

REPORT
of the
CENTENNIAL CONVENTION
(Thirty-sixth Regular Convention)
of
The Norwegian Synod
of the
American Ev. Lutheran Church

*"Jesus Christ, the Same Yesterday, Today,
and For Ever"*

—Heb. 13, 8

ESSAYS

THE CHRIST OUR FATHERS WORSHIPPED Paul Ylvisaker

THE CHRIST WE WORSHIP A. M. Harstad

THE CHRIST WE WANT OUR CHILDREN TO WORSHIP . . M. Tweit

Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota
May 29 to June 4, 1953

THE THIRTY-SIXTH REGULAR CONVENTION
of the
Norwegian Synod of the American Evangelical Lutheran Church
Bethany Lutheran College, Mankato, Minnesota
May 29 to June 4, 1953

The 36th regular convention of the Norwegian Synod opened at Bethany Lutheran College, Mankato, Minnesota, Friday, May 29th, with divine worship conducted by Prof. George O. Lillegard of Bethany Lutheran Seminary, Mankato, Minnesota. Prof. Alfred Fremder served as organist. The Norwegian Synod Order of Service was followed and the hymns sung by the assembly before the sermon were "Praise to the Father, the glorious King of creation," and "O Holy Spirit, enter in, and in our hearts Thy work begin." The Scripture reading was from Deuteronomy 11, 13-25, and the sermon text from the 32nd chapter of Deuteronomy, verses 46 and 47. Prof. Lillegard used as his theme: "The Word of God is your life." Pointing to the words of the text which read in part "Set your hearts unto all the words which I testify among you this day . . . For it is not a vain thing, because it is your life," he showed how essential the Word is for this life and the life to come. The early pioneers and fathers of our Synod were compared to the Israelites of the Old Testament in their struggles and journeyings. Not armies, not the sword, made them invincible, but their confident trust and obedience to the Word of the Lord spoken by Moses. By the Word of the Lord all things were created, by His Word new spiritual life is created in the hearts of men. This powerful Word was brought by the early leaders of the Synod to the people and perpetuated among them in their churches, by schools, family altar, and thorough training. Prof. Lillegard closed with the appeal that we make the Word a guiding light as it was to our fathers.

The hymns, "Be not dismayed, thou little flock" and "God's word is our great heritage" were sung after the sermon.

After the close of the service Bethany's President B. W. Teigen spoke of the preparations that went into this Centennial convention, some of which began five years ago, all of which reach their climax in our presence and participation in this convention. "It is a good thing for us to be here. May this convention be a Mount of Transfiguration for us too," said President Teigen. In the name of Bethany Lutheran College and Mount Olive Lutheran Church, hosts for the convention, he bid the assembly welcome.

President C. M. Gullerud responded in behalf of the pastors, delegates and friends assembled, counting it an honor and a privilege to be here, and stating that our prayer is that we may go forward into the new century in the spirit of the founding fathers of a century ago and 35 years ago.

The first regular session of the Synod opened at 1 o'clock, Friday, May 29th, with Pastor Iver Johnson in charge of devotions. The as-

sembly sang the hymn, "O Word of God incarnate," after which Psalm 19 was read and a prayer offered.

The secretary called the roll of permanent members of the Synod. Pastors present eligible to vote numbered 30 (8 were absent and later 7 arrived). The roll of Permanent Advisory members not eligible to vote was read and 12 responded. Later, a total of 22 were present and 10 absent. The Temporary Credentials Committee reported the names of delegates who were present; they numbered 35 accredited delegates. The chairman, President C. M. Gullerud, then declared the thirty-sixth regular convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session, in the name of the Triune God. More delegates arrived later bringing the total to 64 delegates from 63 congregations and 40 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, A. M. Harstad, N. B. Harstad, N. Hilton, I. Johnson, J. H. Jungemann, S. E. Lee, J. B. Madson, P. G. Madson, A. Merseth, J. Moldstad, N. C. Oesleby, M. Otto, P. Petersen, D. L. Pfeiffer, H. A. Preus, Dr. J. A. O. Preus, Dr. R. Preus, G. Quill, T. N. Teigen, H. A. Theiste, M. E. Tweit, R. Ude, E. Unseth, L. Vangen, F. R. Weyland, E. Ylvisaker, P. Ylvisaker. (40).

Permanent Advisory Members Present, Not Eligible to Vote

Pastors: Christian Anderson, Paul Anderson, David Dale, Sr., H. Ingebritson, C. A. Moldstad, Justin A. Petersen, Geo. Schweikert, J. B. Unseth.

Candidates of Theology: Gerhardt Becker, Stanley Holt, George Orvick, Wilhelm Petersen, Arthur Schulz.

Professors: C. U. Faye, A. Fremder, M. Galstad, A. Grorud, N. S. Holte, R. E. Honsey, G. O. Lillegard, Dr. N. A. Madson, B. W. Teigen, Dr. P. A. Zimmerman. (23).

Advisory Members of This Convention

Rev. Otto Krause, Fairmont, Minn., Mr. Geo. Tokheim, St. Paul's, Chicago, Ill., Mr. O. E. Pedersen, Fairview, Minneapolis, Minn.

Admitted as Permanent Members

Rev. P. G. Madson, Rev. P. G. Petersen, Rev. R. H. Ude.

Admitted as Permanent Advisory Members of the Synod

Rev. David Dale, Sr., Rev. Geo. Schweikert, Candidates: Gerhart Becker, Stanley Holt, George Orvick Jr., Wilhelm Petersen, Arthur E. Schulz.

Congregation Admitted as Member of the Synod

Calvary Evangelical Lutheran Church, Eau Claire, Wisconsin.

Excused for Part-Time Absence

Pastors: H. A. Preus, N. B. Harstad, E. Ylvisaker, N. Hilton, Arvid Gullerud, Alf Merseth, P. Ylvisaker, S. E. Lee, T. N. Teigen, Prof. M. Galstad.

Delegates: Dr. V. Overn, Melvin Johnson, Peter Forseth.

Excused for Absence From the Convention

Rev. Ahlert Strand, Rev. P. Blicher.

Visitors to the Convention

Pastor Joseph Fabry representing the Slovak Ev. Lutheran Church, Dr. H.

Harms who is Vice-President of the Lutheran Church—Missouri Synod, Pastor O. Naumann, who is president of the Minnesota District of the Wisconsin Synod, Pastor P. Nolting, Pastor E. Schauer, Pastor Em. Martin Schuetze, Pastor M. J. Wehausen.

Representatives Present Eligible to Vote

PASTORS	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	1. Center Luth.	1. Sam Honsey
T. Aaberg	Scarville, Ia.	2. Scarville Luth.	2. John Faugstad
2. J. Anderson	Minneapolis	3. Hiawatha	3. David Dale
3. R. Branstad	Eau Claire, Wis.	4. Concordia	4. James Hansen
4. H. Bremer	New Hampton, Ia.	5. Redeemer	
5. M. Dale	Holton, Mich.	6. Immanuel	Excused
		7. Scandinavian	Excused
6. S. Dorr	Tracy, Minn.	8. Zion Luth.	Excused
7. G. Guldberg	Forest City, Ia.	9. Forest City	5. Nick Lund
			6. George Orvick
G. Guldberg	Thompson, Ia.	10. Zion	7. E. L. Hagenson
			8. Melvin Kloppen
8. A. Gullerud	Eau Claire, Wis.	11. Pinehurst	Excused
9. C. Gullerud	Eagle Lake, Minn.	12. Salem	9. Clarence Borneke
			10. Allen Ganske
C. Gullerud	Mankato, Minn.	13. Mt. Olive	11. Erhart Stanke
			12. Rudolph Honsey
10. G. Gullixson	Cottage Grove, Wis.	14. W. Koshkonong	13. J. B. Unseth
11. W. Gullixson	Parkland, Wash.	15. Parkland Luth.	14. P. A. G. Lee
			15. Richard Hawley
			16. Dr. V. Overn
			17. Walter Daniels
12. L. Hagen	Waterville, Ia.	16. E. Paint Creek	18. Alfred Anderson
L. Hagen	Waterville, Ia.	17. W. Paint Creek	19. Claus Sorum
13. H. Handberg	Fisher, Minn.	18. Bygland	20. H. Anderson
H. Handberg	Mayville, N. D.	19. First Am.	21. Boyd Wermedahl
			22. H. Brustad
H. Handberg	Sheyenne, N. D.	20. Holy Cross	23. Alton Vick
14. A. Harstad	Princeton, Minn.	21. Our Saviour's	24. E. C. Wold
15. N. Harstad	Belview, Minn.	22. Our Saviour's	Excused
		23. Delhi	Excused
		24. Rock Dell	Excused
16. N. Hilton	Suttons Bay, Mich.	25. First Lutheran	25. Peter Forseth
	Elk Rapids, Mich.	26. Grace Lutheran	Excused
17. I. Johnson	Lake Mills, Ia.	27. Lime Creek	26. Martin Stene
			27. Oscar Anderson
I. Johnson	Lake Mills, Ia.	28. Lake Mills	
18. J. Jungemann	Volga, S. D.	29. Oslo Lutheran	28. Albert Hellekson
19. S. Lee	Hawley, Minn.	30. Our Saviour's	29. A. Mock
	Audubon, Minn.	31. Immanuel	

20. J. B. Madson Northwood, Ia.	32. First Shell Rock	30. Russel Harmon
J. B. Madson Northwood, Ia.	33. Somber	31. A. Huso
21. A. Mersehl Ulen, Minn.	34. 1st Wild Rice	32. Albin Leverson
Fertile, Minn.	35. First Evanger	33. L. H. Halvorson
22. J. Moldstad Bagley, Minn.	36. Cross Lake	Excused
	37. St. Paul's	Excused
	38. Concordia	34. J. Larsen
	39. Sunnyside	
	40. Chester	
23. N. Oesleby Madison, Wis.	41. Our Saviour's	35. L. Larson
		36. O. Wilson
		37. B. Torgerson
24. G. Orvick Amherst, Jct.	42. Our Saviour's	38. L. Hoyord
Manitowoc, Wis.	43. Grace Luth.	
25. M. Otto New Hampton, Ia.	44. Jerico	39. Albert Haugen
M. Otto Lawler, Ia.	45. Saude	40. Ingval Knutson
26. P. Petersen Thornton, Ia.	46. Richland	41. H. Vaala
P. Petersen Story City, Ia.	47. Bethany	42. J. Harmon
27. D. Pfeiffer Cottonwood, Minn.	48. English	43. K. Dodge
28. H. Preus Calmar, Ia.	49. Trinity	44. M. Tjernagel
29. J. Preus Luverne, Minn.	50. Bethany	45. E. Fratzke
		Excused
J. Preus Jasper, Minn.	51. Rose Dell	46. E. Hoiland
30. R. Preus Boston, Mass.	52. Nor. Luth.	47. J. Arends
31. G. Quill Albert Lea, Minn.	53. Our Saviour's	48. Egbert Smith
		49. T. Bieber
		50. D. Jorgenson
32. A. Strand Chicago, Ill.	54. St. Mark's	51. W. Ljungquist
33. T. Teigen Sioux Falls, S. D.	55. Bethel	52. S. Borup
34. H. Theiste Minneapolis	56. Fairview	53. C. Vangen
35. M. Tweit St. Peter, Minn.	57. Nicollet	54. S. Tveden
		55. P. Helland
36. E. Unseth Chicago, Ill.	58. St. Paul's	56. Ole J. Romfo
37. L. Vangen Parkland, Wash.	59. Lakewood	57. C. Handberg
38. F. Weyland Minneapolis	60. Emmaus	58. A. Peterson
39. E. Ylvisaker Madison, Wis.	61. Holy Cross	59. Henry Hanson
40. P. Ylvisaker Manchester, Minn.	62. Manchester Luth.	60. H. Bergengren
P. Ylvisaker Hartland, Minn.	63. Hartland Luth.	Excused
T. Aaberg Scarville, Ia.	Scarville	61. M. Johnson
		62. H. Indrelie
		63. G. Nygard
		64. M. Albertson

Convention Committees — 1953

1. *President's Message and Report*: Pastors: H. A. Theiste, Prof. P. A. Zimmerman. Delegates: J. B. Unseth, Dr. V. Overn.
2. *Nominations*: Pastors: Dr. R. Preus, R. Branstad, A. Merseth, M. Otto. Delegates: O. Wilson, Alton Vick, Ralph Sorenson, Albert Hellekson.
3. *Credentials*: Pastors: G. Gullixson, H. Preus, Prof. N. Holte. Delegates: John Munson, L. N. Halvorson, Peter Forseth, Elmer Twedt.
4. *Program*: Pastors: P. Ylvisaker, T. Aaberg, P. Peterson.
5. *Press*: Prof. G. Lillegard (Reporting for the public press). Pastor S. Dorr (In charge of the *Convention Sentinel*).
6. *Doctrinal Matters*: Prof. Geo. Lillegard; Pastors: D. Pfeiffer, H. Theiste, M. Dale. Delegates: John Faugstad, B. Torgerson (alt. L. O. Larson) A. T. Huso (alt. Russel Harmon).
7. *Home Missions*: Pastors: S. E. Lee, G. Quill, R. Branstad; Prof. N. Madson. Delegates: Lund Fevig, M. O. Tjernagel, Ingval Knutson, John Arends, George Orvick, Sr.
8. *Higher Education*: Pastors: E. Unseth, L. Vangen, J. Madson, R. Preus. Delegates: Hiram Skuldt (alt. O. M. Wilson), Henry Hougan, S. O. Tveden, Walter Sunday.
9. *Christian Elementary Education*: Pastor: I. Johnson, A. Gullerud, H. Handberg. Delegates: Soren Borup, O. J. Romfo, John N. Anderson, Merle Albertson.
10. *Young Peoples' Work*: Prof. Paul Zimmerman; Pastors: John Moldstad, J. H. Jungemann. Delegates: Melvin Johnson, Boyd Wermedahl, Robert Johnson, W. Ljungquist.
11. *Publications*: Pastors: Julian Anderson, C. A. Moldstad; Prof. R. Honsey. Delegates: Dale Jorgenson, Kenneth Dodge, Alfred Anderson, George Nygaard.
12. *Finance*: Pastors: M. Otto, M. Tweit, J. Preus; Prof. B. Teigen. Delegates: Elmer Wold, A. Mock, Harold Bergengren, Arthur Jordahl, Ole Sorenson.
13. *Church Extension*: Pastors: E. Ylvisaker, G. Guldberg, Theo. Aaberg. Delegates E. C. Fratzke, T. B. Bieber, August Peterson, Claus Soren.
14. *Charities and Support*: Pastors: A. M. Harstad, Alf Merseth, L. K. Hagen. Delegates: Peter Lee, Henry Indrelie, David Dale, Henry Hanson.
15. *Army and Navy*: Pastors: Neil Hilton, R. Ude; Prof. A. Fremder. Delegates: J. F. Harmon, James Hanson, Melvin Kloppen, Nick Lund.
16. *Miscellaneous Matters*: Pastors: T. N. Teigen, Chr. Anderson; Prof. M. Galstad. Delegates: Lars Fosse, Channing Handberg, Harris Vaala, Julius Larsen.
17. *Foreign and Negro Mission*: Pastors: N. C. Oelsby, Paul Anderson, F. R. Weyland. Delegates: Erling Hoiland, Lenvick Hoyord, Martin Stene, Clarence Borneke.
18. *Pastoral Conference Records*: Pastors: Norman Harstad, J. B. Unseth.
19. *Resolutions*: Prof. C. U. Faye, Pastor H. Bremer.
20. *Tellers*: Paul Madson, Stanley Holt, Gerhart Becker.
21. *Chaplain*: Pastor Paul Ylvisaker.
22. *Equalization*: Pastors John Moldstad and Hugo Handberg.

President's Message — 1953

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

As a people who have been redeemed, dearly purchased and bought by the holy precious blood and the innocent suffering and death of Jesus, we are gathered here in solemn convention to commemorate the one-hundredth anniversary of the founding of the first Norwegian Synod and the thirty-fifth anniversary of the reorganized synod. It is with mixed feelings of emotion that we enter upon this celebration. As we look back on the one hundred years passed since the six pastors and the delegates from the seventeen pioneer congregations met in Luther Valley to found the old Norwegian Synod, we are filled with a deep feeling of humility to think that in spite of our many failings, weaknesses, and shortcomings, we are privileged to gather with the assurance that we are confessing the same truths forever established in the heavens as were confessed by the founding fathers a century ago. There have been temptations, trials, and tribulations. There have been sore afflictions, pain, sorrow, grief, and crosses to bear. There have been mockings, scoffings, and railings to face on many sides. There has been our own old Adam with its sins and evil lusts. Had we stood alone in our own might in the field of battle, then with Luther we would have to say, "Our striving would be losing". When we look at ourselves, our sins, our weaknesses, and our guilt, then we must ask how it can be that we are privileged today to be confessing the same eternal truths that sustained and supported the faithful in the days of old? The only answer is that it is all due to the marvelous grace of God in Christ Jesus our Lord and Redeemer.

We are most unworthy and had it depended on our own strength, wisdom, and striving, then we would have been deceived and led into misbelief and despair and into all manner of false doctrine and ungodly life. We have come to this day which the Lord hath made as an answer to the prayer of pious pioneer fathers and mothers whose lips have long been closed: "Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." Surely boasting must all be gone. As often as words of sinful pride come to our lips and thoughts of self-exaltation arise in our hearts, these must by daily contrition and repentance be drowned and die. Only when we thus in deep humility, repentance, and faith approach this festive occasion can we observe it aright. Then indeed will our hearts be truly lifted up with a godly joy and be filled with a true appreciation of the undeserved heritage which has been passed down to us. Then indeed will our praises ascend unto God with a sweet smelling savor.

With the privilege that is ours today goes also a great responsibility; if we do not recognize it and willingly shoulder it and carry it, we shall lose our joy as well as our heritage. "Unto whom much is given, of him shall be much required," says our Lord and God. In connection with our responsibility over against the heritage which by God's grace shall be ours forever, we do well at the turn of this century of

grace to consider the spirit of the times in which we have been called upon to do our work and then to gird our loins for the pilgrimage through that part of the wilderness of this life which lies before us. Here one is reminded of Charles Dickens' evaluation of the spirit of the times prevailing in the period of the French Revolution. "It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us. . . ." In studying and evaluating the spirit of *our* times we can do no better than to do so through the eyes of Holy Scripture. In the Bible the words of which are given by inspiration of God and are therefore infallible and inerrant, we have the true picture of the times in which we are living. If we would be faithful and true to our responsibility, we must turn aside from all the vain philosophizing fantasies and deluding dreams of men which confuse, divert, and make men's minds and hearts like-fashioned with the world. On the other hand we must scrutinize in detail the clear and unretouched picture that God gives us in his Holy Word and so evaluate the times in which we are called upon to do our work that we may do our work as true Israelites on the walls of Zion, watchful and sober with a trowel in one hand and a sword in the other.

God through His mouthpiece Peter says, "The end of all things is at hand. Be ye therefore sober and watch unto prayer." Our Savior in setting forth the signs preceding His coming for judgment says, "When ye shall see these things come to pass, know that it is nigh, even at the doors." These signs that have been given us in the Holy Scripture, which are to serve as a warning that the end of the world is approaching, have been fulfilled and are being repeatedly fulfilled before our very eyes. Therefore we are to know that what the Bible says of the last times is said of *our* times. These things are said in order that we may take cognizance of them, considering the conditions of these last times as a warning for ourselves and in connection with our work as a church. When the Word of God tells us that in the last days there will be perilous times, a widespread apostasy from the faith, damnable heresies, lying signs and wonders, false prophets coming in sheep's clothing with insidious and misleading doctrines, Antichrist sitting in the temple of God showing himself that he is God, people with itching ears turning to fables and away from the truth and from teachers who speak the truth, *then* we must not screen our eyes and act as if we were approaching a great chiliastic flowering period in the world's history, or as if a great Pentecostal wave of conversion and turning to the truth were upon us. Rather we shall scrutinize the Scriptural description of the times in which we are living:—"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady,

highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was." (II Tim. 3, 1-9).

It is a time when men are selfish, boastful, and proud. It is an age in which men break their promises, engage in Jesuitic falsehoods to serve their own ends, make false charges and defend false principles, intimidate those whom they wish to overcome, and despise those who are ready to stand up for the truth and be counted with that minority which faithfully marks and avoids those who cause divisions and offenses contrary to the doctrine which has been learned. It is a time when a pretentious show and form of godliness is paraded with promise of impacts on world powers and mass conversions of Jews and Gentiles, while truth is put upon the scaffold and compromised in order that imposing councils, federations, and mergers composed of varying faiths and confessions may be gathered.

It is a time when great allegiance to the Word is declared, while its clarity is undermined and its doctrines either denied or declared to be non-divisive. It is a period in which Protestantism wants to make a show of might in its opposition to the political ambitions of the Pope at Rome, while it shows its weakness in this that most of the Reformed, and even many "Lutherans", refuse to say that Scripture teaches that the Pope is the Antichrist and will be so to the end. These are days when fellowship and cooperation in church work with errorists, liberals, and modernists is excused on the basis of expediency or war emergency or is explained as though we could look into the hearts of men to see their faith and so practice fellowship with the whole invisible church on earth. These are days when those who oppose unionism, the great bane of our age, are squelched by cries accusing them of lovelessness, separatism, isolationism, lack of faith in the power of the Word, lack of mission-mindedness and vision. This is a period when men are speaking about testimony to the erring but have no conception of what fearless testimony and clear denunciation and specific rejection of error demands in word and in deed according to the clear instruction of Scripture. These are times in which true, faithful and forthright confessors of the Word are pilloried, isolated, ignored and when those who have testified are becoming weary, tired, and tempted to mark time, to sit back and become inarticulate spectators of the passing scene. This is a time when the changing of the stole and the colors of the altar, the observing of days and passing of seasons is in many places given more attention than steadfastness to the Word which must ever remain the main and central part of the service. This is an age in which the individual sinner and his personal needs are often lost sight of in the present day mania for reaching large masses by radio and television. These

are days when many are guided by a subjective and therefore confusing, beclouded, and ever changing approach to Scripture, while the presentation of the objective truths of the Bible is termed dead dogmatism.

The precious doctrine of the justification of the sinner through Jesus Christ is on many sides either perverted and changed or spoken of less and less while the works of men are spoken of more and more; the righteousness of the law which condemns is emphasized rather than the righteousness of Christ which avails for us before God.

Men speak a great deal about the Bible and the Confessions in our day but spend very little time in reading and studying them. And what is the result? It is seen in the life of the nation as well as in the midst of the church. Men deplore the increasing divorce rate, the wild life of youth, the orgies of the tavern, immorality, and the loose moral standards of our day, but wink at immodest, revealing dress, the sex-stimulating dance, the filthy novel and magazines, and the glamorizing of shame and vice set forth by the radio, television, and the movie. People are discussing the importance of the home, deploring the disrespect and disobedience of children to parents, elders, and superiors. Meanwhile they are neglecting family devotions and home instruction in the Word of God and are turning over their children to day-long and night-long babysitters, to the Alpine dance Attic attendants and to scoutmasters with a handbook of pharisaic selfrighteousness. There is much discussion of juvenile delinquency and the infiltration of Communistic influence in the public schools of our land, while Christian Day Schools and Christian high schools and colleges go abegging for pupils and students even among our own people. There is more leisure and free time than ever before, and yet it is harder and harder to get people to attend services, Bible classes, and congregational meetings. There is much talk about the small buying power of the dollar while the church must often operate as though the dollar could reach today as far as it reached before. It is a time when people pay out large sums of money in taxes and insurances of all kinds for things pertaining to the corruptible, with no real security, but bring in approximately small sums for the support of the work of the church which deals in things incorruptible and eternal and which give promise of safety and security backed by God Himself. It is a day in which people are eating, drinking, buying, selling, planting, building, marrying, and giving in marriage, and giving as little heed to the things spiritual as did the people in the days of Noah and Lot.

