 32; I Tim. 6, 3. 4. all Christians are required by God to discriminate between orthodox and heterodox church bodies, Matt. 7, 15, to have church-fellowship only with orthodox church-bodies, and, in case they have strayed into heterodox church-bodies, to leave them, Rom. 16, 17. We repudiate unionism, that is, church-fellowship with the adherents of false doctrine, as disobedience to God's command, as causing divisions in the Church, Rom. 16, 17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2, 17-21." If we were to let down the bars on these principles, we

would ourselves become a unionistic body which true Lutheran Christians would have to avoid.

If we would celebrate our Centennial in the spirit of our fathers we must stand fast as they stood fast on these principles and testify as they testified together with a Sihler, a Walther, a Hönecke, and a Pieper. If we are to preserve for future generations the heritage that has been handed down to us by faithful fathers, it behooves us to stand firm for the truth and not permit expediency to dictate our course. With the words of Paul to Timothy we close, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus, before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel; whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles. For the which cause I also suffered these things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us." II Tim, 1, 8-14.

President's Report

Once more our Synod meets in convention for mutual edification and encouragement. The high point of our conventions has been and, I hope, always will be, the discussion and consideration of doctrine. For here we have the Word that gives Life and which strengthens and encourages us to be faithful and true in the work committed to us. We also gather to review the work of the past year and thus to hear reports of the officers and committees. Plans are made for the work before us. The officers and elected boards of the Synod are functioning as servants and are under orders and instructions of the Synod itself. These bear responsibilities which they cannot sidestep or ignore. It is a work that they should fulfill to the best of their abilities and with all conscientiousness, looking to the best interests of the Church, remembering that the Lord also holds them responsible for this administration.

While the Synod is indeed an advisory body, congregations should cooperate in matters decided on by their representatives in convention assembled, unless they have good reasons for doing otherwise. This is necessary if the Synod is to function properly. If each will insist on going his own way, we might as well disband our organization and act individually. If any have weighty criticisms of the officers or of the boards of the Synod, they should bring these matters to the attention of the parties concerned, and if no satisfaction is obtained, then appeal should be made to the Synod itself. If this course is not followed, then we should remain silent and not disturb the peace by airing dissatisfactions and displaying individual aches and pains.

For the past synodical year, the following report is hereby respectfully submitted:

Your president has as far as possible attended the meetings of the permanent committees and boards of the Synod. He has attended the various pastoral conferences and circuit meetings. He has represented the Synod at meetings of the Inter-synodical Relations Committee of the Synodical Conference, at a meeting of the Synodical Conference Praesidium, and has attended two joint meetings of the union committees of the synods of the Synodical Conference. Vice-president M. E. Tweit has given his assistance and cooperation faithfully.

Visitations

The Rev. Milton Otto, visitor of the Southern Minnesota-Iowa Circuit, reports that he conducted two call meetings, one at Paint Creek on July 29th; the other at Thornton on March 24th. He also visited the Redeemer Mission in New Hampton, Iowa, and Trinity Lutheran congregation at Calmar, Iowa.

The Rev. A. M. Harstad, visitor of the Northwest Circuit, reports the following visitations: On Oct. 1, 1951, in Immanuel Lutheran Congregation, Audubon, Minn., and on Oct. 2, 1951, in our Savior's Congregation, Hawley, Minn. The pastor of both these congregations

at the time was the Rev. L. Hagen. The evening of Oct. 2nd Pastor Harstad conducted visitation in First South Wild Rice Congregation, Ulen, Minn., and on the following day in First Evanger Congregation, Fertile, Minn. The pastor of both last named congregations is the Rev. Alf Merseth. Visitor Harstad also reports that at the request of a committee from Emmaus Congregation, he counselled with them concerning the calling of a pastor. A visitation arranged in Mt. Olive Congregation, Mankato, Minn., did not materialize because of inclement weather.

The Rev. Justin A. Petersen represented the president at a visitation of Boston Norwegian Lutheran Church (the Rev. Lillegard, Pastor) on Oct. 28th, 1951. Rev. Peterson also preached at the mission service and spoke on synodical matters and on the centennial during his visit to this easternmost congregation of our Synod.

Ordinations and Installations

On Sept. 2, 1951, the Rev. Joseph Petersen was commissioned as missionary-at-large to Cornwall, England. The sermon was delivered by the missionary's father, the Rev. Justin A. Petersen, and the rite of commissioning was performed by the undersigned.

As successor to the Rev. J. B. Unseth, who retired after over fifty years of service, candidate John A. Moldstad was called to be pastor of Concordia, Immanuel, Clearwater, and Ebro parish. On Sept. 16, 1951, he was ordained by me in the Concordia Lutheran Church, Clearbrook, Minn.

On Sept. 23, 1951, the Rev. Arvid Gullerud was installed as pastor of Pinehurst, and Calvary Lutheran Churches, Eau Claire, Wisconsin, by the Rev. R. Branstad.

Candidate Neil Jordahl having been called to serve the Good Shepherd Lutheran Mission in Sioux Falls, S. D., was on Oct. 28th, 1951, ordained by Dr. S. C. Ylvisaker.

Jan. 13, 1952, the Rev. Levine Hagen was installed as pastor of East and West Paint Creek Lutheran Churches, Waterville, Iowa. Visitor Milton Otto officiated.

Pastor Neil Jordahl of Sioux Falls, S. Dak., having accepted a call within the Wisconsin Synod, was transferred to the Dakota-Montana District of said Synod.

Candidate Hugo Handberg, having accepted the call to the Mayville-Bygland-Sheyenne parish, was ordained by Pastor H. A. Theiste June 22, 1952 at Mayville, N. Dak.

Candidate Paul Petersen, having accepted the call to Richland Lutheran Church, Thornton, Iowa, will be ordained and installed July 6.

The Rev. Leigh Jordahl having resigned from the pastorate of the Belview, Delhi, Rock Dell parish, the Rev. Norman Harstad was called as his successor and was installed Jan. 20, 1952, with the Rev. S. Dorr officiating.

The Rev. S. E. Lee, having accepted the call to our Synod's congre-

gations in Audubon and Hawley, Minn., was installed by the Rev. Alf Merseth on Feb. 24, 1952.

On April 27th, 1952, the Rev. F. Weyland was by me installed as pastor of Emmaus Lutheran Church, North Minneapolis, Minn.

Candidate R. Ude has accepted the call to be pastor of Calvary Lutheran Church, Eau Claire, Wisconsin. His ordination will take place in July.

Appointments and Resignations

The Rev. Erling Ylvisaker has been appointed to represent the Norwegian Synod at the meetings of the Board of Directors of Bethesda Lutheran Home, Watertown, Wisconsin.

The Rev. E. G. Unseth was appointed as member of the Home Mission Board to fill the vacancy left by the Rev. Joseph Peterson, who resigned from the board after having accepted the call to be missionary-at-large in Cornwall, England.

Dr. S. C. Ylvisaker, for many years president of Bethany Lutheran College and lately professor in the Seminary, resigned from his professorship at Bethany, stating that his resignation was to be considered effective as of Easter, 1952. His letter of resignation addressed to the Synod is at hand and I recommend that it be referred to the convention committee on Higher Education.

Dean Norman A. Madson was appointed to fill the vacancy left by Dr. Ylvisaker's resignation from the Centennial Program Committee.

Essayists appointed for this convention are as follows: The Rev. Christian Anderson, who is to deliver an essay entitled "Ask for the Old Paths." This essay is to serve as a preparation for the Centennial celebration. Prof. Fremder is to deliver an essay on Christian Day Schools.

Applications

Bethany Lutheran Church, Luverne, Minn., (the Rev. J. A. O. Preus, Jr., pastor) has presented its application for membership with accompanying documents.

Dedications, Cornerstone Laying Ceremonies, Anniversaries

Sunday, September 30th, 1951, a large number of our synod's members gathered at Kasota, Minn., for the dedication of the Kasota Valley Home which had been purchased to serve as our Synod's Home for the Aged. Vice-president Tweit preached the dedicatory sermon and your President performed the rite of dedication.

Vice-president Tweit preached at the cornerstone laying services of the new churches of Bethel congregation, Sioux Falls, S. D., (the Rev. T. N. Teigen, pastor) on Oct. 7, 1951, and of Bethany Lutheran Congregation, Luverne, Minn., on May 4, 1952.

During the past synodical year, anniversaries were observed by the following churches: Hartland Lutheran Church, Hartland, Minn. (the Rev. Paul Ylvisaker, pastor); Holy Cross Lutheran Church, Madison, Wis. (the Rev. Erling Ylvisaker, pastor); Fairview Lutheran Church, Minneapolis, Minn. (the Rev. H. A. Theiste, pastor).

Also the Madison Lutheran School observed the 25th anniversary of its founding.

Finances

As will be seen from the report of the treasurer, the fiscal year ended with deficits in a number of funds. In the face of this it is important that this convention give some serious consideration to the finances of our Synod.

It belongs to good and sound stewardship that we do not authorize spending of funds without providing means of paying which we can reasonably expect to carry out. Experiences of the past show that appropriations were allowed with the plan of spreading the payment over a period of years. This was added to the respective budget year after year. Not only was the regular budget estimate not reached, but also payment on the special expenditure was for a number of years not even touched. This disturbs our budget and raises it each year. For all deficits all along the line must be added to the budget. When strenuous efforts have been made to raise it and we fall short, we must realize that some thing has to be done. We want to be faithful stewards and when we must borrow money for current expenses, we realize the situation is serious and needs some weighty consideration. The Lord certainly is pleased to have us expand and extend our work, but He does not require this of us if this should put us in the category of those who each year sink deeper into debt. If all our people would respond in their giving as the Lord has prospered them, we could well expand and extend our work without having to report deficits in our current expenses.

One of our weaknesses which tends to hurt us is the big rush to make contributions to the Synod at the end of the fiscal year. When the new fiscal year immediately follows on May 1st, little then comes in, and month follows month at the beginning when we do not receive enough to meet our needs. Our effort and our work should not be left to some future date but should begin with all zeal and vigor on May 1st.

As this is being written an Associated Press report states that living costs have reached nearly an all-time high. In the face of these spiraling prices we would recommend that all congregations study the salaries being paid to their pastors with a view to adjusting them to the current needs. Some pastors have received no raises in salary the past few years and consequently are faced with bills which they are unable to pay with current income. This is not profitable for the congregations and brings an added burden to those who are working among them as those who are worthy of their hire and are ready and willing to live of the Gospel.

Centennial Celebration

Preparations for our Centennial celebration next year have been going forward under the direction of three committees, the Centennial Program Committee, the Centennial Collection Committee, and the Centennial Literature Committee. These committees will render their

own reports to this convention. Above all else we would celebrate this anniversary in the same spirit which moved our fathers to organize the Norwegian Synod in 1853—in loyalty and steadfast obedience to the Word of God and with readiness to suffer the loss of all things rather than to surrender the precious truth that we are saved by grace alone. May God in His mercy ward off all the attempts of Satan to disturb our celebration. For Jesus' sake who redeemed us, may all be done to the glory of God.

Since the Centennial Literature Committee has prepared translations of essays written by Vilhelm Koren, H. A. Preus, and others, I would recommend that the Synod arrange for the publication of these in some permanent form and that this publication be made available in advance of our centennial celebration next year.

"The Common Confession" and Union Matters

"The Common Confession," a document adopted by the Lutheran Church-Missouri Synod and the American Lutheran Church as an agreement on the doctrines there treated, was presented to our Synod last year for our consideration. Our last convention passed resolutions stating its Scripture-grounded objections to this document of agreement and asked the Lutheran Church-Missouri Synod to reject it and on the basis of Titus 3, 10, to cease further negotiations with the American Lutheran Church. Since that time the Wisconsin Synod has acted, registering its objections to the document. The Slovak Lutheran Church passed a resolution approving the action of the Missouri Synod but added some suggestions for change and clarification. Your representatives on the Intersynodical Relations Committee of the Synodical Conference and your union committee have since upheld our Synod's resolutions in meetings with the sister synods and have consistently maintained that Titus 3, 10, ("an heretic after the first and second admonition reject") applies to the present union negotiations and calls for a cessation of such meetings as have been held between the Missouri Synod representatives and the American Lutheran Church representatives. We have held that those who disregard and disobey this Word of Scripture will themselves become infected with the leaven to which they are exposed. The Missouri Synod representatives have steadfastly maintained that the passage does not apply to their negotiations with the American Lutheran Church, while the Wisconsin Synod representatives have joined us in our testimony on this matter.

For the information of our people we report that in the same period as the American Lutheran Church representatives have been meeting with the Missouri Synod representatives, they have also been meeting with official committees of the Evangelical Lutheran Church (the Norwegian Merger church), the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church to draw up a document which might serve as a basis for drawing all of these churches into one body. These committees have now adopted a document known as "United Testimony on Faith and Life," which we

freely say does not reject the errors that are found in these churches and against which we have testified through the years. At the same time as all of this has been going on, the American Lutheran Church committee has also been meeting with a committee of the United Lutheran Church (which body has refused to accept the Holy Bible as being without error in all matters, as for instance, pertain to history, geography, and science) with a view to closer relations with them. During all this time the American Lutheran Church has been having altar and pulpit fellowship with the Evangelical Lutheran Church, the Augustana Synod, the Lutheran Free Church, and the United Evangelical Lutheran Church, and has carried on certain joint church work with the United Lutheran Church. The American Lutheran Church is furthermore a member of the World Council of Churches and of the Lutheran World Federation. This we believe shows the spirit of the American Lutheran Church and is all in accord with their open contention (which we reject) that there is a wholesome and allowable latitude of difference in doctrinal matters. Its action in all of these things agrees with its statement that it is neither necessary nor possible to agree in all nonfundamental doctrines. Wherefore we hold the American Lutheran Church to be a unionistic body which we must avoid, and the Titus 3, 10, passage should make it clear that any member body of the Synodical Conference should carry on no union negotiations with it.

The Orthodox Lutheran Conference

The Orthodox Lutheran Conference is the name of a new church body organized at Okabena, Minn., Sept. 26, 1951. The charter members of this church body are pastors and congregations who withdrew from the Lutheran Church-Missouri Synod because of this body's neglect in taking decisive action regarding the supporters of the "Chicago Statement" of 1945 and because of this body's official adoption of the Common Confession. The Rev. Wallace H. McLaughlin is the president of the Orthodox Lutheran Conference and Dr. P. E. Kretzmann is the vice-president. It is very evident that we shall eventually have to declare whether or not we are in fellowship with this body. This much is clear—the reasons given for the withdrawal of these people from the Missouri Synod contain the very objections which our Synod has been raising. A communication from the new church body is at hand and shall be turned over to the proper committee for consideration.

Synodical Conference

The Synodical Conference, consisting of the Lutheran Church-Missouri Synod, the Joint Synod of Wisconsin and other states, the Slovak Lutheran Church and our own Norwegian Synod, will hold its convention Aug. 12-15, 1952, at Concordia College, St. Paul, Minnesota. Two pastors and two lay delegates are to be elected to represent us at this convention. Since the last convention of the Synodical Conference referred the "Common Confession" to its constituent synods

for consideration, our Synod's resolutions of 1951 on this matter will be reported to the St. Paul convention. Since this is a matter of great importance in our Synodical Conference, we recommend that all our pastors and congregations review the whole matter and keep in touch with developments.

Before his ascension into heaven Jesus said to His disciples: "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." These words certainly applied directly to the apostles who went out to preach the Gospel of the Kingdom, these wondrous signs following, showing the great power of Jesus' name. But they also point to that struggle and battle which we all must wage against the enemies of our soul—the devil, the world and our own flesh. Against these enemies our ascended Lord knows how to defend us. From His heavenly throne of power He casts them down even as He has put them under His feet. He has led them captive. They shall not overpower us. The world has tried its worst to overpower and crush and destroy the Church. By coaxings, by temptations, by threats, by persecutions, it has sought to wipe off the face of the earth those who confess the name of Christ and look upward for their strength. But the ascended Lord has been with His Church according to His promise and the gates of hell have not prevailed against it and never will. When we are sore pressed, when we are beaten and driven from every side, when conflict and strife rage about us, when the burden is heavy and bearing down, when our own sin presses heavy upon us, when worldliness makes its siren call—what a comfort to know then that Jesus is on the right hand of the Father regarding our cause and directing all things so that we shall at last reach our heavenly home. Yes, we often think the strife is hard and long and seemingly will have no end. We feel what an influence the world is having upon us. We feel that we have no strength, nor courage to go on in this combat. But we need not be afraid and despair. He in whom we believe, even though we have not seen Him, sees us, knows our need, and fulfills His promise—"Lo I am with you alway, even unto the end of the world. Amen." Amen—yea, yea, it shall be so!

—C. M. Gullerud.

Recommendation of the Convention Committee on President's Message and Report

Your committee calls attention to the President's counsel to the Synod to be on guard against the persisting temptation to give up the truth through unionistic practices or tendencies; and at the same time your committee urges the Synod to consider that it is also our God-given mission to make use of every opportunity to publish and spread the truth of the Word,—to use the trowel as well as the sword.

Ask For the Old Paths

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6, 16.

These words are found in the chapter of the book of the prophet Jeremiah, in which the prophet at God's command pronounces the severe punishment which will be inflicted upon the people of Israel because of their unfaithfulness to the covenant which God had made with them. A mighty people will come from the North, to make war on them; they shall lay the land utterly waste and lead its people into captivity.

The Prophet describes their unfaithfulness in these words: "For from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of my people slightly, saying, Peace, peace; when there is no peace." (v. 13. 14.)

Their first great sin is covetousness. Having turned away from the fear of God and His service, they let themselves be wholly dominated by their sinful desires for earthly gain and treasures. Each one takes advantage of the other, the strong oppress the weak, and thus they bring about great suffering among a large number of the inhabitants of the land.

Their second great sin is the shameful unfaithfulness of those who are to be the religious leaders of the people: "From the prophet even unto the priest every one dealeth falsely." Their religious teachers lead the people astray. They no longer follow the statutes delivered unto them through the fathers of the nation and the long line of true prophets sent them by the Lord. They bring a message which is according to their own reason and liking. They no longer rebuke the people for their gross sins, nor do they proclaim the grace of God revealed in His glorious promises. They adjust their teaching that it may appear that they have peace with God, when there really is no peace.

The people of Israel high and low have fallen so deeply that they are ripe for the destruction which is now pronounced upon them. But before carrying out the judgment, the Lord through the prophet Jeremiah makes a last appeal to them to amend their ways, so that the impending calamity may be averted. He says: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein; and ye shall find rest for your souls." It is still possible for them to escape the punishment which they so justly deserve. If they will diligently seek to learn the statutes and judgments given them through the patriarchs, and through Moses and the prophets and live according to them, as did their pious fathers, they may still be saved from destruction and be once more received into favor with their God.

What a great similarity there is between the conditions in Israel

at that time and the conditions existing in the World today. How the sin of covetousness stands out in all parts of the world today, our own country not excepted! This is what lies at the bottom of the strained relations and the clashes between the nations. Greed for power and gain is apparent everywhere. Those who had the power, strive to retain it for their own selfish ends. And those who have been oppressed, while they rise to assert their rights, show by their demands that they are dominated by covetousness just as much as their former oppressors. Likewise in each community the various groups and classes give expression to their own covetousness. Selfishness, greed and avarice are in evidence everywhere.

And what about the condition of the Church today, which is to serve as a salt in the evil world when great forces are at work openly to destroy God's kingdom? Impressive cathedrals are erected, where worship is conducted with great pomp and show, high-sounding phrases are heard, describing how the kingdom of God is to be built up and how the world is to be conquered. But what about the inner faithfulness to God? It is to be feared that too many of the religious leaders resemble those of the days of Jeremiah. They "deal falsely" with divine truth and with immortal souls that are to be nourished. They too often "heal the hurt of the people slightly, saying, Peace, peace, when there is no peace."

Such are the conditions in which we find ourselves, as we are making preparations to commemorate the work of our church during the past century. Such is the world in which we have been placed, to bear witness unto the truth. And let us not only pass harsh judgments on others, but let us recognize the great danger of being ourselves more or less contaminated by the spirit of the times, so that we with greater humility go about the performance of the tasks assigned to us.

The greater the corruption round about us, the more urgent is our need of taking to heart the admonition of the Lord: "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." What then is meant by the "Old Paths" which we so diligently should seek to find and to walk upon? To Israel at the time of Jeremiah it was an admonition to seek to learn the truths revealed by God to Abraham, their father, and to Moses and the prophets. And since it is called the *old* paths, it had reference to the way the pious fathers in Israel had lived according to these truths. In many places in the Old Testament the covenant people are urged to follow the example of their pious fathers. In Isaiah 51, 1, the Lord says: "Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham, your father, and unto Sarah that bare you." Christ and His apostles referred time and again especially to Abraham as an example and a model. And the apostle Jude speaks of the whole body of Christian doctrine as the "Faith once delivered unto the saints."

To us the "Old Paths" mean first of all the saving truths which have come to us through the prophets and apostles and have been recorded

in the volume of Holy Writ. However, we owe a great deal to the pious fathers of the Reformation and of the period immediately following it, who through the most intensive spiritual struggles have arrived at a correct understanding and have given a clear exposition of these saving truths; this they have passed on to us as an inheritance. Although several centuries have passed, nevertheless, since "Christ is the same, yesterday, today and forever," since God's truth is eternal, their exposition of these saving truths means just as much today as it did to them.

But as we are about to observe the centennial of our Synod, there is a special challenge for us to look back upon the work of its founders and of those who have continued their work unto this day. Were their work and their activities of such a nature that we are obedient to the words of our text by following in the steps of these fathers? We certainly do not want to accept their teachings just because *they* have said so, or to walk in their paths just because they are old. But if our fathers were thoroughly faithful to the teachings of the divine Word, both as to doctrine and life, it becomes our duty to follow their example, and it would be a sin if we were to despise the heritage which has come to us from them.

At the turn of the century, before our forefathers began to emigrate to this country, the churches in Northern Europe had passed through a period of Rationalism, and the conditions in these churches were therefore very deplorable. But at that time a reaction set in in many places. In Denmark a leader among the confessional theologians was N. F. S. Grundtvig; and in Norway the work commenced by Hans Nilsen Hauge had a great influence especially among the lay people. Although both of these movements later on deteriorated, they served at the time as a mighty force to lead the people back to true Christianity.

When the University of Christiania was established in 1811, they were so fortunate as to get two conservative Lutherans, Svend Borchmann Hersleb and Stener Johannes Stenersen, to head the theological faculty. From then on a new generation of theologians was trained to care for the spiritual needs of the people. And when the first pastors who came to work among our people in this country were trained, another pair of staunch Lutherans headed the theological faculty, Gisle Jonson and Carl Paul Caspari.