This then is the spirit of the times in which we are living and in which we are called upon to do our work as a church. Now this all may seem to be an exceedingly dark and dismal picture, and indeed it is. It conforms to the picture that Scripture itself gives of these last times when the abomination of desolation sitteth in the holy place and when the infernal powers of Gog and Magog are arrayed against the spiritual temple of God seeking to batter it down and leave it in a rubble of destruction. These are the perilous times of which Paul by inspiration wrote to his co-worker Timothy. While it may seem out of

order to dwell upon these things at a centennial celebration, we do not find it to be out of order anymore than Paul found it to be out of order to speak of these things in his letters. If we are to enter the century before us with soberness, watchfulness, and consecration that God asks of us, then we must first of all give heed to the words that he directs to us. Warnings concerning the perilous times of the end are given in the Holy Scripture in order to emphasize to the church its task and responsibility for the times in which we live.

The Apostle Paul after having warned Timothy of the perilous times in which he was called upon to perform his labors, writes: "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (II Tim. 3, 10-17).

In the midst of the perplexing and often confusing scene of these last dark days there is a beacon light shining with a clear ray of direction and guidance. Through the dark and stormy night, over the turbulent and wind-tossed waves, there shines the light of the Word to keep the ship of the Church from being dashed to pieces on the rock-ribbed shore and to guide it safely past the shoals of destruction. In the Word we have the compass that points the way to the harbor of calm and peaceful waters. In the Word we have the heaven-sent manna that feeds our souls, comforts us in tribulation and strengthens us on the way. It is not by mere chance that the Apostle Paul in setting forth and describing the perilous times of the end goes on to raise before the mind and heart of Timothy and ours, the precious and fundamental doctrine of the plenary inspiration of the Bible. It is indeed for such a times as this that we are entreated to continue in the things we have learned from old, yes, to hold fast the verbal inspiration of the Bible upon which rests our certainty of the truth of all doctrines of Holy Writ. For when this foundation begins to crumble, when the verbal inspiration of the Bible is thrown open to question or doubt, whether for historical, geographical or other reasons, then the whole structure of orthodoxy and of truth will finally collapse. If you begin to question the truth and authority of one word of the Bible then the way is open to question all of its words.

The ultimate result will be the disintegration of the Holy Gospel of Jesus Christ which has brought joy, hope, and comfort to sinners through the years. We must earnestly contend for the faith and man the walls in defense of the verbal inspiration of the Bible, looking for

the least little opening in the dike which would bring a deluge of error upon us. When we have the assurance that every word of the Bible is given by inspiration of God, then we can go about our work also in this second century of grace, convinced that we may know the truth and are prepared to spread the pure Word of the Gospel of grace through all the world. When we have the assurance that all Scripture is given by inspiration of God, then we know that we have that which is profitable and reliable in all its words and parts. We know that we have a Word that may safely be used in every circumstance of life for the purpose of doctrine, reproof, instruction, and righteousness. And, as we look upon this precious Book Divine, we shall find in its every part the final purpose, namely that we shall become wise unto salvation through faith which is in Christ Jesus and that the man of God may be perfect, thoroughly furnished unto all good works. With the breath of God, Scripture wafts out to us this saving truth: "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his own blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Romans 5, 8-11). If full assurance of this truth is to remain to us, we must uphold the verbal inspiration of the Bible and contend for the pure doctrine in its every detail.

But now it will not do for us to speak of orthodoxy and pure doctrine as though this were just an academic thing which we contend for, and which means little more to us than a worthy cause for men to espouse. Real orthodoxy must be and is a living thing which adorns the leading of a truly pious and a Christian life. Real orthodoxy embraced with the heart will carry with it the sincere desire of bringing it to others, of bringing the blessed tidings of salvation in Jesus Christ to those who are walking in the death and darkness of unbelief. And so controversy must not be carried on for the love of polemical victory but for the purpose of preserving God's Word inviolate for the salvation of souls,—yes, that mission work may be carried on without the least leaven error which leads away from God, but that it may be carried on with the pure truth, in order that men may unerringly be led to Christ and His vicarious atonement. The knowledge that we are living in the last time should be a signal that we must bestir ourselves, shake off all laziness and indolence, and use our time profitably for the preaching of the saving gospel of Jesus Christ. We need to bend every effort in our congregations and in our institutions that we may truly serve the Lord and be of real spiritual service to this generation and to those generations which may follow. For this work we need to lay aside every weight that hinders and the affairs of this life which entangle us. For this work all those who believe and teach the same in all details of doctrine should close the ranks, putting aside factiousness and pettiness. Irritable and contentious spirits must be calmed lest the heathen find cause to blaspheme the truth for which we stand, and which we wish to propagate and disseminate into this world of sin.

Patience must be practiced without giving way to false tolerance. We must be on our guard lest we seek by the law to accomplish what alone the Gospel can produce. The dignity and majesty of the gospel truth must be preserved without showmanship or spectacular display. We must labor and work not to further our own personal honor and gain or to win the acclaim of the masses, but to hallow the name of God and to serve with the Word that the kingdom of God may come.

It is indeed a difficult and a treacherous time in which to live and to work and yet it is a privilege and a favor to be living in times such as these. For we are experiencing how the Lord Jesus can preserve and keep his own in the midst of the severest afflictions, as He carries out His promise which assures us that the gates of hell shall not prevail against His Church. You are experiencing the truth of these words of your God: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Savior." (Isaiah 43, 1-3a). Tribulation, distress, persecution, famine, nakedness, peril, and sword shall not separate God's elect from the love of Christ. "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 us from the love of God which is in Christ Jesus our Lord." It is a privilege and a favor to live in these times, even as it was for Noah and his family to live at the time of the flood and see how gloriously the Lord could and did preserve His own, when destruction came upon the whole earth. It is a privilege and an honor to live in these last days and be instruments in the hands of God in preaching Christ and Him crucified and in saying to Jerusalem your warfare is accomplished, your iniquity is pardoned, you have received of the Lord's hand double for all your sins. It is a privilege to live in this time of disintegration and be able to speak this word of assurance: "The grass withereth; the flower fadeth, but the word of our God shall stand forever." And so: "O Zion, that bringest good tidings, get thee up onto the high mountain; O Jerusalem, that bringeth good tidings, lift up thy voice with strength; lift it up; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him. He shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah 40, 9-11).

Even as the Lord says to us in these days of desolation, "Be still and know that I am God", so shall we in this coming century of grace get up into the high mountains with the glad tidings of salvation and say: "Behold your God." "Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

President's Report — 1953

In Jesus' name
Our work must all be done
If it shall compass our true good and aim,
And not end in shame alone;
For every deed
Which in it doth proceed,
Success and blessing gains
Till it the goal attains,
Thus we honor God on high
And ourselves are blessed thereby;
Wherein our true good remains.

A report of the work of the Synod during the past year of preparation for the festive centennial celebration cannot be opened more fittingly than by inscribing over it the name of Jesus. All depends on our possessing *His* abundant grace and blessing. Whatever success there has been was due to His favor in producing the good and averting the evil.

Also during the year the various Boards and Committees have labored hard as your representatives and present for your consideration a summary of their activities together with suggestions and recommendations for the carrying on of the work of the future. It is of greatest importance that the convention Committees review this work carefully and come before the Convention with well prepared and carefully considered resolutions. Your President has attended the meetings of the Boards and Committees and also the pastoral conferences and circuit meetings as far as possible. He has also attended meetings of the Intersynodical Relations Committee, a meeting with Missouri Synod's Unity Committee as well as the convention of the Synodical Conference, Aug. 12-15, 1952. Vice-president Tweit has served with his counsel and assistance throughout the year.

Visitations

Visitor of the Iowa and Southern Minnesota Circuit, the Rev. M. H. Otto, reports that he conducted a call meeting with the Bethany Congregation at Story City, Iowa on Nov. 2, 1952. He held a meeting with the church council and pastor of the congregation at Manchester, Minn., on Dec. 14, 1952. Besides this, Visitor Otto kept in contact with pastors and congregations of the circuit, offering advice and giving suggestions as opportunity was given for the same.

Pastor E. G. Unseth, Visitor of the Madison-Chicago Circuit, together with Mr. O. M. Wilson of the Home Mission Board and the President met with the voters of Our Savior's Congregation of Amherst Junction, Wis., and of Grace Lutheran Church of Manitowoc, Wis., on Sept. 29th, 1952, to consult with them regarding the calling of a pastor.

By invitation your President and Vice-President together with Dean Madson met with Our Savior's Lutheran Congregation of Princeton, Minn., on Sept. 21, 1952, and again on March 25 and 26, 1953, with the trustees, deacons and the pastor for consultation.

We would remind the Visitors of our various circuits that the congregations joined together in our synod have asked that they seek to arrange visitations once every four years in each parish. Such visitations if properly carried out in accordance with the guide-lines adopted by the synod (Synodical Report, 1949, pp 77-79) may be of mutual benefit both to the pastors and to the congregations. The purpose of such visitations is to be of service and to offer opportunity for consultation in an evangelical way. We repudiate the thought that visitations are carried on for the purpose of exerting ecclesiastical pressure either upon the pastors or the congregations. The Word of God alone is the rule and guide in the Church and this is ever to be born in mind also in connection with visitations. So long as these principles are upheld in our midst no congregations or pastor should hesitate to accept the visit of the visitor but should rather welcome it as a help and encouragement. If it should happen (which God forbid) that any congregation is convinced that it has been dealt with in a high handed way by a visitor or other officials it should make use of its right of protest. Thus will we be guarded against the possible intrusion of any hierarchical tendencies.

Ordinations and Installations

Candidate of Theology Paul G. Petersen was ordained and installed as pastor of Richland Ev. Lutheran Church, Thornton, Iowa, July 6th, 1952, by Rev. Justin A. Petersen. The undersigned preached the ordination sermon.

Candidate of Theology R. Ude was ordained and installed as pastor of Calvary Lutheran Church, Eau Claire, Wisconsin, July 20th, 1952, by Dean Norman A. Madson.

The Rev. Robert Preus was installed as pastor of Boston Norwegian Lutheran Church, Cambridge, Mass., Aug. 17, by the Rev. G. O. Lillegard.

On Sept. 2nd, 1952, the Rev. G. O. Lillegard was installed by me as Professor of Religion and Greek at Bethany Lutheran College and as teacher in the Theological Seminary.

Candidate of Theology Paul Madson was ordained and installed as assistant pastor in the Saude and Jerico parish by Dean Norman A. Madson on Sept. 7, 1952.

On Sept. 16, 1952, the undersigned installed Prof. C. U. Faye as member of the Bethany Lutheran Seminary faculty in charge of the library.

Visitor E. G. Unseth installed the Rev. M. O. Dale as pastor of Immanuel and Scandinavia Congregations of Holton Michigan, on Oct. 26, 1952.

On May 3, 1953, the Rev. J. A. O. Preus, Jr., installed the Rev. John Moldstad as pastor of Cross Lake and Chester congregations, formerly served by Pastor U. L. Larsen, and also as pastor of St. Paul's Congregation of Lengby, Minn., which formerly was affiliated with the E. L. C.

Appointments and Resignations

In July of 1952 the Rev. Clarence Hanson resigned as pastor of Immanuel and Scandinavia Congregations of Holton, Michigan.

Essayists appointed for this convention are as follows: the Rev. Paul Ylvisaker who will deliver an essay on "The Christ Our Fathers Worshipped"; the Rev. A. M. Harstad who will present an essay on the subject "The Christ We Worship"; and the Rev. M. E. Tweit who will treat the topic "The Christ We Want Our Children To Worship." These are presented under the general theme which is also the motto of our Centennial Convention: "Jesus Christ the same yesterday, and today, and forever." Heb. 13, 8.

Applications

The following, having declared that they subscribe unconditionally to the Synod's doctrine and confession and submit to its constitution, have applied for membership in the Synod: the Rev. R. Ude, the Rev. Paul Petersen, the Rev. Paul Madson, Candidates G. Becker and Arthur Schultz, and the Rev. David Dale Sr. (1791 Simpson St., St. Paul, Minn.). The latter, a former pastor in the Lutheran Free Church, gave satisfactory evidence of his agreement with us at a colloquy conducted at Mankato, Minn., on April 9, 1953.

Calvary E. Lutheran Church, Eau Claire, Wisconsin, (The Rev. R. Ude, pastor) has presented its application for membership in the Synod. The congregation has subscribed to the Synod's constitution and has submitted a copy of its constitution.

Deaths

The Rev. U. L. Larsen, pastor of Cross Lake, Chester and Gran congregations, departed this life Nov. 27, 1952. Burial took place at Cross Lake on Dec. 1 with the undersigned officiating.

Mrs. Minnie Gullixson, widow of former president of our synod, Pastor Geo. A. Gullixson, Sr., died March 25, 1953, at Tacoma, Washington. Services were held in Parkland Lutheran Church with Pastor L. Vangen officiating, and also in St. Paul's Lutheran Church, Chicago, Ill., with Pastor E. G. Unseth officiating. Burial was in Mt. Olive Cemetery, Chicago, Ill., where the son, Pastor G. A. R. Gullixson, was in charge of the committal service.

Dedications and Anniversaries

The new church of Bethany Lutheran Congregation, Luverne, Minn., (the Rev. J. A. O. Preus, Jr., pastor) was dedicated on Nov. 2, 1952, with the undersigned performing the rite of dedication. The festival sermons were preached by Dean Norman A. Madson and your president.

During the past synodical year, anniversaries were observed by the following churches; Emmaus Lutheran Church, Minneapolis, Minn. (the Rev. F. R. Weyland, pastor)—the 25th anniversary. St. Paul's Ev. Lutheran Church, Chicago, Ill. (the Rev. E. G. Unseth, pastor)—80th anniversary. Parkland Ev. Lutheran Church, Parkland, Washington (the Rev. W. C. Gullixson, pastor)—60th Anniversary.

It is this year 25 years since the Norwegian Synod assumed the ownership and control of Bethany Lutheran College, Mankato, Minn., and we believe that the synod should make some provision for observing this event.

We wish to call your attention to the fact that the Rev. Paul Ylvisaker and the Rev. M. O. Dale were ordained twenty-five years ago.

Revised Standard Version of the Bible

On Sept. 30, 1952, the Revised Standard Version of the Bible, copyrighted by the National Council of Churches of Christ in the U.S.A., was placed on sale throughout the country. Because of the great amount of publicity given to this new translation of the Bible and because so many churches have either approved of it wholeheartedly or with mild qualifications have recommended its use, it may very easily be concluded by the unwary that this new version is the one to purchase and use in preference to the King James Version of 1611 commonly used among us. As a warning against such conclusions and as an earnest caution against the misleading advertisements which have appeared in the public press, our "Lutheran Sentinel" has published a number of articles setting forth the great danger in accepting this new version as a faithful translation of Holy Scripture. This version has been produced by modernists who do not accept the verbal inspiration of the Bible. These translators have rendered not a small number of basic passages in a way that would take them out of the category of proof texts for such important doctrines as the virgin birth of Christ, the deity of Christ, etc. As examples we call attention to such passages as Isaiah 7, 14 and Romans 9, 5 in the new version. Isaiah 7, 14 in the Revised Standard Version reads "Behold a young woman shall conceive and bear a son, and shall call his name Immanuel," while in the King James Version the passage reads correctly (as compared with Matthew 1, 23) "Behold, a virgin shall conceive, and bear a son and shall call his name Immanuel." In the new version Romans 9, 5 reads: "To them belong the patriarchs, and of their race, according to the flesh, is the Christ. God who is over all be blessed forever. Amen." as compared with the King James Version which reads "Whose are the fathers, and of whom as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen." We believe that time should be set aside at the convention for a discussion of the new version, and we believe it would serve a salutary purpose if a resolution of warning and caution would be formulated and adopted.

Union Matters

Our synod at its 1951 convention unanimously adopted a memorial which will be presented to the Lutheran Church-Missouri Synod at its convention this year. In this memorial we presented our Scripture-grounded objections to "The Common Confession", a document of agreement adopted by the Missouri Synod and the American Lutheran Church and later presented to us for our reaction. Our Synod asked the Missouri Synod to rescind its adoption of the Common Confession as an agreement with the A.L.C. in the doctrines there treated. To

the Synodical Conference convention convened at St. Paul last year, our synod addressed a communication, pleading for an earnest discussion and consideration of the objections raised to the Common Confession. After long hours of consideration of these matters, the floor committee (consisting of members of all constituent bodies of the Synodical Conference) presented a report to the Convention in which they stated that it was with their opinion that the Common Confession in its present form is inadequate as a settlement. Recognizing the disturbance to unity that its adoption had created, the committee asked the convention to discuss the whole matter and to request the Missouri Synod at its next convention to give attention once again to arguments against the Common Confession as a basis for negotiations. However, this report which we considered most fair and well considered was set aside in favor of a substitute motion made from the floor of the convention, reading as follows: "Whereas, Not all brethren of the Synodical Conferences are persuaded that the Common Confession is adequate as a settlement of the doctrinal differences between the Missouri Synod and the American Lutheran Church: and Whereas the Committee of Doctrinal Unity of the Lutheran Church-Missouri Synod, as provided for by the Missouri Synod Convention Proceedings, Page 585, has prepared a tentative Part II of the Common Confession to meet the objections raised against the Common Confession; therefore be it Resolved, that the Synodical Conference postpone all further action with reference to the Common Confession until said Part II has been completed and presented to the constituent Synods of the Synodical Conference and to the American Lutheran Church." This was adopted by a majority vote with 154 in favor and 62 against. This action later resulted in this that the Wisconsin Synod members attending the convention, in a special meeting of their own, declared that in their judgment their relations with the Missouri Synod could now be continued only under protest that this type of relationship (in statu confessionis) could not be considered a permanent agreement.

The question, in view of the Synodical Conference resolution, will remain now whether our objections can be satisfied so long as Part I stands as it does, even though certain additions are made within the framework of Part II. It is important that we keep the issue clear and we believe we have kept it clear on our side by also now confining ourselves to our objections to Part I. We did have invitations to express ourselves unofficially on the Part II but these invitations we did not accept since we were satisfied to rest our case with the memorial unanimously adopted by our synod in 1951.

We have consistently maintained that Tit. 3, 10 under the circumstances forbids further negotiations with such a body as the A.L.C. which has also of recent date shown its satisfaction in being members of the American Lutheran Conference, the National Lutheran Council, the Lutheran World Federation, and the World Council of Churches. At the Intersynodical Relations Committee meeting in April we read an essay on Titus 3, 10 as applied to the present situation. The Missouri Synod members of the Committee, however, steadfastly de-

clared that they did not believe that this Bible passage prohibits their continued negotiations with the A.L.C. We are, of course, awaiting the action of the Houston Convention of the Missouri Synod, but it is well for us to take note that the present status of affairs cannot go on indefinitely. If a change does not take place also with regard to various publicly known unionistic incidents within the Missouri Synod against which we have protested without apparent avail, then we must be ready to do what the Word of God tells us to do under such conditions.

The Orthodox Lutheran Conference

The synodical convention of 1952 requested the General Pastoral Conference to study the doctrinal position of the Orthodox Lutheran Conference. In fulfillment of this request the Conference devoted considerable time to this study. Since the matter was not concluded, a committee was appointed to continue the study and report back to the Pastoral Conference which holds its meeting in July.

Now as we are about to enter a new period of activity in our synod let us do so with due recognition of our failings in the zeal and fervor and love that we all should have shown for the Lord's work in the past and with the earnest prayer that we may labor together in harmony—each one of us putting forth the very best in our congregations and in the work that has been given us to do in the synod. There is great room for improvement and surely it should be expected that there would be a greater degree of sanctification than has been shown among us who have been so signally blessed with the pure Word and sacraments. We have not been as mission-minded, as Christian Day School-minded, as Bethany College-minded as we should have been. We should have opened more mission stations than we have and should have labored more zealously in those that have been established. We should have more Christian Day Schools in our synod and more children in the schools in operation today. We should have given a larger measure of support to Bethany College and Seminary than we have given and should have more of our own students attending. In all these things there is need for revival in the good sense. There is no room for laziness, indolence and procrastination (a putting off till tomorrow what should be done today); there is no room for idle gossip and destructive criticism, jealousy and envy, pride and prejudice, worldliness and frivolity, for these only tear down and do not build up. On the other hand there is room for more consecration and Christian piety, compassion and love, trust and confidence, willingness to give of our substance and also to bear the cross. May God for Jesus' sake, forgive us our misdeeds and lead us on in the paths of righteousness for His own name's sake. When we thus enter the new period with humility and true repentance then by the grace of God, blessings will flow upon us in rich measure. God grant it for Jesus' sake. Amen.

C. M. Gullerud

**Recommendations of the Convention Committee
on the President's Report
(As Adopted)**

- 1) We express our thanks to God for the preservation of His Word and work among us and for having provided us with faithful officers.
- 2) We commend our president for reminding the visitors of their duty according to the synodical resolutions.
Be it RESOLVED: That the visitors be urged to make a list of available dates suggesting to the congregations the time when they might come for visitations.
- 3) Be it RESOLVED: That we express our gratitude to God for His gift to our synod of new workers and making available replacements for parishes and offices made vacant during the course of the year.
- 4) Be it RESOLVED: That the anniversaries and deaths reported by our President be referred to the Committee on Resolutions.
- 5) Be it RESOLVED: That the matter of the 25th anniversary of Bethany College be referred to the Program Committee for action at this convention.
- 6) Be it RESOLVED: That the matter of the Revised Standard Version of the Bible be referred to the Program Committee asking them to arrange time for discussion of this vital matter.
- 7) Be it RESOLVED: That the portion of the president's report dealing with union matters be referred to the Committee on Doctrinal Matters.
- 8) Our president has called attention to our need of repentance because of our failings in zeal and fervor for the cause of the Lord, and urges that we show a greater degree of sanctification in the pursuit of our varied activities as a synod.
Therefore be it RESOLVED: That the various boards and committees be instructed and urged to make every effort to increase the publicity for and promotion of their work throughout the synod.
And be it further RESOLVED: To ask the pastors to call attention to this publicity and promotional material when encouraging their congregations to greater zeal and sanctification on the basis of the Holy Gospel.

The Christ Our Fathers Worshipped

Fitting it is that we celebrate our Centennial in springtime. The optimistic wren has been building her new home; the humble violet has graciously greeted us. All things speak at once, and there is no confusion of voices. It is spring!

And it is of springtime in our church that we speak. Can we recapture some of its optimism, some of its naturalness; can we learn its lessons of zeal, and, first and last, its lessons of humility?

Or is the century but a yesterday that is past, to be mourned, and no more? Must we say, "Woe unto us! For the day goeth away, for the shadows of the evening are stretched out"? Jeremiah 6, 4.

Edward R. Murrow, the distinguished news commentator, after hearing Prime Minister Churchill's eulogy of the late Queen Mother of England quoted a proverb of an earlier day: "Life is one long lesson in humility." What he meant was that the royal mother had seen the mighty British Empire decline from its former greatness to its present precarious position, and had learned, during her many years, the great lesson of humility.

There presses upon us, too, a somewhat similar lesson when we "remember the former things of old." Isaiah 46, 29. Surely the Prophet's word is to us when we consider this century: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day." Isaiah 2, 11. Then to us shall also be given the assurance, that when we humble ourselves in His sight He will lift us up. James 4, 10.

As we look back from this favored knoll, namely our Centennial observance, with the sunlight and clouds alternately flitting over the landscape of the years, we in memory see our grandparents and parents as they wended their way to the church they loved so well. Proud they were of their Sacred Place, seen afar on a commanding hill, its steeple beseeching Heaven for God's benediction.

Or there may not yet have been any church building. Yet Christ "chose to abide on earth with men." To illustrate: Missionary Brandt came in 1855 to central Goodhue County, to what later became my boyhood home. He had slept that night in a cave near the Zumbro River. When Rev. Brandt came to the first of the three settlers' homes in that area, the young couple was beside itself with joy. This pleasure must be shared. So off to the home of one of the other settlers Mr. Ringdal hurried, while Brandt, untiring as he was, found the other home. Then they all joined in a feast there in the woodland wilderness, the first church service among Norwegian Lutherans in that area—the birds in the trees singing the accompaniment to the glad songs of the pioneers.

Their godly homes, as yet lacking church or pastor, were nevertheless astoundingly rich. For they were Christian homes, and such a home "is a fine and precious thing—a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for

the lack of them. The home is the God-appointed educator of mankind. Every true Christian home is a university, fully equipped, amply endowed, and able to give the highest education which can be got in this world." (R. V. Edman.)

Surely as we sit here in silent tribute to the pious homes of yesterday, we, the children and children's children of those homes, must rise up and call them blessed. Proverbs 31, 28a. Surely we must be filled with elation in that here we are witnesses to the real essence of life; surely excitement must warm us when we are privileged to be in such hallowed company. As the barefoot lad on the knoll is excited to the very tips of his toes by the softness and warmth of springtime's first grass on the pasture hillside, so shall today a child-like joy course through our veins, and exultation shall move our souls to exclaim:

"Lift up the voice and strike the string,
Let all glad sounds of music ring
In God's high praises blended."

(from Philipp Nicolai's

"The Morning Star Upon Us Gleams.")

For that stands out when we read the accounts of the century that is now passing: In their hours of real greatness they are seen to worship a living Christ, a Christ of their Today. As living as the Christ that spoke to the distracted one in the garden of Joseph of Arimathea, "Mary." As personal as He was to him who had gone out and wept bitterly upon His Master's personal looking on him. As commanding in His hold upon them as upon the apostolic church which was so enthused for the task of evangelizing the world that they stood as runners ready to run a race. Whose Person so dominated their witness that "they ceased not to teach and preach Jesus Christ." Acts 5, 42.

In what we may call the apostolic days of our century, there had to be a dependence on necessary things. There were niceties of life that some of the folks had to forgo. As their sea-chests had to be limited to the most useful things, so their whole way of life was, by our standards, bare and elemental. There had to be a building up from the bottom. And they got to like the genuineness of it. Just as Luther, with sleeves rolled up, as it were, exalted in the activity of the pulsating church-life of the Reformation days, so our pioneers took an elemental pleasure in being held to the one thing needful, so that their church-life took on a simplicity that made their worship the more dear.

Thus the Christ they worshipped in their day was the Christ of their spiritual forefather, Luther. "To Luther there was room for no other vision of God than that which Christ gives us." (Theodore Schmauk, "The Confessional Principle," page 772) "In my heart there rules alone, shall rule, this one article, namely, faith on my dear Lord Jesus Christ, which is all my thoughts on things spiritual and divine, the only beginning, middle and end." Or, as he puts it in another place, "Here in Christ have I the Father's heart and will."

With each succeeding year, Luther became more and more tired of the scholastics, playing with the outside of doctrines; for him their whole imposing edifice of thinking and speaking was hollow. All this sophistry he swept aside. He wanted to state the old and solid doctrine of Christ in good, plain German so that this, His Lord, could appear

to the average man. He would stand beside the crib of Bethlehem and the cross of Golgotha and say to Gretchen and to Frank, "there is a real person, true flesh, and bone of our bones, and also very God, God with us."

Herein was our forefathers' joy, too, and their strength. We need not import other reasons than this basic one to move us to rejoice in their Christ. (We are told that our 1953 celebration of the Fourth of July, commemorating our freedom from England, is to be helped along with a million dollars worth of firecrackers and fireworks shipped in from the British colony of Hong Kong!) As we in our nation's life should rejoice in the political liberties won by our colonial ancestors, so let us in our church rejoice in the essential liberty that we have in Christ.

Yes, forgiveness of sins in Christ was the joy of our forefathers, that was their souls' native air, both in the geographically narrow confines of Europe, and in the freer life in America. We are told that it was the usual thing in the homes of Norway, from which many of our church's people came, that devotions were held on Sundays when no church services could be attended. In Lerdal Parish, in Sogndal, for example, where services were alternated between three churches, a Sabbath quiet would descend upon the settlement on the Lord's Day, in each home the house-father would lead a house-worship with reading of a sermon from a sturdy "Postille," and to the throne of grace would rise from these humble homes the worship of songs and hymns for the Sunday. No wonder some of the old grandmothers we, too, have known could recite so many hymns from memory. Not until one o'clock could the children be free to scamper on the mountain sides for the frolic and fun (and luscious wild berries in season) that their bodies so enjoyed. Yes, good stock came from those homes to form a sturdy nucleus of our churches here.

But there was a newness about it all, as the beholding of the dawning of a day is for those accustomed to getting up late. The transplanting of those sober churchmen to a new and pioneer land made for a new experience of discovery, akin to the days of Luther; liberty and activity—they had elbow room—made their faith a new and fresh delight. Hear the young pastor's wife speak as of January 28th, 1852: "Utterly alone I am sitting at home this evening. (Her husband is at Muskego at a meeting which was preliminary to the organization meeting.) In silence I should then pray God to bind together in bonds of love, and in Jesus' name, the congregations that have sent chosen men, together with their pastors to the meeting for the purpose of adopting rules and regulations. It would have been a real pleasure, when the deliberations begin next Monday, to have sat in a corner of the church, observing and listening."

"As the men would rise to speak, there might at the outset be a slight hesitance and reserve in voice and manner, but 'ere long courage would come to the speaker's tongue, in fervor his arms would flail the air, and soon I would see the young ministers eagerly contending with one another, yet always with a certain dignity. To begin with, their dignity would make old men of these ministers scarcely

yet thirty, their every expression would be tinged with the calm of the sage. But the transition, where the calm deliberation gives way to the fervor of youth, that is the point where I probably should find it very easy to smile." ("Linka's Diary"; page 209.)

Yes, as they went along, these pioneers in a new, free church learned as they had never learned before that the Scripture was in a very real sense God's Word. They now had no State Church to direct them, and it became a matter of thrilling discovery that the Bible was, indeed sufficient to develop a God-pleasing Church. They had revered its pages all the while, but the realization that it was peculiarly appropriate to the occasion—that came as a kind of new discovery.

By way of illustration: "Although for generations, perhaps centuries, fishermen had been crossing the dark Atlantic to fish the coastal waters of America from New England to the mouth of the St. Lawrence River, not until 1534 could an explorer find that great river's mouth. Then Cartier, on fire to discover for France a Northwest passage to the Orient, entered it. On succeeding voyages he followed the river inland for a thousand miles, to an island on which stood a mountain that offered so royal a view it was soon to be known as Montreal. From its summit he beheld the St. Lawrence in all its majesty and the shining web of lesser rivers and lakes flung over its valley." (*The Red River Runs North*, page 26.) On this commanding mountain the excited explorer raised the proud Tricolor of France.

So did our early church fathers come upon a divine Mount Royal in their experience in a new land, and they beheld the glorious expanse of the Bible, its far-flung importance. As the discovery of the St. Lawrence and its tributaries had a profound effect on the history of the whole Western Hemisphere, so the realization that the Scripture flows in full stream from God and from the very heartland of Heaven, had an invigorating effect on the early church. The direction of our church was set in those early days. For them God spoke, whether the Bible treated of a main doctrine or of a tributary of related teaching. It was this principle, that "Holy Scripture is the only sure and perfect rule of our faith and life," that kept our forefathers from becoming reeds swayed by every contrary wind—and there would come many days of such wind. There, in woodland chapel and prairie home, they learned anew that Luther so fervently said, "the Bible is God's Book." (St. Louis Ed. 9, 1071)

"Therefore we have placed this word in the official seal of our synod's 'Gegraptai', i. e., 'It is written'. (He does not say "we are *thinking* of placing it," but we *have*— perfect tense.) And we have therefore chosen as the motto of our Church paper these words of our Savior in John 8, 31-32. "If ye continue in my word then ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free,"—thus wrote Rev. Koren of those formative years. (*Faith of our Fathers*, page 50)

And so they learned to put new value on the central doctrine of Scripture, namely that a sinner is saved by believing in Christ and His substitutionary merit. There was in our early years a warm and sincere appreciation for this only comfort for lost and condemned

sinners. With the transplanting of these settlers to a free America there came also a fuller understanding of this precious truth--something that the revival of church life in Norway following Nils Hauge's activity and that of his successors had not always brought out in full sunlight.

What Dr. Franz Pieper said to his class in my days at the seminary twenty five years ago: *Mach grosz die allgemeine Rechtfertigung*,—"Make large for your people the universal justification in Christ,"—was characteristic of the days of strength in our synod. In the "Luthersk Tidende" of 1902—namely at the half way mark—there is told by way of admonition the story of a young pastor in another church denomination who had to learn the story of its worth for his work. One Sunday he had preached what he thought was a splendid sermon to a congregation which included a family friend who had become a famous judge. But instead of praising the young man the famous jurist said to the confident young preacher: "Whatever you do, never in all your life preach that sermon again; preach not to me as a judge, but to me as a sinner; tell me of the love of God in Christ Jesus."

It is true, our Synod was accused of being too liberal with God's grace, as in the controversy on Absolution and its power, but students of history will evaluate our position as solid and Scriptural, and deserving of the compliment given some years ago to the Missouri Synod by the Catholic Encyclopedia, "Nowhere else is heard any longer the old Lutheran doctrine that was characteristic of Martin Luther, namely the doctrine of objective justification." Yes, our church people loved the Gospel; they knew it afar off as it were.

Just as keen-eared Sioux tribesmen could hear the trampling of the great buffalo herds twenty miles away,—with eagerness they heard; for the bison was the prize of the hunt,—with such eagerness our fathers pursued the great prize of the Scriptures, the doctrine of the justification of a poor sinner by the free grace that is in Christ Jesus.

With these convictions concerning the Bible with regard to salvation by grace there grew up a high regard for each other. Rev. Koren's high estimate of his farmers; Rev. H. A. Preus's week-day meeting to discuss with his people church life in the light of the Word of God; Rev. Otteson's repeated urgings that the word should be read in all our homes—all these things are evidences of the respect our church had for its rank and file members.

The members were for the most part not educated in the present day meaning. But they knew how to think for themselves, and, once convinced of the rightness of their convictions, they dared to stand.

It reminds us of the quality of the founding fathers of our nation.

"The men who framed the Constitution would not today be called a highly educated group, by academic standards. There was not a professor of government among them.

"Benjamin Franklin had only three years of formal schooling. George Washington was tutored in Latin until he was 14 and later taught himself mathematics. James Madison was one of the few college graduates there. I dare say that most of the men who drafted the Constitution could not have met the entrance requirements of this college.

"Still, despite their lack of formal education, the men who met in Philadelphia in 1787 were well-educated in the true meaning of the term. First, and most important, they knew how to think. Second, although they lacked access to the well-stocked libraries so common today, they were well-read in the classics, and had learned how to blend living experience with the lessons of history. They had also studied those pioneering works of political philosophy which appeared in the 18th century." (Bernard Baruch)

So it was with our church fathers. A certain native keenness developed from this love of the Christ of their childhood and from the schooling of pioneer conditions. They learned by experience to cry out cordially: "There is none upon the earth that I desire beside thee." Psalm 73, 25. All the loneliness of their isolated homes, all the privations, served but to build up the pioneer people against the day when divisions arose in the new church. The chastening of the Lord was to come, the hearts were to cry out in anguish, but God was seen to be good notwithstanding. He is the portion of the faithful, of them that are ready in humble adoration to believe: "This is the love of God that we keep his commandments." I John 5, 3. When there appeared those who would not "observe all things which their Lord had commanded them," Matt. 23, 20 our fathers did not set up a weigh-station of human standards, but called the temptation to compromise and to unionism by its rightful name, namely disobedience to the Christ they loved.

"Religious unionism was for them joint worship and work of those not united in doctrine. Its essence is an agreement to disagree. In effect, it denies the doctrine of the clearness of Scripture. A Christian who believes that God has clearly spoken through the prophets and apostles and through the Lord Jesus Christ cannot be a unionist. A little company can do more by fidelity to the Lord and His Gospel and a faithful use of the means of grace in season and out of season, through evil and through good report, than could that company increased ten-fold by a surrender to the liberal sentiment of men who cannot stand the exclusiveness of Christianity in its teaching that Christ alone can save and only Christ shall rule the congregation of the saved." (Concordia Cyclopaedia.)

Here, in their child-like love of Christ and his clear Word is to be found the strength for untiring defense of the truth. They recognized that compromise of the truth, while it seemed congenial at the time, was really soul-destroying in its effect, deceptive as a London fog. We are told that the terrible London fog of last December began "like an ordinary English fog, the kind that makes London indescribably lovely. Toward twilight the city is veiled in a silvery, gold mist through which you can see about a hundred yards. All the lights have halos; from the embankment the massive buildings along the Strand have all the mystery of Oriental palaces, their outlines softened and shadowy. 'The whole city hangs in the heavens,' said Whistler. But,

before the fog was lifted by a merciful breeze it had caused unbelievable harm. The city grew quiet. Nearly all traffic came to a halt. The only thing to be heard was the muffled sound of church bells, and the bells of ambulances groping their way towards victims of the fog—four thousand victims of a scourge that began as a lovely twilight on December 4, 1952.” (Reader’s Digest)

The only thing that will mercifully clear the church of the killing fog of unionism is the fresh air of God’s Word. Our church has been maligned for intolerance. And why should they be tolerant of such a scourge as the killing fog of unionism? They did not delight in controversy, but they felt as did Luther:

“Ah, Lord God, over this blessed and comforting article (the Person of Christ) men ought always to rejoice in true faith, without dispute and without doubts—But now the Evil Spirit through proud, ambitious and evil men, is forcing this disagreeable controversy on us to hinder and spoil this dear and blessed joy. May God hear our plaint.” (Pieper’s Dogmatics, Vol. 2, page 56.)

In this appraisal of a century we have had before us a church which “geo-theologically” has through its history been foredoomed to conflict and war. In mockery, men have pointed to her as proclaiming peace in sweetest terms—by an unabridged Gospel—but bringing dissension. Calm has never blessed her borders for long, except when later it was revealed as a let-down of its essential purpose, namely of proclaiming the whole counsel of God.

Because of its position in the middle west, in a dynamic century of American and world history, as well as because of its vigorous theological position, it seems in retrospect almost an inevitable thing that our church should have fared ecclesiastically as little Korea has fared politically among her neighbor peoples:

“No name was ever a greater mockery than the one ancient China gave the peninsula kingdom (of Korea)—‘Land of the morning calm.’ For it is Korea’s tragedy that it was geographically foredoomed to war. It has been a beachhead for invasion of the Japanese home islands that lie a scant 100 miles away. This tragedy dates back at least to the 13th century when the Mongols under Genghis Khan swept down upon the peninsula from the north.” So writes Keyes Beech, whose reporting from Korea won him the coveted Pulitzer prize.

In effect, men have mockingly thrown at us too: “Land of the morning calm”! Ah, war, division, and sobs of sadness! As an observer of Korean children asked, “I wonder what they are crying for?” The answer: “Because they are Koreans; isn’t that enough?”

Perhaps we sense some of the higher meaning of our synod’s wars and sadnesses, too, when we hear how Luther, tried in the heroic wars of his day, could appraise the meaning in these words: “Yes, I like nothing better than that contention and discord arise because of the

Word of God, as the Lord says, 'I come not to send peace, but a sword.' (Dau, *At The Tribunal of Caesar*, page 215.)

'Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Paul Ylvisaker

The Christ We Worship

The religion of the Bible, both of the Old Testament and of the New is centered in Christ. Speaking of the Old Testament scriptures Jesus says: "They are they which testify of Me." John 5, 39. And the teaching of the New Testament may be summed up in the words of the Apostle Paul: "I determined not to know anything among you save Jesus Christ and Him crucified." I Cor. 2, 2.

Every human being has an inevitable appointment in prospect: the appointment to appear before the judgment seat of the Lord. 2 Cor. 5, 10. We are constantly hastening to that hour. And there is only one thing that can save in that hour: the righteousness of Christ that has been appropriated by faith. "For as by one man's obedience many were made sinners, so by the obedience of One many shall be made righteous." Rom. 5, 19.

Jesus, Thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in Thy great day;
For who aught to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.

Our fathers clung to Christ and through Him have entered into blessedness. "For the scripture saith, Whosoever believeth on Him shall not be ashamed." Rom. 10, 11.

We worship the same Christ whom our fathers have worshipped. We cling to the same doctrines to which they clung. We are not carried away by a spirit of bondage to our fathers, for we know that they were fallible human beings even as we are. Nor are we motivated by a spirit of undue veneration for that which is old. For we know that the age of a thing is in itself no guarantee of its correctness. But we have examined the stand which our fathers took doctrinally, and find that it tallies with Scripture; and for that reason we want to stand on the same doctrinal basis as that on which they stood. We want to be led by the Holy Spirit through the Word and let our faith stand on the God-given ground.

The Christ whom we worship is the Christ whom Scripture teaches us to know and to worship. It is of God's grace toward us that it is so. We will let no other doctrine prevail in the church than the doctrine of Scripture. The Biblical principle of Scripture alone" prevails among us—Scripture, without any abbreviations or additions. Clinging to Scripture alone we shall not err, for "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3, 16, 17.

The Jews of Jesus' day were looking for the Christ, but not such a Christ as Jesus of Nazareth was. They were looking for a Christ who would be a worldly prince, a bread-king. But it was because the Jews were following their own ideas concerning the Christ instead of following the Scriptures that they had such wrong notions concerning the Christ. If they had followed Scripture alone they would have accepted Jesus as the Christ. Jesus and His Apostles used the Scriptures in order to prove that he was the Christ. Luke 24, 25-27, Acts 17, 2, 3; Acts 18, 28.

Even as our fathers contended for Scripture alone as the source of doctrine (Cf. "Faith of Our Fathers", page 50), so do we, their children. And let it be in all humility that we say it, for we know how strong the devil, the world, and our own flesh are to lead us away from this God-given principle. These enemies may tempt us, in the name of progress and of keeping up with the times, to be willing to yield in matters of doctrine and not be so strict to adhere to the Scriptures alone. We must also hold fast to the teaching of Scripture that it is clear, that it is "a light that shineth in a dark place", 2 Peter 1, 19, and that when we continue in Jesus' word we shall know the truth. John 8, 31, 32. We shall not let ourselves be misled by the false principle that Scripture is unclear and that therefore there are divisions in doctrine which we see. It would be wicked to lay the blame for the divisions upon the Word of God as though it were unclear and that therefore we cannot know whether we have the truth or not. The cause for false doctrine lies in the devil and in men who do not follow Scripture alone, but their own ideas.

II

The Christ whom we worship is true God, begotten of the Father from eternity, and also true man born of the Virgin Mary. The doctrine of the person of Christ is with us an all-important matter. For, a Christ who was not true God or was not true man could not save. Christ had to be true God in order that He might conquer the devil, death, and hell; in order that His suffering and death might be valuable enough to pay for the sins of the world. "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's; for this He did once when he offered Himself." Heb. 7, 26, 27.

And the Christ whom we worship had to be true man, too, in order that He might be under the law and keep it for us, Gal. 4, 4, 5, and in order that He might suffer and die for us, Heb. 2, 14. "Christ died for our sins, according to the scriptures." I Cor. 15, 3.

The God-man, Jesus Christ, was our proxy in keeping the law and in taking upon Himself the punishment of sin. He has redeemed us, lost and condemned creatures, purchased and won us from all sins, from death, and from the power of the devil; not with gold and silver, but with His holy and precious blood, and with His innocent suffering and death.

In connection with this doctrine of Redemption, we bear in mind that God is a holy God into whose presence nought that is sinful can come. And he demands of His creatures that they be holy, even as He is holy. He has a right to demand this of us, for He made the human race holy in the beginning, and the cause of man's fall must not be sought in God, but in the devil and in man himself.

We must not try to tone down this doctrine concerning the holiness of God so as to make out that God will be pleased with us if we only do the best we are able to keep the law or to obey the golden rule. Even with our best efforts we remain sinners; and as such, the Law sentences us to damnation.

Neither are we to imagine that God is like a judge who suddenly has become playful, or forgetful, or indulgent, and so, all of a sudden, agrees with Himself that He will overlook our sins and take us unto Himself without further ado. Such a god would not be a just and holy God.

But God is and remains just and holy. How, then, can He forgive us our sins? Only because Jesus has kept the Law for us and has died for us. "Without shedding of blood is no remission." Heb. 9, 22. "By one offering He hath perfected for ever them that are sanctified." Heb. 10, 14.

And that God was satisfied with that which Jesus did for us He has declared openly before the whole world when He raised Him from the dead and set Him at His own right hand in heavenly places. Our Substitute has been accepted before the Father. We are accepted in Him. All our spiritual blessings are in Him. Forgiveness of sins is in Him. Our righteousness before God is in Him. We are children of God in Him. We have hope, joy, and comfort in Him. We have eternal life in Him.

Such is the Christ whom we worship—the God-man who is mighty to save, who sitteth at the right hand of God and also maketh intercession for us.

III

He is One to whom sinners dare come, nay, are invited and urged to come. In the days of His flesh He was known as "a friend of publicans and sinners." Luke 7, 34. He does not ask that we be worthy to approach Him. Indeed, we cannot make ourselves worthy. We come to Him with confession of sinfulness and unworthiness. The centurion of Capernaum approached Jesus with the confession, "I am not worthy that Thou shouldst come under my roof." Matt. 8, 8. And he was not

rejected. Unworthy as was Zachaeus, yet Jesus sought him out and said to him, "Today I must abide at thy house." Luke 19, 5. The sinful woman of Samaria found Jesus to be very approachable. She had expected to find that the difference in nationality between her and Jesus would make Him unapproachable, for she said, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" John 4, 9. Jesus bids all people of all nationalities and tongues to come unto Him and find rest from their sins. Those who come to Jesus by no means come thinking themselves better than others. They do not come in Pharisaic self-exaltation, but in the self-abasement of the publican. They come with the prayer, "God be merciful to me a sinner." It has been rightly said: Only broken instruments can play in the symphony of the Lord.

Jesus sinners doth receive!
Well may we the saying ponder
Who in sin's delusions live,
And from God and heaven wander:
This alone can hope revive—
Jesus sinners doth receive!