The first theologically trained pastors who came to work among the Norwegian immigrants were men whose training had led them to seek "the Old Paths" of the Apostolic Church and of the Reformation, and they were thoroughly consecrated to the cause of building a true Lutheran Zion among their emigrated countrymen; most of them had, humanly speaking, left a brilliant future in the homeland in order to cast their lot with the pioneers who were struggling to build homes in the wilderness of the Northwest. The Norwegian lay people who had never been so completely imbued with the spirit of Rationalism as the theologians had been were equally desirous of founding a true Lutheran Church in the new land.

There were indeed a number of Lutheran synods already in existence in the United States at the time when our pioneer fathers began organized church work. It did not take our fathers long, however, to discover that most of these older groups were Lutherans scarcely more than in name. They could not therefore with a good conscience make common cause with these synods, nor fraternize with them in any way. But shortly before our Synod was organized, several groups had for conscience' sake left the State Churches of the land of the Reformation to find a haven in this land of religious freedom. To them our pioneer fathers were attracted as true spiritual brethren. Very soon after its organization our Synod entered into very close relations with the most conservative of these groups, the Missouri Synod, which for so long a time enjoyed the leadership of that richly gifted and devoted man of God, Dr. C. F. W. Walther. The fact that this choice was so easily made is an evidence of the character and the spiritual stamina of these early pastors and leaders of our Synod.

What then was the foundation on which these pioneer fathers wanted to build the church which they organized among the early settlers? We shall listen to what one of them officially has to say on this matter while the Synod was still in its formative stage. In the Foreword to "Maanedstidende," January, 1864, we find a short characterization of the task which the young synodical body had set itself to perform. There one of the editors (presumably Pastor J. A. Ottesen) writes: "When we consider the history of our church body the last 6-7 years, then every one who has attentatively followed the course of events will see that our chief object these years has been to draw forth and expound the pure doctrine of the forgiveness of sin in Christ as an unmerited gift, which is unconditionally offered and given through the Word alone, and is accepted by faith alone. According to the grace which God gave us, we have endeavored, both over against the waverers and ignorant in our own midst, and over against our opponents without, to secure the Gospel truth, which alone can give the heart peace and joy, when it is thus directed to the Word alone as the only means through which God really comes to us, really communicates with us with all His grace and gifts, and to faith alone as the only means by which men can accept and appropriate unto themselves the grace of God in the Word, yes, that this faith is wrought by the Holy Spirit in and through the Word in the hearts of those who do not resist the message which He brings."

After speaking of the bitter strifes which the carrying out of this program had brought about with those who did not agree with this stand he adds: "It goes without saying that such strife has often caused sorrow and trouble, and that here and there it has brought about disturbances and schisms, at least for a time. But this strife was necessary, for our holiest and most glorious possessions were at stake. It was a question whether truth or falsehood was to be the foundation on which our church was built, whether the one and only true sense of God's Word, or all sorts of human opinions about what the Word teaches, were to bind us together; it was a question whether we, like the sects,

should become a party, which arbitrarily has chosen to champion certain special pet views, or if we were to be an orthodox church body which would obey only 'that which is written.' It was a question if we wanted to be Christ's disciples, who continue in His Word, or if we in the future wanted to be carried about by every wind of doctrine, as was more or less the case with our opponents, who were not willing to be disciplined by the truth."

This quotation, which is chosen pretty much at random among many similar statements from those early days, is very interesting and enlightening, because it gives such a clear expression of the stand which the fathers of our Synod took from the very beginning. They were fully conscious of what a true Christian church is like, if they were to walk in the Old Paths. And this stand was not any more popular among people in general in those days than it is today. Our people were surrounded by all sorts of sects. Although our people in the beginning, because of their ignorance of the language of the land, were to some extent immune from the influences emanating from them, these sects nevertheless exerted some influence upon them. However, the most violent strifes were carried on between the immigrants themselves. Two distinct parties had arisen among them before they left the mother country. The Pietistic element, which originally had arisen in protest against Rationalism and was served chiefly by itinerant lay preachers, had developed a bitter hatred against the State Church, and they vigorously opposed the regularly trained pastors when they began their work here. As a general rule this party laid the greatest stress upon their own subjective faith rather than on the authority of the revealed Word of God. In their one-sided emphasis upon the importance of Sanctification, they were inclined to minimize the importance of Justification. They did not have a clear understanding of how to distinguish rightly between the Law and the Gospel. It was with this element that most of the early controversies were carried on. And it is from this opposition that the many bodies have developed which have opposed the Norwegian Synod throughout its history.

We have seen that from the very beginning the Norwegian Synod stood firmly on Holy Scriptures as the only sure and perfect rule of faith and life. Nothing else than this could give them a sure foundation for their faith and hope. If they were to abandon this ground and rely upon what the ingenuity of man could furnish, it would mean, "so many men, so many minds." But in the Holy Scriptures God Himself has spoken, and the truths which God has revealed there are just as eternal and unchangeable, as God Himself is eternal and always the same. The word of Scripture is God's own Word, which He has revealed for our salvation.

Scripture not only contains God's Word among other things, leaving it to us to determine just what is God's Word and what has been supplied by others. If that were the case, we should have no sure and thoroughly reliable rule and norm of faith and life, for we should then never be able to come to a full agreement on just what is God's

Word. But *all* Scripture is God's Word. "All Scripture is given by inspiration of God. (2 Tim. 3, 16.) The whole Bible is given by inspiration, i. e. the Holy Spirit in a miraculous manner gave to the men who wrote down the words of the Bible "what they should speak and write and the very words which they should use." Scripture says: "The holy men of God spake as they were moved by the Holy Ghost." (2 Pet. 1, 21.) Our pious fathers were not afraid to confess that they believed in "Verbal Inspiration" for fear that they might be branded as holding a "mechanical theory," nor did they try to find some vague terms to express their belief, which would not jar the feelings of those who were not willing to accept their doctrine of verbal inspiration. They did not presume to explain how this miracle was done any more than we are able to explain the other mysterious operations of the Spirit, which are taught in Holy Scripture. They accepted without question what Scripture testifies of itself. And they found in that their greatest comfort. They accepted gladly and without question the statement of the Apostle: "We have also a more sure word of prophesy; whereunto ye do well that ye take heed, as unto a light which shineth in a dark place, until the day dawn, and the day star arise in your hearts." (2 Pet. 1, 19.)

This "sure word of prophesy" our fathers studied diligently. On this they based all their teachings. When they had arrived at the true sense of the teachings of Scripture, they could not be turned to the right or to the left by any wind of doctrine which happened to blow their way. Our fathers were often scoffed at and ridiculed by the opponents as Pharisees who were filled with pride and arrogance, when they insisted that they had the true doctrine of Scripture. They ought to listen also to the opinions of others, it was said. They had no monopoly on the true doctrine. But our fathers believed and taught that the words of Scripture had only one true sense, that there was no room for differences of opinion, and that the Scriptures were clear enough, so that it was possible for the diligent student to learn to know this true sense. They held that Scripture must be interpreted by Scripture itself, and we should not permit any extraneous element, such as human reason, to make itself felt. Difficult passages must be interpreted in the light of others that are more easily understood. If this is done, we shall have no difficulty in arriving at their true sense. There are, indeed, many things of which the Scriptures speak, especially when they speak of the eternal counsels and wonderful works of God, which we cannot explain, because they lie far above the realm of our understanding. But it is not necessary for us to *explain* them. What Scriptures want to teach us is always clear, so that we can believe it, and that is all which is required of us.

In order to arrive at the true sense of what the Scriptures teach, it is necessary to abide strictly by what the words of the Bible express, without coloring it in any way by what we think it ought to be, even if we are ever so pious and mean it ever so well. Modern theologians quite generally rely on their own so called "Christian Consciousness" in interpreting Scripture. This makes their interpretation more or less

dependent upon the subjective judgment of the Bible student himself instead of basing it solely on the objective consideration of what God Himself has spoken, as expressed by the very words of Scripture. Now it is true that God's Word is dark and obscure to the unregenerate mind, for the Apostle says, Gal. 2, 14: "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." A person must, therefore, be born again by the Spirit unto a new spiritual life, before he can comprehend, and interpret correctly to others, the things of the Spirit of God. But that does not give him the authority to pass judgment on what God has clearly spoken in Holy Writ. Even the regenerated mind is not perfect in this life, and therefore it may make many mistakes. I cannot trust fully in the teaching dictated by any man's "Christian Consciousness" and base my hope on its findings, although it may often be useful for me to listen to it as a guide. True hope and real comfort can only be found in that which God has spoken in Holy Scriptures. This was the position always taken by the fathers of our Synod.

Turning again to the testimony from 1864, the editor of "Maanedstidende" says: "Our chief object has been to draw forth and expound the pure doctrine of the forgiveness of sin in Christ as an unmerited gift, which is unconditionally offered and given through the Word alone and is accepted by faith alone." This is the chief doctrine drawn from God's Word, viz, how a poor sinner is saved from his sins and thus reconciled to God. After all, this is the "One thing needful." Of what real lasting value would it be to us, what we can learn from Scripture about jurisprudence, ethics, poetry, etc., if we did not learn to know how we can be justified before God, saved from our sins, and obtain eternal life? This all-important doctrine is stressed continually throughout the whole Bible. The doctrine of a poor sinner's justification before God is taught so clearly that no one needs to be in doubt about it.

The sinner is wholly unable to do anything to bring about his own justification. Yet, God who is perfectly holy and just cannot for a moment tolerate any one, unless he is perfectly righteous and holy. In His holy Law God makes certain demands upon us, and He would no longer continue to be perfect, if He were to curtail or abridge these demands. Since the sinner is utterly unable to fulfill these demands either wholly or in part, he can do nothing to justify himself. Scripture says: "Therefore by the deeds of the law shall no flesh be justified in his sight." (Rom. 3, 20.)

But Scripture assures us that God has found a way to justify the sinner, who is helpless, yes, dead in trespasses and sins. In His boundless mercy and love to fallen mankind, God spared not His own Son, but gave Him as a sacrifice to atone for their sins and make them just in His sight. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3, 16.) God's Son came into the world and became a man, in order that He might take our place and fulfill

the demands of God's Law in our stead, so that God's justice and holiness might be satisfied. By His perfectly holy life here on earth, He earned for us righteousness before God. The Apostle says: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law" (Gal. 4, 4. 5.) God's Law was given to man who was thereby obligated to keep it. In His boundless love God's Son became a true man and placed Himself under the Law, thus assuming the obligation to keep it, not for His own sake, but for the benefit of the human race which was not able to fulfill the demands of the Law. And His perfect obedience is imputed to men, so that in the sight of God we are regarded as if the Law has been fully kept by us.

But God's Son also redeemed us from the sins which we have already committed. "God made him to be sin for us" (2 Cor. 5, 21,) in order that our sins should no longer be counted against us. "The Lord hath laid on him the iniquity of us all" (Is. 53, 6). And having taken on Him the guilt of the whole world's sin, Jesus Christ, true God and true man, atoned for it by suffering the punishment which the world has deserved. "Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2, 24). "Christ died for our sins according to the Scriptures" (1 Cor. 15, 3). Thus Christ gave Himself as a sacrifice to pay the penalty of the whole world's sin. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (1 John 2, 2).

God has in this way provided perfect righteousness for all sinners. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5, 21). Yes, thus He has reconciled all sinners to Himself. "When we were enemies, we were reconciled to God by the death of his Son" (Rom. 5, 10). "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them" (2 Cor. 5, 19). Only through the active and passive obedience of Christ, then, can we sinners become righteous before God and be saved. Not by our own works or worthiness can we be justified, but wholly by the grace of God prepared for us in Jesus Christ. If any one wants to put his trust in anything else than God's grace for his salvation, he will be sorely disappointed, for Holy Scripture testifies clearly: "For by grace ye are saved, through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast" (Eph. 2, 8. 9.).

Through the redemptive work of Jesus Christ, God has absolved the whole world from sin and declared it righteous. In Christ He "reconciled the *world* unto Himself." Our debt is fully paid, and God acknowledged this payment when He raised Jesus Christ from the dead. "We thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5, 14. 15). "Jesus was delivered for our offenses, and

was raised again for our justification" (Rom. 4, 25). Just as all our sins were laid on Christ and imputed to Him, so the complete satisfaction for our sins, wrought by Jesus Christ through His suffering and death and acknowledged by God through His resurrection, is imputed to us, that is, counted as ours. We are assured of this by God's Word when He says by the Apostle: "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5, 18). The justification of sinners before God is therefore not in any way owing to their own efforts and worthiness, but it is a free gift altogether unmerited, for we have deserved the very opposite, eternal damnation. Justification and eternal salvation is, therefore, by God's grace alone. Holy Scriptures teach us this very clearly and in so many ways. We might quote a multitude of passages in proof of this, but let this one passage suffice: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3, 24). Here the Apostle summarizes the whole doctrine of justification in a few words.

But the justification of all men through Christ's redemption will not be of any benefit to us as individuals, unless we accept this *free gift*. The Scriptures therefore in so many places, besides saying that our justification is *by grace* alone, declare just as clearly that we are justified *by faith*. This, however, is no contradiction. For the justification of all sinners in Christ, which is by grace alone, is accepted by the individual sinner by faith. Hence when many are lost in spite of the fact that they are declared just in Christ, it is not because this justification does not apply to them, but because they reject it through unbelief. Christ says: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (Mark 16, 16). And again: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3, 18). In the Gospel, God brings the fruits of Christ's redemption to every one who hears it. Those who believe the Gospel message, and put their trust in its assurances, partake of what the Gospel brings. But those who do not believe in the promises of the Gospel thereby reject the free gift which it brings to them. Scripture says of the fate of the unbelievers: "The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4, 2). God's Word describes very clearly the true relation between God's grace, by which we are saved and our faith, by which we accept this salvation when, in speaking of our salvation, it says: "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed" (Rom. 4, 16). Our faith is the hand, by which we receive and hold the grace of God. "The saving power, therefore, lies not in the hand of faith, but in the merits of Christ which I hold by faith." It is not the *act* of believing, but *what* we believe that saves us. Though we may believe ever so firmly in a false doctrine, this faith cannot save us. Yet faith in the promises of God in the Gospel is so important that without it we cannot partake of the grace which the Gospel

brings. The Apostle says: "Therefore we conclude that a man is justified by faith without the deeds of the law" (Rom. 3, 28).

This is the second great principle of the Reformation: "Justification by faith alone." This is the "Old Path," the "good way," on which we must walk, in order to obtain rest for our souls here and hereafter. Any other way that we may choose for ourselves, relying wholly or in part on our own good intentions, efforts or works will only lead to disappointment, eternal destruction. To follow this good way was the program which the fathers of our Synod set up from the beginning. On this way the following generations continued to walk, and, God be praised, we have been kept in these paths unto this day. This is the way which God has so clearly revealed to us in Holy Scriptures. We find it revealed throughout the whole volume of Holy Writ. With this, the chief doctrine of Scripture, all the other doctrines concerning the order of salvation are so closely connected that it cannot be kept pure, unless we accept the clear teaching of Scripture also on the other points.

In order to preserve the doctrine of Justification pure, our fathers had to carry on many bitter controversies. Although the opponents never, in so many words, denied or rejected the doctrine of justification by faith alone, they erred in many points where their errors caused a misconception of this central doctrine and sometimes even nullified it. In his masterly dissertation on "What the Norwegian Synod has wanted and still wants," the sainted Dr. V. Koren calls attention to how this central doctrine is abridged or perverted by errors in other related doctrines. We hope that his complete essay will be made available in translation for our Centennial. I shall only try to call attention briefly to how errors on other points affect a correct understanding of this vital doctrine.

We cannot understand rightly what it means to be justified by grace alone through faith without having a true conception of the teaching of God's Word concerning sin. Sin is not simply a weakness, a defect, a disease, but Scripture teaches that it is an absolute corruption, a complete falling away from God. "Sin is the transgression of the law" (1 John 3, 4). Every failure to observe perfectly the demands of the Law, whether it be by doing that which God has forbidden, or by neglecting to do what He has commanded, is a transgression of the Law. Whether the transgression is great or small in the estimation of men, whether these transgressions be many or few, whether intentional or not, it is nevertheless sin which deserves God's wrath and punishment. One single sin is sufficient to alienate us from God and bring upon us His curse. God's Word says: "Cursed is every one that continueth not in all the things which are written in the book of the law to do them" (Gal. 3, 10). And: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2, 10). Not only sins which we ourselves have committed in thoughts, words and deeds, but the guilt and natural corruption which we have inherited from our fathers, from Adam down, is counted against us.

The Law is given us, "that every mouth may be stopped and all

the world may become guilty before God," says Paul, Rom 3, 19. Our condition according to nature is described as being "dead in trespasses and sins" (Eph. 2, 1). And this applies to all men, "For all have sinned, and come short of the glory of God" (Rom. 3, 23). If we therefore would ascribe to man any worthiness or power to work out, or co-operate in, his own salvation, we should no longer preserve the doctrine of Justification by Faith Alone pure.

But it is equally important that we understand what God's Word means by the term grace. Since we by nature are totally lost, "dead in trespasses and sins," God, moved solely by His love and compassion, has resolved to save us without any of our merit or worthiness. He thus offers and confers on us His blessings freely, "without money and without price." The Scriptures place grace and meritorious works very sharply in opposition to each other: "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" (Rom. 11, 6). "For by grace are ye saved through faith, and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2, 8, 9). Many other passages bring out this same thing. Grace means that God deals with us, not according to our merits, but entirely contrary to what we have deserved.

Grace is not a power or virtue infused in us, by which we then of ourselves can work toward our own salvation. This is what the Church of Rome and others mean by salvation by grace. Nor is it a favor which we obtain from God in view of the works which we later on shall be able to do. But it is an outright gift, bestowed on us without any consideration, solely by God's marvelous love and mercy.

God can do this, and still continue to be a perfectly just and holy God, because our guilt, which deserves God's wrath and punishment, has already been atoned for by our Savior Jesus Christ, God's Son. Our whole debt of sin is fully paid. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5, 8). "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3, 24). Only through the redemption wrought by Jesus Christ through His perfect obedience and His suffering and death can God bestow on us His grace unto salvation.

We must also have the right conception of faith, by which we are made partakers of the righteousness of Christ. Saving faith is not simply giving assent with the intellect to what the Scriptures teach, acknowledging it as true, but it is also a living desire for, and implicit trust in, what the Scriptures promise. When Scripture says that we are justified by faith, it does not mean that faith is a meritorious work by which we are made righteous; it is only the hand, as it were, by which we accept and partake of the righteousness of Christ brought to us in the Gospel. The Apostle Paul says: "Even the righteousness of God which is by faith in Jesus Christ unto all and upon all them that believe" (Rom. 3, 22). And: "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4, 5). Saving faith "clings to the promise of God in

the Gospel and appropriates to itself what the promise offers, namely, the grace of God and the merits of Christ." Those who would ascribe to faith any meritorious virtue which inclines God toward us and do not look upon it only as the hand or instrument by which the sinner receives God's grace in Christ do not preserve the doctrine of Justification by Grace Alone pure.

In order to understand rightly the doctrine of justification by faith alone, we must understand what the Gospel is. The Gospel is the "Glad Tidings" which announces to us, brings to us, and makes us partake of, the grace of God which is prepared for us in Jesus Christ. The Gospel proclaims that salvation is prepared for all sinners, and it brings and gives the forgiveness of sin, life and salvation to all who hear it, whether they will accept it or not; for salvation is prepared, not only for those who in faith accept it, but also for those who by their unbelief reject it and are lost. God "will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2, 4). The Gospel does not impose any condition which man must fulfill before it applies to him, but it tells the sinner that God in Christ has already declared him righteous, for He has in Christ reconciled the *world* unto Himself. The Gospel is the "Word of reconciliation" which God has committed to those who are sent to preach the Gospel. (2 Cor. 5, 19.)

In the Gospel the Spirit of God is present, and with it He works faith in the hearts of those who hear its message. Therefore the Gospel is called "The power of God unto salvation" (Rom. 1, 16). And the Apostle James says: "Of his own will begat he us by the word of truth, that we should be a kind of firstfruits of his creatures" (1, 18).

It is very important, therefore, that we also have the right conception of the Scriptural doctrine of conversion, if the doctrine of justification by faith is to be kept pure. In the first chapter of the Gospel according to St. Mark, we are told that after John was put in prison, "Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the Gospel." If the Gospel message is to be of any benefit to us, we must repent and believe. This is what Scriptures call conversion, turning or changing of mind. A person must turn from his way of sin and begin to trust fully in the salvation which the Gospel brings and not only accept the Gospel message as true with his intellect. There must be a complete change of heart. Man must become a new creature.

In order to come to a true, living faith in the promises of the Gospel, a person must have come to a knowledge of his sins. Christ says: "They that be whole need not a physician, but they that are sick" (Matt. 9, 12). No one will want forgiveness of sin if he does not know that he is a sinner, or does not feel sorry for the wrong he has done, or if he still believes that he can help himself. In order to convince man that he is sick unto death because of his sins, God uses the Law. From the Law men learn to realize their lost condition, become terrified and genuinely worried about their condition.

When the Gospel call with its assurance of boundless grace comes to such a broken heart, it begins to mean something. And so the Gospel

is given an opportunity to heal the broken heart by awakening faith in its glorious assurances and promises. Thus a sinner is converted, thoroughly changed into a new being.

But this change of heart cannot be brought about, either wholly or in part, by man himself, who by nature is "dead in trespasses and sins" and an enemy of God. It is God who by His grace through the Word works knowledge and contrition of sin. And it is God who by the Gospel creates a true living faith in the heart. Scripture calls this a new birth, without which it is impossible to enter into the kingdom of God. Warningly, does Jesus say to the Pharisee, Nicodemus: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3, 3). In the first chapter of the Gospel according to St. John we are told that those who believed "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (V. 13). In 1 John 5, 1 we read: "Whosoever believeth that Jesus is the Christ is born of God." So in a large number of places Scripture speaks of man's conversion from the state of sin to the state of grace as a regeneration or a new birth, clearly indicating that it is wholly a work of God.

The grace of God, which converts and regenerates the sinner, however, is not irresistible. God does not force His salvation upon us. His Word teaches that if any one does not partake of salvation, it is altogether his own fault. The prophet Isaiah says (63, 21): "I have spread out my hands all the day unto a rebellious people." Jesus says to the unbelieving Jews: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23, 37). And Stephen before the council of the Jews says: "Ye do always resist the Holy Ghost" (Acts 7, 51). It is God who by His grace takes away this resistance. But exactly why and how this is done in some and not in others, God has not chosen to reveal to us in such a way that it can be fully comprehended by our reason. But he makes it plain, however, that if we are saved, it is by His grace alone; if we are lost, it is altogether our own fault. "O Israel, thou hast destroyed thyself; but in me is thine help" (Hos. 13, 9). If we were to ascribe our conversion in greater or lesser degree to our own co-operation with God, we would no longer believe that we are justified by grace alone.