IV

The Christ whom we worship is found in the Word and Sacraments. He is to be sought nowhere else—not in ourselves, not in our deeds, not in the secret chambers of the cloister, not in the hermit's desert dwelling. Any Christ who is reputed to be found in such a manner as through man's deeds, or to whom one would draw closer through the putting on of a certain kind of apparel or by entering into monastic life is a false Christ. Matt. 24, 24-26.

But Christ is surely found in the Word, Rom. 10, 6-9. He is found in Baptism which is for the remission of sin, Acts 2, 38. "As many of you as have been baptized into Christ have put on Christ." Gal. 3, 27. He is found with all His saving grace in the Lord's Supper. There He promises us forgiveness of sins and seals it unto us by His very body and blood which we receive under the bread and wine.

Since the Gospel and the Sacraments are the means through which Jesus comes to us with all His saving grace, therefore Jesus has commanded us to make disciples of all nations by baptizing them and teaching them His Word. And where there are believers, He wants the Lord's Supper administered for the furtherance of their faith.

V

The Christ whom we worship is accepted simply by faith. He can be apprehended in no other way. His blessings are spiritual blessings and therefore a spiritual hand is necessary by which to accept and hold them. "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. "A man is justified *by faith* without the deeds of the Law." Rom. 3, 28. "The just shall live *by faith*." Rom. 1, 17.

Hebrews 11 gives us many examples of persons of the Old Testament times who were saved by faith and by faith alone. They were Abel, Enoch, Noah, Abraham, Sarah, Isaac, Jacob, Joseph, Moses, and

others. Indeed, these all proved their faith in their life, as is amply pointed out. Yet it was their faith, and not their deeds by which they were saved. And there is the host of New Testament saints who were saved simply by faith. In fact, no one is a saint except he who is made holy by faith in Christ. Our works do not make us saints, but first we must be saints before we can do any works that are good before God. "Without Me ye can do nothing," says Jesus. John 15, 5.

And this faith is the gift of God to us through the means of grace. We do not hold that we can attain to faith by ourselves, but only by the power of God through the means of grace. "Faith cometh by hearing, and hearing by the word of God." Rom. 10, 17. "We believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." Eph. 1, 19. 20. The reason why we believe is not because we offered only a natural, and not a wilful resistance, nor because we showed a better attitude by nature toward the grace of God than others did. But we believe because God by his Spirit and through the means of grace worked faith in Christ in our hearts, without any cooperation on our part; for we were by nature dead in trespasses and sins. Cooperation with God comes after conversion, not before or during conversion. And yet our conversion is not a forced conversion. In conversion He makes of the unwilling willing ones.

Scripture does not lay it down as a requirement that we must be members of such and such a visible church body here on earth in order that we may have Christ and salvation in Him. We of the Norwegian Synod do not teach that it is only those who are in outward fellowship with us who are going to heaven. Our doctrine is sometimes misinterpreted to be that. Our insistence on purity of doctrine is misunderstood by some in this manner. But both our doctrine and our practice show that we do not hold that: Our doctrine is that all who believe in Christ crucified shall be saved. And in our practice we are against proselytizing, i. e., against going out to lure members away from other Christian churches where we hold that the Gospel is still found, though it may be mixed with error. If we held that we were the only ones who were to be saved, we would be in duty bound to try to get members away from other Christian Churches and into our fellowship. But our pastors and our members are instructed not to do that. Those who come to us from other churches we are glad to instruct in our doctrine, and if they agree with our doctrine and wish to join us we are glad to receive them into membership. Scripture says: "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." I Peter 3, 15.

This stand of ours, in turn, is not to be misinterpreted to mean that we count it a matter of indifference where one is a member. For Christ has made it our duty to adhere to truth and to reject error. In ignorance to err in some points of doctrine while one otherwise clings to Christ alone for salvation is one thing; to continue in error when one knows better is quite another thing. Faith can exist together with the former, but not with the latter.

VI

The Christ whom we worship knows all our burdens, sorrows, and cares; and He bids us cast them all upon Him and not worry. While the Christian walks through this world he is beset by much that tends to cause him anxiety and distress. The very fact that Jesus found it necessary to warn so strongly and so lovingly against worry shows how prone we are to make this mistake. He says: "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Matt. 6, 31-33. "The eternal God is thy refuge, and underneath are the everlasting arms." Deut. 33, 27. "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isaiah 41, 10.

Thy way and all thy sorrows,
Give thou into His hand
His gracious care unfailing,
Who doth the heavens command;
Their course and path He giveth
To clouds and air and wind;
A way thy feet may follow
He, too, for thee will find.

He who has redeemed us by His blood and has made us His own by faith rules also in the Kingdom of Power and will overrule all things for the good of them that cling to Him.

VII

The Christ whom we worship moves us by His Spirit and Word to shun sin and seek after that which is God-pleasing. We are sometimes accused of being careless about our manner of life, as though we taught that it does not matter how one lives, just so one is baptized and confirmed and is outwardly connected with the means of grace. This is not our doctrine.

We do well to be aware of it that there often is much that is wanting among us in respect to living the kind of lives that we ought to live. We would be blind if we did not notice that there is a strong tendency among us to become conformed to the evil world, to think, speak, and act like the world. We have in us the proneness to all the sins to which the world about us is prone. Unless we watch and pray, we may quickly fall.

We teach that our baptism obligates us to a life of drowning the Old Adam in us by a daily contrition and repentance, and to live before God day by day according to the new man who delights in righteousness and purity. We teach that faith without works is dead, being alone. James 2, 17. We teach that there is forgiveness with God to the end that He might be feared, that Christ has redeemed us "in order that I might be His own, and live under him in His Kingdom and serve Him in everlasting righteousness, innocence and blessedness."

God make us ever more and more zealous of good works, that His name may be glorified through us! God make us willing to bear the cross that will fall to the lot of those who follow Jesus! "All that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3, 12.

Lift up your heads, fellow members and friends of the Norwegian Synod. The Christ whom we worship is a glorious Christ. May He continue to be unto us our priceless Treasure, our Joy, our Crown. Amen.

A. M. Harstad

The Christ We Want Our Children to Worship

It is a rare privilege which is afforded us of the Norwegian Synod this year. We are permitted to celebrate 100 years of God's saving grace within our church. Not a single one of those who went before us in any way earned or merited this grace of God. Much less have we. "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, 9. 9. Our joy in the grace of God which bringeth salvation is all the greater since we know and confess that it is a free and loving gift of God. Our joy is like unto the spirit and joy of Mary so that we say from the heart: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior", Luke 1, 46. 47. The grace of God in which we rejoice is not something abstract and far removed from the congregations and members of our synod. It reaches and has reached every family and each member of every family within our church. Our parents and others dear to our hearts who are now in heaven before the throne of the Lamb singing unto Him a new song of praise and glory are there because the grace of God reached them in their lifetime. "By grace are ye saved" also. Hence we sing:

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

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

Such is the joy that is set before us. Such is the hope that is set before us because we have the grace of God in our midst through the pure Word and Sacraments. Will our dear church, will our descendants, still have this grace of God after another 100 years? That is the question which we must answer with the greatest of care so that our children and children's children down through the years may be saved.

We wish that it could be said: "Everyone that has died, having heard of the grace of God in Christ Jesus, is in heaven". We wish

that all who have been privileged to bask under the warmth of God's love and grace within the church in the past were even now in Abraham's bosom. But no! It is not so. There have been many who have received the grace of God in vain. God still must say, as He did to Israel of God: "I have spread out My hands all the day unto a rebellious people, which walketh in a way that was not good, after their own thoughts", Is. 65, 2. It is not so that the Savior still stands upon the heights, looking down upon those who have been given the grace of God in richest measure but who have spurned it to their own damnation? Hence the tears still course down His cheeks, and His body is quivering with sobs as He says with the greatest sorrow: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes", Luke 19, 41. "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. Here is a serious matter, and one that we dare not pass over lightly. We must use all the means which God gives us in order that we may "stand in the evil day, and having done all, to stand", Eph. 6, 13. It means a very thorough and complete training in the Word of God. It means that we must learn all the things, whatsoever Christ has commanded us, and have His Word dwelling in us richly so that we may teach it in the same way to our children. The Norwegian Synod has always been for a good, solid, and thorough training of children in God's Word. The records show that the leaders and others have advocated and pleaded for the establishment and upkeep of Christian Day Schools, as well as for Christian Secondary Schools. Somehow the establishment of Christian Day Schools lagged, so that there never have been many within the Norwegian Synod. We shall not try to pass judgment upon this failure; rather, we shall study to show ourselves approved of God, pray, speak, and work for the erection of Christian schools so that in the second century of grace we may, with God's help, establish such a school in each one of our congregations. Before we go over to a more thorough consideration of our theme, we can do no better than to make our own the prayer of the Apostle Paul for the Ephesians, changing the pronouns in each case to the plural: "We bow our knees unto the Father of our Lord Jesus Christ, of Whom the whole family in heaven and earth is named, that He would grant us according to the riches of His glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all the saints what is the breadth and length and depth and height and to know the love of Christ which passeth knowledge, that we might be filled with all the fullness of God", Eph. 3, 14-19.

"The Christ we want our children to worship"—in treating this subject, we are fully aware of the truth that our children are given us by God and belong to Him. In particular are they His children through baptism, for it is none other than God Who says: "Ye are all the children of God by faith in Jesus Christ. For as many as have been baptized into Christ have put on Christ", Gal. 3, 26, 27. We

must ever keep in mind in dealing with our baptized children that we are indeed and in every truth dealing with God's children. He will ask of us an accounting of the things we have done for and to them. His command is clear, short, and to the point; "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord", Eph. 6, 4. This can be done only when they have learned to know the true God and Jesus Christ, Whom He has sent. God tells us that we are to bring up our children to worship Christ so that they will be saved. "There is salvation in none other; for there is none other name under heaven given among men, whereby we must be saved", Acts 12. Only as our children worship God will they be pleasing to God, since "No man cometh unto the Father but by Christ", John 14, 6. Just how important it is for our children to worship Christ is made evident from the Bible, which teaches that without faith in Him we can do nothing to please God, Heb. 11, 6; while on the other hand, we can do all things through Christ, Which strengtheneth us, Phil. 4, 13.

We are to teach and train our children from the time they are small. The foundation we lay in those years must be safe and sure so that they can build a safe and happy life upon it. People today pride themselves on their scientific and careful approach to all things. Before building, they plan very carefully how they may lay a foundation which shall be lasting and strong, standing unbroken even after the superstructure is decayed. Cost is certainly figured in, but is not spared, because the wise man knows that a poor foundation will cave in, and the whole building put thereon fall into ruins. It is a good thing that people use wisdom in planning the foundations of life, which are exceedingly more important! Woe unto us, if it must be said to us by God: "The children of this world are in their generation wiser than the children of light", Luke 16, 8. God help us to apply true Godly wisdom in the training of our children. The foundation we lay when they are young must be so good and strong and perfect that it shall not fail them in the end. It must be a good foundation which will support their life here and for all eternity. There is only one such foundation, namely, Jesus Christ. It is this biblical truth which is set forth in one of our treasured hymns:

"Christ alone is our salvation,
Christ the rock on which we stand;
Other than this sure foundation
Will be found but sinking sand.
Christ—His cross and resurrection—
Is alone the sinner's plea;
At the throne of God's perfection
Nothing else can set him free." (Hymn 81, V. 1)

The prayer of the Apostle Paul for the Ephesian Christians shows the urgent need of holding fast to Christ and His merits. When the Apostle mentions the breadth and length and depth and height of the love of Christ, he wants to show us as best he can, in words and thoughts which we can grasp, how boundless and abounding it is. No matter from which side or angle we study it, His love is so abundant that it surpasses all our understanding and every presenta-

tion we make of it. Surely no one has spoken more clearly and convincingly of this love than John, the Apostle of Love. Among other testaments, he states in words which Luther calls the "Little Bible": "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life", John 3, 16. And it is he who exclaims in complete wonder: "Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God", I John 3, 1. God, speaking by the mouth of the Prophet Isaiah, asks: "Can a woman forget her suckling child, that she should not have compassion on the son of her womb?" And at once he has to add, "Yea, they may forget, yet will I not forget thee". Even mother-love, great as it is, does not set forth a picture of God's love. Its breadth, length, depth, and height far surpasses even that love.

That God loves is certainly a marvel. Think of what man has become, and that by his own doing, since he came perfect and holy and good from the hand of God. Ruined by his own sin, he has become filthy rags, Is. 6, 4, 6. He is turned away from God, disobedient, riotous, and full of enmity to Him. Man, because of sin, has deserved to be an abomination unto God, instead of the subject for God to pour out His holy love upon. To eternity it must remain a mystery that God loves man so much that there is an abundance of love which cannot be measured, no matter what dimension is used.

Let us think briefly of the four dimensions of God's love which the apostle mentions.—To what may we liken or compare the breadth of God's love? We shall have to liken it unto God Himself, Who is from everlasting to everlasting. "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee", Jer. 31, 3. It spans eternity's timelessness and our life from its beginning to eternity as well. From our conception and birth we are the object of His love. And, lest we forget, all this was given us in Christ Jesus before the world began. Surely our children, God's children, have need of learning this glorious truth so that when sin and a bad conscience rise up to plague them, they may know how to answer:—That they can say that God's love is so broad that by it He has removed my sin as far from me as the East is from the West, Ps. 103, 12. Yes, "The mercy of the Lord is from everlasting to everlasting upon them that fear Him, and His righteousness unto children's children", Ps. 103, 17. As F. W. Faber has put it,

"There's a wideness in God's mercy
Like the wideness of the sea;
There's a kindness in His justice
Which is more than liberty.

For the love of God is broader
Than the measure of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

There is welcome for the sinner
And more graces for the good;
There is mercy with the Savior;
There is healing in His blood.
Is not this worth knowing well?

If our faith were but more simple
We should take Him at His Word;
And our lives would be all sunshine,
In the presence of our Lord.

The length of God's love reminds us that it is constant and unchangeable. In spite of the ungratefulness of men, the love of God reaches out to them all, inviting, pleading, and beseeching them all

to come. We learn that God's mercies are new every morning. When God saw that the inhabitants of Ninevah turned from their evil way, He repented of the evil He had said that He would do unto them, and He did it not. This displeased Jonah exceedingly, and He was very angry. And he prayed unto the Lord and said: "I pray Thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness and repentest of evil". We cannot agree with Jonah in his anger, but what a sea of comfort it is to know that God is merciful and slow to anger, and of great kindness! In short, constant is His love. There was a young man who was not satisfied with things in his father's house. He requested his inheritance so that he might leave home. His father did not want him to go. The young man did not give much thought to the hurt it gave his father. It caused him no worry or pain that he was despising his father's love. In fact, he was of the opinion that his father's love was all wrong, because he would not let his son do all the wicked things he loved to do. The man wanted to be as far from home as possible, and so he went to a far country. There he wasted his money on things which today are often glorified, but which in the eyes of God are an abomination and a hateful thing. He spent it on fast and loose living; such living besides being wicked is very expensive. There came a day when his money was gone, and he had to earn his living. A famine arose in that land which made living conditions bad. In desperation he takes on himself the despised work of tending swine. "And he would fain have filled his belly with the husks that the swine did eat", Luke 15, 16. This he brought upon himself. He could not blame this upon his father. His father—ah, if only he were back there! Would he dare go back to his father? Would not his father spurn him and say: "You turned away from me; no, I do not want to see you any more"? He remembers then the love his father had for him. Because of that love, he dares come back and ask that he be allowed to be a servant. His return hinged upon the fact that his father had loved him. The reception he received was unbelievable to him. A great party, a hug and kiss of love!—You have long since recognized the story of the Prodigal Son. Jesus, in telling this story, did so in order that the constancy and unchangeableness of God's love should be imprinted upon our minds and hearts. "Jesus Christ is the same yesterday, today and forever." Is it not in the Christian School that this truth will best be written in the hearts of our children?

Consider the depth of God's love to us. It reaches down from the realms of holiness and light to us who not only live upon the earth, but all too often our hearts and minds are buried in the earth and in earthly things. We have not been created for this earth. God tells us that we are only travelers on the way to our true fatherland, which is heaven. We are to set our affections on things above, to be heavenly-minded and have a desire to depart and be with Christ. This is to be the spirit, desire, and way of life of the children of God. Alas, how often it is reversed. People bury their hearts and desires in their

property and riches, in their earthly relationship, to such a degree that they utterly forget the home above. What else is this than to forget God? So common is it in the world that people feel it must be the right thing. "If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world", 1 John 2, 15, 16. See the depth of God which reaches down to sinners lost in error's maze! There are thousands and thousands of glorious angels surrounding His throne and singing praise to Him in endless song. Surely they are worthy of His love. But while God is mindful of them, His warm and throbbing Father-heart is beating with love for us wayward, wrong-choosing, sinful children of dust. Upon nothing else in His whole creation has He bestowed such love. Christ did not die for angels or for any other creature, but He did die for us, because we needed it. We lay in the darkness of sin and eternal death. His love reached down and snatched us from the curse of the Law, being made a curse for us, for it is written: 'Cursed is everyone that hangeth on a tree!', Gal, 3, 13. It must ever remain the greatest mystery that the holy Christ, to Whom sin is a hateful thing, an abomination, still does not object to being made sin for us! It was He, blessed Savior, that "made Himself of no reputation, and took upon Him the form of a servant, and, being found in fashion as a man, He humbled Himself and become obedient unto death, even the death of the cross". Oh, the depth of God's love to us in Christ Jesus!

"Thy love, O gracious Lord and God,
All other loves excelling,
Attunes my heart to sweet accord,
And passes power telling;
For when Thy wondrous love I see,
My soul yields glad submission;
I love Thee for Thy love to me
In my poor, lost condition.

"Yea, Thou hast loved our fallen race,
And rather than condemn us,
Cast out and banished from Thy face,
Thine only Son didst send us;
Who died upon the cross that we
Should all be saved forever;
Hence Jesus also died for me;
My soul, forget it never."

(Hymn 434, 1,2)

Did anyone ever learn of the length of God's love in a school in which Christ is not the beginning, middle, and end? Surely it is learned only in the Christian school.

And who can properly set forth the height of the love of God Son", Rom. 5, 10, that 'Christ died for the ungodly', Rom. 5, 6. The heaven can know it. Our mind staggers at the thought that, "While we were enemies, we were reconciled to God by the death of His Son," Rom. 5, 10, that "Christ died for the ungodly," Rom. 5, 6. The height of God's love comes to the fore in the matchless statement of the Prophet Isaiah in the 53rd chapter of his prophecy, verses 1-5: "Who hath believed our report? And to whom is the arm of the Lord revealed? For He shall grow up before Him as a tender plant, and as a root out of the dry ground. He hath no form or comeliness: and when we shall see Him, there is no beauty that we should desire Him. He is despised and rejected of men, a man of sorrows, and a acquainted with grief. Yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was

bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed". Therefore God "highly exalted Him and gave Him a name which is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father". This is the Christ we want our children to worship. It is the Christ God wants His children to worship. To Jesus belongs all power in heaven and in earth. He upholdeth all things by the Word of His power in heaven and in earth. He upholdeth all things by the Word of His power and has authority on earth to forgive sins. He delivers us from every evil work and preserves us unto His heavenly kingdom.

Knowing that there is eternal life in Him, it is surely self-evident that all Christian parents want their children to worship Christ so that they may be partakers of His salvation. How shall they learn to know Him? How shall they learn to worship Him? That is done only when they associate with him freely and constantly. Moses had the word for it when he said, Deut. 6, 3-7: "Hear therefore, O Israel, and observe to do it, that it may be well with thee, and that ye may increase mightily as the Lord God of our fathers hath promised thee, in the land that floweth with milk and honey. Hear, O Israel: The Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Christ put it this way: "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you", Matt. 28, 20. Let it rest upon the heart of every Christian father and mother that they are to train their children diligently to bring them up in the nurture and admonition of the Lord so that when they seek help in training their children, they choose Christian teachers to do the work for them. That should be as natural for them as it is for them to breathe, and no other thought should ever enter their mind than that they want Christian teachers for their children. That means Christian schools for Christian children. When Jesus says, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you", (that is, things needed for the body), He meant just that. We have no other business than the business of looking after the welfare of our soul. In so doing we shall also be looking after the welfare of our body. Everything else in life must be subject to and made to serve this one thing, that we seek the salvation of our souls. To seek Christ, to serve Christ, to believe in Christ, to worship Him, nothing comes ahead of that. Therefore all the training we give our children must serve the same goal. Every other training and teaching we give to them must serve this end. It surely must be evident that the training of our children cannot be given to schools where Christ is not taught, yea, where Christ is not THE

teacher. Many people seem to have the idea that the choice lies between a Sunday School, a Saturday School, and a Christian Day School. Even if the choice lay there, it must be self-evident that the Christian Day School is the best way of fulfilling Christ's command to feed His lambs. Here they are under His care, learning to know Him throughout the day. Let us once and for all get rid of any notion that the choice is between these religious agencies themselves. The only choice is, rather this: Shall I send my child to a school where Christ is not the teacher, or shall I send my child where Christ is THE teacher. We shall grant that Christ has not laid down any command that we have to send our children to schools of any kind. But you and I use schools. Hence, we cannot use that as an argument for sending our children to schools which are not under His jurisdiction, as if it did not matter. For it is very plain that He has never asked to give the training of your children into the hands of any person or agency which leaves Him out of consideration. Rather, He constantly says: "Bring them to Me, that I may fill them with my fullness".

It is said that we are not, as Christians, against a thorough training in the so-called secular subjects, such as Geography, History, Science, and the like. That is true, so long as these are made to serve the one thing needful in life, the eternal salvation of our souls. One who is not led by the Spirit of Christ cannot teach these subjects aright; only the Christian, led by the Spirit of God, will be able to present and teach these aright. Some will argue that Moses was learned in all the wisdom of the Egyptians and was mighty in words and deeds; and so he was. But in the first place, his was an exceptional case under very unusual conditions; and secondly, God gave Him plenty of training during those forty years in Midian, before He used him to do the work of leading the Children of Israel out of Egypt. When Moses first came from Pharaoh's court, he was not properly trained to lead God's people. It is an argument, therefore, which cannot be used by us as a reason for putting our children under the training of those who put Christ at the head of all things.

Nor dare we send our children to religious schools where the *whole* truth of Christ's Word is not taught. The Apostle Paul had been trained as he states, 'according to the perfect law of our fathers, and was zealous toward God', Acts 22, 4. Did he know God? No! He persecuted the Lord Jesus; he persecuted those who worshipped Christ. He had to be instructed anew before he became a servant pleasing to God. And until that instructing, he was on the way to damnation. It is Paul, the learned Paul, who writes to the Corinthians: "For Christ sent me not to baptize, but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect", Cor. 1, 17. It was not until Paul lived by faith in Jesus Christ that he could teach others. It is the same with teachers for our children. Only those who live by faith in Jesus Christ can really teach our children. This is such a simple and self-evident truth that no Christian will dispute it.

It would be a strange child who did not learn from the teacher at the school it attends. Christian parents who send their children to

non-Christian schools must expect that their children will learn things that are non-Christian. Their training and education will take on a certain flavor. Milk or butter left uncovered will soon absorb any odor or flavor near it. Children will take on the flavor, that is, the outlook and point of view of their teachers. If it is a Christian teacher, it will be a Christian outlook and way of life. If it is a worldly teacher, it will be worldly. We must be wide awake to the danger that our children absorb and soak up the way of life of those who teach them. That is why Christian parents choose Christian schools for their children.