Finally, we do not have the right conception of justification by faith, unless we accept the Scriptural doctrine of sanctification or the daily renewal. The purpose of Christ's redemption was not only to save us from the guilt and punishment, but also from the dominion, of sin. The Apostle says: Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2, 14). When the Holy Spirit by grace creates a living faith in our hearts, by which we partake of the fruits of Christ's redemption, it is called regeneration or a new birth. A new life is then created in us, we are awakened from death in trespasses and sins unto a life in holiness. The Apostle says of the believers: "For we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them" (Eph. 2, 10).

It is the nature of true faith that it brings forth good works, for "Faith worketh by love" (Gal. 5, 6), and a good tree brings forth good fruit (Matt. 7, 17). Those who have learned to know the boundless love of God who spared not His only Son but gave Him as a sacrifice to save us from our sins, and who trust implicitly in this salvation, certainly cannot help but love Him, who first loved us. And if we love Him, we will keep his commandments. We cannot help but feel a strong desire to show our gratitude by serving Him faithfully, who has done so much for us. It is not that we are compelled by His commandments, or because we expect thereby to merit anything, but willingly, and solely to show that we are thankful, do we lead a life in thought, word and deed in obedience to God's will.

This new obedience, however, will continue to be imperfect as long as we are in this life. We must confess with the Apostle: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3, 12). And since we still have the Old Adam in our flesh, we must continually be engaged in a battle against the evil still in us, and we have all reason to complain with the Apostle: "The good that I would, I do not; but the evil which I would not, that I do. . . . O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7, 19, 24.) Some make greater progress in sanctification than others, because in some, faith is stronger than in others. But all true believers will strive in greater or lesser degree to lead a new life. But since it is so hard for even the most advanced believer to bear abundant fruit of his faith, the apostles have found it necessary to devote so much space in their Epistles to exhort, instruct and encourage the believers to sanctification and good works.

Good works are necessary, but not because they have any meritorious value, or because they help to incline God to justify us. We must, therefore, carefully guard against confusing or mixing sanctification with justification, as is so often done. Yet, sanctification is necessary to show that we have a true faith. "Show me thy faith by thy works," says the Apostle James (2, 18). If we do not lead a new life, it is a sign that our faith is dead, no matter how intelligently we may be able to speak about God's grace and a Christian faith. Those who stress the doctrine of justification by faith alone are often accused of neglecting the need of good works. This is a false charge; for those who have learned to understand what a true, living faith is, realize how closely justification by faith is connected with a holy life.

Throughout its history the Norwegian Synod had to carry on a number of controversies, on Absolution, The Gospel, Justification, Conversion and Election; and in all these controversies the true doctrine of justification was at stake. It certainly was no pleasure to be engaged in these bitter strifes, but it was unavoidable, if we wanted to preserve pure the Biblical doctrine of salvation. It was the "Old Paths" for which our fathers contended, the "good way" on which we must walk in order to obtain eternal rest. From this way our fathers could not be

persuaded to turn to the right or to the left for the sake of outward peace; and the example which they thereby have set is the glorious heritage which they have left for future generations. When so many of our brethren let themselves be led to abandon the clear-cut stand which our fathers had taken, in order, as they thought, to gain strength for building the kingdom of God, a few of us exposed ourselves to the fiery ordeal which was brought upon us when we wanted to continue to follow faithfully in the Old Paths. Humanly speaking, our position seemed hopeless. But the Lord has prospered our work beyond what we could have hoped for, so that by His grace we have remained faithful to this day. And as we are about to observe the one hundredth anniversary of the founding of our Synod, our chief concern should be to continue firmly to walk in the "Old Paths."

There is no doubt that it will become increasingly difficult to remain steadfast in our position in the years that lie ahead. For us who have passed through the fire the danger of faltering will perhaps not be so great. What we once have contended and suffered for has thereby become dearer to us. To the believers in Philippi the Apostle Paul says: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (1, 29). He speaks of their suffering as a blessing, which gives them an advantage over others who have not had the same experience. This applies also to us. But now there are not many left of those who lived through those turbulent days. A new generation has grown up to take our places. They, too, have learned to love the Old Paths, but the contention that is necessary in order to stand firm has not been brought so close home to them, as to us who are soon ready to pass on. Times have changed, the dangers have taken on new forms, and even from quarters which formerly gave us the greatest encouragement, there come voices which charge us with leaning backwards in order to remain on the Old Paths.

However, let us not be discouraged. "Let not your heart be troubled: ye believe in God, believe also in me" (John 14, 1). Thus our Savior encouraged His first disciples in the face of the greatest difficulties which confronted them. We surely have a right to find comfort in these same words. As we approach the beginning of a new century of work, let us dedicate ourselves anew to the glorious cause for which our pious fathers fought and suffered, trusting fully that God will be with us as He was with them. Let us be sure that we are right and then courageously go ahead with our work.

Let us not permit ourselves to be led by any force whatever, which the Evil Enemy may release against us, to turn to the right or to the left from the good way. But at the same time let us beware of allowing the Evil One to awaken in our hearts sinful pride, because we are convinced that we have found the only saving truth. This is not owing to any ingenuity of our own, but it is by the grace of God alone that we have been preserved in the truth. Let us appreciate and be thankful for this grace, but let it not instill in us a boastful spirit. We should in deep humility testify to the truth whenever and wherever occasion

arises, which requires it. But we should avoid assuming a bellicose attitude which may give people the impression that we find pleasure in strife. Let us always make it plain that it fills us with deep sorrow when we have to oppose attempts to depart from the clear words of Scripture, that it is because we are filled with genuine love to the opponents with whom we have to strive, and that it is a fervent desire to promote their true welfare, which prompts us to testify against their errors. This is not always so easy to carry out in practice, but it is the ideal which we should set before us, and we should pray God to help us always to have this in mind.

We should avoid all uncalled for strife about things which, perhaps, may be of importance in themselves but tend more or less to lead us away from that which is most essential. And let us earnestly seek to avoid personal jealousies which the Evil Enemy so easily may stir up, especially among the teachers in the Church. All disagreements about things that are not essential in order to walk in the Old Paths are sure to interfere more or less with our testimony to that which is "the one thing needful."

May God grant us grace to ask earnestly for the Old Paths and faithfully to walk in them! May the Holy Spirit enlighten us, so that we may grow in knowledge of the saving truth, bear fearless witness to this truth, live according to it, and finally be led by it into the heavenly mansions!

—Chr. Anderson.

Christian Day Schools

"Behold, to obey is better than sacrifice,
and to hearken than the fat of rams."

I Samuel 15, 22b

There is a sad picture which came to my attention recently—a girl who was contemplating marriage with a Roman Catholic boy and had determined to have her marriage blessed by a priest. Undoubtedly a marriage contract was involved, a contract which promises to rear children in the Roman faith, a contract which promises to do worse to these children than snatch bread from their hungry mouths, to do worse to these children than to throw them to hungry beasts, to deprive them of the water of life.

The parents, members of a Christian church, feel badly about the situation, as well they might and well we might if such a thing would happen to us. They have double reason to beseech God, for, although this could happen to any child, they were parents who did not see the value of a Christian day school training. They grieve at the lack of opportunity for future youngsters to be fed the bread of life, but they denied their own this constant attendance upon the Word of Life which a Christian school could have given. They need to pray God that the doom of future souls be averted. O how foolish not to give the "one thing needful" in the greatest abundance possible!

Too many such incidents are taking place every day. We need to

hearken unto the voice of God! "My son, give me thine heart, and let thine eyes observe my ways." (Pr. 23, 26) "... cease from thine own wisdom. Wilt thou set thine eyes upon that which is not?" (Pr. 23, 4b, 5a) "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." (Pr. 23, 23) "Take fast hold of instruction; let her not go: keep her; for she is thy life." (Pr. 4, 13.) "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children." (Deut. 6, 6, 7) We need to hearken unto the voice of our God, humbly, heartily, prayerfully, for He encourages us in that path, the only path, when He says; "To this man will I look, even to him that is poor and of a contrite spirit and trembleth at My Word." (Is. 66, 2.)

Objection No. 1

"But do we need so much religion? Isn't God satisfied just that we believe in Christ? Must we spend so much money and time developing Christian day schools? Isn't our Sunday school giving us the true Gospel? Why can't release time education be enough?" In emergencies many ways can be found to teach the Word. We shall not dispute that.

There is a tremendous task confronting the Christian of any day and that is to bring the Gospel to every creature, to bring sinners to the Lord. Christ tells His disciples: "... I have given you an example, that ye should do as I have done to you." (Jn. 13, 15.) His Example was that lowly task of washing his disciples' feet, an admonition to them and us that we serve others. Christ's ministry was a bounteous one. He laid on Himself the iniquity of us all, true. More than that, He considered it His duty to spread His health-giving Word. He more than once pointed that up for His disciples' benefit. When He, the Lord of all, could say this: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—when He could say and do this, then we can follow Him, and we must be prepared for this task, intensively prepared.

To apply medicine to physical sicknesses needs some training, some skill. To instruct, comfort and help others in need of spiritual medicine needs some training, some God-given skill. You need all the training you can get to fight God's fight in this world surrounded by His foes. Don't any of you say that we have pastors and teachers for that work. God has called each of us to work for Him, regardless of our earthly occupation. Not to be able to talk of your God to a stranger is a sterile Christianity; not to be able to comfort a sick brother with the healing message of His grace is a sickly Christianity; not to be able to warn a fellow Christian that his life may lead him to lose the grace of God is poor help for the Kingdom of God.

The engineer who plans the building of a mammoth bridge did not acquire his skill by wishing or avoiding. He had to dive into the countless books and courses that would ultimately lead him to such

a mighty work. He was once a boy whose endless delight may have been the throwing of a ball or the climbing of a tree or the skipping of some stones. Now he has been trained. He can build the word's highest and longest bridge. We need many mighty builders for God's Kingdom. They must be trained, immersed in God's will and ever learning. Since our Christian day schools for a specific time of life can immerse better than any other plan, can constantly train better than any other plan, can spend more time with the tools needed to be and live as Christians than any other plan, then our path is clear. Paul told Timothy: "Meditate upon these things; give thyself *wholly* to them; that thy profiting may appear to all." (I Tim. 4, 15) For the profit of many, that they may be saved, we need to hearken to the voice of our God!

Our future leaders, pastors, teachers, laymen—must be soaking up this Word of God throughout life, if we wish them to be and if they are to be God-pleasingly successful. The future leader of Israel, Joshua, after Moses' death, was reminded of this by the Lord; "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for *then thou shalt make thy way prosperous, and then thou shalt have good success*. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Josh. 1, 8. 9.) For God to go with them and to be with them at all times they need to absorb this Word in rich abundance, not just later on, but now, as children!

Objection No. 2

"True, more work is done with the Word of God in a Christian day school than by other means; yet, my child has to be trained well in some other field and needs to enter a school which has the best equipment possible, so that he or she isn't held back in necessary training." It has still to be proved that a Christian day school has nullified a child's chance for success in any occupation!

Plush carpets, expensive manuscript paper, the greatest and most learned teachers, lace-trimmed shirts, a gilt-edged bank account have never made a great composer yet, and never will! Nero found that out! Franz Schubert—a limited education musically, little or no money—wrote some of his finest works on the backs of coffee house menus. Carl Maria von Weber wrote some of his finest music when half-dead. Our own Johann Sebastian Bach had to learn by stealth in the moonlight. Geniuses are not stifled by having less than the best.

Besides, our Christian day school children are not generally denied any opportunity other school children receive. As evidence, ask their record when they face the competition of children schooled elsewhere. Suppose, however, that they would lose a great deal of knowledge by staying in a Christian day school. Parents, you who love Christ and are eternally grateful that He has saved you from hell for heaven and eternal bliss; parents, you who love your children more than earthly life itself and wish them to have every advantage;

Christian, selfless parents, I ask you before God, do you want a child of yours to be wealthy, to be admired, to be famous, to be revered, to want nothing in this life for seventy years or so and even to be honored centuries later, and perhaps burn in hell for all eternity? Or do you want a child of yours, no matter how humble the earthly occupation, to share heaven with you for all eternity?

The objection continues: "But he doesn't have to make that choice. It doesn't have to be 'either'—'or.' I'll bring him to church and Sunday school and teach him at home and, in addition, I'll let him go to the school where he may have the greater material advantage and convenience."

This Christianity is not such an easy thing to maintain and cultivate as some people imagine. There is a devil! Because I accept the revelation of the Word of God, therefore I believe that there is a devil who is a very real and personal being. Moreover, I believe that the devil is interested in me and in *my* children, that is, in my destruction and my children's destruction. He goes about as a roaring lion seeking whom he may devour. He is my adversary and my children's adversary, and I must arm myself and I must help my children arm themselves with the armor of God to stand against the wiles of the devil. He works unceasingly to destroy the Christian Church, to destroy me, to destroy my children, to destroy everything and everyone. He is supported by my sinful flesh, by my children's sinful flesh, and he is aided and abetted by wordly allurements and considerations. I must face the devil constantly. My children must face him constantly. We must face him with more than pop-guns and firecrackers.

Be assured of this: you can triumph over the devil but you cannot fight him with human weapons. "With might of ours can nought be done. Soon were our loss effected." There is only one effective weapon against Satan—"It is written." The sword of the spirit, the armor of God, the Word of Life—that is the God-given spiritual weapon against a deadly, spiritual foe. We must arm our children to the teeth.

We cannot leave the pointing out of truth, the disclosure of spiritual weapons to a future pasture some forty or fifty years from now and be content with a vague, general piety which will at least keep the traditional Christmas tree and Easter parade from dying out. My children—and yours—will have to face a relentless, horrible, real foe, not a dummy scarecrow. It will not be a mock battle. Cream puffs and custard pies will not suffice. Deadly weapons are needed to conquer a deadly foe. If you think that perhaps Satan will not bother your children—; the devil dares to tempt the sinless Christ, and we can be certain that it is Christ's dearest children—yes, the "little ones which believe in Him" together with the strongest of Christian adults whom he most seeks to destroy!

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Mt. 6, 33) Seek ye first the kingdom of God and his righteousness for your children and they shall not want. Your children can never get too much spiritual food.

Feed them to the full while God gives the strength, life, and grace to do so. More parents need the selflessness of a Moses who pleaded with God; "Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." That was true unselfishness. Commendable as it was, let us not forget God's answer: "Whosoever hath sinned against me, him will I blot out of my book." (Ex. 32, 31-33.)

A parent cannot say on judgment day: "Please, God, send me to hell in place of my children." Christ died to save them. No other atonement can be made. Our work is now! We must give our children the rich feasts now and not scatter crumbs before them. Before our privilege to do this passes from us through time or force, let us hearken unto the voice of our God! Sacrifice material things, if you must! Yea, let your children sacrifice material benefits, for eternal life is worth more than a sideways glance or a puny gesture.

Objection No. 3

"My children have made many friends in other schools. They will be unhappy, if they cannot keep close contact with these friends." O, shallow thought! How many have not cursed the day they thought it! If there is anyone in this world who makes Christ's image fade for you or causes you to love other things more than Christ or causes you to think less of your Savior or causes you to choose the tents of wickedness—which tents may be very respectable outwardly, but are void of Him—then lose that friend! At least, do not pay him homage to the exclusion of Christ.

There is a "friend of sinners" to be valued above all. He says: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you." (Jn. 15, 13, 14.) *If ye do whatsoever I command you.* He says: "*Learn of Me!*" Our children need to be well acquainted with this friend. With Him they stand! Without Him they shall fall!

All human friends who contribute to the learning about this friend are friends indeed. Friendship with those who love the Lord needs to be cultivated. God wants His children to talk about Him to one another. In Malachi we read: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrances was written before him for them that feared the Lord, and that thought upon his name." (Mal. 3, 16)

As for those who do not love the Lord Jesus, the greatest service to them will be our friendship with Jesus. That friendship with Jesus will be noted, make no mistake about that! After Peter—who had been imprisoned with John—testified to the rulers of the Jews that Jesus alone saves, these outsiders were forced to admit that Peter and John "had been with Jesus." (Acts 4, 13b) We need to help our children make fast friends with the Lord. "Draw nigh to God, and He will draw nigh to you." (James 4, 8) Cause your children to draw nigh to God, and He will draw nigh to them.

Objection No. 4

"You talk as if only Christian day school products turn out well. I know of some who have left the church and some who even have criminal records. You are making a claim that isn't so!" The Bible tells all parents to teach their children diligently, to bring them up in nurture and admonition of the Lord, to beseech God for their well-being. The Bible does not tell parents to believe for their children. God's Holy Spirit, not the Christian day school, brings men to faith. In the Christian day school our children are constantly given the Word of God through which this Holy Spirit works faith. We can't believe for them, nor are we required to do that. We can only see to it that they are taught and pray God's blessing upon them. God promises me and all parents: "Train up a child in the way he should go; and when he is old, he will not depart from it." (Pr. 22, 6.) That is a blessed assurance!

When a pianist practices six or eight hours a day for years and then makes a glaring mistake in performance, you would be a fool to say that practice does not pay and that you will never practice to play the piano. If you were wise, you would say that more practice is needed. With the teaching of the Word of God, when a person forsakes God, it is not because of too much religion or because the learning of religion cannot help him. Don't forget to reckon with the devil, the world, and, above all, that sinful flesh! Parents need to do their work just as a pastor does his. They need to say: "We have planted, our children's Christian teachers and we have watered these plants. God giveth the increase. In His hands rests the success for which we pray. Trust Him to fulfill His promise that His Word shall not return to Him void. More than that we cannot do."

A Christian parent knows that it is impossible to force a child to be a Christian. What a Christian needs to say is this:

"I want my child to have every opportunity to be a Christian. I want my child to know exactly what true Christianity is. I do not want my child to be confused concerning the issues of Christianity. God supplies the faith. I must teach the knowledge.

"When my child is confronted by a severe temptation, I want him to know that God can make him strong enough to resist that temptation and that prayer and the Word of God will help him overcome it.

"If others are making false and superstitious uses of the Word of God, I want him to know in advance that you cannot use the Bible as you would a lottery wheel. I want him to know in advance that when you flip the pages of a Bible and place your finger at random on a passage, you will not always find your thought to live by for the day. Otherwise he might run into the kind of situation one poor duffer suffered as he paged for his thought to live by one day. The passage which first confronted him was this: 'And Judas went out and hanged himself.' Being terrified at the prospect, he tried again and came up with this: 'Go and do thou likewise.' Trembling like a leaf he tried once more (For, after all, the third time is the charm.) and crawled back into bed after he read: 'That thou doest, do quickly.' His day was shot! I want my child to know what to live by from the

entire Bible and to seek daily that important knowledge for his growth in the faith.

"I do not want my child to be confused when taking a Scriptural stand on some issue of the day by some modern Ahab who will sneer at him: 'Art thou he that troubleth Israel?' I want him to know that Elijah replied: 'I have not troubled Israel, but thou, and thy father's house, in that ye have forsaken the commandments of the Lord.' (1 Kings 18, 17) I want him to know that Jesus warned the apostles that they would be called troublemakers. (John 16, 2) If he should be a leader of the church, I want my child to know that it is wrong to cry: 'Peace, peace, when there is no peace.' (Jer. 6, 14)

"When someone approaches him to send his boys to an organization which tends to confuse the minds with the talk of many similar religions—the main difference being of personal opinion—I want my child to know that the choice of a religion is a matter of life or death, and I want him to be able to say: 'Man, I cannot risk my child's eternal safety by letting him absorb a philosophy which makes unimportant the choice between Baal and God. My conscience would not allow it. Even if the church says it is alright, a plague take your synodical resolutions. My child's soul is at stake! I'll teach him to tie knots, I'll camp out with him, but cause him to be confused?—Never. He'll have enough confusion to battle later on when I'm gone. I must strengthen, and not weaken him.'

"When my child becomes discouraged with life and its problems and the problems of the church, I want him to know that there was once a man, a prophet of the Lord, who was also discouraged, not knowing that there were 7,000 who had not bowed the knee to Baal, when he thought he alone was faithful. When my child is distressed over the huge number of the opposition forces and wonders where to turn next, I want him to know in advance, before someone else has to push the sixth chapter of the Second Book of Kings under his nose, that the Word of God is all-sufficient, no matter who or how many the foe. I want him to be able to say with all courage and confidence with Elisha: 'Fear not: for they that be with us are more than they that be with them.' (2 Kings 6, 16), and I want him to know how the Lord opened the eyes of Elisha's servant and how he then saw the mountain full of horses and chariots of fire round about Elisha. (cf. 2 Kings 6, 17)

"If my child should ever have the privilege of pushing forward in the work of the church and of passing through the doors of opportunity to continue and to expand God's work here on earth, I want him to know that he can say: 'The Lord has given us this opportunity to serve Him better. Let not the lack of money hold us back. The Lord's work it is. He'll see to it that we can carry on for Him. Christ did not first say, 'Preach the Gospel to every creature' and then add if you have enough money.'

"In all probability my child later on will have to suffer the loss of parents through death. When that time comes, I do not want him to go around gibbering like a spiritual idiot: 'My father (or mother) should not have died at this time. If that's what the God of the

Bible does, I just won't go to church anymore.' I want him to know that he can say with all confidence: 'God's own time is the best. In Him we live, and move, and have our being (Acts 17, 28), as long as we live. And in Him we die, at His good time, when He wills.' (cf. text of Cantata No. 106, J. S. Bach)

"When my child is on his deathbed and the devil comes to him tempting him, 'Are you sure? Will you truly rise from the dead? Will God give *you* salvation?', I want him to know that he can say with all confidence: 'Christ died for all!' (2 Cor. 5, 15a) and 'I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that Day.' (2 Tim. 1, 12) 'Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another.' (Job 19, 23-27a) Listen to me, devil: 'I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me (us) from the love of God, which is in Christ Jesus, my (our) Lord.' (Rom. 8, 38. 39.)"

If there be some in the world today who consider this brand of thinking too straitlaced, too naive, too literal, too simpleminded, let them so consider it. *We* need to hearken unto the voice of the Lord our God, so that the Lord will continue to rejoice over us for good, as he rejoiced over our fathers. (Deut. 30, 10. 9.)

—Alfred Fremder

Report of the Home Mission Board

Believing that only that Church can survive which is both interested and active in the work of missions, your Board this past year sought conscientiously to supervise the mission work which our Synod is pursuing. Whatever success our mission program has had is, next to the blessing of the Lord of the Church, due to the generous support of the members of our Synod as well as to their prayers, and to the faithful labors of our missionaries.

During the past fiscal year a total of \$15,835 was contributed for the work of Home Missions by our Norwegian Synod constituency. With this money 16 congregations and mission stations were enabled to support the 10 missionaries serving them. Nor has this expenditure been in vain, for many of our mission congregations have shown encouraging growth both numerically and in the matter of Christian stewardship.

In addition to the aforementioned sum contributed by our members, a legacy of \$15,000 was received from the Stephen Skolaas estate, which money was used to put newly established missions on a more secure financial basis. Another \$635 from the Aslakson estate was received for Home Mission purposes. An additional \$3,798 from the Skolaas estate has been set aside for our Cornwall Mission.

We are happy to report the fact that since the last convention one congregation has become self-supporting, another has reduced its former large subsidy by 50%, and two others reduced theirs by their annual 10%. It may further surprise the members of our Synod to know that, with the exception of a few fields, most of the stations now being subsidized have been established in just the past decade.

After our 1951 Convention your Board undertook the establishment of a mission in the southeast section of Sioux Falls, South Dakota. In every respect it seemed to be a wise move, and had it not been for unforeseen difficulties in the moving of a chapel to this site, we should have been able to report that a congregation had been established. However, just recently another church body, with far more money and people from the particular area with which to work, bought a building site right along side of our mission. Feeling that it were far better stewardship for us to abandon this field, if we could at the same time give it to a sister synod and recover the money spent in attempting to develop it, your Board approved the sale of this property to the Dakota District of the Wisconsin Synod. The money thus released can be put to more effective use in other less competitive areas.

One section of our country which your Board is interested in exploring as to mission possibilities is the Pacific Northwest. With the enormous influx of population to this area, and with few churches of any kind, especially Lutheran, in such localities, we feel that there is a place for us to seek to enlarge the Kingdom of God.

As our present mission congregations become self-supporting we should strive to expand elsewhere, especially in view of the fact that

we shall be having quite a number of graduates from our Seminary during the next years, and since there are still vast areas in this country where the trumpet of the pure Gospel has not yet been heard. We therefore do not look for any reduction in our Mission budget, but rather expect that it may go even higher. And who would fault us for following such a policy when our chief reason for being in this world is to seek to win souls who shall continue to live in the never-ending world to come?

Your Board feels that it should be our policy as a Synod to seek to branch out from areas where we are already established. In other words local congregations with their pastors should look for mission possibilities nearby which they could explore and perhaps develop to a point where a full time man could be called to take over the work. This would be good business financially, in that no real mission funds would be expended until a prospective site had been proved to be worth our establishing an organized congregation. Besides, this would be a wholesome project for the congregations concerned, in giving them an opportunity for expressing their interest in and support for mission work close at hand.—We further believe our Synod should give more thought to the possibility of engaging a missionary at large, whose sole task would be to look into such areas in our country where there are no Lutheran Churches at all as places to which we might bring the Word which is able to save souls.

Cornwall

No doubt our greatest undertaking as a Synod during the past year was our sending of a missionary, the Rev. J. N. Petersen, to Cornwall, England. It is natural that many preliminary matters had to be considered before any systematic mission work could be begun. We can, however, report that our missionary there has started Bible classes in three separate areas around the city of Truro with a total population of 50,000 people, out of which classes he hopes to gain Lutheran converts who will become the nucleus for an organized Church in Cornwall. He likewise is at present making arrangements to begin regular preaching services in this heavily populated region.

Because of the almost complete ignorance of the fundamental truths of Christianity, the lack of appreciation of the Means of Grace, the native suspicion of regularly organized Churches and of all things foreign, it is not to be expected that a large congregation will spring up over night. At the same time, the seed is being sown and, under God, our faithful missionary may soon see some tangible fruits of his labors which will inspire both him and us to continue our one and only mission on foreign soil. We ask our members to continue to support this mission, too, with their gifts and their prayers.

With the view towards producing a better trained ministry, your Board is of the opinion that it would serve our interests well if our Seminary students were required to take a year of active service in some established congregation and under the supervision of an experienced pastor before their graduation. We feel that it would be possible to inaugurate such a policy especially at this time when our supply of

candidates seems adequate to meet our needs. We therefore request the Board of Regents to take this matter of a practical vicarage into account when it makes its restudy of our Seminary course.

The Lord has answered our prayers and provided us with laborers to gather in the harvest. Will we not now seek to give our Synod's mission program our wholehearted support, so that they will not have to be left standing idle in the market place?

And one more final plea—with living costs being what they are, it is mandatory that we try to adjust the salaries of our pastors and missionaries accordingly. Your Board has not been able to do that as it would have liked to do in the past, for fear of promising money which would not be there. We would like to have the assurance from our people that when we find it necessary to raise the salary subsidies, and thus to ask for more money, they will concur in our decision by providing the needed funds. It is neither fair nor becoming to us as Christians to ask our missionaries to undergo the hardship of inadequate support, in addition to many other inconveniences under which they often have to live and labor. In this connection we ask the treasurers of our congregations to remit their Synodical contributions to the Synod's treasurer at the end of every month, in order to give him a more regular income for the defrayment of our mission expenditures.

May the Lord of the Church enable us who have His pure Gospel to do our utmost to share it with such as yet do not know of His saving grace and, then, graciously to bless our labors in that endeavor.

—M. H. Otto, Field Secretary

Recommendations of the Convention Committee on Home Missions

(As Adopted)

1. **RESOLVED**, that our missionary in Cornwall be given permission to make the necessary arrangements for the acquiring of any property conducive to the advancement of our cause in Cornwall, such as a parsonage and places of worship, with the understanding that there be no additional outlay of money from the regular treasuries of the Synod.
2. **RESOLVED**, that the Home Mission Board be authorized to call a temporary missionary-at-large, and to assist in arranging for a substitute pastor for him if necessary,—the details of compensation to be worked out by the Home Mission Board.

Church Extension Secretary's Report

The Norwegian Synod operates its Church Extension endeavors with two accounts totalling \$54,225, a sum used by 16 congregations during the past year.

Loans are made on a ten year basis to Synod congregations requesting these interest-free loans. The money is being used as payment toward new church buildings and parsonages and on needed improvements upon existing property of the congregations. Donations during the past year were \$560.02 and repayments on loans amounted to \$10,842.49. Loans were granted as follows: Calvary, Eau Claire (Seymour), Wisconsin, \$300; Bethel, Sioux Falls, South Dakota,

\$2,500; and Bethany, Luverne, Minnesota, \$3,000, a sum not yet drawn but approved.

Let us remember this fund with our thank-offerings.

—Norman B. Harstad, Secretary

CHURCH EXTENSION ACCOUNT April 30, 1952

<i>Congregation</i>	<i>Original Loan</i>	<i>Paid Since May 1, 1951</i>	<i>Total Paid</i>	<i>Balance Due</i>	<i>Date Due</i>
Mt. Olive, Mankato (HM)	\$6,000.00		\$2,100.00	\$3,900.00	58
Concordia, Eau Claire	2,425.00	1,669.90	2,425.00		61
Concordia, Eau Claire	1,500.00			1,500.00	Paid
Emmaus, Minneapolis (HM)	6,900.00		1,857.50	5,042.50	53
Bagley Parsonage (HM)	3,000.00	1,825.09	3,000.00		Paid
Lakewood, Tacoma (HM)	2,000.00		783.27	1,216.73	57
Our Savior's, Hawley (HM)	2,500.00		240.00	2,260.00	57
Bethel, Sioux Falls	3,700.00	2,366.00	3,700.00		Paid
Bethel, Sioux Falls	2,500.00			2,500.00	61
Redeemer, New Hampton	1,200.00		316.58	883.42	Due
Parkland, Parkland	4,500.00	311.50	941.50	3,558.50	58
Salem, Eagle Lake	1,500.00	170.00	1,120.00	380.00	54
Trinity, Calmar	5,000.00	500.00	2,500.00	2,500.00	55
Immanuel, Holton (HM)	3,000.00		350.00	2,650.00	60
Our Savior's, Belview	2,500.00	250.00	250.00	2,250.00	61
	\$48,225.00	7,092.48	19,583.85	28,641.15	

CHURCH EXTENSION ACCOUNT, WISCONSIN CORPORATION

<i>Congregation</i>	<i>Original Loan</i>	<i>Paid Since May 1, 1951</i>	<i>Total Paid</i>	<i>Balance Due</i>	<i>Date Due</i>
Concordia, Eau Claire	\$4,000.00	\$3,200.00	\$4,000.00		
Concordia, Eau Claire	1,600.00	160.00	160.00	\$1,440.00	'61
Concordia, Eau Claire	3,500.00			3,500.00	'61
Concordia, Eau Claire	1,100.00	110.00	110.00	990.00	'61
Our Savior's, Amherst Jct.	400.00	40.00	80.00	320.00	'59
Calvary, Eau Claire	1,600.00	40.00	65.00	1,535.00	'59
Calvary, Eau Claire	300.00			300.00	'61
Pinehurst, Eau Claire	3,500.00	200.00	1,030.00	2,470.00	'60
	\$16,000.00	3,750.00	5,445.00	10,555.00	

Recommendations of the Convention Committee on Church Extension (As Adopted)

Because of the many requests for church extension loans, and because of the inadequate funds in the Church Extension Treasury, be it resolved that

1. In cases of need, and where Church Extension Funds are not available, the Synod recommends that the Trustees of the Synod act as a borrowing and lending agency between the congregations and the lenders without incurring any liability to the Synod.
2. The congregations of the Synod be encouraged to remember the Church Extension Fund with memorials.

Recommendations of the Convention Committee on Foreign and Colored Missions

RESOLVED, that the attention of our congregations be called to the need for donations to Foreign and Colored missions.

Report of the Board of Christian Elementary Education

The Christian Day School Board met twice during the fiscal year 1951-1952.

The following congregations have had schools in operation during the school year 1951-52: St. Mark's, Chicago, Ill.; Jerico, Iowa; Lime Creek, Iowa; Saude, Iowa; Somber, Iowa; Mankato, Minn.; Princeton, Minn.; St. Peter, Minn.; Parkland, Wash.; Madison, Wis.; and Western Koshkonong, Wis.

Nursery schools have been held in Hiawatha Congregation at Minneapolis, Minn., and at Mankato, Minn.

Subsidies were granted to two congregations this year; Parkland, Wash., received \$800.00, and Mankato, Minn., \$450.00.

The Board wishes at this time to appeal to the congregations to avail themselves of these funds to help them establish Day Schools for their children.

The Board asks that the Synod be reminded that Church Extension funds be available for the construction of school buildings and repairs.

This year as in years past, we have sponsored the special Christian Day School Bulletin, which is published during the nine school months of the year. The Rev. T. Aaberg edited the Bulletin this past year.

A survey of textbooks used by the congregations in their Day Schools, Saturday Schools and Sunday Schools is being conducted by this Board. Special attention is being placed on Bible History, Explanation and Sunday School material.

The Christmas Tree offering was responded to very generously by the congregations this year. We sincerely thank all those who took part; it is these gifts that make it possible to grant aid to those congregations who cannot carry the entire load of operating a school by themselves.

There were approximately 250 children of members of the Synod attending our Day Schools this past year out of a possible 2000 children. The Board earnestly beseeches parents in our midst to consider the possibility of sending their children to one of our Day Schools.

The Board asks that requests for subsidy be in the hands of the Secretary by September 1st. Request forms are available from the secretary at any time.

May God grant that we will be able to increase the number of our schools and the number of children attending them in the coming year.

—Stanley Ingebretson, Secretary

**Recommendations of the Convention Committee on
Christian Elementary Education
(As Adopted)**

1. **RESOLVED:** Following the example of those congregations which conducted Kindergarten and nursery schools during the past year, the Synod suggests this possible method as suitable for other congregations interested in beginning their own schools.
2. **RESOLVED:** That the Synod again invites interested congregations to make use, if necessary, of the Christian Day School funds for school operating purposes, and Church Extension funds for school building purposes.

Report of the Young People's Committee

On July 21-22, 1951, a successful reorganization meeting of the Young People's Association of the Norwegian Synod of the American Ev. Luth. Church was held at Nicollet, Minn., with the young people of the congregation as the hosts of the convention. There were an estimated 80 young people in attendance. The topic for discussion was "The First Table of the Law" presented by Pastor D. L. Pfeiffer of Cottonwood, Minn. At this meeting the following officers were elected: Sven Tjernagel, President; Owen Swenson, Vice-president; Gudrun Annestad, Secretary; and Dorothy Gullerud, Treasurer. It was resolved that the Synod's Young People's Board and the Executive Committee of the Association work together. This plan has worked very satisfactorily.

The Young People's Association helped in the distribution and sale of Christmas seals for our Old People's Home in 1951. They have also offered to assist in any way possible with the Centennial Celebration of our Synod in 1953. Other projects will be considered at this year's convention. The convention this year will be held at our Savior's Congregation, Princeton, Minnesota, July 12-13.

On Synod Sunday afternoon in 1951, the reorganized Choral Union Choir under the direction of Pastor G. A. R. Gullixson, with Prof. Alfred Fremder accompanying at the organ, presented a successful and well received concert. A Pastor's Male Chorus also presented a group of numbers in this concert. The Choral Union Choir numbered about 60 singers and represented many of the congregations of the Synod.

Pastor G. A. R. Gullixson has the music for this year's Choral Union concert bound in booklet form. Part of the expense of binding was defrayed by the offering received at last year's concert in order that the booklets might sell for \$1.00. We would request that a similar offering be brought this year for the benefit of the Choral Union.

The Young People's Board has acquired the use of Lake Shetek State Park, Tracy, Minnesota, for the period of July 20-27 inclusive. A camping program for our young people will be held at that time under the direction of Pastor J. A. Moldstad. All young people of confirmation age or over are invited to attend this camp. The cost is \$15.00 for the whole week, or \$3.00 per day for campers who wish

to stay shorter periods. A spiritual and physical program is being planned. This program includes an open air service on Sunday, July 27, at 11:00 a.m., with Dean N. A. Madson delivering the sermon. We ask for the whole-hearted support of the pastors and congregations of the Synod that our first camp may be a success.

This Board held three meetings during the year. Meanwhile much of the Board's work was delegated to sub-committees, and some of the work was carried on by correspondence.

—Alf Merseth, Secretary

Recommendations of the Convention Committee on Young People's Work (As Adopted)

1. We are happy to note that the Young People's Association has been reactivated and urge that they keep on with their work in regard to the young people.
2. The Synod instructs the Young People's Board to put forth every effort to promote the Synod-wide Young People's Conventions, and to make use of these for promoting a wider Synodical consciousness.
3. The Synod notes with satisfaction the work of the Association in the sale of Christmas seals for our Home for the Aged and instructs the Centennial Committee to make use of the Association in every possible way in preparation for the Centennial celebration of 1953.
4. Be it resolved that:
 - a. every effort be made to continue the re-organized Choral Union;
 - b. and that the collection taken at the afternoon concert on Synod Sunday each year be devoted to the promotion of the Choral Union.
5. The synod commends the Young People's Board for opening the Young People's Camp at Lake Shetek State Park, Tracy, Minnesota. We also commend those congregations which established a Young People's Camp at Drummond, Wisconsin, and urge that the Young People's Board make every effort to continue such camps.

Report of the Army-Navy Commission

Through its committee for the purpose, our Synod is supplying reading material for our people in the Armed forces. On May 1st, when this report was written, we were supplying it for 134 persons.

The material has consisted in the *Lutheran Sentinel*, the *Service Message*, and *Portals of Prayer*.

The *Service Message*, a devotional reading of some length, written by members of our clergy has been issued monthly. *Portals of Prayer*, a booklet of daily devotional readings, published by Concordia, is issued about every six weeks.

Pastors may supply mailing address to the commission, or receive the aforesaid materials in bulk and do their own mailing. The commission believes that the latter is the better way, because it adds something personal to the effort.

The commission asks that the Synod give it a more distinctive and more inclusive name.

—D. L. Pfeiffer, H. L. Bremer, G. Guldberg

**Recommendations of the Convention Committee
on the Armed Services
(As Adopted)**

1. Whereas these are perilous times, especially for our youth, be it resolved, that our congregations and pastors be diligent in working together with our Armed Services Commission in keeping in contact with our young men and women in the armed forces of our country by supplying them with the spiritual literature available and by keeping their addresses up to date.
2. RESOLVED, that the name of our Army and Navy Commission hereafter be "The Armed Services Commission of the Norwegian Synod."

Report of the Bethany Regents

The Board of Regents of Bethany Lutheran College respectfully refers the members of the Synod to the reports of the president of Bethany college and to the dean of the theological seminary for the details of the school's operation since the 1951 convention of the Synod. On its part, your board wishes to report the following matters:

- 1) REGARDING THE SEMINARY: Dr. S. C. Ylvisaker, long-time president of Bethany and during recent years teacher in our seminary, resigned from his work as of Easter this year, and his resignation has been accepted by your board. Temporary arrangements for the completing of his classes were made for this year. We are not ready at this time to recommend the calling of a full-time theological professor; it appears that a teacher should be called into the college faculty who can also do a great part of the work in the seminary.
WE SUGGEST that the convention, through its Resolutions Committee, address a suitable letter to Dr. Ylvisaker, expressing the Synod's gratitude to the Lord for Dr. Ylvisaker's long service at Bethany.
- 2) REGARDING VARIOUS COURSES: a) While we have not as yet seen our way clear to introduce a full 4-year course in Education (1950 Report, page 58, par. 10), we have added an optional third year and hope eventually to add the fourth.
b) Pursuant to a previously adopted resolution of the Synod (1950 Report, page 58, par. 6), a "Shop" course designed especially for rural students will be introduced this fall.
- 3) REPAIRS AND IMPROVEMENTS: a) Pursuant to a resolution of the Synod (1950 Report, page 58, par. 5), all the plumbing installations in the girls' dormitory have been renewed at a cost of approximately \$11,000. While the 1950 resolution was intended to include the boy's dormitory also, we have not as yet begun it. The estimated cost is \$7,000. We ask the convention to answer this question for us: Shall we proceed?
b) The room formerly used for a swimming pool has been completely remodeled in order to house the Synod Book Co. (1950 Report, page 58, par. 6).
c) A certain amount of damage was caused to the roof of the

girls' dormitory by a windstorm last July. This was adequately covered by insurance and has been repaired.

d) In conformity with the Synod's resolution of 1951, the cost of repairing the boiler house (\$1,422.76) was charged to Bethany's share of the Centennial Fund. At this writing the Bethany treasury has not received this amount.

e) The Board requests about \$700.00 for the painting of the chapel.

f) Fire curtains at \$790.00 plus installation costs have been ordered installed between the classroom and main buildings (two floors).

- 4) REGARDING FEES: We have found it necessary to raise the basic fees a total of \$30.00 per student for the coming year.
- 5) REGARDING ENROLLMENT: *We ask* the convention to consider ways and means of gaining for our school a greater percentage of our Synod's eligible students. This is a crying need among us, and we believe that time could profitably be spent at the convention in discussing it.
- 6) We report that Professor C. U. Faye, of the University of Illinois, has offered to catalog the seminary memorial library, working for a two year term on a half professor's salary, and after that, on a one-sixth salary, to maintain the library.
Since we have no money allotted for this purpose, and since we feel the need of putting the seminary library into workable condition, we recommend that the Synod allocate the necessary money to carry out this work.

May the prayers and the earnest efforts of us all be directed to the end that our Bethany will serve the interest of the Church at large and of our Synod in particular. "And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it." Psalm 90, 17.

Bethany President's Report

The statistics for the year 1951-52 are as follows:

HIGH SCHOOL: grade 9, 22; grade 10, 26; grade 11, 32; grade 12, 33; total 113.

JUNIOR COLLEGE: grade 13, 38; grade 14, 34; post graduates, 7; total, 79.

TOTAL HIGH SCHOOL AND JUNIOR COLLEGE: 192.

SEMINARY: 1st year, 5; 2nd year, 6; 3rd year, 5; total, 16.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE AND SEMINARY: 208.

The enrollment declined from that of last year. In a general way our enrollment follows the trend of enrollments throughout the country, which is downward after reaching the peak in 1948-49. Our drop, however, has not been as drastic as in those schools which catered especially to the war veterans. It is impossible for us to give

an accurate prediction of the enrollment for next year, and this constitutes a real handicap in preparing for the future. The volume of inquiries from prospective students seems to be greater than last year; we have names of a larger number of prospective students. We shall be offering a farm-shop course for both high school and junior college students, and in that way better serve the young people of our church. These are favorable factors that indicate that our enrollment may continue near the present level. But we must also recognize the fact that educators and statisticians are predicting a drop in college attendance of about seven percent over the entire nation, and that they predict that Minnesota schools can expect a larger loss—perhaps 10 or 11 percent. In view of this, it is our hope that the Convention will devote some time to the request of the Board of Regents to study ways and means of getting a larger number of students from our church.

The following have served as teachers in high school and junior college during the 1951-52 school year: Miss Ella Anderson (English, library), Miss Sophia Anderson (business manager, accounting, biology, mathematics), Mr. Victor Bittner (mathematics, geography, physical education), Miss Marie Bodermann (business, physical education), Mr. Alfred Fremder (music), Mr. Martin Galstad (education, psychology, religion, English), Miss Dagny Gullerud (home economics), Mr. Albert Grorud (mathematics, physics, science), Mr. Norman Holte (social science), Mr. Rudolph Honsey (humanities, Norse, religion, history), Miss Marjorie Loberg (music), Miss Norma Seebach (nurse, health), Mr. B. W. Teigen (English, religion, Seminary), Miss Edna Ulbricht (dean of women, English), Mr. Ruben Ude (Greek, German), Miss Eleanor Wilson (Latin, English), Dr. Paul Zimmerman (dean of men, chemistry, religion, physical science), Mr. Harold Grummer (assistant dean of men).

These teachers will not return the next year: Mr. Bittner, Miss Boderman, Mr. Grummer, Miss Gullerud, Miss Seebach, Mr. Ude, Miss Ulbricht. Our associations with these teachers have been most happy; they have served the College well and deserve our gratitude.

Efforts are being made to replace them with competent Christian teachers of our Lutheran persuasion. Bethany has a particular problem in this respect: of necessity our salary scale cannot begin to match those of the public schools and colleges. I am glad to say that our present teachers do not consider the difference in salaries of prime importance. But it is not always easy for us to search out those teachers who have this same viewpoint with regard to salaries and service to the church. It also appears that Lutherans do not in any large numbers enter certain fields of teaching—notably home economics, commercial, agriculture and shop. It is very difficult for us to find suitable candidates to fill vacancies in these fields. The cooperation of the entire Synod will be necessary if we are to round out our teaching staff in a satisfactory way. We keep files of prospective teachers and workers, and we welcome all the members of the church to send us names of prospective candidates to fill these positions.