To set the course of our church for the next one hundred years is a serious matter. Were it left to our thinking to decide and plan we should most certainly have to decline and say: "Pray have me excused. I cannot take such a responsibility." Thank God, it is not left to us. We have the sure way in the Word of Christ. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." John, 8, 31-32.

There is but one answer which is to train them well in the Word of Christ so that they may be carried in his bosom. Is. 40,11. There in his bosom is safety from every evil and every danger that can ever come near them. Let us work for this with all our might. Let us be as little children living, confessing, praying:

"Gracious Savior, gentle shepherd,
Children all are dear to Thee;
Gathered with Thine arms, and carried
In Thy bosom may we be;
Sweetly, fondly, safely tended,
From all want and danger free."

"I pray Thee, dear Lord Jesus,
My heart to keep and train,
That I Thy holy temple
From youth to age remain.
Turn Thou my thoughts forever
From worldly wisdoms lore;
If I but learn to know Thee
I shall not want for more."

M. TWEIT

Report of the Home Mission Board

The chief reason we Christians are in this world is to gain souls for Christ, in accordance with His final commission to "preach the Gospel to every creature." In the final analysis this can be done only on the local level. The Synod can direct, supervise, and support a measure of this campaign to enlarge the Kingdom of our Savior, but the work can be carried out only by individual laborers in their particular field in the world. Therefore, your Mission Board will always be working with individual men in their individual localities.

What has been accomplished the past synodical year? Eleven parishes received salary subsidies totaling approximately \$13,000. This included the establishing and full support of a missionary in the new field just outside of Eau Claire, Wisconsin. A number of congregations reduced their subsidy requests. Among them was our mission at Sioux Falls which this spring found it possible to complete its new house of worship. While all of our mission congregations should be reducing their requests and some become self-supporting by the time of our next convention, it is also hoped that a number of new stations can be established. That must always be our goal—new outposts in our Conquest for Christ. This then means that we shall have to continue to support our mission program in the same measure as in the past.

We are living in a truly acceptable time. There are any number of places where there are fields, some of them entirely new industrial areas repeating the Macedonian call of old, "Come over and help us." We have the men who are ready and anxious to work in the Lord's vineyard, but they may stand idle in the market place unless we can place them. And, above all, we by the grace of God have the pure Gospel to bring to this benighted world of ours, and with all this God's sure and comforting promise, "Behold, I have set before thee an open door, and no man can shut it." (Rev. 3, 8)

Here we face a real challenge! The question now is whether we are going to sit idly by while the sects and churches with an impure, and thus an uncertain, Gospel invade good mission sites ahead of us, or are we going to gird our loins and get there first with the truth? Will we expand and strengthen the citadels that have already been erected for the proclamation of the same truth?

We could erect no better and certainly no more God-pleasing memorial to His 100 years of grace towards our Synod than to inaugurate a era of real mission expansion in our Synod as it enters its second century. The first 35 years of our re-organized Synod have, of course, seen much of our effort expended to the strengthening of our home base. But now we must reach out, which we should be able to do with the additional funds accruing to the Home Mission Treasury from the Centennial Thank-offering. In this connection, the Home Mission Board desires to use these "Campaign for Christ" funds that will be received only as loans to new missions, similar to the way the Church Extension Fund operates. *The Convention is asked to express whether or not it is in accord with this intention.*

Though the Synod in its 1953 Convention authorized the Home Mission Board to call a Traveling Missionary, no funds were proved to act on that resolution. It can, however, now be reported that a three months' call has been extended to and accepted by the Rev. G. C. J. Quill to serve in this capacity. He expects to take up this work in earnest soon after the Convention.

The Mission Board suggests that Synod consider the changing of its official name.

A separate report directly from our missionary in Cornwall follows. We ask only that our Synod members will continue to remember this work with their prayers and their gifts.. A little more patience on our part, we feel certain will be amply rewarded.

May we, at the opening of the second century in our history as a Synod, make this the motto to guide us in all our mission thinking, planning, and doing—*FORWARD WITH AND FOR CHRIST!*

CORNWALL

Our modern era has brought forth a number of facilities, which in some respects have made mission work easier than a few decades ago, but in other respects have made mission work even more difficult. Viewing these modern facilities, we think of the motor car, the aeroplane, and the press. Whereas all these external things are great aids in church work, they can also be very detrimental to our work. Think, for instance, what damage much of our modern education has done to the souls of men. Think also of what our speed transports have done to keep people away from spiritual affairs. Think of the false doctrine so often preached over the air waves. Think of the millions of religious tracts, disseminated throughout the world, many of which tend to destroy the Christian faith rather than strengthen it.

That which has not changed and which will serve us truly in our work is the Word of God. The words of the prophet Jeremiah will stand as true until the end of time. "The heart is deceitful above all things, and desperately wicked." Jer. 17, 9. It is also true that the only remedy for such a natural condition, the only thing which can work a miracle upon such a subject, is the Gospel of God's Grace.

These two weapons, the Law and the Gospel, are used no less in a foreign field than in home missions. Inwardly the Cornish are no different from the peoples of America. They need the same Gospel as you do. External modes and customs may differ, but basically there is no difference between us. To preach the Word in a country which is steeped in traditions and Reformed theology presents a number of difficult problems. The real problem lies in the prophet's sober description of man's natural heart. After laboring for 18 months in Cornwall, the results have not been spectacular: The Word has been preached at two stations, one a private home, where a small nucleus of Lutherans gathers regularly, the other a public hall. While the attendances at the latter have been fair, only one adult finished Catechism instruction. It is necessary to point out that even the majority of unchurched carry with them a deep influence of Reformed teachings. Only patient and careful instruction can cope with such a general situation.

From experience it became evident that we could not establish ourselves without a base of operation. A serious appeal was made to the Mission Board to approve the purchase of a building which could serve as a chapel. A building in Redruth, suitable for our purpose, was purchased in March at a fairly reasonable price. A description of the property has been given in the Sentinel, so suffice it to say that such a purchase will end some of our external problems. It is hoped that with the nucleus here a formal congregation can be organized and established.

The building not only provides a church home, but also living quarters for the missionary. The rooms are modest but comfortable. To eliminate the cost of furnished quarters and to have all expenses for chapel and home under one account is a tremendous saving. Such a move also binds the people here closer together in assuming a fair share of the responsibility as regards maintenance. Future subsidies from Synod will decrease as progress continues.

The Cornish Lutherans are deeply grateful to our friends at home for their generous support of the work in Cornwall. May this year of the Centennial of the Synod not only prove to be a time when the wondrous hymn of God's grace will be resung in ever increasing joy from the hearts of all, but also a time when recipients of this grace will be moved anew to spread the news to those who sit in darkness!

J. Petersen

OVERTURE FROM FAIRVIEW LUTHERAN CHURCH

To the Norwegian Synod of
The American Evangelical Lutheran Church
Mankato, Minnesota

The Lord of the Church has seen fit to bless our Synod with a college and a theological seminary for training men for the Gospel ministry.

He has answered the prayers for more workers in the Vineyard by a present enrollment of 16 young men in our seminary.

The petition "THY KINGDOM COME" must not be considered merely a plea for more workers, but also a pledge, assuming a moral obligation to put these young men into service.

Large sections of our country are still untouched by the Lutheran Church and many areas have no established churches of any kind.

The spiritual welfare of our membership demands that our Synod lift up its eyes and expand its horizons.

Therefore be it resolved:

- 1) That our Synod at this Centennial Convention encourage the Home Mission Board in making territorial explorations.
- 2) That the Synod instruct the Home Mission Board to take the necessary steps for procuring suitable volunteers willing to undertake assignments to such territories relying alone upon the Divine assurance such as: "Fear not, I am with Thee" and "Thy people shall be willing in the Day of Thy Power."
- 3) That for the present, financial support for this venture be secured by special gifts from our Synodical membership aside from the regular budget contributions.

Adopted at the Voters Assembly of
FAIRVIEW LUTHERAN CHURCH ON THE 7th DAY OF APRIL, 1953, IN
MINNEAPOLIS, MINN.

(signed) Olav M. Hoem, *Secretary*
O. L. Pedersen, *President*

**Recommendations of the Convention Committee
on Home Missions
(As Adopted)**

- 1) RESOLVED: The matter of changing the official name of the Synod be referred to the congregations of the Synod for study and that the delegates to the next convention be instructed as to the opinion of the congregations. Furthermore the Home Mission Board is requested to present its viewpoint on the matter to the congregations in ample time for serious consideration.
- 2) We approve and commend the action of Missionary Joseph Petersen and the Home Mission Board in acquiring a residence-chapel in Cornwall, since this action will benefit the missionary and his work as well as prove to be an economy measure.
- 3) We express our appreciation to the Fairview Evangelical Lutheran congregation of Minneapolis for its concern for the work of missions as shown by its overture to the synod. Since the overture affects the general procedure of the Home Mission Board work, we ask the Home Mission Board to make a thorough study of the matter.

Synodical Conference Mission Report

The undersigned was chosen as the Norwegian Synod member of the Synodical Conference Missionary Board at the Convention of the Synodical Conference Aug. 12-15, 1952.

As such he has attended all the sessions of that Board with the exception of the December meeting when Rev. R. Branstad served because of a conflict of duties.

It has been a most profitable experience in many ways, especially in view of the magnitude of the work which we conduct together with the constituent Synods of the Synodical Conference.

While the work has many problems in conducting our work among the colored here at home and in Nigeria to consider and resolve, God has significantly blessed our labors both here and abroad.

Of special interest to our congregations and pastors would be the work conducted by the Rev. Paul Anderson, who is now at home on leave from his duties. (We hope many of our Congregations will have an opportunity to hear of his labors while he is here). Also the fact that our Norwegian Synod will have still another pastor serving in Nigeria. Candidate Gerhart Becker, a graduate of our Bethany Seminary has accepted a call into this same mission field.

Delayed by illness, from making his tour of inspection, Dr. K. Kurth, the Executive Secretary of our Missionary Board, is at present on the field in Africa together with his wife. Our prayers that the Lord will grant him wisdom and strength to complete his arduous labors are in order.

Of interest and inspiration to increase our support and love for this field of missions was the \$70,000 gift to our African fields by an anonymous donor of a sister Synod. It has made possible the erection of a large hospital for natives.

The proportionate share of the expenses in conducting this branch

of our missionary endeavor for the coming year will be as follows:

For Domestic Missions.....	\$1,284.86
For African Missions.....	840.35

Total\$2,125.86

We should consider contributing to the Automobile Fund in the Domestic field. This is a revolving fund that is used to assist the missionaries among the colored in securing automobiles for their work without the excessive interest rates required by the regular loaning agencies. The Slovak Synod is considering a \$500.00 gift for this purpose. Your representative would suggest a gift of \$250.00 from our Synod. The Fund has a working capital of \$4,550 at present.

In view of the present arrangement of local Synods or Districts taking over whole fields among the colored in this country, we should earnestly consider the possibility of opening such a mission under our own auspices in the near future, especially in the heavily populated cities where there are heavy concentrations of colored folk.

Respectfully submitted,
G. A. R. Gullixson

**Recommendations of the Convention Committee
on Foreign and Negro Missions
(As Adopted)**

1. We rejoice and thank the Lord that Missionary Paul Anderson and family have returned safely to the States for a much-needed furlough, and that he has brought a good report of the progress being made in the Nigerian Mission field, and that Candidate Gerhart Becker and bride-to-be of our Synod will be leaving for Nigeria soon.
2. The Synod encourages the Rev. Paul Anderson to speak to our congregations and solicit funds toward the purchase of electric light generating plants for the hospital, Normal School, and headquarters in Nigeria.
3. WHEREAS the Synodical Conference at its last convention resolved to grant \$150,000 for the Alabama Lutheran Academy and College (A.L.A. & C.) for building purposes, subject to the approval of the constituent synods of the Synodical Conference, be it therefore
RESOLVED: That the Synod hereby grants its approval.
4. RESOLVED: That we encourage the Home Mission Board to seek ways of expanding our work also among the negroes.

Report of the Church Extension Board

Donations to the Church Extension Fund were increased this year by more than \$800 over last year; donations in the 1952-1953 fiscal year were \$1,373.68.

Each congregation is requested by the Synod to bring a yearly offering for this fund and individuals may make their contributions at any time by placing money or checks in envelopes marked "Church Extension Fund" and either placing these in their Sunday collections or sending the contributions directly to our Synod's treasurer.

At various times the Synod has called our people's attention to this fund as a fitting recipient of memorials at the departure of loved ones.

Repayments (amounts paid back and thus made available for other congregations) during the year amounted to \$3,810 and the amounts disbursed as loans are: \$5,000 to Bethel, Sioux Falls, S. D.; \$2,000 to Our Redeemer's, New Hampton, Ia., and \$100 to Ebro, Bagley, Minn.

—Norman B. Harstad, Secretary

CHURCH EXTENSION ACCOUNT April 30, 1953

Congregation	Original Loan	Paid Since May 1, 1952	Total Paid	Balance Due	Date Due
Mt. Olive, Mankato (HM)	\$ 6,000.00	\$ 600.00	\$ 2,700.00	\$ 3,300.00	58
Concordia, Eau Claire	1,500.00	150.00	150.00	1,350.00	61
Emmaus, Minneapolis (HM)	6,900.00	680.00	2,537.50	4,362.50	53
Lakewood, Tacoma (HM)	2,000.00	200.00	983.27	1,016.73	57
Our Savior's, Hawley (HM)	2,500.00	240.00	480.00	2,020.00	57
Bethel, Sioux Falls	2,500.00			2,500.00	61
Bethel, Sioux Falls	5,000.00			5,000.00	63
Redeemer, New Hampton (HM)	1,200.00	120.00	436.58	763.42	Due
Redeemer, New Hampton	2,000.00			2,000.00	63
Parkland, Parkland	4,500.00		941.50	3,558.50	58
Salem, Eagle Lake	1,500.00	160.00	1,280.00	220.00	54
Trinity, Calmar	5,000.00	800.00	3,300.00	1,700.00	55
Immanuel, Holton	3,000.00	300.00	650.00	2,350.00	60
Our Savior's, Belview	2,500.00	250.00	500.00	2,000.00	61
Bethany, Luverne	3,000.00			3,000.00	62
Ebro, Bagley	100.00			100.00	63
	\$49,200.00	\$3,500.00	\$13,958.85	\$35,241.15	

CHURCH EXTENSION ACCOUNT Wisconsin Corporation

Concordia, Eau Claire	\$ 1,600.00	\$ 160.00	\$ 320.00	\$ 1,280.00	61
Concordia, Eau Claire	1,100.00	110.00	220.00	880.00	61
Concordia, Eau Claire	3,500.00			3,500.00	61
Our Savior's, Amherst Jct.	400.00	40.00	120.00	280.00	59
Calvary, Eau Claire	1,600.00		65.00	1,535.00	59
Calvary, Eau Claire	300.00			300.00	61
Pinehurst, Eau Claire	3,500.00		1,030.00	2,470.00	60
	\$12,000.00	\$ 310.00	\$ 1,755.00	\$10,245.00	

Recommendations of the Convention Committee on Church Extension

RESOLVED: That the major portion of the funds which the Church Extension Fund receives as its share of the Centennial Campaign for Christ be devoted to expansion in newer mission fields, rather than in old established congregations.

Report of the Board of Regents

As in previous years, your Board requests you to refer to the reports of the President of the College and of the Dean of the Seminary for the details of Bethany's operation since the convention of 1952. On its part, your Board wishes to bring the following matters to the attention of the convention:

1) REGARDING THE SEMINARY

- a) In following the synod's recommendation (1952 Report, page 59 par. 6), your Board called Prof. C. U. Faye as seminary librarian, for two years at one-half time for one-half full professor's salary, and thereafter at one-sixth full professor's salary.
- b) In the past, by synodical resolution, no tuition has been charged the seminary students. Now, however, your Board **recommends** that seminary students be charged tuition at the rate of \$100 per year, and that those seminary students who do not enter into the direct service of the church be charged tuition at the same rate as the college students, this charge in both cases in September, 1953.
- c) In this connection, your Board **requests** that the convention set aside some time for a thorough discussion of the financial status of the seminary.
- d) Your Board **requests** a grant of \$500.00 for the seminary library for the current fiscal year of the synod. Much more than that is needed, and if it can be granted, the library would make good use of it. Not only the supplies for cataloging the books are needed, but additional basic theological works must be added, and shelves and other facilities must be provided.
- e) Regarding Par. 3, Page 59, 1952 Report (restudy of the seminary course, including the possibility of including the Home Mission Board's proposal regarding student vicars), we respectfully ask for more time for studying these matters.

2) REGARDING REPAIRS

- a) Pursuant to the Synod's authorization of 1952 (1952 Report, page 59, par. 1), your Board has had the modernization of the plumbing installations at Bethany completed. The total cost for the work completed last year and that completed this year is \$29,000.
- b) The chapel has been painted at a cost of about \$600; the door frames in the boy's dormitory have been repaired at a cost of about \$325.
- c) We hope during the coming summer to do considerable painting of walls, especially in the boys' dormitory, and to brick up the old elevator shaft used for a stairway in the boys' dormitory, (this was asked for by the fire marshal), and to repair the stairs there.

3) REGARDING FEES AND SALARIES

Tuition fees for all students (except seminary) were raised by

\$10 per semester; room rent was raised by \$5 per semester. Certain other fees (piano and organ rent, physical education fee) were also raised slightly. A modest increase in salaries for the coming year was given to all teachers and the permanently engaged employees.

4) REGARDING ENROLLMENT

We beg leave to repeat our request of last year (1952 Report, page 50, par. 5): "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 discussing it." Because of the importance of this matter, we request that this discussion be scheduled and announced in advance.

Through His apostle the Lord asks: "What hast thou that thou didst not receive?" (I Cor. 4:7). It is from the Lord that we have received our Bethany. May He also give us the faith and courage to use it and work for it as faithful stewards!

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

25th Anniversary of Bethany Lutheran College

RESOLVED:

1. That the Board of Regents plan a suitable celebration of the 25th anniversary of Bethany Lutheran College.
2. That this celebration be held this fall.
3. That, in view of the fact that the Centennial Thankoffering is being received this year, and that many congregations will no doubt be gathering this thank-offering during the year, and that Bethany is receiving one-third of the funds gathered in this Centennial Thankoffering, no special drive or Synod-wide offering be asked of our congregations for Bethany on this occasion.

REGARDING ENROLLMENT:

As a means of getting more students for Bethany from our own circles, **RESOLVED:**

1. That the Board of Regents be urged to make continued use of *Sentinel* to publicize Bethany.
2. That Bethany catalogs be more extensively distributed in the congregations of our Synod.
3. That the pastors of the Synod be urged to publicize Bethany in their Sunday bulletins.
4. That the Board of Regents be allotted a special session at the 1954 convention for a prepared presentation of this problem.

Report of the President of Bethany Lutheran College — 1952-53

Annual reports are difficult to write since so many things have taken place during the course of the year. Here at Bethany there have been quite a few changes: we have several new teachers, improvements in the physical plant have been completed, new problems have arisen—and many of the old problems are still with us. But a great deal of work has been done. The Gospel has been taught in the class rooms and in the chapel exercises. God has held His protecting hand over us and led us ever onward to the Promised Land. As He was with our Forefathers of old a century ago, so His grace and mercy has been new unto us every morning.

The statistics for the year 1952-53 are as follows:

HIGH SCHOOL: grade 9, 26; grade 10, 22; grade 11, 31; grade 12, 36; total, 115.

JUNIOR COLLEGE: grade 13, 47; grade 14, 33; post graduates, 5; adult special, 2; total, 87.

TOTAL HIGH SCHOOL AND JUNIOR COLLEGE: 202.

SEMINARY: 1st year, 3; 2nd year, 4; 3rd year, 8; total, 15.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE AND SEMINARY: 217.

The figure 217 students does not mean that all of these students were in attendance throughout the school year, but that this number was enrolled. This was an increase of nine over the enrollment of last year. Attempting to predict the enrollment for the coming year is almost impossible. Through our bulletins, letters, choir tours, canvassing trips, and preaching in behalf of Christian education we are trying to reach as wide a field as possible. The need for a school such as Bethany is as great as ever. During the past year we here at Bethany again studied the aims of our school. We would ask all of you to read these aims as they are set forth on pages eight and nine of our new catalog. If the statements made there are true, then we have no other choice but to support a school such as Bethany. Surely it is the specific aim of the whole Church to help its young people to grow in grace and in the knowledge of the Lord and Savior Jesus Christ by means of His Gospel.

The following have served as teachers during the past year: Miss Ella Anderson (English, mathematics, library), Miss Sophia Anderson (business manager, accounting, biology, shorthand), Mrs. Ruth Barry (English, general business, typing), Mr. Alfred Fremder (music, religion), Mr. Martin Galstad (education, psychology, religion, English), Mr. Albert Gorud (mathematics, physics, science), Miss Dagny Gullerud (home economics), Mr. Norman Holte (social science), Mr. Rudolph Honsey (humanities, Norse, German, religion), Mr. Julius Larsen (assistant dean of men), Miss Mildred Larson (nurse, dean of women), Mr. George Lillegard (Greek, religion, Seminary), Miss Mar-

jorie Loberg (music), Mr. Dwain Mintz (health, history, physical education), Mr. Ragnar Moen (mechanics), Mr. B. W. Teigen (English, religion, Seminary), Miss Eleanor Wilson (Latin, English), Dr. Paul Zimmerman (dean of men, chemistry, religion, Seminary).

We reported last year on the difficulties of obtaining qualified teachers in the fields of Business and Home Economics. When all efforts to secure a replacement for Miss Dagny Gullerud in the Home Economics Department failed, Miss Gullerud kindly consented to return for this year, even though it meant a great personal sacrifice for her. It is impossible, however, for her to help us again during the coming year. Mrs. Ruth Barry, who taught English and some of the Commercial subjects, will also not return for the coming year. So we have the same problem we had last year in finding teachers who are competent to teach in these fields and who are consecrated and willing to teach at Bethany for salaries considerably below that which they would receive in the public schools.

The work of modernizing the plumbing has now been completed with the exception of the painting of three of the lavatories, which will be done this summer. With the help received from Paint and Varnish donations and an allocation from our regular budget we shall be able to paint the halls and rooms in the Boys' Dormitory. The Accrediting Committee was especially pleased with the progress shown here, but, in fairness, it must be stated that the Committee pointed out the need for more painting and renovating, especially in the class room building. We hope that the ladies' organizations of our Church will continue to give us this aid so that we can proceed to make our class rooms more cheerful and more conducive to good learning. A bequest of \$632.04 from the Mary Lunde Estate enabled us to paint the chapel. The Minneapolis and Mankato Auxiliaries have continued to provide us with facilities which are necessary for the general good of the school but which we cannot obtain from our budget. We are happy to report that another Bethany Auxiliary has been organized, this time in the Norseland congregation. We hope that this will spur other congregations to organize such societies to work for our school.