The following special donations directly to the College were also received:

St. Peter's, Goodhue, boarding supplies	\$ 34.20
Rev. Richmann, Ormsby, boarding supplies	2.00
Immanuel, Janesville	1.00
Memorials — Memory of:	
Mrs. H. O. Stockseth	\$ 5.00
Peder Larson	5.00
A. H. Erickson	1.00
Mrs. Anna Holstad	1.00
Mrs. Zupp	25.25
E. Benjamin Schlueter	25.00

	62.25
M. A. Zimmermann, treasurer, for maintenance	50.00
Television set and antenna	559.25
For commissary from anonymous donor	30.00
John Goepfinger	25.00
Leona Juergens	50.00
Mr. and Mrs. Swottnick	5.00
Zion, Ocheyedan, Ia., Rev. Kallsen	50.00
Radio—Josten's	19.95
Stanley Harmon	1.00
Girls Reception room furniture	137.00
R. F. Neubert Scholarship Fund	1,000.00
Spotlight purchased by Rostrum	175.00

Also received were gifts *in natura*, valued at \$406.49. Bethany is grateful to its friends and alumni for these voluntary contributions to supply some part of the funds to carry on the essential work.

Last spring the Finance Board of the Synod set Bethany's budget from the Synod at \$13,200, \$9,000 of which was to go towards Bethany's running expenses, and the remainder to pay off some debts incurred when the Synod, several years ago, authorized the building of music rooms, the remodeling of the chemistry laboratory, and several other necessary repairs. However, Bethany received only \$6,406.49. It should be noted that \$406.49 came as gifts *in natura*, and this was deducted from the Synod's subsidy to the College. We point this out so that congregations can see that if there were a more Synod-wide participation in collecting gifts *in natura*, the financial load of the Synod would be eased. We should also like to point out the fact that when we do not receive the full subsidy anticipated from the Synod, a great hardship is worked on the College because we do operate on a very narrow margin.

Bethany is serving the church in a direct way: We have fulfilled all the requests of our congregations for Christian Day School teachers; we now have a steady flow of pre-theological students entering our seminary so that our congregations and missions can be supplied with consecrated and willing workers. We have also helped our sister synods in supplying Christian Day School teachers. The shortage in Christian Day School teachers is continuing. During this past year we graduated 15 teachers who will work in the Missouri Synod and 5 teachers who will teach in the Wisconsin Synod Day Schools.

As each year passes, we feel more strongly the need that the entire

Synod look upon the work being done at Bethany as their work. The Board and the Faculty are constantly studying the curriculum with the view to improving it so that it fills the present needs of the church. We believe that everything a person does is a part of his educational process. The way the teacher conducts the classes, the way the student handles his private life, the way the faculty and students deal with those who come in contact with them, the way the chapel services are conducted, the way the discipline is carried out—all of this is a part of the educational system at Bethany. Now all of this places an almost unbearable responsibility on the Faculty, the students and those who support and control the school. Christian education is serious business and demands the best from all. And we have the confidence that this work in the Lord's kingdom will have the blessing of God when all—Faculty, students, parents, members of the Synod—keep uppermost in their mind the admonition of Saint Paul in II Tim. 2, 15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Bethany Lutheran Seminary

The sixth year of our theological seminary is drawing to its close as this is being written, and ere this appears in print the largest group of theological candidates to date will have been graduated from our seminary. Five young men stand prepared and ready to enter upon the most serious calling to which man can be summoned—the shepherding of precious blood-bought souls. Four of these candidates come from our own congregations, while the fifth is from our sister synod of Wisconsin. Their names and home congregations are herewith listed:

Hugo Handberg (Fairview), Minneapolis, Minnesota
Stanley Holt (Somber), Northwood, Iowa
Paul G. Madson (Mt. Olive), Mankato, Minnesota
Paul G. Petersen (Mt. Olive) Mankato, Minnesota
Lyle Rasch (St. Paul), Woneewoc, Wisconsin

We have been spared any serious illness among our students also this year. But the work in the seminary was interrupted by the illness of Dr. Ylvisaker during the month of February. The other members of the theological faculty so rearranged their schedule and took on added teaching hours that the work otherwise done by Dr. Ylvisaker was taken care of. After approximately three weeks at the hospital and another week of rest at home, Dr. Ylvisaker resumed his teaching in the seminary. But at Easter time he felt constrained to resign from his position as teacher, and again his wonted classes in the seminary were taken over by his fellow teachers. Dr. and Mrs. Ylvisaker are now in Texas, making their home with their daughter. It is our sincere hope that his health may improve by a much needed rest from the burdens of teaching. It will be the responsibility of the Bethany Board of Regents to take the necessary steps for the filling of the vacancy occasioned by Dr. Ylvisaker's resignation.

During the past year the theological students have not only had their usual share of supply preaching in neighboring congregations of the Synodical Conference and their regular turns in conducting evening devotions for the entire student body here at Bethany, but they have also served as supply pastors in our Bygland-Mayville-Sheyenne charge. It was so arranged that the members of the senior class, each in his turn, would go out to conduct services on Sunday, spend the entire week in the congregations, instructing the children and making pastoral calls, then preach again on Sunday, and return to the seminary the following day. Our members in these congregations are truly appreciative of the work which the students carried on in their midst during the interim, and it afforded our future pastors some very worthwhile experience.

We can report that our students as a whole have applied themselves conscientiously to their studies in the seminary, and we have every reason to believe that our five candidates will prove able ministers of the Gospel. May the Lord of the Church bless them in their chosen life-work, to the true edification of the souls entrusted to their care and to their own souls' salvation. The apostle's words are still in force in Christ's kingdom: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." I Tim. 4, 16.

In the course of the year there have been a number of requests from young men outside our Synod that we might make it possible for them to get their immediate pre-seminary training here at Bethany, and thus make it possible for them to continue directly on into our seminary. These requests we have not been able to grant, due to the fact that we lack the number of teachers which such work would entail. But we have assured them that they would be welcomed to our seminary just as soon as they had completed their senior college work, having acquired an A.B. or its equivalent.

The total number of students in our seminary the past year was sixteen regulars, one part time student. One of our students dropped out of our seminary at Eastertime. The coming year will witness a slight increase in our enrollment, if those who have now finished their pre-seminary training return for their three years of theological studies.

Again I wish to call the Synod's attention to our theological library. While we have a goodly number of books in our library, the library will never serve the purpose for which it is intended until all of our books have been properly catalogued. This will require the services of one who is equal to the task. The Board of Regents has made overtures to one of our own members, who is an outstanding authority in this very field, and whose services might be available within the coming year. It is to be hoped that our precious library will soon be given the attention it deserves.

And then a final word addressed to all the members of our Synod: When our gracious God has heard our prayers for workers in the vineyard, and has caused a larger number of promising young men from our midst than we to begin with had dared hope for, to offer

themselves for the service, we must not fail them but thank God that this spirit is evidenced in our midst, and gladly bring the offerings needed for the maintenance of our own "school of the prophets." Only then will the meditation of our heart be in accord with what we as a synod have confessed these many years:

"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 endeavour;
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."
Amen.

BETHANY COLLEGE OPERATIONS ACCOUNT

July 1, 1951—June 20, 1952

(Not Audited)

Cash on hand July 1, 1951		148.41
Income charged to students	91,817.21	
Uncollected, June 20, 1952	7,958.13	
	<hr/>	
Collected of current year's charges		83,859.08
Other cash income from school activities (Schedule I)		3,376.75
Other income for operating use (Schedule II)		10,297.40
Centennial—for wash rooms (8,936.71) and boiler house (1,422.76, old)		10,360.37
Cash collected on old accounts and notes		8,323.60
Cash borrowed from the following current funds:		
Building Fund	5.00	
Student Loan Fund	750.00	
Chapel Chair Fund	413.53	
Dark Curtain Fund	143.90	
	<hr/>	
Total from funds		1,312.43
G.I. Seminary expense fund from Government		426.70
		<hr/>
Cash available		118,104.74
Payments of accounts payable of July 1, 1951	5,066.78	
Reduction in bookstore deposits	216.70	
Withholding tax of July 1, 1951	405.10	
Studebaker Note	950.00	
	<hr/>	
Total of old liabilities paid		6,638.58
		<hr/>
Cash available for current needs		111,466.16
Current expenses	105,034.92	
Additions to furniture and equipment	2,202.62	
Wash room repairs	9,888.58	
Other alterations and permanent improvements	2,591.28	
Advanced to Seminary expense	1,228.76	

Advanced to Synod Book Co. for stock	568.27	121,514.43
Liabilities made necessary		10,048.27
Accounts payable June 20, 1952	5,996.42	
Notes payable June 20, 1952	3,000.00	
Withholding tax June 20, 1952	411.10	
Rental on houses (salary withheld)	640.00	
Overdraft75	
		10,048.27
Schedule I		
Band income	28.55	
Choir income	2,940.56	
Laundry income	308.49	
Misc. income	16.15	
Registration deposits	60.00	
Transcripts	23.00	3,376.75
Schedule II		
Bethany College Fund	6,406.49	
Discount on purchases	1.46	
Donations and subsidy	1,385.53	
Insurance income	1,961.88	
Interest on Notes Rec.	67.04	
Rental of Synod Book Co.	475.00	10,297.40

The Bethany Development Association

In 1948 a certain tract of land near the Bethany Campus, now known as the "new campus," was for sale and on the point of being bought by people not friendly to the cause of Bethany and our Synod. A few individuals, convinced that this tract would be desirable property for our Synod, sought ways and means for procuring the same. To that end they formed a non-profit corporation under the laws of Minnesota and then solicited donations from individuals they felt would be interested and able to help. The 1950 Synod convention urged this group to continue its work, the stated aim of which was to work for the benefit of Bethany College and the Norwegian Synod.

A second project was the financing of the purchase and installation of an organ in the Bethany chapel. The Association held enough assets in its real estate to enable it to finance the organ project, which project was adopted by the Bethany Board of Regents. It has always been the aim of the Association to request the Synod to accept the assets of the Association at an early date so that the Association can disband. These assets are the fourteen acres of the new campus and the new organ in the chapel; the Association would be happy to convey these to the Synod and Bethany College as soon as possible.

The Board members are M. Galstad, Chr. Olsen, B. W. Teigen, M. E. Tweit; M. Galstad is president of the Association and B. W. Teigen is secretary-treasurer.

STATEMENT OF THE BETHANY DEVELOPMENT ASSOCIATION June 20, 1952

Cash on Hand	2,484.62	
Athletic Field Cost	13,597.17	
Athletic Field Donations and Sale of Alfalfa		9,440.00
Organ Cost	21,520.93	
Organ Donations		17,862.72
Notes Payable—Athletic Field		4,359.53
Notes Payable—Organ		5,940.47
Totals	37,602.72	37,602.72

Summary of Cost of Athletic Field

Original Purchase	12,500.00	
Wm. Stradtman, Services	55.50	
County Treasurer, Registration	16.50	
Carl E. Hodapp, Abstract and Deeds	14.00	
Interest	1,009.87	
Float	1.30	
Total Cost		13,597.17

Summary of Athletic Field Income

G. G. Vaala	500.00	
Geo. O. Natvig	500.00	
M. A. Robinson	50.00	
J. A. Robinson	100.00	
Andrew Emrud	2,000.00	
Ole Holta	300.00	
O. A. Odegard	200.00	
Lyder Vik	205.00	
Mr. Mortenson	5,000.00	
Carl E. Olson	100.00	
Anonymous	300.00	
Sale of Alfalfa	185.00	
Total Income		9,440.00

SUMMARY OF COST OF ORGAN TO DATE

Mrs. Van Wyck	2,000.00
Packing and Dismanteling—Mr. Ochs	2,297.93
Transportation—Ben Deike	4,470.04
J. R. Gould—Labor and Chimes	4,044.70
Harry Iverson—Console	900.00
Insurance—M. R. Handberg	46.50
Reliance Electric—Overhaul Motor	33.00
Freight on Organ Pipes	101.16
Clarence Zeidler—Labor	572.45
H. O. Iverson—Bass Pipes	1,448.00
Lampert Lumber Yards	676.21
Meyer & Sons—Move Refrigerator	37.02
A. H. Hanel—Electric Work	535.41
Ben Deike—Move Piano	9.00
Jones Sheet Metal—Duct Work	494.65
Student Help in Unloading	16.90
Ed Dubberke—Labor	4.50
Interest	472.19
Dr. Ylvisaker—trips	333.13

Freight on windchest, telephone	16.25	
Chests and Freight	2,181.91	
Freight on Chimes	5.05	
Telephone	4.26	
Allied Radio-Grill Cloth	97.58	
Wilson, Blethen, and Ogle	500.00	
Freight on Grill Cloth	2.76	
Float	1.25	
Robert Moldstad-Touch up Chapel	34.08	
H. O. Iverson-Regulating, Tuning, Voicing	135.00	
H. O. Iverson-Original trip to estimate work	50.00	
Total Cost of Organ		21,520.93

SUMMARY OF ORGAN INCOME

Emma Bakke	200.00	
Insurance Refund	50.06	
L. J. Tjernagel Memorial	5.00	
Ole Tynning	200.00	
T. T. Jacobson	250.00	
Tjernagel Bros.	50.00	
Sarah Stene	200.00	
E. S. Stene	1,000.00	
Mr. Melaas	1,000.00	
O. A. Odegard	200.00	
Fadness	200.00	
A. H. Hanel	50.00	
Mrs. A. Christensen	1,050.00	
Carl Hintz	30.00	
Neubert	30.00	
Insurance	5,500.00	
C. Opsig-Memory of Tora Ylvisaker	5.00	
Collection-Bethany Day	296.29	
Memorial-Justus Johnson	10.00	
East Paint Creek	6.60	
Student Donations	49.82	
Memorial-Jens Lerum	2.00	
Okabena Congregation	262.95	
Leona Juergens	50.00	
Swottnick	25.00	
Mr. and Mrs. Callies	70.00	
Martin Stene	1,000.00	
Ben Deike Transfer	100.00	
Emma Tweeten	1,000.00	
E. J. Peterson	500.00	
P. J. Kloster	1,000.00	
T. S. Brustad	1,000.00	
Mr. and Mrs. Wildung	1,000.00	
Total Organ income		17,862.72
Excess of cost over income		3,658.21

SCHEDULE OF NOTES PAYABLE

Athletic Field;		
Anderson, Bergine, 2%,	800.00	
American State Bank	3,559.53	
Total		4,359.53
Organ;		
Bethany Alumni	3,000.00	

American State Bank	2,940.47	
Total		5,940.47
Improvements made on Athletic Field and paid by Bethany Student Body;		
School Year, 1949-1950	2,818.38	
School Year, 1950-1951	2,559.44	
Total		5,377.82

**Recommendations of the Convention Committee
on Higher Education
(As Adopted)**

1. Inasmuch as the Synod has already approved the complete plumbing modernization at Bethany College, the Synod authorizes the Board of Trustees to make the loans required to complete this project.
2. Your committee recommends that the Convention consider point 5 (page 10 in the Handbook) of the Board of Regents report.
3. The Synod asks the board of Regents to take the Home Mission Board's student vicar proposal into account when it makes its restudy of the Seminary course.
4. The Synod is thankful to the congregations who responded to the call for gifts "in natura" and otherwise and encourages all congregations to make even more use of this way of supporting their school.
5. While the Board of Regents acted in behalf of the Synod when it accepted the resignation of Dr. S. C. Ylvisaker, the Synod, in Convention assembled, wishes to take this opportunity to acknowledge with sincere gratitude the many services Dr. Ylvisaker has rendered the College and the Synod.
6. Although the Synod at this time is not in a position to allocate any funds for a librarian for the Seminary Memorial Library, it suggests that the Board of Regents consult with the Finance Board as to the possibility of using certain dormant funds for this purpose, with power to act.

Report of the Old People's Home Board

The Board of Directors of Kasota Valley home as elected by the Synod at its 1951 convention met and organized on July 1, 1951. Rev. G. C. J. Quill was elected chairman and G. E. Solli was elected secretary-treasurer.

The first problem facing the board was the procuring of a manager and a housekeeper. For these important positions we were very fortunate in acquiring the services of Mr. and Mrs. Lauritz Houg of Sioux Falls, members of Bethel congregation. They began their work on September 15, 1951.

On Sunday afternoon, September 30th, our home was formally dedicated. Rev. M. Tweit preached the dedicatory sermon, Rev. G. Quill served as liturgist, and Rev. C. M. Gullerud performed the rite of dedication. Mrs. F. R. Weyland served as organist.

During the year Rev. F. R. Weyland prepared and sent out publicity material regarding our home to the local newspapers and Sentinel, as well as letters to the Synod's pastors, in an effort to reach all those who would be interested in becoming residents of our home.

Rev. J. B. Unseth has been engaged to minister to the spiritual needs of our residents. He conducts services every Sunday and often visits the home during the week.

At present there are six residents, all members of the Synod. However, the income is less than the expenditures, and the board has resolved to open the home to people outside of the Synodical Conference in an effort to increase our income. The board at first resolved to reserve the home for Synod people, but later opened it to those of the Synodical Conference.

The board gratefully acknowledges the many donations made during the distribution of the Christmas seals and by direct contribution and memorial gifts.

According to the instructions of the Synod the following set of rules and regulations are herewith submitted for consideration and adoption.

A. Ownership

The Kasota Valley Home for the Aged is the property of the Norwegian Synod of the American Evangelical Lutheran Church and is under the general supervision of the above named Synod.

B. Administration

The administrative officers of the Home are 1) a *Board of Directors*, consisting of five (5) members, elected by the Synod, and 2) a *manager* appointed by the Board of Directors of this Home.

Each director shall serve a term of three (3) years, dates of election to be staggered.

The manager is under the immediate authority of the Board of Directors, and works in cooperation with the Board.

The accounts of the Home are audited annually by the auditors of the Synod.

The Board of Directors shall have the responsibility of providing for the spiritual care of the residents and the physical operation of the Home.

C. Admissions

Members of the Norwegian Synod shall be given preference. If accommodations

are available further residents shall be admitted in the following order: 1) individuals in fellowship with us, 2) such others as the directors may determine, bearing in mind that no one shall be admitted who would jeopardize the spiritual Christian character of the Home.

D. Finances

All financial arrangements with the residents are to be in the hands of the directors.

The Board shall elect from its midst a treasurer who shall be responsible for all receipts and disbursements in the operation of the Home.

The board recommends that the Synod treasurer be instructed to make monthly remittances to the Home of contributions received by him for the Home.

The board wishes to express its thanks to the Synod's president, Rev. C. M. Gullerud, for having been present at all board meetings during this first difficult year of operation.

Respectfully submitted,
G. E. Solli, Secretary-Treasurer

Recommendations of the Convention Committee on Charities and Support

(As Adopted)

The Synod expresses joy over the fact that, after many years of patient waiting and working, our Home for the Aged has become a reality and gratefully acknowledges the many gifts that have made possible the establishment of this home.

The Synod also takes cognizance of the necessity of gaining more residents for the home, that it may operate to maximum efficiency. The home has found great favor with the present residents and is well cared for by the manager and his wife, Mr. and Mrs. Lauritz Houg. Daily devotions are conducted by Mr. Houg for the residents and regular Sunday services are conducted by Rev. J. B. Unseth.

RULES AND REGULATIONS

I. OWNERSHIP

The Kasota Valley home for the Aged is the property of the Norwegian Synod of the American Evangelical Lutheran Church and shall be under the general supervision of said Synod.

II. ADMINISTRATION

A. The administrative officers of the Home shall be 1) a Board of Directors, consisting of five members, elected by the Synod, and 2) a manager, appointed by the Board of Directors.

B. Each director shall serve a term of three years, dates of election to be staggered.

C. The Board of Directors shall have the responsibility of providing for the spiritual care of the residents and the physical operation of the Home.

D. The manager shall be under the immediate authority of the Board of Directors and shall work in cooperation with it.

III. ADMISSIONS

Preference for admittance as residents of the home shall be given to members of the Norwegian Synod. If accommodations are available, further residents shall be admitted in the following order: 1) individuals in church fellowship with us, 2) such others as the directors may determine, bearing in mind that no one shall be admitted who would jeopardize the Christian character of the Home.

IV. FINANCES

- A. All financial arrangements with the residents shall be in the hands of the directors.
- B. The Board shall elect from its midst a treasurer, who shall be bonded through the Synod Board of Trustees, and who shall be responsible for all receipts and disbursements in the operation of the Home.
- C. An annual audit of the accounts of the Home shall be furnished for the Synod by the Board of Directors.
- D. The treasurer of the Synod shall make monthly remittance to the treasurer of the Home of contributions received by him for the Home.

Report of the Committee on Publications

The Publication Board met four times since the last Synod Meeting.

We have been occupied with improving our publications, especially the Lutheran Sentinel, which, as a result, has had a substantial increase in the number of subscribers.

The Rev. Theo. Aaberg was appointed to be managing editor of the Sentinel, whereby the overburdened business manager, the Rev. Iver Johnson, was relieved of some of his load.

Our 1951 Synod Report had a good sale, but more could have been disposed of by having all our Synod's families each get a copy.

A Brief Children's Synodical History, especially to acquaint the pupils of our Christian Day Schools and Sunday Schools with the founding and development of our Synod the past one hundred years, is being written by the Rev. Paul Ylvisaker. It is our intention to have this book published and ready for the market before the next school year. May it get a wide distribution!

Your publication board recommends the increase in the subscription price for the Lutheran Sentinel for one year from \$1.50 to \$2.00; and that the price of Luthersk Tidende remain at \$1.00 a year; that the blanket subscription price for the Sentinel remain at \$1.25; and that there be no reduction in combination rate for Tidende and Sentinel as heretofore. The increase in subscription rate for Sentinel is forced on us by the tremendous increase in the cost of printing and paper the last few years.

Respectfully submitted,
H. A. Preus, secretary

Report of the Synod Book Co.

The Board of Publications would again call the attention of our people to our Lutheran Synod Book Co. The importance and blessing of getting sound Christian literature into our homes can hardly be overestimated. Our Book Store business is expanding constantly, and will continue to do so if all our congregations and members will channel all their orders for church supplies through our own Book Store. Our Book Co. has recently moved into new and larger quarters at Bethany College, and is better equipped than ever to take care of the needs of our church people.

—J. A. Petersen

Recommendations of the Convention Committee on Publications (As Adopted)

7. The Synod rejoices to note the increase in the number of subscribers to LUTHERAN SENTINEL, which number now stands at over three thousand.
2. The Synod again urges all congregations to adopt the blanket subscription plan for the distribution of the Synod reports.
3. The Synod encourages the Rev. Paul Ylvisaker and the Publication Board to prepare for publication a brief history of our Synod for the young.
4. Inasmuch as during the past year the LUTHERAN SENTINEL had a deficit of \$1383.00, the Synod endorses the recommendation of the standing committee that the subscription price of the SENTINEL be increased from \$1.50 to \$2.00. However, we recommend that the subscription price of TIDENDE and the blanket-subscription price remain the same.
5. The Synod rejoices to note the progress made by the Synod Book Company in the past year.
6. Whereas the present Clergy Bulletin has found more and more subscribers outside of our own synod,
Whereas our theological papers in the old Synod served so well to indoctrinate not only the pastors but also many of the laity,
Whereas the present format of our mimeographed Clergy Bulletin has its definite limitations,
Therefore be it resolved that the Synod elect a committee of three to investigate the possibility of starting a regular theological magazine in printed form, and to that end also give consideration to the Editorial Board, the general aim and scope of the proposed magazine, etc.
Be it further resolved that the next General Pastoral Conference also discuss this matter, and that this whole matter be reported to the 1953 Convention.
7. The Synod expresses its appreciation to the Centennial Literature Committee for making available in English the writings of the fathers of our Synod, and urges its pastors and laity to study these writings carefully.
8. The Synod recommends to the Publication Board that the Centennial Volume, being prepared by the Centennial Committee, be printed and placed on sale for the Centennial celebration.

Report of the Convention Committee on Pastoral Conference Records

The convention committee has reviewed the records of the General Conference and two of three of the district conferences, as well as a number of conference papers that were presented to the committee for review.

We wish to report that these conferences have, in matters of faith and life and in the problems confronting the church, looked to God's Word for guidance and solution.

We recommend that during the coming year each of these conferences devote time for discussion of our Synod's Centennial.

LETTER FROM "THE ORTHODOX LUTHERAN CONFERENCE"

Plymouth, Nebraska
Oct. 30, 1951

The Norwegian Synod of the American Ev. Lutheran Church
The Rev. C. M. Gullerud, President
1004 Plum Street
Mankato, Minnesota

To the Honorable Norwegian Synod:

At its recent meeting of organization in Okabena, Minn., on September 25 and 26, 1951, the Orthodox Lutheran Conference adopted a resolution expressing its relation toward member-synods of the Synodical Conference. It wishes the resolution to be made known to you as one of the constituent synods of that Synodical Conference for your information and consideration. The text of the resolution follows:

"ON THE RESOLUTIONS OF THE NORWEGIAN AND WISCONSIN
SYNODS WITH REGARD TO THE SO-CALLED 'COMMON CONFESSION':

WHEREAS, we have heard and given careful consideration to the official convention resolutions of the Norwegian Synod of the American Evangelical Lutheran Church and of the Evangelical Lutheran Joint Synod of Wisconsin and Other States, rejecting the so-called 'Common Confession', and

WHEREAS, we find the action of these two afore-mentioned bodies against the so-called 'Common Confession' to be in accordance with the Word of God and expressive of our convictions in the matter, as expressed in Part I of our CONFESSIO OF FAITH,

THEREFORE BE IT RESOLVED,

1. That we, assembled as the Orthodox Lutheran Conference in Okabena, Minnesota, on September 25 and 26, 1951, hereby express our assent to the action of the afore-mentioned Norwegian and Wisconsin Synods in this matter, and
2. That we inform the Presidents of the afore-mentioned bodies, as well as those of the Lutheran Church-Missouri Synod and of the Slovak Lutheran Church of this assent, and
3. That we consider this assent to be expressive of the continued unity of doctrine and practice between our Orthodox Lutheran Conference and the afore-mentioned Norwegian and Wisconsin Synods in the Evangelical Lutheran Synodical Conference of North America."

Respectfully,

ALBERT M. SCHUPMANN, Secretary
The Orthodox Lutheran Conference

The President of the Orthodox Lutheran Conference is the Rev. Wallace H. McLaughlin, 984 Lilac Street, Pittsburgh 17, Pa.

Synod Centennial

REPORT OF THE CENTENNIAL PROGRAM COMMITTEE

The Centennial Program Committee suggests the adoption of the following program for the 1953 Synod Centennial Convention:

The Synod meeting for 1953 is to be held at Bethany College beginning on Friday, May 29, and continuing through the following Thursday.

The two morning services and the afternoon program on Synod Sunday, May 31, are to be held at the Mankato High school. The Bethany Choir, the Choral Union and a children's choir will participate in the afternoon program which will be based upon the Centennial theme, "Grace Through The Ages." In the evening an organ recital will be given at Bethany College.

The motto for the Centennial Synod celebration shall be the passage, Hebrews 13, 8: "Jesus Christ, the same yesterday, today, and forever."

Convention essayists for the topics based on Heb. 13, 8:

- I. The Christ Our Fathers Worshipped—: Justin A. Petersen; C. M. Gullerud, alternate.
- II. The Christ We Worship—: A. M. Harstad; Paul Zimmermann, alternate.
- III. The Christ We Want Our Children To Worship—: M. E. Tweit; M. Galstad, alternate.

Convention speakers:

Opening Sermon—Ahlert Strand; E. G. Unseth, alternate.

Confessional Service—M. Otto; S. E. Lee, alternate.

Synod Sunday Service (Eng.)—E. Ylvisaker; T. Teigen, alternate.

Synod Sunday Service (Nor.)—C. Anderson; H. A. Preus, alternate.

Synod Sunday afternoon—N. A. Madson; C. A. Moldstad, alternate.

Convention Chaplain: Paul Ylvisaker.

In charge of music: Alfred Fremder

A children's program (service) is being prepared by the Rev. T. Aaberg for use in the congregations during the Centennial year, preferably on the Sunday designated by the Centennial Collection Committee for the congregational celebration.

This committee also recommends that the Synod museum be placed on exhibit during the Centennial Synod meeting.

CHRISTIAN ANDERSON, Chairman

ALFRED FREMDER, Secretary

REPORT OF THE CENTENNIAL LITERATURE COMMITTEE

The Centennial Literature Committee has been occupied with two projects: Supervision of translations of the major works of Vilhelm Koren, and preparation of a Centennial Volume.

To date seven articles, amounting to about 250 printed pages, have been translated. Most of these have already been made available to the pastors of the Synod through the Clergy Bulletin. One has appeared in the Lutheran Sentinel.

Work is underway on a Centennial Volume comparable to our 90th anniversary volume, "Grace for Grace." Rev. G. O. Lillegard is serving as editor. The book will be built up around the article of Koren, "HVAD DEN NORSKE SYNODEN HAR VILLET OG FREMDELSES VIL." It is hoped to have it ready for distribution before the Centennial Convention in 1953.

REPORT OF THE CENTENNIAL COLLECTION COMMITTEE

The Centennial Collection Committee held meetings Sept. 4, 1951, February 4, 1952, March 24, 1952, and May 12, 1952. Eight sets of Sunday Bulletins dealing with Synod's Centennial celebration have been prepared and distributed to all pastors who have requested them. Three letters have been written to pastors and congregations in behalf of the Committee encouraging a real token of thankfulness for 100 years of God's undeserved grace. Regular articles have appeared in the Sentinel and Clergy Bulletin, prepared to stimulate interest in Synod's Centennial observance. Special monthly coin-holders were prepared and made available. The success of the committee's original plan as outlined and adopted at the last Synod Convention rested on an active participation of every communicant member of Synod.

We recognize with thanks and gratitude what has already been contributed to the Centennial Collection. From recent surveys, however, it is evident that only a small percentage of our communicant members are taking part in the proposed plan. Consequently your committee wishes to present an alternate plan for coordinated effort for the coming year.

1. RESOLVED, that we set as a goal of our Centennial Thankoffering the sum of \$120,000.00.
2. RESOLVED, that Synod set aside Sunday, March 22, 1953, as Centennial Sunday, to be celebrated on the congregational level and that an every-member canvass be conducted the same day to receive gifts and pledges.
3. RESOLVED, that a full time campaign manager be elected to stimulate interest in the Centennial and the Thankoffering. This campaign manager will be subject to this committee but at the same time have a free hand to go on his own in arranging regional and local meetings with pastoral conferences, conferences, congregations, church councils, etc. It shall also be his duty to prepare and distribute publicity material and whatever else he deems advisable. In the event Synod elects a pastor to this position, we suggest that Synod pay the salary of a vicar to do his pastoral work.

ARVID G. GULLERUD, Secretary.

OVERTURE BY REV. D. PFEIFFER

The following resolution is respectfully submitted for your consideration and adoption:

The General Pastoral Conference is requested to approach pastors of the National Evangelical Lutheran Church (Finnish) with a view to ascertaining whether doctrinal agreement exists between that body and our Synod, and to report its findings to the Synod.

OVERTURE — JERICO AND SAUDE CONGREGATIONS

The Honorable Norwegian Synod
of the American Ev. Luth. Church

The undersigned congregations herewith petition the 1952 Norwegian Synod Convention to resolve that its individual congregations be encouraged to defray their pastor's annual Synod Convention and General Pastoral Conference expenses.

On Behalf of:

The Saude Ev. Luth. Church
Lawler, Iowa
Jan. 16, 1952
Arthur N. Borlaug, Sec.
The Jerico Ev. Luth. Church
New Hampton, Iowa
Jan. 18, 1952
Arnold Bock, Sec.

Recommendations of the Committee on Miscellaneous Matters

(As Adopted)

RESOLVED:

1. That the General Pastoral Conference be requested to study in its forthcoming meeting, the doctrinal position of the Orthodox Lutheran Conference, as set forth in its official papers.

2. That the Secretary of the Synod send the following letter:

"The Orthodox Lutheran Conference
The Rev. Albert M. Schupmann, Secretary
Plymouth, Nebraska

To the Orthodox Lutheran Conference:

We acknowledge your letter of October 30, 1951, in which you express your assent to our action with regard to the Common Confession. We are happy to know that your study of this document brought you to these conclusions, and we regard your letter as evidence of your desire to see the truth of God prevail within the Synodical Conference. More than this, we as a body, cannot say regarding our external relationship to you, until we have studied all your doctrinal statements, and until the Missouri Synod has taken action on our resolutions.

For your information we quote the following Synodical resolution directed to our Pastoral Conference:

"That the General Pastoral Conference be requested to study in its forthcoming meeting, the doctrinal position of the Orthodox Lutheran Conference, as set forth in its official papers."

Sincerely yours,

(Secretary's signature)"

3. That the report of the Centennial program Committee, as found above, be adopted.
4. That the General Pastoral Conference approach the pastors of the National Evangelical Lutheran Church with a view to ascertaining whether doctrinal

agreement exists between that body and our Synod and report its findings to the Synod.

5. **RESOLVED**, that the Synod encourage individual congregations to defray their pastors' annual convention and pastoral conference expenses;
6. that, where necessary, the Mission Board assist in paying these expenses in the case of mission congregations;
7. that the convention and pastoral conference expenses of our professors be paid out of the Synod fund.

OVERTURE

8. To the Evangelical Lutheran Synodical Conference Of North America Esteemed Brethren:

Whereas one of the chief aims of our Synodical Conference, according to its constitution, is "to further unity in doctrine and practice, and to remove whatever might threaten to disturb this unity,"

Whereas our fellowship in the Synodical Conference is being strained by the adoption of the Common Confession and the continued negotiations of the Missouri Synod with the American Lutheran Church,

Whereas the Wisconsin and Norwegian Synods have rejected The Common Confession as a settlement of doctrinal differences between the Missouri Synod and the American Lutheran Church,

Whereas the Slovak Synod "regards The Common Confession as a sufficient basis for future negotiations with Lutheran bodies toward the attainment of true unity in doctrine and practice," and suggests in its addenda various changes in The Common Confession,

Whereas many within the Missouri Synod have voiced their disapproval of this document, and some have even left in protest against it,

Whereas the American Lutheran Church, by its continuing fellowship with the National Lutheran Council of Churches, and by its union negotiations with the synods of the American Lutheran Conference, and by its official pronouncements regarding the toleration of error, has demonstrated that it is a persistently erring church body, and

Whereas our fellowship with the Missouri Synod in the Synodical Conference is treasured greatly by us and has been a source of many blessings, both spiritual and temporal,

Be it therefore resolved that the Synodical Conference at its 1952 session allot sufficient time for a thorough discussion of The Common Confession and the continued doctrinal negotiations between the Missouri Synod and the American Lutheran Church on the floor of the Synodical Conference meeting in St. Paul, Minn., August 12-15, 1952.

OVERTURE Re THE SYNOD'S BUDGET

The Scarville Ev. Lutheran Church of Scarville, Iowa submits the following memorial to the 1952 Convention of the Norwegian Synod:

1. That the yearly budget of the Norwegian Synod be submitted by the Finance Board to the convention each year for study and approval.
2. That the yearly budget of the Norwegian Synod be reduced so that it balances closely with the average annual budget income of the synod for the past five years.
3. That all pastors and congregations be urged to do everything in their power to increase the synodical contributions in their local congregations so that our mutual work in the fields of missions, education, etc. may be expanded rather than curtailed.

HARRY S. OLSON, Secretary.
THEODORE AABERG, JR. Pastor.

Finance Board

Your Finance Board has striven during the past year to carry out its duties in accordance with synodical regulations governing its work. It has held meetings both separately and conjointly with other boards. The president and / or the vice-president of the synod has been present at every meeting; their presence and helpfulness have done much to encourage the board members in their work. With their cooperation the Finance Board has begun work on a thorough study of the financial structure of the Synod. Through our synodical publications and by special letters the congregations have been constantly informed of the needs of the various funds of the treasury from month to month.

We rejoice in the knowledge that during the past fiscal year our people responded to the rising cost of our synodical operations with the largest total of regular contributions in our history, \$46,278.92 for the various funds in the budget. Last year's total, a new high when recorded, was \$42,748. We dare not fail to report, however, that the deficits in the treasury at the end of the fiscal year were at the \$8,000 mark. These deficits will appear in the new budget listed below.

Legacies totalling \$20,000 were received by the treasurer during the year. The largest of these, the Skolaas legacy, was divided between the Home Mission Fund and the Cornwall Mission Fund. The \$15,000 allocated to the Home Mission Fund was used to pay off previous Home Mission Board expansion commitments to mission stations at Sioux Falls, S. D. ((Good Shepherd); Hawley, Minnesota; and Minneapolis, Minn. (Hiawatha). The \$635.39 from the Aslakson estate was also applied on commitments to the Minneapolis Hiawatha Mission. We are grateful for such legacies, and we can only encourage more of our people to remember the work of their church in their wills.

At a meeting on May 20, your finance Board approved the following budget for the current fiscal year. On the basis of recent parochial statistics, the total figure breaks down to a per-communicant-average of approximately \$7.70 a year, 15 cents a week, or just over 2 cents a day:

HOME MISSIONS	\$18,000
BETHANY COLLEGE	12,000
SEMINARY	12,000
SYNOD FUND	9,600
COLORED MISSIONS	1,300
SUPPORT FUND	2,100
CHR. DAY SCHOOL	Christmas offering, etc.
TOTAL	\$55,000

Your board also recommends that the following resolutions be adopted at the forthcoming convention:

1. RESOLVED, that from the Centennial Offering the portions to be received by the Bethany College Fund and the Home Mission Fund be used first to liquidate debts existing in the respective funds.
2. RESOLVED, that the Synod recommends to its congregations that they request representatives of the Finance Board to speak to them on the matter of synodical finances.

J. B. MADSON, Secretary.

Report of the Board of Trustees

The trustees refer members of our Synod to the current report of the treasurer for details pertaining to the legacies during the year from Stephen Skolaas, Western Koshkonong; Ellen Aslakson, Holton, Michigan; Oline Lea, Albuquerque, New Mexico; and Bertine Ellefson, Parkland, Washington. Since the Bertine Ellefson legacy was not marked for a specific purpose, the board of trustees resolved that it be applied to pay loans and deficits in the Synod fund.

On the basis of assigned responsibility of providing homes for teachers at Bethany College the trustees have sold the home at 516 Page, North Mankato, for \$8,500 and purchased a home near the campus for the same family at a cost of \$10,633.75.

The home at 509 S. Fourth Street was sold for \$13,000 on contract for deed.

The contract whereby the Synod has been paying for the Monich house on the Bethany campus is now paid up and a warranty deed has been delivered to the Synod.

The trustees have executed a contract for deed whereby the parsonage at Bagley, Minnesota, has been sold to the Concordia and Immanuel congregations of that parish; this was upon recommendation of the Board of Home Missions.

The trustees agreed upon a subordination agreement whereby a certain Synod first mortgage in the property of the Concordia Church, Eau Claire, Wis., is rendered a second mortgage temporarily; this action was taken to enable said congregation to make a first mortgage loan on said property.

Temporary loans from banks were authorized at various times during the year by the trustees in order that missionaries' and teachers' salaries should not go unpaid.

The Norwegian Synod of the American Evangelical Lutheran Church hereby authorizes its Board of Trustees to sell to the Evangelical Lutheran Joint Synod of Wisconsin and Other States, a Wisconsin religious corporation, the chapel and lots pertaining to the Good Shepherd Mission, Sioux Falls, South Dakota, for the sum of \$15,000; and it hereby directs said Board of Trustees to carry out said transaction. This sale has been authorized by the Home Mission Board of said Synod.

The treasurer's report is indicated for further detail as to maintenance of the properties of the Synod.

Supplementary Report (Not Adopted)

The Board of Trustees recommends to the Synod that it authorize the sale of the 4-plex teachers' home at 631 South Second Street; and that it authorize the purchase of three homes on the hilltop.

1952-1953

THE TREASURER'S REPORT 1951-1952

(Subject to Audit)

Armed Service

ARMY AND NAVY COMMISSION

Balance May 1, 1951		184.45
Contributions		231.50
Expenses	297.44	
Balance April 30, 1952	118.51	
	<hr/>	<hr/>
	415.95	415.95

BAGLEY RESIDENCE

Rent Received		50.00
Payment on Residence		2,500.00
To Hiawatha Mission	724.91	
To Church Extension	1,825.09	
	<hr/>	<hr/>
	2,550.00	2,550.00
Balance Due on Parsonage Purchased by Congregations	\$500.00	

BETHANY COLLEGE FUND

Deficit May 1, 1951	643.87	
Contributions		8,329.61
Hanson Trust		436.00
Subsidy	6,406.49	
Loans Paid	1,450.00	
Board Expense	319.18	
Repairs	43.30	
Deficit April 30, 1952		97.23
	<hr/>	<hr/>
	8,862.84	8,862.84

Loans in Bethany College Fund total \$15,600.00

BETHANY SCHOLARSHIP FUND

Balance May 1, 1951		40.25
Contributions		105.00
Paid for Scholarship	50.00	
Balance April 30, 1952	95.25	
	<hr/>	<hr/>
	145.25	145.25

BETHESDA HOME

Contributions		265.82
Paid to Bethesda Home	265.82	

CHILDREN'S FRIEND SOCIETY (Minneapolis, Minn.)

Contributions		80.73
Paid to Children's Friend Society	80.73	

CENTENNIAL FUND

Deficit May 1, 1951	560.00	
Contributions		3,677.16
Loans		6,700.00
Paid for Repairs	8,983.24	
Coin Folders and Publicity	1,972.73	
Committee Expense	144.11	
Deficit April 30, 1952		1,282.92
	<hr/>	<hr/>
	11,660.08	11,660.08

Loans in this Fund total \$6,700.00

CHRISTIAN DAY SCHOOL

Balance May 1, 1951		5,026.89
Contributions		1,689.93
Subsidy to Parkland	1,100.00	
Subsidy to Mt. Olive	450.00	
Expenses	218.26	
Balance April 30, 1952	4,948.56	
	<hr/>	<hr/>
	6,716.82	6,716.82

CHURCH EXTENSION FUND

Balance May 1, 1951		4,575.58
Contributions		560.02
Loans Paid		7,092.49
Loan to Concordia—Eau Claire, Wis.	1,500.00	
Loan to Bethel—Sioux Falls, So. Dak.	2,500.00	
Balance April 30, 1952	8,228.09	
	<hr/>	<hr/>
	12,228.09	12,228.09

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1951		31,733.64
Loan to Concordia Lutheran Church		1500.00
Loan to Bethel Lutheran Church		2,500.00
Received on Loans	7,092.49	
Balance April 30, 1952	28,641.15	
	<hr/>	<hr/>
	35,733.64	35,733.64

CHURCH EXTENSION—WISCONSIN CORPORATION

Balance May 1, 1951		394.29
Received on Loans		3,750.00
Concordia—Eau Claire	3,500.00	
Calvary—Eau Claire	300.00	
Balance April 30, 1952	344.29	
	<hr/>	<hr/>
	4,144.29	4,144.29

CHURCH EXTENSION—WISCONSIN CORPORATION CAPITAL ACCOUNT

Balance May 1, 1951		10,505.00
Loan to Concordia—Eau Claire		3,500.00
Loan to Calvary—Eau Claire		300.00
Received on Loans	3,750.00	
Balance April 30, 1952	10,555.00	
	<hr/>	<hr/>
	14,305.00	14,305.00

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	28,641.15	
Mt. Olive—Mankato		3,900.00
Concordia—Eau Claire		1,500.00
Emmaus—Minneapolis		5,042.50
Lakewood—Tacoma		1,216.73
Our Savior's—Hawley		2,260.00
Bethel—Sioux Falls		2,500.00
Redeemer—New Hampton		883.42
Parkland—Parkland		3,558.50
Salem—Eagle Lake		380.00

Trinity—Calmar	2,500.00
Immanuel—Holton	2,650.00
Our Savior's—Belview	2,250.00
	<hr/>
	28,641.15 28641.15

CHURCH EXTENSION—WISCONSIN CORPORATION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	10,555.00	
Concordia—Eau Claire		1,440.00
Concordia—Eau Claire		3,500.00
Concordia—Eau Claire		990.00
Our Savior's—Amherst		320.00
Calvary—Eau Claire		1,535.00
Pinehurst—Eau Claire		2,470.00
Calvary—Eau Claire		300.00
	<hr/>	<hr/>
	10,555.00	10,555.00

COLORED MISSION

Balance May 1, 1951		1,662.18
Contributions		606.97
Disbursements	1,646.87	
Balance April 30, 1952	622.28	
	<hr/>	<hr/>
	2,269.15	2,269.15

CORNWALL MISSION

Balance May 1, 1951		1,948.67
Contributions		2,295.66
Skolaas Legacy		3,798.35
Student Desmond Jose	626.25	
Salary Rev. J. Petersen	1,550.00	
Expense	2,187.36	
(Car, Transportation, etc.)		
Balance April 30, 1952	3,679.07	
	<hr/>	<hr/>
	8,042.68	8,042.68

DEAF INSTITUTE (Detroit, Mich.)

Contributions		8.00
Paid to Deaf Institute	8.00	

FADNESS FUND

Deficit	166.68	
Sale of Corn		51.60
Interest		120.00
Paid to Old People's Home	120.00	
Deficit		115.08
	<hr/>	<hr/>
	286.68	286.68

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, 1951		181.00
Balance April 30, 1952	181.00	

E. M. HANSON MEMORIAL FUND

Balance May 1, 1951		500.00
Balance April 30, 1952	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	
Paid in cash May 1, 1951		457.18
Balance in cash April 30, 1952	457.18	
	<hr/> 11,793.18	<hr/> 11,793.18

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance May 1, 1951—Bond		348.30
Interest on Bond from Synod Fund		13.93
Paid to Mrs. W. T. Christenson	13.93	
Balance April 30, 1952—Bond	348.30	
	<hr/> 362.23	<hr/> 362.23

HIAWATHA MISSION (Minneapolis, Minn.)