The following special donations directly to the College were also received. We are happy to note the increase of these gifts over last year's.:

Rev. M. Kirsch—Memorial	\$ 7.50
Stanley Gorden—Synod Book Company Improvement	50.00
College and High School Classes—Trees	12.00
Girls' Dorm Organization—Furniture	33.80
Rev. Eugene W. Rische	5.00
Mary Lunde Estate	632.04
E. A. Dicke Memorial	75.00
Anonymous—for a needy student	75.00
Alumni—Furniture for President's Office	100.00
Mrs. Hans Rygh and Family—Memorial for Wagner Hjalmer Rygh	5.00
John Goepfinger	25.00
Edna Ulbricht	3.00
St. John's—Rev. Schwandt, pastor, Boarding supplies	29.65
St. John's—Rev. Drevlow, pastor, Boarding supplies	15.50
Charley Wagner—Boarding supplies	11.00

St. Peter's, Belvidere and Goodhue—Boarding supplies	80.25
Charles Dahlke, Boarding supplies	2.00
Oscar Krieg—Boarding supplies	6.00
Earl Bey—Boarding supplies	27.50
Jasper Lutheran Church—Memory of Mrs. Ellen Larson	4.00
Dr. and Mrs. H. M. Juergens	100.00
R. F. Neubert	2,500.00
Chaska Hatchery	135.36
Ragnhild Honsey Estate	45.00
Mr. and Mrs. Swottnick	25.00
Olive Petersen—for Shop	25.00
Bethany Auxiliary, Mankato, Minnesota—for receptacles	57.42
Bethany Auxiliary, Mankato, Minnesota—for library stylus	7.10
Bethany Auxiliary, Mankato, Minnesota—for Mirrors for Home Ec Room	100.00
Mrs. Leona Gordy—for Music Department	25.00
Rev. E. Kalsen, Ocheyedan, Iowa	50.00
Bennett, Iowa	8.80
I. O. Teigen—for Shop	150.00
St. John's—Boarding supplies	15.48
Durenberger Plumbing and Heating Co.—Trash cans	60.00
Trinity, Waconia, Minnesota	25.00
Library letters	24.36
Albert M. Jenson Legacy	500.00
Rev. Henry Albrecht, Memory of Max Timm—for Music Department	25.00
Rev. Henry Albrecht	5.95
St. John's Congregation, Posen Twp.	5.00
Memorial for Mrs. Emil Gjeffe	6.00
I. O. and M. Teigen—Boarding supplies	153.86
G. Anthony—Boarding supplies	70.00
Carl Harmel—Encyclopedias and Library Books	100.00
Donations to Athletic Department:	
Fairview Men's Club	50.00
Paul Mintz	50.00
I. O. Teigen	25.00
C. Minke	25.00
F. Leander	25.00
Redeemer Altar Guild, Sioux City, Iowa	10.00
Gifts in Natura from the Congregations of our Synod	464.84

These congregations received credit with the Synod treasurer for these gifts, and the total amount was considered as part of the Synod's subsidy to the college.

The Board of Regents will make specific recommendations to their report with regard to our immediate needs. We would like to request the Synod to make a study of the analysis of the sources of Bethany's income for the past year. Perhaps it will make more concrete the problems we have at Bethany and suggest ways and means to solve them.

AN ANALYSIS OF THE SOURCES OF INCOME for the School Year, July 1, 1951 to June 30, 1952

Total Income	100%	\$124,309.86
Tuition, Board, Room Fees	77%	95,700.33
Choir, Band, Canteen, Athletic Games	3%	3,992.98
Special Gifts		
Donations		\$ 1,385.53
Fairview Men's Club	50.00	1% 1,435.53
Church—Operating		
Bethany College Fund		\$ 6,406.49

Synod—Regents' Expenses	319.18		
Synod—Repairs	43.30	6%	6,768.97
<hr/>			
Church—Improvements			
Wash Rooms	\$12,525.17		
Synod—Attic	1,450.00	11%	13,975.17
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Insurance, Rent		2%	2,436.88
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		100%	\$124,309.86

As in all fields, inflation has hit Education. A recent study indicates that costs are 150 to 200 percent higher than in 1940. But most of this increase has come to schools since 1947. For example, during the 1945-47 biennium the University of Minnesota received an appropriation of nine million dollars for operating expenses (building expansion excluded). For the 1953-55 biennium the Board of Regents requested about thirty-four million dollars for operating expenses, and they were allowed a figure slightly less by the Legislature. This represents a rise of over twenty million in current operating expense, while the rise from 1939 to 1945 in the University budget was only about two million dollars. All institutions face a similar problem to a greater or less extent.

A privately owned institution can receive its funds from just a few sources:

1. Students. They provide the largest single source of income, but there is a ceiling there. A school like ours dare not price itself out of the students ability to pay. That this is happening to all private schools seems to be indicated by the fact that during the past year the enrollment of all private schools in this country had an overall decrease of three per cent while the public colleges and universities showed a four per cent gain. The fact that the student at Bethany pays 77% of his cost points up the fact that students are most important to our school. The Synod could well devote some discussion to this aspect of our work.
2. The Church. During these past two years our Church has done wonderfully well in providing for major repairs and improvements. All of you present at this Synod Convention can note for yourselves the great improvement. But it is difficult to see how our Church can do more than it is. Even stretching itself, the Synod contributes only about 6% toward the cost of operating the school, exclusive of the permanent repairs. It may be slightly more this year. We note, by way of comparison, that the current catalog of Concordia College, St. Paul, Minnesota, states that what the student pays is "about 35% of the total cost. About 65% of the total cost is paid by the Lutheran Church-Missouri Synod. The problem of whether our Synod can pay more than it has toward the total cost of operation should also be discussed at our Convention.
3. Alumni and Friends. Bethany has a loyal Alumni group. But it is a young Alumni and many of its members have entered fields of work which do not pay a very large remuneration. Over the

years the Alumni has sponsored several projects to help improve Bethany. It has collected about \$5,000.00 in a building fund, and at the present time it is seriously considering sponsoring some smaller projects by way of advancing the cause of Bethany. Other colleges are asking their Alumni to contribute to a general fund—a “living endowment fund,” it is often called—which will be at the disposal of the College Boards to be used on all fronts for the advancement of education. Such a fund would be of inestimable value to our Board of Regents. Some of the fund could then be used to help improve the physical plant, to create scholarships, to provide for better instruction. We hope that the Alumni will give further study to the possibility of a “living endowment” fund.

Bethany has Friends, and these friends do contribute to the school. Last year about 1% of our income was derived from special gifts; this year, I believe that it will be more. However, this source of income could quite possibly be increased. It is not easy to suggest concrete ways in which this could be done. Certainly it must be done in a Christian spirit. Possibly the Synod and the College should designate some particular person to devote his time to this project. The possibilities of gifts from larger corporations should also not be overlooked, since the present tax rates do favor corporations who have the inclination to contribute to private schools and charities. For those interested I have for free distribution a brochure which explains how individuals and corporations can help schools through their tax-free gifts. The question of whether congregations outside our Synod should be systematically canvassed for financial support for our college should also be explored.

We hope that our Convention will devote considerable time to a discussion of the cause of Bethany. Christian education is built on faith. This year we celebrate a century of God's grace freely bestowed on our Synod. Hitherto has the Lord helped us. Bethany has always had its problems, but by the grace of God they have been solved. Our confidence is that He will continue to help us in furthering the cause of His truth through Bethany! “We are troubled on every side, yet not distressed; we are perplexed, but not in despair . . . We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak.” (2 Cor. 4, 8, 13).

B. W. Teigen

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

RESOLVED: That the Board of Regents periodically send the congregations lists of needed foods and all other needed items, stating specifications and approximate costs, to encourage more gifts *in natura*.

Report of the Bethany Lutheran Seminary

As this is being written, the 7th year of our "school of the prophets" is coming to a close. When this report appears in print the largest class of graduates from our theological seminary (eight candidates) will have entered the ranks of workers in the field, of which it can be said today, as 'twas said by Christ Himself during His earthly sojourn: "Lift up your eyes, and look on the fields: for they are white already to harvest." John 4, 35. Four of these young men are from our own synod, while four were members of the Missouri Synod when they came to our seminary. The names of the candidates and the name and address of each one's congregation are herewith listed:

Gerhart Becker (Bethel) Sioux Falls, South Dakota.

Elmer Boniek (St. John's) Hawick, Minnesota.

Otto Drevlow (Trinity), Long Prairie, Minnesota.

Julius Larsen (Cross Lake), Bagley, Minnesota.

George Orvick (Mt. Olive), Mankato, Minnesota.

Glenn Reichwald (Immanuel), Milwaukee, Wisconsin.

Wilhelm Petersen (Mt. Olive), Mankato, Minnesota.

Arthur Schulz (St. Paul's), Elizabeth, Illinois.

Of these candidates, two have been called to the foreign mission field: Otto Drevlow has answered the call of the Wisconsin Synod to its newly-opened mission field in Northern Rhodesia, Africa, Gerhardt Becker has been called to our Synodical Conference mission field in Nigeria, West Africa, and will enter upon his labours there in the course of the summer. May these young men prove worthy representatives of our institution on the distant foreign field, and may we not fail to remember them in our daily prayers at the throne of grace!

The calls of the other six candidates are as follows:

George Orvick called to the Amherst Jet.-Manitowoc, Wis. call.

Julius Larsen (to serve another year as dean of boys at Bethany).

Wilhelm Petersen (serving temporarily Our Saviour's of Albert Lea, Minn., as vicar).

Arthur Schultz called as assistant to Rev. Carl Rusch, Chicago, Ill. (Mo. Syn.)

Glenn Reichwald called to Redfield, S. D. (Mo. Syn.)

Elmer Boniek called to Leola, S. D. (Mo. Syn.)

While we are glad to know that we have been able to send out so many workers into the harvest, it will mean that for some years to come our seminary will not be able to furnish that many workers in one single year. We must, however, not become discouraged because there is not an unbroken mark of progression in the numbers to which we may point. Let it rather be our constant concern to ask our heavenly Father for as many young men as pleaseth Him to prepare for the Gospel ministry. Many of us may recall how, less than a generation ago, a sister synod had hundreds of candidates who could not be placed in regular calls. But somehow the Lord made a way also then. He will do likewise now.

The students still in the seminary have been allocated to various

congregations for vicar work during the summer. While we had hoped to work out a satisfactory arrangement for the full employ of our first and second year men in that sort of vicar work during the summer vacation from year to year, it has not to date proved too satisfactory. We would therefore suggest to the Board of Regents that it in the coming year take under serious consideration the feasibility of giving the graduates of our seminary a full year of vicarage after they have completed their seminary course.

At long last something is being done to our theological library. We are most fortunate in having in our service now Prof. C. U. Faye, an outstanding authority in the field of library cataloging and service. He is submitting his annual report to the synod in the briefest form possible. We trust that when this convention has studied his report and request, it will find it possible to accede to that request.

The regular work in our seminary has been carried on without too much disturbance the past year. Prof. George O. Lillegard, who was called to take over the work formerly cared for by Dr. Ylvisaker, has been able to carry on most satisfactorily the work assigned him without any interruption. Dean Madson was absent from his classes for a period of three weeks due to illness, but was restored to health and has carried on his work without interruption since April 20. Both Prof. Lillegard and Dean Madson have devoted considerable time in the course of the past year to the publishing of books. While many of our pastors and professors have contributed their share to the preparation of our centennial volume, *THE FAITH OF OUR FATHERS*, the yeoman's work on this book fell to the lot of the editor-in-chief, Prof. Lillegard. And Dean Madson's *PREACHING TO PREACHERS* and a second volume of devotionals, *EVENING BELLS AT BETHANY II*, have received the most favorable reception in ever-widening circles outside of our Synod. May our own people also find these books to the use of edifying, ministering grace unto the readers. It is hoped that a book of devotionals will soon be published, embodying a selection of devotions from the various teachers at the Bethany College daily devotions. May this suggestion prove more than a pious wish!

God has abundantly blessed our labours also in the "school of the prophets." Let us be duly thankful for His manifold mercies, mindful of Luther's classic words: "There is not a dearer treasure or nobler thing upon earth than a true, faithful pastor or preacher!" May we have the grateful assurance of the many fathers and mothers in Israel who are concerned about a seminary true to the heritage preserved unto us in the century past:

Our prayers shall e'er attend thee,
Our gifts shall prove our love.

Norman A. Madson, Dean

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

RESOLVED: That the Synod accepts the report of the Seminary Dean. We rejoice that God has abundantly blessed our school of the prophets, enabling us to provide a record number of candidates for the ministry of the Gospel.

RESOLVED: That seminary students be charged tuition at the rate of \$100 per year, effective September, 1953. In the case of needy students the Board of Regents shall explore various avenues of financial aid.

RESOLVED: That the Board of Regents be granted more time for its restudy of the seminary course and the use of student vicars.

Norwegian Synod Memorial Library

SUMMARY OF LIBRARIAN'S REPORT — 1952-53

A library (1) acquires, (2) preserves, and (3) makes available literary material. Let us consider the state of our library with regard to these three points.

(1) **The acquiring of material.** It is very likely that no other library has resources as well suited to our needs as our library has. It has material expounding the teaching of the Scriptures concerning the uncompromising Law in all its terror and the unconditional Gospel in all its gracious mercy; it has several editions of Luther's works; it has material throwing light upon theological controversies, particularly within the Lutheran Church; it has books written by and used by the Fathers of our Synod; it has historical source material (including many rare items) pertaining to our history; and it has also a valuable collection, well worth preserving, of Norwegian literature and history.

The foundations for what we need have been laid well, but we must, in order to hold our own, acquire some essential books that we lack, and we must keep abreast of theological developments. In this coming year we will need about \$300 extra to cover our most essential needs.

(2) **The preservation of material.** In order to preserve what we have and to save time in finding what we need, we must have more shelf room. This can be provided by extending upwards the book cases along the walls without windows and providing a step ladder to reach the resulting high shelves. For the lumber and labor required, some \$300 will be needed.

(3) **Making available the resources of the Library.** The purpose of librarianship is to make available the library's resources. The undersigned has, with one exception, succeeded in making available to our clients all they have asked for. The one exception was a book, which, possibly, we do not have. In some cases, the books asked for were made available by inter-library loan. In order to make our Library an efficiently working unit in our Synod (capable of making its resources available as economically as possible) even in its present state of comparative confusion, we must (since time is precious) devote attention to eliminating this confusion by working toward the eventual complete classification (i.e. shelving in systematic order) and cataloging (i.e.

describing on catalog cards) of the books in it. The result will be the saving of hours upon hours for both the users of the Library and the Librarian. The undersigned will attempt to complete the classification (i.e. the systematic shelving) of the books during this summer. This work will be considerably less onerous, if the shelf room asked for is provided. It has been demonstrated (and the Library Committee has recommended their use) that cataloging is most economically carried out by using Library of Congress cards. The undersigned works half time; even if he devoted all his time to cataloging, he would not be able to catalog as many as 1,000 titles in one year. The Library of Congress cards for 1,000 titles cost about \$200. There are also other expenses connected with the cataloging: the marking of the books, the typing of the call numbers on the Library of Congress cards, etc. We will, in the coming year, need some \$200 for Library of Congress cards and other cataloging expenses.

In 1952/53, we will, then, need:

(1) For necessary books to be selected by the Theological Faculty	\$300.00
(2) For additional shelving and a step ladder	300.00
(3) For Library of Congress cards and other cataloging expenses	200.00
Total	<hr/> \$800.00

Respectfully submitted, C. U. FAYE, Librarian

Acknowledgement is made of gifts reported on the floor of the convention to the Memorial Library fund. A \$200 gift from Miss Amelia Storaasli, member of a Missouri Synod congregation in Tacoma, Washington, a gift of \$150 from Mr. Martin Stene of Lime Creek congregation, Lake Mills, Iowa, and a gift of \$150 from Mr. Charles Vangen, Our Savior's Lutheran Church, Albert Lea, Minnesota. These gifts will help the work of Prof. C. U. Faye in the Memorial Library, providing more shelving and books.

MEMORIAL FROM FAIRVIEW EV. LUTHERAN CHURCH

To The Norwegian Synod of
The American Ev. Lutheran Church,
Dear Brethren in Christ:

The Fairview Congregation of Minneapolis by special resolution adopted in the Voters Assembly respectfully requests that the Synod at this convention take the necessary steps for electing a committee of qualified laymen as well as pastors, to study the matter of establishing a separate Board of Control for our Theological Seminary.

This committee shall also be instructed to make a full report of their investigations to the next convention.

Fraternally,
FAIRVIEW EV. LUTHERAN CONGREGATION
O. L. Pedersen, *President*
Olav M. Hoem, *Secretary*

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

RESOLVED: That this memorial be accepted.

Report of the Board for Christian Elementary Education

During the past year the following men have served on the Synod's Board of Christian Elementary Education: Rev. G. A. R. Gullixson, chairman and Superintendent of Schools, Rev. Paul Petersen, Rev. Julian Anderson, Mr. P. A. G. Lee, Mr. Geo. Anderson, and Mr. Stanley Ingebretson, secretary. Two meetings of the Board were held during the year.

Within the Synod these congregations have been making use of Christian Day Schools during the past year: St. Mark's, Chicago, Illinois; Jerico, Iowa; Lime Creek, Iowa; Saude, Iowa; Sombra, Iowa; Mt. Olive, Mankato, Minn.; Nicollet, St. Peter, Minn.; Parkland, Wash.; Madison, Wis.; Western Koshkonong, Cottage Grove, Wis.; Princeton, Minn.

Nursery schools have been in operation at Hiawatha Congregation, Minneapolis, Minn., and Fairview Congregation, also in Minneapolis, Minn.

Subsidies in the following amounts have been granted during the past year to further the work of our schools: Mankato, Minn., \$450.00; Hiawatha, Minneapolis, Minn., \$900.00; Lime Creek, Iowa, \$700.00; Parkland, Wash., \$800.00.

The November 27, 1952, issue of *Sentinel* was edited by the Rev. Julian Anderson. This issue was a special edition on Christian Day Schools.

The Christian Day School Bulletin had difficulties in securing an editor this year, so only four issues were put out. Rev. S. Dorr has been editor of the issues published.

The text book survey started last year should be completed by the end of 1953.

Response to the Christmas tree coin collection was very generous, and the Board's sincere "thank you" is extended to all who participated. These gifts are the means that make it possible to extend help to congregations that need financial aid to start a new school or operate their present institution.

It is a sad fact that hardly one out of every five of our Synod's children attend a Christian Day School. Parents, we beg you to sit down and think, and try to see if there is not some way that your children can attend a Christian Day School, where the three R's are taught in the light of God's word by teachers who share our own faith. If there is a will, God will show the way.

Subsidy requests from the congregations should be in the hands of the Secretary of the Board by Sept. 1st of each year, so that they may be acted upon promptly.

May our Lord grant a substantial growth in schools among our congregations and in students in them.

Stanley Ingebretson, Secretary

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

RESOLVED:

1. That the Christian Elementary Education Board be encouraged to arrange for the publication of special articles presenting the Christian Day School cause in the *Sentinel*.
2. We rejoice that again this year our people's hearts have been opened to the cause of Christian Elementary Education, as evidenced especially by the Christmas offering which was very generous. We encourage the continuation of this practice.
3. We encourage more congregations, who are at present unable to establish all eight grades in their midst, to begin with the lower grades or nursery school with the view to establishing all eight grades. (Cf. Synod Report, 1952, p. 47).
4. We encourage congregations *without* Christian Day Schools to invite the superintendent or other Board members to appear in their congregations for the purpose of stimulating interest in the establishing of a Christian Day School.

Convention Committee Report on Pastoral Conference Records

Pastoral Conference records and three doctrinal papers from the Northwest and Iowa-Southern Minnesota circuits have been studied and found to be Scriptural and beneficial.

Report of the Board for Charities and Support

The Board held one meeting at Koshkonong in October of 1952. It was resolved to continue the assistance rendered those receiving aid from the Support Fund in the same amount as the year previous, and that the Treasurer of the Synod be so informed.

It was further resolved to prepare an application form for use each year in order that the Board might be better informed as to the status of those receiving aid. This will enable the Board to act intelligently in those cases where there is need and to be better stewards of the funds entrusted to their care.

It is with sincere regret that the Board noticed a deficit in the Board of Support Fund the last year, a situation that bespeaks thoughtlessness, rather than wilful neglect.

The Board recommends to this Convention that it resolve to bring this matter to the attention of the pastors and delegates, requesting them to make provisions for regular contributions to this fund. Our needs for the coming year will total approximately \$2,100.

It would like further to recommend to the Convention that inasmuch as the treasury of this fund has been changed to read "Support Fund," the name of this Board be changed to "The Board of Support" and be so named in the Secretary's listing of boards.

Howard Hougan, Secretary

Report of the Home for the Aged

The Board of Directors operating the Kasota Valley Home for the Aged for the last Synodical year consisted of: Rev. G. C. J. Quill, chairman; G. E. Solli, treasurer; O. L. Pedersen, secretary; Rev. F. R. Weyland and Arthur Wold.

Several meetings were held during the year as was found necessary to act on applications and other business required in the operation of the Home. The fine work being done by Mr. and Mrs. L. Houg, who are operating that Home for us, is hereby commended.

Harmony has been the rule at meetings of the Board, and between the Board and the operators at all times. This has meant much in the smooth administration of the work.

It was obvious that physical repairs at times would be needed at the Home. This last year we have found it necessary to purchase some new storm windows and doors. Extensive repairs to the pump system have also been made. A used safe was purchased to provide a safe storage place for valuable papers and other items of our residents. Painting has been authorized, and we are hopeful of getting the surroundings landscaped. Tentative authorization for the building of an additional bathroom on the first floor has been made to comply with state requirements. In addition to food, needed supplies of course have been purchased as have been found necessary.

We all all know that food costs a lot of money. To that end we set aside last Thanksgiving week as Donation Week. This met with some success, but we are hopeful that more congregations and their members will want to participate in the work in the future. Canned fruits, vegetables and almost anything you can name will be gratefully received at all times, although it is assumed we will have a Donation Week each year.

The Home is practically filled, with 13 residents. The number varies from time to time, but we are hoping that soon a waiting list will become established so that as vacancies occur, such applicants can be admitted quickly.

With a full home it has been necessary for the operators to hire additional part-time help.

The receipts from our Christmas Seals have been most gratifying, and as we carry out this program through the years, let us hope that increased funds will be the result. The Rev. Quill and members of his congregation have done a great deal of work in this connection, and we wish to thank them.

The Rev. Unseth comes to the Home on Sundays and conducts services. Lenten services were also held by him. When possible, he visits with the individuals. Mr. Houg has regular morning devotion from Herzberger for the residents. A group from Bethany college comes regularly around Thanksgiving and Christmas to sing hymns. For this we are most grateful.

The financial status of the Home will be found under the Treasurer's report for the year. It is a point of interest, however, that the

last 12 months show an average monthly income of \$765.00, and our average monthly expenses to be \$773.46.

May the Lord continue to bless our efforts.

O. L. Pedersen, Secretary

Recommendations of the Convention Committee on Charities and Support (As Adopted)

Whereas the Synod desires to remember those who have labored in the Lord's vineyard,

- 1) Be it therefore RESOLVED: That the Synod authorize the Board of Charities and Support to publicize the needs of the Support Fund, and to make available to the congregations envelopes properly imprinted for the purpose of gathering a free-will offering for this fund.
- 2) And be it further RESOLVED: That the Board of Charities and Support circularize the congregations to ascertain whether or not such envelopes are desired.

HOME FOR THE AGED

- 1) Whereas gifts of canned foods, vegetables, etc. have been a great help in lowering the food costs at the Home for the Aged,
Be it RESOLVED: That the Board of Directors of the Kasota Home for the Aged designate a Donation Week during which time such gifts will be gathered in the congregations of the Synod.