Deficit	1,368.47	
Paid on Mortgage		350.00
Refund on Material		18.80
Loans Made		5,050.00
From Bagley Residence		724.91
From Aslakson Legacy		635.39
From Skolaas Legacy		2,283.97
Paid for Building Material <i>2,377.36</i>	2,377.36	
Repayment of Loans	4,550.00	
Balance April 30, 1952	767.24	
	<hr/> 9,063.07	<hr/> 9,063.07

Total cost of building—\$25,611.55. *656.00*

Notes against this property total—\$16,500.00.

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

HAWLEY PROPERTY (Hawley, Minn.)

Received from Skolaas Legacy		5,000.00
Note Paid	5,000.00	

HOLTE RESIDENCE

From Schmidt Residence		7,971.66
Mortgage		2,300.00
Cost of Residence	10,818.66	
Deficit		547.00
	<hr/> 10,818.66	<hr/> 10,818.66

Mankato Savings and Building Association hold:

1st mortgage—\$2,300.00.

Notes on this property total—\$2,500.00.

HOME MISSIONS

Balance May 1, 1951		132.24
Contributions		15,835.88
Skolaas Legacy		15,000.00

Emmaus—Minneapolis, Minn.	320.00	
Mt. Olive—Mankato, Minn.	300.00	
Salem—Eagle Lake, Minn.	120.00	
Bethel—Sioux Falls, So. Dak.	2,160.00	
Our Savior's—Amherst Jct., Wisc.	480.00	
Grace—Manitowoc, Wisc.	480.00	
Redeemer—New Hampton, Ia.	950.40	
Bagley Parish—Bagley, Minn.	1,270.01	
Lakewood—Tacoma, Wash.	2,411.96	
Scandinavia—Holton, Mich.	70.00	
Immanuel—Holton, Mich.	300.00	
Our Savior's—Hawley, Minn.	1,070.00	
Trinity—Calmar, Ia.	1,125.00	
Hiawatha—Minneapolis, Minn.	1,440.00	
Good Shepherd—Sioux Falls, So. Dak.	1,440.00	
Good Shepherd—Sioux Falls, So. Dak.	4,060.06	
Good Shepherd—Sioux Falls (Skolaas Legacy)	7,716.03	
Our Savior's—Hawley (Skolaas Legacy)	5,000.00	
Hiawatha—Minneapolis (Skolaas Legacy)	2,283.97	
Student—Stanley Holt	150.00	
Student—George Orvick	134.18	
Taxes—Lakewood	35.68	
Associated Charities	29.38	
Lenten Folders	120.49	
Board Expense	636.76	
Deficit, April 30, 1952		3,135.80
	34,103.92	34,103.92

SUPPORT FUND

Balance May 1, 1951		124.46
Contributions		1,577.48
Payments to:		
Rev. J. Hendricks	180.00	
Rev. E. Hansen	600.00	
Rev. A. J. Torgerson	300.00	
Mrs. Bergit Runholt	780.00	
Board Expense	73.76	
Deficit		231.82
	1,933.76	1,933.76

JUBILEE FUND

Balance May 1, 1951 (Bonds and Stamps)	39.15	
Balance April 30, 1952 (Bonds and Stamps)		39.15

JUBILEE FUND

Balance May 1, 1951		12.92
Balance April 30, 1952	12.92	

KROGSTAD RESIDENCE

(Prof. B. W. Teigen — 920 Marsh St.)

From Synod Fund		57.09
Rent Received		501.60
Repairs	57.09	
Mortgage Payments	501.60	
	558.69	558.69

Mankato Savings and Building Association holds a mortgage for \$4,000.00.
Balance due Jan. 1, 1951 was \$3,624.64.—920 Marsh St. residence.

LAKEWOOD MISSION (Tacoma, Wash.)

The Synod holds a deed to property at Tacoma, Wash.

Balance due Church Extension from Home Mission is \$1,216.73.

Jacob Lindo Student Fund 45.00

MISCELLANEOUS ACCOUNT

Balances May 1, 1951:

Bethany Campus Addition	2,954.75
Building Fund for New Churches	10.00
European Relief	257.71
Esthonian Relief	10.00
Equalization	29.00
Bethany College Building Fund	10.00
Lutheran Synod Book Co.	200.00

3 471.46

Contributions for:

Choral Union	115.79
Ebenezer Home—Minneapolis	12.00
— St. Philips—Minneapolis	34.16
— Addison Home	10.00
— Japanese Mission	20.00
— Normal School	25.00
Tuition Special	50.00
Bethany College Seating Fund	6.00
— Spiritual Welfare	5.00
Equalization Fund	10.35
— American Bible Society	10.00
— Homme's Childrens Home	1.00
Aslakson Estate	635.39

Paid Out as Follows:

Equalization	29.00
Choral Union	8.00
Tuition	50.00
To Synod Fund	200.00
Hiawatha—Minneapolis	635.39

Balance April 30, 1952

3,483.76
4,406.15 4,406.15

MITCHELL RESIDENCE

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

Deficit	3,202.47	
Rent Received (Seminary)		480.00
Synod Fund		360.58
Paid on Mortgage	497.60	
Repairs	236.18	
Deficit		3,095.67

3,936.25 3,936.25

Mankato Savings and Building Association, 1st Mortgage—\$6,000.00.

Balance due Jan. 1, 1952—\$5,855.20.

Notes total—\$1,250.00.

3935.25

REV. JOHN A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1951		635.35
Balance April 30, 1952	635.35	

MUSEUM FUND

Balance May 1, 1951		5.00
Balance April 30, 1952	5.00	

MONICH PROPERTY ON BETHANY CAMPUS

Insurance Co.		15.00
Synod Fund		52.13
Repairs	67.13	
	<hr/> 67.13	<hr/> 67.13

OLD PEOPLE'S HOME FUND

Balance May 1, 1951		8,663.89
Contributions		3,863.22
From Peterson Res.		6,115.31
Loan		4,000.00
Fadness Fund		120.00
Payment from Guest		58.75
Paid for Kasota Home	16,000.00	
Expense	3,524.28	
Balance April 30, 1952	3,296.89	
	<hr/> 22,821.17	<hr/> 22,821.17

There is a note of \$4,000.00 in this Fund.

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1951		472.05
Balance April 30, 1952	472.05	

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

Rent Received		1,236.00
From Synod Fund		1,197.13
Paid on Mortgage	1,236.00	
Repairs	1,197.13	
	<hr/> 2,433.13	<hr/> 2,433.13

Notes total—\$10,000.00.

Mankato Savings and Building Association holds a 1st mortgage for \$10,000.00. Balance due Jan. 1, 1952 was \$8,541.64.

POPKEN RESIDENCE (636 Marsh St.)

Deficit	2,963.91	
Rent		740.85
Paid on Contract	600.00	
Interest	203.00	
Repairs, Heat, etc.	753.35	
Deficit	2,780.26	
	<hr/> 4,520.26	<hr/> 4,520.26

There is a contract for deed for \$5,800.00 with interest at 4%.

Balance due April 30, 1952—\$4,800.00.

RADIO ACTIVITIES

Contributions		86.00
Balance April 30, 1952	86.00	

PRESIDENT'S RESIDENCE

(Bethany Campus)

Synod Fund		49.82
Repairs	49.82	

SCHMIDT RESIDENCE

(516 Page Ave. No., Mankato)

Received for Sale of House		8,500.00
Insurance Refund		11.90
Repairs, etc.	540.24	
Transfer to Holte Res.	7,971.66	
	8,511.90	8,511.90

Notes totaling \$2,500.00 transferred to Holte Res.

This residence sold for \$8,500.00.

SNYDER RESIDENCE

(Prof. P. Zimmermann, 1047 E. Main)

Deficit	1,900.66	
Rent		2,282.40
Synod Fund		316.80
Paid on Mortgage	486.00	
Repairs	316.80	
Deficit		104.26
	2,703.46	2,703.46

Notes against this property total \$200.00.

Mankato Savings and Building Association holds first mortgage for \$5,300.00.

Balance due Jan 1, 1952 was \$4,000.00.

SEMINARY FUND

Deficit	816.60	
Contributions		5,865.02
Salaries	8,088.15	
Rent (Dean's Home)	480.00	
Books	50.00	
Deficit		3,569.73
	9,434.75	9,434.75

SENTINEL AND TIDENDE

Total Receipts		2,916.20
Editor's Expense	18.50	
Mailing Plates	200.00	
Postage and Mailing	88.69	
Pictures and miscellaneous office expenses	80.94	
Magazine subscriptions	8.90	
Tidende expenses	634.13	
Secretarial help and secretarial expenses	130.62	
Traveling expenses and mileage	82.10	
Sentinel expenses	1,449.23	
Balance	223.09	
	2,916.20	2,916.20

Unpaid Printing Bill—\$1,752.70.

Due from Army-Navy Commission—\$144.50.

Net Deficit—\$1,385.11.

SOLFER RESIDENCE

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

Olin Lea Estate		600.00
Synod Fund		803.66
Repairs	803.66	
Note Paid	600.00	
	<hr/>	
	1,403.66	1,403.66

Notes against this property total \$2,900.00.

SPECIAL COLLECTION (Bonds)

Balance May 1, 1951	962.00	
Balance April 30, 1952		962.00

STUDENT FUND

Balance May 1, 1951		467.22
Contributions		101.00
Loan	200.00	
Balance April 30, 1952	368.22	
	<hr/>	
	568.22	568.22

SYNOD FUND

Deficit May 1, 1951	5,520.07	
Contributions		11,684.01
Synod Book Co. Profits		200.00
Loan		1,000.00
Expense for Residences (Repairs and Interest):		
Krogstad—Repairs	57.09	
Mitchell—Repairs	360.58	
—Interest	37.50	
Monich—Repairs	52.13	
Peterson—Repairs	1,197.13	
—Interest	300.00	
President's—Repairs	49.82	
Schmidt—Interest	75.00	
Snyder—Repairs	316.80	
Solfer—Repairs	803.66	
—Interest	87.00	
Tufte—Repairs	208.71	
Sale Expense	547.00	
Interest	73.25	
	<hr/>	

	4,165.67	
President's Office	60.60	
Secretary's Office	12.00	
Treasurer's Bond	25.00	
Treasurer's Allowance	300.00	
Church Extension Board	10.00	
Bethany College—Interest	503.25	
Bethany College—Insurance	564.82	
Interest on Fadness Fund	120.00	
Interest on Hanson Trust Fund	436.00	
Interest on Hanson Trust Fund Special	13.93	
Interest on Hawley Note	150.00	
Interest on Hiawatha Notes	466.50	
Interest on Loans at Bank	292.75	
Publication Board Expense	17.40	
Visitor's Expense	146.94	
Tuition for Prof. Galstad	38.00	

Young People's Committee	146.35	
Union Committee	115.50	
Finance Board	194.13	
Float	29.13	
Convention Expense	157.92	
Trustees Expense	244.19	
Postage and Printing	105.11	
Miscellaneous	72.86	
Deficit April 30, 1952		1,024.11
	<hr/>	<hr/>
	13,908.12	13,908.12

There is a note for \$1,000.00 in this Fund.

SKOLAAS LEGACY

Legacy		18,798.35
Home Mission	15,000.00	
Cornwall Mission	3,798.35	
	<hr/>	<hr/>
	18,798.35	18,798.35

TUFTE RESIDENCE

(509 S. 4th St.)

Deficit May 1, 1951	3,578.83	
From Synod Fund		755.71
Paid on Contract		1,525.00
Repairs	208.71	
Sale Expense	547.00	
Loan Paid	1,000.00	
Deficit April 30, 1952		3,053.83
	<hr/>	<hr/>
	5,334.54	5,334.54

This residence was sold for \$13,000.00.

Payments made are \$75.00 per month.

Notes on this property total \$1,000.00.

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

TWIN CITY MISSION

Contributions		100.00
Paid to Twin City Mission	100.00	

WHEAT RIDGE SEALS

Contributions		18.80
Paid to Wheat Ridge	18.80	

Recommendations of the Convention Committee on Finances (As Adopted)

RESOLVED:

1. That all congregations be urged to study the salaries being paid to their pastors with a view to adjusting them to the current needs.
2. That the Board of Finance revise the rules governing the duties of the Finance Board (cf. 1940 Report, page 71) taking into account paragraphs one and two of the memorial submitted by the Scarville Evangelical Lutheran Church of Scarville, Iowa,—this revision to be reported to the 1953 Convention for action. Adopted.
3. That all pastors and congregations be urged to do everything in their power to increase the synodical contributions in their local congregations so that our mutual work in the fields of missions, education, etc., may be expanded rather than curtailed. Adopted.
4. That from the Centennial offering the portions to be received by the Bethany

College Fund and the Home Mission Fund be used first to liquidate debts existing in the respective funds.

5. That the Synod recommends to its congregations that they request representatives of the Finance Board to speak to them on the matter of synodical finances.
6. That we set as a goal of our Centennial thankoffering the sum of \$120,000.
7. The Synod recommends that May 17, 1953 be set aside as Centennial Thank-offering Sunday, to be celebrated on the congregational level, and that an every member canvass be conducted the same day to receive gifts and pledges.
8. That a full-time campaign manager be appointed by the Committee to stimulate interest in the Centennial and the thankoffering. This campaign manager will be subject to this Committee, but at the same time have a free hand to go on his own in arranging regional and local meetings with pastoral conferences, congregations, church councils, etc. It shall also be his duty to prepare and distribute publicity material and whatever else he deems advisable. Expenses in connection with this work shall be paid out of the Centennial Fund.
9. That the Synod adopt the report of the Board of Trustees as found above.
10. a. That the Board of Trustees shall acknowledge receipt of all legacies.
b. The Board of Trustees shall address a letter of appreciation to the congregation of which the testator is a member, and also to the closest relative or relatives of the same.
11. That the disposition of, and naming of, the smaller accounts of the Synod be left to the Finance Board.
12. The Synod is grateful for all special gifts and bequests. Among these we note the receipt of \$18,398.00 from the estate of Stephen Skolaas of Western Koshkonong, Wisconsin; \$635.39 from the estate of Ellen Aslakson of Holton, Michigan; and \$600.00 from the estate of Oline Lea of Albuquerque, New Mexico. We remind our people of the privilege that is theirs to support the work of the Church in this way. To help our members in these matters the Synod instructs its Publication Board to publish in TIDENDE and SENTINEL and in the Annual Report a legal form that can be used for bequests and legacies to the Synod.
13. Resolved that all gifts to the Centennial Thankoffering be divided equally between Bethany College, Home Missions, and Church Extension, except such gifts as are specifically designated. Such designated gifts shall be credited as specified by the donor.

Notes on the Convention

Each of the sessions opened with devotional exercises, planned by the Convention Chaplain, Rev. L. K. Hagen, and conducted by pastors, M. O. Dale, D. Pfeiffer, G. Guldberg, F. Weyland, N. B. Harstad, H. L. Bremer, C. Hanson and G. C. J. Quill. These preached on the chief doctrines of the Bible—Justification, Conversion, Election, the Lord's Supper, the Inspired Word, Prayer, Holy Baptism, the Incarnation of Christ, and the Church, the Communion of Saints, respectively. Prof. A. Fremder served as organist throughout the Convention.

Greetings were addressed to the Convention from many quarters; and the Synod through its Resolution Committee addressed appropriate greetings to them in return. One familiar figure was missing at this Convention, that of Dr. S. C. Ylvisaker who resigned from his office as teacher in the Seminary at Easter time. Greetings were sent, besides to him, to Rev. A. Strand, the S. E. Wisconsin District of the

Wisconsin Synod, the Minnesota District of the Wisconsin Synod, the South Wisconsin District of the Missouri Synod, Prof. Victor Overn, Rev. P. Blicher, Rev. C. A. Moldstad, Rev. E. Hansen, Rev. J. Hendricks, Rev. L. P. Lund and, by cable, to Rev. Joseph Petersen in Cornwall, England, and to Missionary Paul Anderson in Nigeria, Africa.

The regular sessions closed with brief devotional exercises conducted by Dean N. A. Madson of the Theological Seminary. On the basis of II Tim. 3, 14-15, he reminded us that though "we walk in danger all the way," as the Christian poet tells us, we can be confident also that we "walk with angels all the way" and at the end can sing:

"My walk is heavenward all the way; Await my soul, the morrow,
When thou shalt find release for aye From all thy sin and sorrow.

All worldly pomp, begone! To heaven I now press on.

For all the world I would not stay; My walk is heavenward all the way."

GEO. O. LILLEGARD, Secretary.

Synod Sunday

This year for the first time our Convention closed with the festivities connected with "Synod Sunday," instead of having these near the beginning or the middle of the Convention. Through the 20 years that this Secretary has written about "Synod Sunday," he has had occasion almost every time to refer to the fine weather that blessed our festival day. This year was no exception. The attendance was very good accordingly, both the College Chapel where English services were held, and Mt. Olive Church where the Norwegian Services were held, being well filled. Rev. A. Harstad of Princeton, Minn., conducted the Norwegian Service, preaching on Eph. 2, 1-9, with "The Conversion or Quickening of the Sinner" as his theme. The text makes it very clear that man is by nature dead, incapable of any spiritual activity, and that it is the Holy Ghost who alone, without any cooperation on the part of man, quickens and converts him. As we approach our Centennial, we can make it a God-pleasing one by stressing this truth, living according to it, and working diligently to pass it on to others.

At the English Services, Rev. Julian Anderson of Minneapolis, Minn. preached on Acts 2, 1-4, with "Filled with the Spirit" as his theme. The success of our church work does not depend on having great numbers of people, nor upon "methods and machinery" devised by men, but solely and alone on the presence of the Holy Spirit in our midst and in our hearts. Even as the first Christians brought the Gospel to every creature through their zeal and readiness to sacrifice all things for the sake of the Gospel, when they were "filled with the Spirit," so we also should seek the gift of the Holy Spirit that we may become truly productive workers in the Lord's fields.

In the afternoon the Choral Union presented a fine program of sacred music under the capable direction of Rev. G. A. R. Gullixson, with Prof. A. Fremder at the organ. Prof. Fremder also rendered a

group of organ numbers which enabled the large audience to appreciate the fine quality of the new organ which now has been installed and used, though there still remains work to be done on it. This Synod Report contains a report of the Bethany Development Association which made possible the acquisition of this organ. We trust it will interest others also in the work of this Association.

Thus closed a Convention which was characterised "as a real good one," where brethren lived and worked together in harmony and unity.

THE SYNOD'S OFFICERS AND BOARDS

Officers

Rev. C. M. Gullerud, President
Rev. M. E. Tweit, Vice-President
Rev. W. C. Gullixson, Secretary; Rev. Stuart Dorr, Alternate
Rev. S. E. Lee, Treasurer; Prof. M. Galstad, Alternate

Board of Trustees

Rev. Paul Ylvisaker; Mr. Benjamin Torgeson, Madison, Wis. (3 years, elected 1950)
Mr. Herman Anderson, Fisher, Minn.; Rev. J. B. Unseth (3 years, elected 1951)
Prof. M. Galstad; Mr. A. Levorson, Northwood, Iowa (3 years, elected 1952)

Wisconsin Board of Trustees

Mr. Benjamin Torgeson, Madison, Wis., Chairman; Prof. M. Galstad; Mr. A. Levorson, Northwood, Iowa; Rev. Paul Ylvisaker; Rev. J. B. Unseth; Mr. Herman Anderson.

Board of Regents for Bethany Lutheran College

Rev. Stuart Dorr; Mr. A. T. Huso, Northwood, Iowa (3 years, elected 1950)
Rev. Chr. Anderson; Mr. Chr. Olsen, St. Peter, Minn. (4 years, elected 1949)
Mr. Elmer Wold, Santiago, Minn.; Rev. N. Oesleby (3 years, elected 1951)
Rev. A. M. Harstad; Rev. M. E. Tweit (3 years, elected 1952)

President of Bethany Lutheran College

Prof. B. W. Teigen (4 years, elected 1951)

Editor of "Luthersk Tidende"

Rev. Geo. O. Lillegard; Associate Editor, Rev. H. A. Preus

Editor of "Lutheran Sentinel"

Rev. Erling Ylvisaker; Associate Editors, Rev. Luther Vangen, Rev. M. O. Dale,
Dr. J. A. O. Preus, Dr. P. Zimmerman. *Managing Editor:* Rev. T. Aaberg.