Report of the Publication Board

In this centennial year your Publication Board is thankful to the Lord for the privilege of serving Him in the field of publishing abroad the good news of the one thing needful.

The Board has met four times since the last Synod meeting. We are pleased at being able to report a continued and great increase in the business of our Book Company over last year at this time. May our people patronize our Book Company ever more in buying of books, office equipment, etc. The subscription list of the *Lutheran Sentinel* has increased considerably. The Business Manager will give a more detailed report on its status.

The Publication Board recommends that the blanket subscription price for the *Lutheran Sentinel* be raised from \$1.25 to \$1.50 per year for each subscription.

In view of the rapid decrease in the number of subscriptions for the *Luthersk Tidende*, our Norwegian publication, the Publication Board recommends that our Synod discontinue the publication of the said paper at the end of 1953.

The Publication Board assumed the responsibility for paying for the cost of printing 1,000 copies of Prof. A. Fremder's essay, "There Is No Excuse," in pamphlet form.

The Publication Board directed the publication of the Centennial Book: "A Blessing in the Midst of the Land," edited by the Rev. Paul Ylvisaker, last fall.

—H. A. Preus, Secretary

Report of the Synod Committee on Proposed Theological Journal

RESOLVED:

That the synod authorize the publication of a theological periodical to be issued annually.

That the size of this periodical be approximately the size of our synod report (100 pages).

That the supervision of this project be placed in the hands of the Publications Board, to investigate cost, price of subscriptions, place of printing, etc.

That the editor and assistant editor be elected from a number of names proposed by the present Convention Nominating Committee.

That 500 copies of the magazine be printed about Jan., 1954, as an experiment.

That the project be financed by the Synod Fund.

Prof. George O. Lillegard

Recommendations of the Convention Committee on Publications (As Adopted)

1. The Synod is pleased to note the fine increase in business which the Lutheran Synod Book Company has shown this past year, and to observe that at the present rate the volume of business will exceed \$50,000 this year.
2. The Synod urges all congregations to increase their patronage of the Lutheran Synod Book Company.
3. The Synod is gratified that the subscription list of the *Lutheran Sentinel* has increased to over 3,200.
4. The Synod is pleased to note that about two-thirds of our congregations are using the blanket subscription plan, and urges those who are not using this plan to adopt it if possible.
5. The Synod follows the recommendations of the Publications Board that the *Luthersk Tidende*, our Norwegian publication, be discontinued at the end of 1953, for the following reasons:
 - a. The use of the Norwegian language in our Synod has all but disappeared, as evidenced by a comparison of the following figures on the number of Norwegian and English services in our synod:

YEAR	NORWEGIAN SERVICES	ENGLISH SERVICES
1928	957	1,311
1951	33	3,465
 - b. This trend is borne out also by the fact that the number of subscriptions to the *Luthersk Tidende* has shown a marked decrease, and at present there are fewer than 300 subscriptions. Of those 300, only 40 receive the *Tidende* alone.
 - c. Consequently, during the past years the *Tidende* has operated at a considerable deficit.
6. RESOLVED: That the price of the *Annual Report* for this Centennial year be left to the Publication Board.
7. The Synod expresses its appreciation and thanks to the Rev. Paul Ylvisaker and other contributors for the publication of the Centennial book, *A Blessing in the Midst of the Land*.
8. The Synod expresses its appreciation and thanks to Prof. G. O. Lillegard and other contributors for the publication of the Centennial book, *Faith of Our Fathers*.

9. The Synod expresses its appreciation and thanks to Pastor Theo. Aaberg and other contributors for the publication of the program *Respecting the Ancient Landmarks*.
10. With regard to the proposed theological journal, BE IT RESOLVED:
 - a. That the synod authorize the publication of a theological periodical to be issued annually in inexpensive form.
 - b. That the supervision of this project be placed in the hands of the Publications Board, to investigate cost, price of subscriptions, place of printing, etc.
 - c. That the editor and assistant editor be appointed by the Publication Board—that all details be in the hands of the Publication Board.
 - d. That the project be financed by the pastors of the Synod, whose general conference is herewith authorized to take final action on the recommendations of the Publications Board.
11. RESOLVED: That if the Publications Board finds sufficient demand for a Norwegian paper, this Board will be authorized to continue publication of *Tidende* in offset printing or some other inexpensive form.
12. RESOLVED: That at least one page of our *Sentinel* be set apart as a children's page, and be it further resolved that the space allotted be known as "The Children's Hour."

Report of the Y.P.A. Committee

The Young People's Association convention was held at Princeton, Minn., on July 12-13, 1952. The young people of Our Savior's Lutheran Church, A. M. Harstad, pastor, served as hosts. A round table discussion on "Bible Study in Our Local Young People's Societies" was led by Pastor T. Aaberg, and Pastor T. N. Teigen presented the topic, "How Can The Young People's Association Best Celebrate Our Centennial in 1953". The convention service was conducted by Pastor J. B. Madson. The following officers were elected: Owen Swenson, president; Jewel Knutson, vice president; Ruth Johanson, secretary; Hazel Johnson, treasurer.

Three Youth Camps were held this past year within our Synod. The camp established by the Young People's Board was held at Shetek State Park, Tracy, Minnesota, July 20-27. About fifty young people attended this camp. It will be held again this year from June 28th to July 5th, with Pastors John Moldstad and T. Aaberg as directors. Another camp was conducted by several congregations at the Pigeon Lake Organization Camp, Drummond, Wisconsin. About forty young people attended this camp. It, too, will be held again this year from July 18th to 25th. Pastors R. M. Branstad and A. Gullerud will serve as directors. The third camp was held at Clear Lake, Iowa, for the Lake Mills-Lime Creek parish, the Rev. Iver Johnson, pastor. It, too, will be held again this year. We ask for the whole-hearted support of the pastors and congregations of the Synod in behalf of this great work for young people.

As its Centennial project, the Young People's Association is helping to advertise the Centennial book, "Faith of Our Fathers". It has set aside \$200 for this project.

This year the Y.P.A. convention will be held in the Paint Creek parish, Waterville, Iowa, L. Hagen, pastor, August 8-9.

The Synod's Young People's Board, together with the Executive Committee of the Young People's Association, held one meeting during the year. The rest of the work was delegated to sub-committees and carried on by correspondence.

R. M. Branstad, secretary

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

1. Whereas the number of Young Peoples' camps is increasing, be it RESOLVED: That those congregations which administer their own camps and accept young people from other congregations of the Synod, consult with the Young Peoples' Board of the Synod in order to assure proper coordination in planning and administration.
1. Be it RESOLVED: That the Synod thank the Young People's Association for its financial assistance in the promotion of the centennial volume, *Faith of our Fathers*, and encourage the Association to continue the sale throughout the Synodical Conference.
3. Be it RESOLVED: That the Synod encourages the Young People's Board to plan for the choral union concert, so as to assure the distribution of the music by Christmas.
4. Be it RESOLVED: That the Synod request the Young People's Board to consider ways and means of increasing the interest in, and the vitality of, our Young People's Societies: e. g., distinctive name for the synodical organization, topic study program, service program, talent quest, circuit rallies, etc.

Report of the Armed Services Commission

Our Synod does not entirely approve of the religious ministry (chaplaincy) which now exists in our nation's armed forces. Some of us object to it on the ground that the divinity of a chaplain's call is doubtful, inasmuch as he is not called by the Church, but also appointed by the State, and receives his living from the State. All of us object to the chaplaincy as now constituted, because of official regulations governing it, which involve a mixing of faiths (unionism). However, even if our Synod had chaplains, our quota of them would be so low, that most of our people in the armed forces would never or rarely be served by one of our chaplains. We would still have to do most of our work as we are now doing it,—by mail.

Twice a month our Lutheran Sentinel, once a month our Service Message (a devotional reading), and about once every six weeks a new Portals of Prayer (a booklet of daily devotional readings) are being mailed to all whose names and correct addresses are on our mailing list. As of May 1st, we supplied 125 copies of each item in bulk to 17 pastors for re-mailing to their service people, and ourselves mailed 98 more copies directly to individuals in the armed forces,—223 copies in all. During the past year we have also given an Abbetmeyer's Prayerbook to our people in the armed forces. If we have overlooked anyone, please let us know.

It is little enough that we are doing, and we wish that we could

do more. We are sure that our people in the armed forces would like to receive copies of their pastor's sermons as often as possible. We also urge everyone to keep us informed regarding new recruits, changes in addresses, discharges, and the like.

War is a great affliction. True believers in the armed forces feel this most keenly, because a major phase of it is long separation from regular congregational worship and life and from the personal services of a pastor. Nevertheless, they and we should take comfort in the fact that the Lord knows how to care for His people in trouble, and that He will richly bless them also through the earnest, private use of His Word. Force of circumstances beyond their control keeps many of them from the Lord's Supper for long periods of time, and they are tempted to receive the Lord's Supper from false teachers or with people of different faiths. Let them resist this temptation, realizing that not the lack of Communion, but the despising of it, is a sin, and that we do not commit this sin when we refuse to receive the Sacrament from or with those of other faiths. Rather, in such a case we honor the Sacrament as a sign of unity in faith, which is not to be shown where no such unity exists.

Finally, recent reports from the Chief Chaplains in the armed forces express great alarm over the situation which, despite their efforts exists among Protestant people in the armed forces. As one of the Chief Chaplains puts it, "the Catholic Church, by its very nature, leaves it up to the individual to maintain contact with the church—whether in or out of service. Members of the Jewish faith, individualistic in nature, are drawn together by the tenets of their religion. Consequently, these two faiths are not beset by the same problems which plague the Protestant churches." In short, unless a preacher keeps after the average Protestant, the latter is lost to the church. The authors of the article in which the problem is described think that the Protestant problem exists because Protestant churches do not give their youth pre-induction training, because the armed forces lack enough of the right kind of chaplains and sufficient recreational centers (including interested congregations) near camps and bases, and because the government does not supply enough money for the work of the chaplains. We, however, believe that the solution to the problem lies in the quality and quantity of Christian teaching which our youth receives at home *before* it reaches military age. We must do all we can, by patient training, to enable our youth to stand fast in the faith without benefit of clergy. Moreover, while we believe that pastors should call on their people as often as possible, yet the report of the Chief Chaplains plainly indicates that Protestants in general are making too much of this practice, and that our youth, when it enters the armed forces, should already be trained to get along without personal guidance and care.

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

The synod is happy to note that various Christian materials are being supplied by the Armed Services Commission to our men in the armed services of our country.

RESOLVED: That the Synod urge the pastors and congregations to send additional material, such as personal letters, sermons, tracts, bulletins, etc.

Report of the Union Committee

The Union Committee of the Norwegian Synod had occasion during April of this year (April 15, 1953) to reiterate the stand of our Synod on the "Common Confession" (cf. Norwegian Synod resolutions on doctrinal matters, 1951) at a meeting of our committee with the Missouri Synod committee in Milwaukee. At this meeting our resolutions of 1951 (cf. above) were discussed and defended by our committee.

Our committee believes, without reservation, that our Synod has acted wisely and in a God-pleasing manner by its resolutions of 1951 (which are being presented to the Missouri Synod Convention this year) and by its overture to the Synodical Conference in 1952. In asking the "Missouri Synod to discontinue negotiations with the American Lutheran Church except on the basis of a full acceptance of the Brief Statement, Titus 3, 10," our Synod is justified, not only for the reasons given in the previous resolutions, but also because of her sister Synod's (Missouri's) own resolutions of 1941 in which her union committee was instructed as follows:

"Since the Synodical Conference has asked us earnestly to consider the advisability of bringing about the framing of one document of agreement, ' and since it has become quite evident that it is not only desirable, but necessary to have one document, our committee be instructed to make every possible effort that such one document be prepared."

Accordingly, our Synod in all good faith acted on the Common Confession as a complete document which was ready and prepared for our conscientious study and reaction. We did not act on the document as then being incomplete or as though the Missouri Synod regarded it as the first rung in reaching doctrinal agreement with the A.L.C. That we were right in regarding it as we did has been proved by the Missouri Synod's own official committee which stated to us that as of June 1950, the Common Confession was an adequate and satisfactory settlement of the doctrines there treated. At its 1950 convention, the Lutheran Church—Missouri Synod also adopted the following statement (Rev. No. 14): "Resolved, that we rejoice and thank God that the "Common Confession" shows that agreement has been achieved in the doctrines by the two committees." We have since had no indication of any kind from the Missouri Synod's committee or the officials that there has been any recession from the position.

In disregard of this instruction, a tentative part II of the Common Confession has been prepared "to meet the objections raised against the Common Confession." (Proceedings of the Synodical Conference, 1952, page 160).

The Missouri Synod resolutions, 1941, continued (emphasis ours):

"In preparing this one document, our committee prayerfully and carefully consider all the misgivings and objections that have been expressed in memorials presented to this convention or otherwise; and that *this document be so clearly written that there can be no misunderstanding in reference to the meaning which the words are to convey.*"

Our Synod's resolutions of 1951 and overture to the Synodical Conference in 1952 show that this instruction also has not been fulfilled in the Common Confession. The Synodical Conference Proceedings of 1952, pages 159-160, also emphasizes this point. "Not all brethren of the Synodical Conference are persuaded that the Common Confession is adequate as a settlement of the doctrinal differences between the Missouri Synod and the American Lutheran Church."

The Missouri Synod resolutions, 1941, continue (italic ours):

"In calling for one document, we do not mean to dispense with any doctrinal statement made in our Brief Statement—for we believe that it correctly expressed the doctrinal position of our Synod—but we concede that, for the sake of *clarification* under the present circumstances, some statements may need to be *more sharply defined or amplified.*"

For the same reasons as above, we hold that this instruction also has been ignored. The doctrinal statements of the Brief Statement have not been "more sharply defined or amplified" in the Common Confession. We have already shown in our 1951 resolutions that, whereas before there was clarity in the Brief Statement, there is now ambiguity in the Common Confession. Now some of the doctrinal statements of the Brief Statement have actually been dispensed with in the Common Confession. If this is not so, then the A. L. C. should have no difficulty in accepting the Brief Statement as it stands. However, we have not been given even the assurance that the A. L. C. would accept the Brief Statement unconditionally, if asked to do so.

In view of the fact that the Brief Statement (one document) was accepted unconditionally by the constituent groups of the Synodical Conference and is "so clearly written that there can be no misunderstanding in references to the meaning which the words are to convey," and since the Missouri Synod does "not mean to dispense with any doctrinal statement made in our Brief Statement," we recommend the following resolution for adoption:

We reaffirm our 1951 resolutions regarding the Common Confession and regarding continued negotiations with the American Lutheran Church, also for this reason (besides other reasons we have given), that the original purpose of a new confession, as defined by the Lutheran Church—Missouri Synod in 1941, has not been fulfilled.

Recommendations of the Convention Committee on Doctrinal Matters (As Adopted)

1. That we adopt the report of our Union Committee and send it to the Lutheran Church—Missouri Synod, in convention at Houston, Texas, in 1953.
2. That we instruct our president about our grave concern over the approaches of the Lutheran Church—Missouri Synod to unionistic organizations like the Lutheran World Federation.
3. That Pres. Gullerud bring greetings to the Lutheran Church—Missouri Synod and be an observer at the convention.
4. That we endorse our president's report on union matters and ask our people to study it.

Report of the Board of Trustees

The Synod trustees purchased the home at 9 Edgewood Road as a teacher's residence; price, \$11,500.

Teacher housing is still not entirely satisfactory. The Synod must face the fact that individual homes are necessary for each family unit, and there are still three families in multiple housing.

The Bertine Ellefson estate amounts to \$4,365.22 to date; still to be received is final payment of \$2,000 plus accruing interest.

Rev. J. B. Unseth was appointed to be in charge of preparing the Ottesen museum for centennial convention display.

The trustees have made an offer to the Mankato Independent School District relative to the district's desire to purchase additional land adjacent to Mt. Olive on Marsh street. Negotiations are still not completed. Details may be had from the chairman of the board of trustees.

The board recommends that the Synod provide archives.

Recommendations of the Convention Committee on Finances (As Adopted)

Trustees' Report

1. RESOLVED to approve paragraph #1 in report of Trustees.
2. RESOLVED that Synod recommends that the Trustees consider the immediate sale of the present 4-plex at 631 S. 2nd St., for the purpose of buying individual family units conveniently located on the hill-top.
3. We rejoice over these gifts in the form of legacies to the Synod:

Emma Orvold	B. L. C.	\$ 500.00
G. G. Vaala	Centennial	6,750.00
Ellen Aslakson	Home Mission	84.64
Bertina Ellefson	Synod Fund	4,316.82
4. RESOLVED that in regard to sale of land to the Mankato School District the trustees take precautions to safeguard all interests of the Synod and Mt. Olive Church with reference to assessments and any developments affecting Mt. Olive School.
5. RESOLVED that the Trustees investigate cost of providing archives for Synod and report to the next convention.

Report of the Finance Board

Since the last convention of the Norwegian Synod the Finance Board has met five times at somewhat regular intervals. It has tried to cope with the problems that have increased over the years, chiefly as the result of deficit spending. In view of the fact that we have not been reaching our budget goal each year, and that last year's regular contributions fell off slightly from those of the year previous, the board resolved to approve the budget only after a ten per cent slash in the appropriations for every fund except that of Colored Missions, where the budget is shared on a Pro rata basis by the synods of the Synodical Conference. Also, whereas in former years a deficit from the year closing was added to the budget request for the new fiscal year (which system did not present a true picture of the operational needs for the year), the board resolved to place all such deficits together in one figure, this figure to appear at the bottom of the treasurer's regular summary in the Lutheran Sentinel. With the deficit thus out in the open, it is hoped that our people may be moved to oversubscribe our budget, so that the deficit may be materially reduced each year.

The corrected budget (under the ten per cent reduction noted above) then reads:

Home Missions	\$16,200
Cornwall Mission	2,250
Bethany College	7,200
Bethany Seminary	7,470
Synod Fund	8,060
Support Fund	1,680
Colored Missions	2,200
	<hr/>
	\$45,060
Deficit from 1952-53	\$6,271

Recommendations of the Convention Committee on Finances (As Adopted)

1. WHEREAS the contributions toward the budget in 1952-53 amounted to only \$42,500, for which reason the Finance Board made a 10% reduction in the 1953-54 budget:
 - a) We regretfully call this to the attention of the Synod.
 - b) And we urge all members of the Synod to increase their contributions to make up this 10% decrease and more, bearing in mind that their giving ought to be a reflection not only of their income but especially of their love for Christ and His work. 2 Cor. 8, 9.
2. RESOLVED that the Synod elect a committee to study plans for the revision of our Synodical organization.

TREASURER'S REPORT

1. RESOLVED that the Synod ask the Visitors in their visitations to present the cause of Synodical Finances.
2. RESOLVED that the Synod ask the visitors to contact all congregations

- that appear to have difficulty raising money for the synod, regarding the improvement of their giving.
3. RESOLVED to adopt the Treasurer's Report, subject to audit.

MISSIONARY AUTOMOBILE FUND

RESOLVED that the Synod give the sum of \$100 to the automobile fund for Synodical Conference missionaries and that the organizations of the Synod Churches be asked to help.

Report of the Centennial Campaign for Christ Committee

The work of this Committee has been centered about the \$120,000 Thankoffering for a Century of Grace, resolved upon at the last Convention.

In accordance with the plan adopted by the Synod at its last Convention, the Rev. G. A. R. Gullixson was elected as campaign manager. The Western Koshkonong Congregation agreed to accept the services of a vicar during the period of the Campaign in order that the pastor might be relieved of many of his duties and so be free to carry on the work of conducting this campaign. Student William Hein of the Wisconsin Synod Seminary, Thiensville, Wis., was called to serve in this capacity.

By his attendance at the 3 major pastoral conferences held last fall, the Campaign manager first of all sought to set before the pastors the objectives and plans for carrying out the Campaign.

Meetings of pastors and key-members of their Congregations were arranged. 16 of these meetings were held from coast to coast. 5 meetings of the Committee itself were held at which the various steps in the Campaign were resolved upon. The film "All That I Have" was leased from the Audio-Visual Department of Concordia Publishing House because of its excellent presentation of the subject of Christian Stewardship. A "Trailer" was added which sought to present the opportunities of our Centennial year for grateful service to our Lord and the needs which our Campaign was to supply. In all, the film was shown in at least 60 of our Congregations. Bulletins were released from time to time to keep the pastors and key-members informed of the progress of our Campaign. A Calendar presenting suggestions for conducting the Campaign through the months was prepared. Material for a Children's Campaign was provided in five lessons. A Centennial Campaign for Christ issue of the "*Sentinel*" was prepared and published as was a Chart-card, (flipperino) describing the needs and aims of our Campaign. Manuals for the visiting teams, route cards, contribution envelopes and pledge cards were prepared and provided each Congregation desiring them.

We have sought by every means at our disposal to instruct, to inform and to inspire every member of Synod to take part to the best of his ability in this Campaign for Christ.

Our efforts have been aimed at the Congregational level in the firm conviction that the greatest blessing to the Synod and to the Congregations would accrue in this manner of participation.

Inasmuch as Synod has not yet determined upon the specific use of the balance of the Centennial Campaign for Christ Funds allocated for our Home Mission Fund, (the other Funds, namely Bethany College and Church Extension Funds have been so allocated) this Committee herewith presents the following recommendations for adoption by this Convention:

Resolved that the Centennial Campaign for Christ Funds remaining after the payment of previous commitments on mission property (so-called "property subsidies" cf. Convention Report 1952 p. 80 Par. 4) be set aside for use in the opening of NEW mission stations.

Resolved that inasmuch as this Fund will be available for such purposes the practice of granting such "property subsidies" from regular mission funds be discontinued, except in such cases as are presented to a regular Convention of Synod for special action.

Resolved that these funds, (Centennial Campaign for Christ) so used, be regarding as "loan grants" which are ultimately to be repaid to the Home Mission Treasury for reallocation, thus establishing this Fund as a revolving Fund. The terms of payment shall be mutually established by the Mission Station or Congregation and the Home Mission Board.

Resolved that the Home Mission Board shall be responsible for the use of these funds and shall render a separate account of their allocation and use each year.

Resolved that the Home Mission Board shall secure and hold title to such properties procured with these funds until such time as full payment has been made or other arrangements made whereby these funds invested are made secure.

In order that these funds might have the widest possible use, be it further resolved that no one such "loan grant" shall be made to exceed \$5000.00.

In the event our labors to the time of the Convention have not resulted in reaching our desired goal of \$120,000, your Committee recommends that Sunday October 4. (the Sunday nearest the date of the actual organization of Synod) be set aside in all Congregations for the bringing in of the remainder of our goal.

Recommendations of the Centennial Collection Committee (As Adopted)

1. RESOLVED: That the Synod adopt the recommendation of the Centennial Collection Committee regarding the disposition of Centennial funds for Home Missions.
2. While God alone knows the ability of individual congregations to give, it is obvious that as a Synod we have failed to reach our goal in our Centennial Collection.

THEREFORE BE IT RESOLVED: That Sunday, Oct. 4, be set aside in all our congregations for bringing in the remainder of our goal.