Business Manager of "Tidende" and "Sentinel"

Rev. Iver Johnson

Auditors

Mr. Martin Handberg, Minneapolis, Minnesota; Rev. H. A. Theiste

Synod Committees

Finances: Mr. Gustav Annexstad, St. Peter, Minn.; Mr. L. Orvel Larson, Madison, Wis. (3 years, elected 1950)

Mr. John Werner, Tracy, Minn.; Rev. T. N. Teigen (3 years, elected 1951)

Rev. Juul Madson (3 years, elected 1952)

Home Missions: Rev. G. Guldberg; Mr. Clifford Dale, Scarville, Iowa; Rev. J. A. O. Preus (3 years, elected 1950)

Rev. Milton Otto; Mr. O. M. Wilson, Madison, Wis. (3 years, elected 1951)

Mr. T. Bieber, Jasper, Minn.; Rev. E. Unseth (3 years, elected 1952)

Foreign and Colored Missions: Rev. A. H. Strand; Mr. Paul Staff, Chicago, Ill. (3 years, elected 1950)

Mr. Erling Peterson, Chicago, Ill. (3 years, elected 1951)

Rev. Clarence Hanson (3 years, elected 1952)

Church Extension: Mr. Otto Bolstad, Fertile, Minn.; Rev. Alf Merseth (3 years, elected 1950)

Mr. Ralph Sorenson, Fisher, Minn. (3 years, elected 1951)

Rev. Norman Harstad (3 years, elected 1952)
Charities and Support: Rev. Arvid Gullerud; Mr. Howard Hougan, Madison, Wis. (3 years, elected 1950)
 Mr. Martin Hougan, Stoughton, Wis. (3 years, elected 1951)
 Rev. Geo. Gullixson (3 years, elected 1952)
Board of Directors of the Home for the Aged: Rev. Grant Quill; G. E. Solli, Mankato, Minn. (3 years, elected 1951)
 O. L. Pederson, Minneapolis, Minn.; Rev. F. R. Weyland (2 years, elected 1951)
 Arthur Wold, Princeton, Minn. (3 years, elected 1952)
Christian Day School: Rev. G. A. R. Gullixson; Mr. George N. Anderson, Lawler, Iowa (3 years, elected 1950)
 Stanley Ingebretson, Mankato, Minn. (3 years, elected 1951)
 Rev. Julian Anderson; Rev. Paul Petersen; Mr. P. A. G. Lee, Western Koshkonong, Wis. (3 years, elected 1952)
Publications: Rev. H. A. Preus; Mr. Arthur Jordahl, Hartland, Minn. (3 years, elected 1950)
 Mr. Oscar Pederson, Minneapolis, Minn.; Rev. Justin Petersen (3 years, elected 1951)
 Rev. Iver Johnson (3 years, elected 1952)
Young People's Work Committee: Rev. John Moldstad (3 years, elected 1952)
 Rev. R. Branstad (1 year, elected 1952)
 Mr. Loren Larsen, Ulen, Wis. (3 years, elected 1951)
 Stanley Gorden, Tracy, Minn., Mr. J. Storlie, Eau Claire, Wis. (3 years, elected 1952)
Student Aid Fund: Mr. Christian Olsen, Nicollet, Minn. (3 years, elected 1950)
 Rev. L. Hagen (3 years, elected 1951)
 Rev. Paul Petersen, (3 years, elected 1952)
Armed Services Commission: Rev. Howard L. Bremer (3 years, elected 1950)
 Rev. D. L. Pfeiffer (3 years, elected 1951)
 Rev. Hugo Handberg (3 years, elected 1952)
Union Committee: Dr. N. A. Madson; Dr. J. A. O. Preus; Prof. A. Fremder; Mr. Oscar Pederson, Minneapolis, Minn.; Dr. Orlando Overn, Madison, Wis.
Committee on Fraternal Organizations: Rev. H. A. Theiste (3 years, elected 1951)
 Prof. C. U. Faye, Champaign, Ill. (3 years, elected 1952)
Committee on Theological Magazine: Dr. Robert Preus; Rev. Geo. O. Lillegard; Rev. Julian Anderson
Centennial Program Committee: Rev. Chr. Anderson; Rev. Paul Ylvisaker; Prof. A. Fremder; Dr. N. A. Madson; Mr. Stanley Ingebretson, Mankato, Minn.; Mr. Albert Ellingsen, Albert Lea, Minn.
Centennial Collection Committee: Pastors G. A. R. Gullixson, A. Gullerud, S. A. Dorr; Mr. Martin Handberg, Minneapolis, Minn.; Mr. G. Roger Schurke, Minneapolis, Minn.
Railroad Secretaries: Rev. S. E. Lee; Rev. C. Anderson, assistant; Rev. E. Unseth; Rev. A. Strand, assistant
Synodical Conference Mission Board: Rev. C. Hanson
Circuit Visitors: Rev. M. Otto; Rev. H. A. Preus (alternate) (4 years, elected 1949); Rev. A. M. Harstad (3 years, elected 1950); Rev. S. Lee (alternate) (4 years, elected 1949)
 Rev. E. Unseth; Rev. M. O. Dale (alternate) (2 years, elected 1951)
Delegates to the Synodical Conference Convention: Rev. T. N. Teigen (alternate, Rev. A. Harstad)
 Rev. E. Ylvisaker (alternate, Rev. M. Otto)
 Dr. Robert Preus (alternate, Mr. M. Handberg, Minneapolis, Minn.)
 Mr. Chr. Olsen, Nicollet, Minn. (alternate, Mr. C. O. Vangen, Albert Lea, Minn.

The Synod's Pastors and Professors

Aaberg, Theo.	Scarville, Iowa
Anderson, Chr.	327 Center St., Mankato, Minn.
Anderson, Julian	4000 Columbus Ave., Minneapolis, Minn.
Anderson, Paul G.	Nung Udoo, Uyo P.O. Calabar Province, Nigeria, West Africa
Blicher, Peter, P. em.	Boyceville, Wis.
Branstad, Raymond	321 Farwell St., Eau Claire, Wis.
Bremer, H. L.	507 N. Walnut Ave., New Hampton, Iowa
Dale, M. O.	Amherst Junction, Wis.
Dorr, Stuart	675 Second St., Tracy, Minn.
Faye, Prof. C. U.	P.O. Box 395, Champaign, Ill.
Fremder, Prof. A.	1052 Marsh St., Mankato, Minn.
Galstad, Prof. Martin	1139 E. Main St., Mankato, Minn.
Gorud, Prof. Albert	920 Marsh St., Mankato, Minn.
Guldberg, Gottfred	Thompson, Iowa
Gullerud, C. M.	1004 Plum St., Mankato, Minn.
Gullerud, Arvid	R. #4, Eau Claire, Wis.
Gullixson, G. A. R.	R. #1, Cottage Grove, Wis.
Gullixson, Walther C.	Box 826, Parkland, Wash.
Hagen, L. K.	Waterville, Iowa
Handberg, Hugo	Mayville, North Dakota
Hansen, Emil, P. em.	1014 West 14th St., Sioux Falls, South Dakota
Hanson, Clarence	8526 Duck Lake Rd., Holton, Mich.
Harstad, Adolph M.	R. #1, Box 159, Princeton, Minn.
Harstad, Norman B.	Belview, Minn.
Hendricks, John, P. em.	1101 14th Ave. S.E., Minneapolis, Minn.
Hilton, Neil	Suttons Bay, Mich.
Holt, Stanley	c/o Mt. Olive Lutheran School, Mankato, Minn.
Holte, Prof. Norman S.	10 Edgewood Road, Mankato, Minn.
Honsey, Prof. R. E.	631 South Second, Mankato, Minn.
Ingebritson, H., P. em.	Lake Mills, Iowa
Johnson, Iver	Lake Mills, Iowa
Jungemann, J. H.	Egan, South Dakota
Larsen, U. L.	Bagley, Minn.
Lee, Sophus E.	Hawley, Minn.
Levorson, Prof. O.	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	Bethany Lutheran College, Mankato, Minn.
Lund, L. P., P. em.	1019 S. Lake Ave., Sioux Falls, South Dakota
Madson, J. B.	Northwood, Iowa
Madson, Prof. Norman A., D.D.	1115 E. Main St., Mankato, Minn.
Madson, Paul	Lawler, Iowa
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	"Rockville," Portreath, Redruth, Cornwall, England
Petersen, Justin A.	1022 Marsh St., Mankato, Minn.
Petersen, Paul G.	Thornton, Iowa
Pfeiffer, D. L.	Cottonwood, Minn.
Preus, H. A.	Box 417, Calmar, Iowa
Preus, J. A. O., Ph.D.	735 N. Freeman, Luverne, Minn.
Preus, Robert, Ph.D.	323 Harvard St., Cambridge 39, Mass.
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.	Bethany College, Mankato, Minn.
Teigen, Torald N.	917 S. Grange Ave., Sioux Falls, South Dakota

Theiste, H. A.	916 31st Ave. N., Minneapolis, Minn.
Tjernagel, N. S.	1529 Flett, Racine, Wis.
Torgerson, A. J., P. em.	703 Grandview, Yakima, Wash.
Tweit, M. E.	R. #3, St. Peter, Minn.
Ude, Ruben	Eau Claire, Wis.
Unseth, E.	2219 W. North Ave., Chicago 47, Ill.
Unseth, J. B.	516 Page Ave., North Mankato, Minn.
Vangen, Luther	8941 Gravelly Lake Dr., Tacoma, Wash.
Weyland, F. R.	4227 Thomas Ave. N., Minneapolis 12, Minn.
Ylvisaker, Erling	2702 Milwaukee St., Madison 4, Wis.
Ylvisaker, Paul	Box 102, Hartland, Minn.
Ylvisaker, Prof. S. C., Ph.D.	201 Hensel, Bryan, Texas
Zagel, H. M.	R. #3, Boone, Iowa
Zimmerman, Prof. Paul A., Ph.D.	1047 E. Main, Mankato, Minn.

TEACHERS AT BETHANY LUTHERAN COLLEGE 1951-1952

Anderson, Ella	631 South Second St., Mankato, Minn.
Anderson, Sophia	631 South Second St., Mankato, Minn.
Bodermann, Marie	Bethany Lutheran College, Mankato, Minn.
Gullerud, Dagny	429 Division St., Mankato, Minn.
Loberg, Marjorie	Bethany Lutheran College, Mankato, Minn.
Seebach, Norma	Bethany Lutheran College, Mankato, Minn.
Ulbricht, Edna	Bethany Lutheran College, Mankato, Minn.
Wilson, Eleanor	Bethany Lutheran College, Mankato, Minn.

PAROCHIAL SCHOOL TEACHERS 1951-1952

Bode, Shirley	R. #3, St. Peter, Minn.
Eggers, Wm. J.	2730 N. Marmora Ave., Chicago, Ill.
Iverson, Kay	422 Cherry, Mankato, Minn.
Krentz, Harold	Lake Mills, Iowa
Lorenz, Kenneth	Lake Mills, Iowa
Petersen, Esther	Lawler, Iowa
Reichwald, Glenn	Lawler, Iowa
Ross, Ellen	R. #7, Box 85, Tacoma, Wash.
Seebach, Grace	1001 Jenifer St., Madison 3, Wis.
Storby, Philip	Parkland, Wash.
Shepherd, Mrs. James	Mankato, Minn.
Sveen, Lois	Princeton, Minn.
Vermedahl, Boyd	Cottage Grove, Wis.

BEQUESTS, LEGACIES, AND ANNUITIES

Bequests and legacies are gifts of personal, mixed, and real property provided for in one's last will and testament according to which the administrator or executor, acting under court supervision, distributes the testator's estate after his demise.

Annuities are outright gifts made during the life of the donors in consideration of which gifts the beneficiary obligates himself to pay a life annuity to the donor.

These various types of gifts from its members are very acceptable to Synod. However, the annuity type of gift is more desirable than a bequest or legacy from the point of view of the donor, as it assures him a fixed annual income during his life-time, and his wishes become operative immediately after his demise, without any extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

Note: By changing the name of the beneficiary these forms may be used for bequests to any of the Synodical Institutions or to a congregation. Forms 1, 3, and 4 are for bequests of a sum of money, forms 2 and 5 for bequests of real estate.

1. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns the sum of dollars (\$.....).

2. I give and devise to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns, forever, the following property, to wit: (here name and specify property to be transferred to the Synod).

3. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum of dollars (\$.....), to be disbursed for the benefit of (here name object), or for some other purpose to be determined by said Synod.

4. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation) and to its assigns, the sum of dollars (\$.....), to be invested, and the proceeds of such investment to be disbursed, for the benefit of (here name object), or for some other purpose or purposes determined by said Synod.

5. I give, bequeath and devise to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be conveyed to the Synod), such property to be disposed of by said Synod, or in any manner utilized, for (here name object), or for some other use determined by said Synod.

PAROCHIAL REPORT

		Members			Bap- tized	Con- firmed				Services					
Pastors	Congregations	Baptized	Confirmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Funerals	Norwegian	Av. Attendance	English	Av. Attendance
1. Aaberg, Theo.	Scarville	1	90	65	27	4	3	1	155	3	2	20	44	72	
2. Aaberg, Theo.	Center	1	153	113	42	3	1	1	206	1	2		44	68	
3. Anderson, J. G.	Hiawatha, Mpls.	1	77	47	20	22	3	2	100	5	1		78	50	
4. Branstad, R. M.	Concordia	1	406	247	69	15	5	5	724	5	4		63	116	
5. Bremer, H. L.	Redeemer, N. H.	1	115	76	20	2	1	1	59	1	1		60	31	
6. Dale, M. O.	O. S., Amh. Jct.	1	79	68	22	2			121	1			33	39	
7. Dale, M. O.	Grace, Manitowoc	1	49	38	13	1	1	1	66	1			27	28	
8. Dorr, Stuart	Zion, Tracy	1	208	142	31	8	5		500	7	1		64	100	
9. Guldberg, G.	Zion, Thompson	1	173	126	29	2	1	1	155		6		58	70	
10. Guldberg, G.	Forest City	1	131	87	29	5			173	1	1		58	50	
11. Gullerud, A.	Pinehurst	1	280	178	50	9	12		647	3	2		48	110	
12. Gullerud, A.	Calvary, Seymour	3	65	34	7	3	4		65	1			48	45	
13. Gullerud, C. M.	Mt. Olive	1	250	158	57	12	3	2	615	2	2		95	111	
14. Gullerud, C. M.	Eagle Lake	1	94	68	19	3	6		102				56	38	
15. Gullixson, G. A. R.	Koshkonong	1	318	249	94	4	6			2	6		64	91	
16. Gullixson, W.	Parkland	1	258	146	35	22	8	2	298	11	3		66	122	
17. Lee, S. E.	Im., Audubon	1	162	103	42	10	2		182				60	55	
18. Lee, S. E.	O. S., Hawley	1	49	32	14	2	2		111	1			61	26	
19. Hagen, L. K.	E. Paint Creek	1	95	81	36	3			86		3		43		
20. Hagen, L. K.	W. Paint Creek	1	87	71	31	1	2		71		2		42		
21. Hanson, C.	Holton, Mich.	1	145	78	21	11	7	8	97	3	2		48	52	
22. Harstad, A. M.	O. S., Princeton	1	360	244	86	16	1	10	334	1	1	10	15	61	120
23. Harstad, A. M.	Princeton Branch	2												48	23
24. Handberg, H.	1st Am., Mayville	1	171	120	55	5			137	1			57	70	
25. Handberg, H.	Bygland	1	31	24	9				61				48	25	
26. Handberg, H.	H. C., Sheyenne	1	26	24	8	1			8				18	15	
27. Hilton, N. N.	Suttons Bay	1	136	103	32	2	5		140		2		59		
28. Hilton, N. N.	Grace, Elk Rapids	1	23	13	4				72		1		56		
29. Johnson, I.	Lake Mills	1	151	109	33	3			220		1		57	67	
30. Johnson, I.	Lime Creek	1	88	64	31	2			115		2		54	35	
31. Harstad, N. B.	Rock Dell	1	248	176	80	6	1			4	2	1	40	48	65
32. Harstad, N. B.	O. S., Belview	1	162	105	43	3	2	8	3		2	1	55	60	
33. Harstad, N. B.	Delhi	1	46	31	10	1	4						41	30	
34. Jungemann, J.	Oslo-Volga	1	109	77	29								47	55	
35. Larsen, U. L.	Cross Lake	1	72	49	17	2	2		58				20		
36. Larsen, U. L.	Gran	1	23	15	5		2		30				20		
37. Larsen, U. L.	Chester	1	28	21	8	3	2		24		1		18		
38. Weyland, F. R.	Emmaus, Mpls.	1	268	171	26	18	3	9	366	1			67	89	
39. Lillegard, G. O.	Boston N. L.	1	230	123	40	8	1	3	368	2	7	9	17	63	62
40. Madson, J. B.	Somber	1	104	66	27	3	2		150		1		50		
41. Madson, J. B.	Northwood	1	155	117	42	4	5		179		2		50		
42. Merseeth, A.	Fertile	1	107	74	33	3			170	2			53	43	
43. Merseeth, A.	Ulen	1	171	114	56	6			178		4		53	46	
44. Moldstad, C. A.	Brewster, Mass.	2	16	9					26				53	7	
45. Moldstad, J.	Ebro, Bagley	2	48	24		2	4		47				20	25	
46. Moldstad, J.	Clearwater	1	23	17	7				15				20	10	
47. Moldstad, J.	Conc., Bagley	1	66	41	19	4			56		1	8	9	30	25
48. Moldstad, J.	Imm., Lengby	1	21	14	7				24				25	15	
49. Oesleby, N.	O. S., Madison	1	410	320	125										
50. Otto, M. H.	Sande	1	171	130	43	3	3	1	463	1	1		52	84	
51. Otto, M. H.	Jerico	1	316	251	84	6	6	1	829	1	7		50	141	
52. Petersen, Jos.	Truro, England	2											16	8	
53. Petersen, Jos.	Combome, England	2											10	6	
54. Pfeiffer, D.	Cottonwood	1	171	126	32	4	2		361		2		66	80	
55. Preus, H. A.	Trin., Calmar	1	124	89	34	7	3		200	4			67	47	
56. Preus, J. A. O.	Trin., Jasper	1	88	60	23	3	4	1	300	2	3		49	65	
57. Preus, J. A. O.	Bethany, Luverne	3	145	87	30	6	1	3	390	3	2	1	35	53	106
58. Quill, G. C. J.	O. S., Albert Lea	1	421	288	114	12	5	7	742	7	3		63	146	
59. Strand, A. H.	St. Mark's, Chicago	1	283	249	68	17	2	4	638	8	7		66	118	
60. Teigen, T. N.	Bethel, Sioux Falls	1	170	91	24	13	2	8	224		3		65	78	
61. Theiste, H. A.	Fairview, Mpls.	1	528	346	46	24	4	1	800	8	11	15	12	65	142
62. Tveit, M. E.	Nicollet	1	285	194	92	4	6		434	3	3	2	26	56	128
63. Tveit, M. E.	Norw. Grove	3	122	83	45	7			201			2	15	53	45
64. Unseth, E. G.	St. Paul's, Chicago	1	185	150	30	21	6	8	367	5	9	1	14	63	112
65. Unseth, J. B.	Kasota O. P. Home	2	7						11					8	9
66. Vangen, L.	Lakewood	1	88	41	16	4	1	3	125	2	1		63	34	
67. Petersen, P. G.	Thornton	1	170	111	42	7	4		280	1	1		57	68	
68. Ylvisaker, E.	H. C., Madison	1	581	260	107	23	15	7	641	4	5		61	185	
69. Ylvisaker, P.	Hartland	1	150	106	43	6			129	2	2		53		
70. Ylvisaker, P.	Manchester	1	63	43	15	5			84	1			53		
71. Zigel, H. M.	Story City	1	18	14	6				50				25	16	

TOTALS 10663 7191 2434 407 38 178 84 14580 109 125 51 203 3465 3779

1. Member of Synod. 2. Preaching Place. 3. Not Yet Member.

FOR THE YEAR 1951

	Day School		Sunday School		Other Schools		Students		Contributions		Value of Property	Debt on Property
	Enrolled	Teachers	Pupils	Teachers	Days Taught	Enrolled	In Synod Institutions	In Public H. S. & Colleges	For Home Purposes	For All Outside Purposes		
1			13	2	15	13	1	4	\$4,014.42	\$1,840.64	\$25,000.00	
2			20	4	20	16		10	3,427.76	1,103.24	18,000.00	
3	22	2	75	10	10	75		6	3,390.50	166.22	40,000.00	25,000.00
4			98	12	46	65	1	48	7,054.54	755.92	60,000.00	28,000.00
5			16	3	10	32	2	4	3,997.00	60.10	5,000.00	883.00
6					37	7		4	1,759.34	264.86	10,000.00	520.00
7			12	4				6	668.89	200.27	2,000.00	
8			45	5	20	45	2	7	4,923.44	1,139.87	35,000.00	
9			40	5	10	40		24	1,476.30	638.03	45,000.00	
10			25	4	10	25		15	930.88	319.14	35,000.00	
11			98	13	46	18		18	4,418.96	389.39	16,500.00	2,470.00
12			30	4				9	405.05	3.50	6,500.00	1,700.00
13	21	2	63	8	15	35	19	9	6,596.00	2,156.74	40,000.00	18,433.75
14			15	4	10	13		5	1,900.00	246.72	6,000.00	890.00
15	20	1	25	4			2		7,722.37	2,057.30	50,000.00	
16	36	2	70	6	10	65	2	10	8,135.30	788.94	65,000.00	8,785.00
17			32	6	10	28		13	2,022.88	165.20	10,000.00	
18			14	2	10	21		3	937.41	45.36	14,000.00	13,025.00
19			9	2	10	6		5	1,778.07	903.10	9,800.00	
20			14	1	10	13		5	2,394.00	801.72	9,700.00	
21			52	3	14	45	8	8	3,238.58	100.39	30,000.00	4,175.07
22	18	1		43	23		8	31	5,308.83	1,192.94	35,000.00	
23			13	3	10	12			695.73	128.25		
24			41	5	10	43		7	3,897.63	545.16	17,500.00	
25			5	2	9	8	1	5	1,074.75	994.17	4,500.00	
26					9	1		3				
27			21	3				1	2,272.50	552.25	10,000.00	
28			11	3				8	537.08			
29			36	5	15	22	5	8	3,640.60	670.00	10,000.00	
30	13	1						1	2,026.62	502.22	20,000.00	
31			44	5	10	48	2		2,682.00	856.20	25,000.00	
32			48	5	15	36			3,506.40	283.66	32,000.00	5,750.00
33			24	3		5			461.34	115.25	5,000.00	
34											10,000.00	
35					26	17	3	6	500.00	200.00	2,000.00	
36			14	2				6	200.00	75.00	1,000.00	
37					20	6		3	400.00			
38			54	7	10	50		16	4,308.35	314.64	19,000.00	6,833.43
39			50	12			2	14	8,403.77	854.85	50,000.00	400.00
40	12	1			22	15	5	5	2,792.13	822.66	12,000.00	
41			33	5	12	31	2	15	2,879.72	1,099.20	20,000.00	
42			21	4	10	18		3	2,107.78	414.92	13,000.00	500.00
43			29	5	10	27	1	6	2,844.88	332.75	20,400.00	
44												
45			20	2	50	20		7	75.00	40.00		
46								2	65.00	10.00	1,700.00	
47			11	2	20	10		5	550.00	150.00	6,500.00	250.00
48									229.95	45.85	1,500.00	250.00
49	9	1									70,000.00	5,000.00
50	18	1					3	7	3,839.76	1,450.03	18,000.00	
51	14	1			30	21	4	13	9,331.99	2,326.96	30,000.00	1,183.00
52												
53												
54					30	21	1	18	3,178.86	753.89	10,000.00	
55			18	4	15	18	1	9	2,800.00	600.00	25,000.00	2,500.00
56			26	4	14	15		5	4,812.54	1,168.66	17,000.00	
57			47	6	28	45	1	11	11,556.30	2,118.60	7,000.00	
58			126	17	47	84	2	19	8,625.90	1,670.65	50,000.00	2,800.00
59	36	2	78	14			2	18	10,973.52	1,853.25	50,000.00	
60			60	8	10	58	2	8	3,540.00	805.00	23,000.00	10,000.00
61	*2		86	12	10	52	6	18	16,079.44	2,475.00	90,000.00	18,000.00
62	18	1	26	3	20	23	5	15	7,944.73	2,719.38	40,000.00	
63			18	4				1	2,264.04	407.06	15,000.00	
64			45	6	15	25	5	12	5,968.96	1,462.90	89,250.00	
65												
66	*6		51	5	10	56		4	1,888.18	236.58	6,000.00	
67			43	5	15	40		14	4,110.00	830.90	15,100.00	
68	18	1	119	8				23	6,700.00	820.00	35,000.00	
69			33	6	10	27	4	1	2,593.00	551.00	28,000.00	
70			19	5	15	21	3	5	1,725.00	501.00	10,500.00	
71			4	1					1,080.25	289.66	2,000.00	
	263	17	2040	283	883	1460	97	566	\$228,664.22	\$47,387.14	\$1,479,450.00	\$157,348.2

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