The Treasurer's Report — 1952-53

(Subject to Audit)

ARMED SERVICE COMMISSION

Balance May 1, 1952.....		\$ 118.51	
Contributions		511.10	
Sentinel Subscriptions 1951-52.....	\$ 144.50		
Sentinel Subscriptions 1952-53	216.00		
Printed Matter and Board Expense	300.94		
Deficit April 30, 1953.....		31.83	
	<hr/>	<hr/>	
	\$ 661.44	\$ 661.44	

BETHANY COLLEGE

Deficit May 1, 1952.....	\$ 97.23		
Contributions		7,403.55	
Emma Orvold Legacy.....		500.00	
Hanson Trust.....		436.00	
Subsidy	8,000.00		
Loans Paid.....	700.00		
Board Expense.....	303.75		
Deficit April 30, 1953.....		761.43	
	<hr/>	<hr/>	
	\$ 9,100.98	\$ 9,100.98	

Loans in Bethany College Fund total \$14,900.00.

BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1952.....		\$ 95.25	
Contributions		75.00	
Paid for Scholarship	75.00		
Balance April 30, 1953.....	95.25		
	<hr/>	<hr/>	
	\$ 170.25	\$ 170.25	

BETHESDA HOME

Contributions		\$ 196.23	
Paid to Bethesda Home	193.23		
Balance April 30, 1953.....	3.00		
	<hr/>	<hr/>	
	\$ 196.23	\$ 196.23	

CENTENNIAL FUND

Deficit May 1, 1952.....	\$ 1,282.92		
Contributions		8,914.53	
Greg Vaala Legacy.....		6,650.00	
Loans		6,650.00	
Paid for Repairs at Bethany.....	21,307.83		
Campaign Material and Expense.....	2,988.86		
Committee Expense.....	196.67		
Deficit April 30, 1953.....		3,461.75	
	<hr/>	<hr/>	
	\$25,776.28	\$25,776.28	

Loans in the Centennial Fund total \$18,350.00.

CHRISTIAN DAY SCHOOL

Balance May 1, 1952.....		\$ 4,948.56
Contributions		2,226.79
Paid to Mt. Olive, Mankato.....	400.00	
Lime Creek, Lake Mills.....	700.00	
Hiawatha, Minneapolis.....	860.00	
Parkland, Parkland.....	710.00	
Expense	347.23	
Balance April 30, 1953.....	4,158.12	
	<hr/>	
	\$ 7,175.35	\$ 7,175.35

CHURCH EXTENSION

Balance May 1, 1952.....		\$ 8,228.09
Contributions		1,373.68
Loans Paid.....		3,500.00
Loan to Bethany, Luverne.....	3,000.00	
Loan to Bethel, Sioux Falls.....	5,000.00	
Loan to Ebro, Bagley.....	100.00	
Loan to Redeemer, New Hampton	2,000.00	
Miscellaneous Expense.....	90.00	
Balance April 30, 1953.....	2,911.77	
	<hr/>	
	\$13,101.77	\$13,101.77

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1952.....		\$28,641.15
Loan to Bethany, Luverne	3,000.00	
Loan to Bethel, Sioux Falls.....	5,000.00	
Loan to Ebro, Bagley.....	100.00	
Loan to Redeemer, New Hampton.....	2,000.00	
Loans Paid.....	3,500.00	
Balance April 30, 1953.....	35,241.15	
	<hr/>	
	\$38,741.15	\$38,741.15

CHURCH EXTENSION—WISCONSIN CORPORATION

Balance May 1, 1952.....		\$ 344.29
Loans Paid.....		310.00
Balance April 30, 1953.....	654.29	
	<hr/>	
	\$ 654.29	\$ 654.29

CHURCH EXTENSION—WISCONSIN CORPORATION CAPITAL ACCOUNT

Balance May 1, 1952.....		\$10,555.00
Loans Paid.....	310.00	
Balance May 1, 1953.....	10,245.00	
	<hr/>	
	\$10,555.00	\$10,555.00

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable.....	\$35,241.15	
Mt. Olive, Mankato.....		3,300.00
Concordia, Eau Claire.....		1,350.00
Emmaus, Minneapolis.....		4,362.50
Lakewood, Tacoma.....		1,016.73
Our Savior's, Hawley.....		2,020.00
Bethel, Sioux Falls.....		7,500.00

Redeemer, New Hampton	2,763.42	
Parkland, Parkland	3,558.50	
Salem, Eagle Lake	220.00	
Trinity, Calmar	1,700.00	
Immanuel, Holton	2,350.00	
Our Savior's Belview	2,000.00	
Bethany, Luverne	3,000.00	
Ebro, Bagley	100.00	
	<hr/>	<hr/>
	\$35,241.15	\$35,241.15

CHURCH EXTENSION—WISCONSIN CORPORATION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	\$10,245.00	
Concordia, Eau Claire		5,660.00
Our Savior's, Amherst Jct.		280.00
Calvary, Eau Claire		1,835.00
Pinehurst, Eau Claire		2,470.00
	<hr/>	<hr/>
	\$10,245.00	\$10,245.00

COLORED MISSION

Balance May 1, 1952		\$ 622.28
Contributions		1,218.41
Disbursement	2,003.32	
Deficit April 30, 1953		162.63
	<hr/>	<hr/>
	\$ 2,003.32	\$ 2,003.32

CORNWALL MISSION

Balance May 1, 1952		\$ 3,679.07
Contributions		1,873.67
Salary Rev. J. Petersen	2,400.00	
Special	60.00	
Schooling for Desmond Jose	162.50	
Cost of Building	3,619.14	
Deficit April 30, 1953		688.90
	<hr/>	<hr/>
	\$ 6,241.64	\$ 6,241.64

DEAF INSTITUTE (Detroit, Mich.)

Contributions		\$ 4.00
Paid to Deaf Institute	4.00	

FADNESS FUND

Deficit May 1, 1952	\$ 115.08	
Sale of Corn		50.00
Interest on Loan		120.00
Paid to Home for Aged	120.00	
Deficit April 30, 1953		65.08
	<hr/>	<hr/>
	\$ 235.08	\$ 235.08

The Synod holds a deed to a tract of land on Marsh Street, Mankato, Minn.
\$4,000.00 of this fund is invested in residence at 509 So. 4th Street.

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1952		\$ 131.00
Balance April 30, 1953	\$ 131.00	

E. M. HANSON MEMORIAL FUND

Balance May 1, 1952.....		\$ 500.00
Balance April 30, 1953.....	\$ 500.00	
	\$500.00	\$500.00

THOMAS AND LOUISE HANSON MEMORIAL FUND

Balance invested in property of the Norwegian Synod of the American Evangelical Church.....		\$10,900.00
From Synod Fund		436.00
Paid to Bethany College.....	436.00	
Balance Invested.....	10,900.00	
Balance in cash May 1, 1952.....		457.18
Balance in cash April 30, 1953.....	457.18	
	\$11,793.18	\$11,793.18

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance May 1, 1952—Bond.....		\$ 348.30
Interest on Bond from Synod Fund.....		13.93
Paid to Mrs. W. T. Christenson.....	13.93	
Balance April 30, 1953—Bond.....	348.30	
	\$ 362.23	\$ 362.23

HIAWATHA MISSION (Minneapolis, Minn.)

Balance May 1, 1952.....		\$ 767.24
Payments on Mortgage.....		550.00
Home Mission Property Subsidy.....		500.00
Loans Transferred.....	2,000.00	
Deficit April 30, 1953.....		182.76
	\$ 2,000.00	\$ 2,000.00

The Synod holds a first mortgage on this property for \$15,000.00.

Loans total \$14,050.00.

HOME MISSION

Deficit May 1, 1952.....	\$ 3,135.80	
Contributions		16,571.98
Ellan Aslakson Legacy.....		84.64
Sale of Mission in Sioux Falls		15,000.00
From Bagley Residence.....		375.00
Grace—Manitowoc, Wisc.....	240.00	
Our Savior's—Amherst Jct., Wisc.....	240.00	
Mt. Olive—Mankato, Minn.....	240.00	
Salem—Eagle Lake, Minn.....	99.96	
Bethel—Sioux Falls, S. D.....	2,040.00	
Redeemer—New Hampton, Ia.....	480.00	
Lakewood—Tacoma, Wash.....	2,280.00	
Immanuel—Holton, Mich.....	465.00	
Our Savior's—Hawley, Minn.....	1,320.00	
Trinity—Calmar, Ia.....	1,125.00	
Hiawatha—Minneapolis, Minn.....	1,500.00	
Calvary—Eau Claire, Wisc.....	2,000.00	
Bagley Parish—Bagley, Minn.....	1,255.20	
Property Subsidy:		
Mt. Olive—Mankato, Minn.....	1,000.00	
Hiawatha—Minneapolis, Minn.....	500.00	
Lakewood—Tacoma, Wash.....	200.00	

Our Savior's—Hawley, Minn.....	240.00	
Immanuel—Holton, Mich.....	300.00	
Emmaus—Minneapolis, Minn.....	680.00	
Redeemer—New Hampton, Ia.....	120.00	
Bethany, Luverne, Minn.....	500.00	
Good Shepherd, Sioux Falls, S. D.....	358.96	
Good Shepherd—Sioux Falls, So. Dak.....	212.00	
Moving Expense (Rev. R. Ude).....	227.77	
Lots for New Mission—Eau Claire, Wisc.....	2,500.00	
Board Expense.....	927.07	
Balance April 30, 1953.....	7,844.86	
	<hr/>	
	\$32,031.62	\$32,031.62

The balance in the Skolaas Legacy is \$5,216.03.

SUPPORT FUND

Deficit May 1, 1952.....	\$ 231.82	
Contributions		1,489.33
Payments to:		
Rev. John Hendricks.....	195.00	
Rev. Emil Hansen.....	600.00	
Rev. A. J. Torgerson.....	300.00	
Mrs. Bergit Runholt.....	780.00	
Deficit April 30, 1953.....		617.49
	<hr/>	<hr/>
	\$ 2,106.82	\$ 2,106.82

JUBILEE FUND

Balance May 1, 1952 (Bonds and Stamps).....	\$ 39.15	
Balance April 30, 1953 (Bonds and Stamps).....		39.15

JUBILEE FUND

Balance May 1, 1952.....		\$ 12.92
Balance April 30, 1953.....	12.92	

LAKEWOOD (Tacoma, Wash.)

The Synod holds a deed to this property.

Balance due the Church Extension Fund \$1,016.73.

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1952.....	\$ 45.00
Balance April 30, 1953.....	45.00

MISCELLANEOUS

Balance May 1, 1952.....	\$ 3,483.76
Contributions for:	
Choir	1.00
Choral Union.....	235.25
City Mission.....	5.00
Normal School (Nigeria).....	10.14
Pastor's Equalization Fund.....	38.72
Camp Fund.....	208.31
Paint and Varnish.....	55.00
Children's Home (Stoughton, Wisc.).....	7.00
China and Japan Mission.....	50.00
Christian Day School Trust Fund.....	500.00
Christmas Gift for Home for Aged.....	10.00
Nigeria Hospital.....	3.00
Lutheran Welfare (Minneapolis, Minn.).....	1.00

Bethany College Boys' Dormitory	10.00	
Bethany College Seating Fund	5.00	
Ebenezer Home (Minneapolis, Minn.)	3.00	
Schooling for Desmond Jose	10.00	
Bethany College Decorating	10.00	
Typewriter for Rev. Petersen in Cornwall	63.00	
Milk for African Babies	63.76	
Canned Goods for Kasota Home	50.00	
Children's Home (Fort Dodge, Ia.)	4.00	
Film "All That I Have"	342.38	
Miscellaneous Gift	100.00	
Paid Out as Follows:		
Choral Union Expense	200.87	
Camp Expense	38.65	
Kasota Home (Christmas Gift)	10.00	
Kasota Home (Canned Goods)	50.00	
Lutheran Welfare	1.00	
Bethany College (Boys' Dorm)	10.00	
Bethany College (Seating Fund)	11.00	
Ebenezer Home	15.00	
Bethany College (Desmond Jose Schooling)	10.00	
Rev. J. Petersen (Typewriter)	63.00	
Bethany College (Choir)	1.00	
Bethany College (Paint and Varnish)	55.00	
Miscellaneous Gift	100.00	
St. Philip's Mission (Minneapolis, Minn.)	34.16	
Lutheran Child Welfare (Addison, Ill.)	10.00	
Miss. Board Synodical Conf. (Normal School)	35.14	
Miss. Board Synodical Conf. (Nigeria Hosp.)	3.00	
Miss. Board Synodical Conf. (Milk for Babies)	63.76	
Home Finding Society (Fort Dodge, Ia.)	4.00	
Homme Children's Home	1.00	
Japan Mission	45.00	
China Mission	25.00	
Children's Home (Stoughton, Wisc.)	7.00	
Balances April 30, 1953: Bethany Campus Addition	2,954.75	
New Church Building Fund	10.00	
European Relief	257.71	
Esthonian Relief	10.00	
Bethany College Building Fund	10.00	
Equalization—Laymen	10.35	
Equalization—Pastors	38.72	
American Bible Society	10.00	
City Mission	5.00	
Camp Fund	169.66	
Film "All That I Have"	342.38	
Christian Day School Trust Fund	500.00	
Choral Union	142.17	
Bethany College Decorating Fund	10.00	
Spiritual Welfare	5.00	
	<hr/>	
	\$ 5,269.32	\$ 5,269.32

JOHN A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1952		\$ 635.35
Balance April 30, 1953	635.35	

MUSEUM FUND

Balance May 1, 1952		\$ 5.00
Balance April 30, 1953	5.00	

HOME FOR THE AGED

Balance May 1, 1952.....		\$ 3,269.89
Contributions		3,247.03
Fadness Fund Interest		120.00
Paid to Kasota Home.....	2,663.92	
Balance April 30, 1943.....	4,000.00	
	<hr/>	<hr/>
	\$ 6,663.92	\$ 6,663.92

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

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1952.....		\$ 622.05
Loans Outstanding.....	250.00	
Balance April 30, 1953.....	372.05	
	<hr/>	<hr/>
	\$ 622.05	\$ 622.05

RADIO ACTIVITIES

Balance May 1, 1952.....		\$ 86.00
Contributions		21.50
Paid to WCAL.....	43.00	
Paid to International Lutheran Hour.....	58.00	
Balance April 30, 1953.....	6.50	
	<hr/>	<hr/>
	\$ 107.50	\$ 107.50

BETHANY COLLEGE RESIDENCES AT MANKATO

Anderson Residence

(The Anderson Sisters—Edgewood Road)

From Schmidt Residence.....		\$ 3,900.00
Mortgage		6,100.00
Synod Fund.....		113.43
Paid for Home.....	11,500.00	
Paid on Contract.....	1,018.05	
Repairs, Insurance etc.....	113.43	
Deficit		2,518.05
	<hr/>	<hr/>
	\$12,631.48	\$12,631.48

Mankato Savings and Building Association holds 1st Mortgage for \$6,100.00.

Balance due Jan. 1, 1953 was \$5,579.84.

Holte Residence

(Prof. N. Holte—Edgewood Road)

Deficit May 1, 1952.....	\$ 547.00	
Synod Fund.....		98.37
Rent		1,573.10
Repairs	98.37	
Paid on Mortgage.....	1,092.45	
Loans Paid.....	1,500.00	
Deficit April 30, 1953.....		1,566.35
	<hr/>	<hr/>
	\$ 3,237.82	\$ 3,237.82

Mankato Savings and Building Assn. holds mortgage for \$6,100.00.

Balance Due Jan. 1, 1953, \$5,555.04.

Loans total \$1,000.00.

Krogstad Residence
(Prof. A. Grorud—920 Marsh)

Deficit May 1, 1952.....	\$ 2.54	
Synod Fund.....		102.81
Rent		1,104.14
Repairs	102.81	
Payment on Mortgage.....	1,101.60	
	<u>\$ 1,206.95</u>	<u>\$ 1,206.95</u>
Mankato Savings and Building Assn. holds mortgage for \$4,000.00.		
Balance due Jan. 1, 1953, \$2,876.58.		

Mitchell Residence
(Dean N. A. Madson—1115 E. Main)

Deficit May 1, 1952.....	\$ 3,094.67	
Synod Fund.....		10.00
Loans Transferred.....		2,000.00
Repairs	19.00	
Paid on Mortgage.....	1,346.40	
Deficit April 30, 1953.....		2,441.07
	<u>\$4,460.07</u>	<u>\$4,460.07</u>
Mankato Savings and Building Assn. holds 1st Mortgage for \$6,000.00.		
Balance due Jan. 1, 1953, \$4,950.00.		
Loans total \$3,250.00..		

Monich Residence
(On Bethany Campus)

Synod Fund.....		\$ 2.30
Repairs	2.30	

Peterson Residence
(Profs. G. Lillegard, R. Honsey and D. Mintz—631 So. 2nd St.)

Rent		\$ 280.00
Synod Fund.....		741.91
Repairs	741.91	
Paid on Mortgage.....	1,836.00	
Deficit April 30, 1953.....		1,556.00
	<u>\$ 2,577.91</u>	<u>\$ 2,577.91</u>
Mankato Savings and Building Assn. holds 1st Mortgage for \$10,000.00.		
Balance due Jan. 1, 1953, \$7,250.48.		
Loans total \$10,000.00.		

Popken Residence
(Seminary House—636 Marsh)

Deficit May 1, 1952.....	\$ 3,807.21	
Synod Fund.....		427.40
Rent		25.00
Loans		2,250.00
Paid on Contract.....	600.00	
Interest	179.00	
Repairs, Heat, etc.....	427.40	
Deficit April 30, 1953.....		2,311.21
	<u>\$ 5,013.61</u>	<u>\$ 5,013.61</u>
There is a contract for deed for \$5,800.00 with interest at 4%.		
Balance April 30, 1953, \$4,200.00.		
Loans total \$2,250.00.		

President's Residence
(Prof. B. Teigen—On Campus)

Synod Fund.....		\$ 107.06
Repairs	107.06	

Snyder Residence
(Prof. P. Zimmermann—1047 E. Main)

Deficit May 1, 1952.....	\$ 104.26	
Synod Fund.....		455.56
Rent		1,190.26
Loan Paid.....	200.00	
Repairs, Insurance etc.....	255.56	
Paid on Mortgage.....	1,086.00	

\$ 1,645.82 \$ 1,645.82

Mankato Savings and Building Assn. holds 1st Mortgage for \$5,300.00.
Balance due Jan. 1, 1953, \$3,281.94.

Solfer Residence
(Prof. A. Fremder—1052 Marsh St.)

Synod Fund.....		\$ 127.95
Repairs	127.95	
Loans total \$2,900.00.		

Tufte Residence
(Residence sold—509 So. 4th St.)

Deficit May 1, 1952.....	\$ 3,051.83	
Synod Fund.....		15.00
Expense	15.00	
Rent		640.00
Paid on Contract.....		900.00
Deficit April 30, 1953.....		1,511.83

\$ 3,066.83 \$ 3,066.83

Payments on this property are being made at the rate of \$75.00 per month.
Loans total \$1,000.00.

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

SEMINARY

Deficit May 1, 1952.....	\$ 3,569.73	
Contributions		8,193.31
Disbursements	8,301.28	
Deficit April 30, 1953.....		3,677.70
	<u>\$11,871.01</u>	<u>\$11,871.01</u>

SENTINEL AND TIDENDE

Balance May 1, 1952.....		\$ 223.09
Subscriptions		3,529.38
Synod Fund.....		2,267.00
Armed Service Com. 1951-52.....		144.50
Armed Services Com. 1952-53.....		216.00
Sentinel Printing Balance 1952.....	1,752.70	
Sentinel Printing.....	3,770.05	
Tidende Printing.....	580.26	
Postage	95.00	
Committee Expense.....	24.35	
Business Office.....	37.00	
Editorial Expense.....	120.61	
	<u>\$ 6,379.97</u>	<u>\$ 6,379.97</u>

SPECIAL COLLECTION (BONDS)

Balance May 1, 1952		\$ 962.00
Balance April 30, 1953	962.00	

STUDENT FUND

Balance May 1, 1952		\$ 368.22
Contributions		31.00
Loan	100.00	
Balance April 30, 1953	299.22	
	\$ 399.22	\$ 399.22

SYNOD FUND

Deficit May 1, 1952	\$ 1,024.11	
Contributions		5,740.80
Ellefson Legacy		4,316.82
Expense: Residences:		
Anderson—Repairs	113.43	
Holte—Repairs	98.37	
—Interest	75.00	
Krogstad—Repairs	102.81	
Mitchell—Repairs	19.00	
—Interest	39.21	
Monich—Repairs	2.30	
Peterson—Repairs	741.91	
—Interest	300.00	
Popken—Repairs, Heat	427.40	
President's—Repairs	107.06	
Snyder—Repairs	255.56	
—Loan Paid	200.00	
—Interest	6.00	
Solfer—Repairs	127.95	
—Interest	87.00	
Tufte—Repairs	15.00	
—Interest	30.00	
	-----	2,748.00
President's Office		28.35
Secretary's Office		25.36
Treasurer's Bond		25.00
Treasurer's Allowance		300.00
Visitor's Expense		21.00
Bethany College—Interest		438.00
Bethany College—Insurance		579.54
Interest on Fadness Fund		120.00
Interest on Hanson Trust		436.00
Interest on Hanson Trust Special		13.93
Interest Hiawatha Mission		451.50
Interest Synod Fund		43.75
Interest Centennial		104.59
Interest Home for the Aged		120.00
Young People's Camp		86.34
Young People's Committee		64.20
Finance Board		341.94
Union Committee		147.94
Synodical Conference Delegates		64.63
Catechism Committee		20.00
Committee on Finnish Relations		19.80
Trustees		82.24

Church Extension Board.....	12.00	
Convention Expense.....	45.39	
Taxes	63.42	
Printing	21.29	
Office Supplies.....	19.81	
Sentinel Deficit (2 years).....	2,267.00	
Equalization for Professors.....	140.90	
Committee on Orthodox Conf.	25.20	
Postage	45.38	
Miscellaneous	170.12	
Float	28.30	
Deficit		97.41
	<hr/>	<hr/>
	\$10,155.03	\$10,155.03
Loans total \$1,000.00.		

TWIN CITY MISSION

Contributions		\$ 100.86
Paid to Twin City Mission.....	100.86	

WHEAT RIDGE

Contributions		8.50
Paid to Wheat Ridge.....	8.50	

Memorial for Realignment of Circuits and Districts

Whereas:

The present alignment of circuits makes Circuit Meetings and Pastoral Conferences difficult and impracticable—BE IT RESOLVED That at this convention a committee be elected to study the matter of realignment and come with definite recommendations to the next convention. Signed: Arvid G. W. Gullerud, R. H. Ude, D. L. Pfeiffer, T. N. Teigen, R. N. Branstad, S. Dorr, J. Hanson, F. R. Weyland, H. A. Theiste, Ole I. Romfo.

Recommendations of the Committee on Miscellaneous Matters (As Adopted)

WHEREAS the present alignment of circuits makes circuit meetings and pastoral conferences difficult and impracticable.

BE IT RESOLVED that Pastors Paul Ylvisaker, Arvid Gullerud, and H. A. Theiste constitute a committee to study the matter of realignment and come with definite recommendations to the next convention.

Convention Notes

On Saturday the convention opened with a devotion conducted by Pastor C. A. Moldstad of Brewster, Mass. Luke 12, 32 was his text: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom". The Rev. Paul Ylvisaker began the essay "The Christ Our Fathers Worshipped", and the convention considered the reports of Charities and Support, Kasota Valley Home, and Foreign and Negro Missions. Missionary Paul Anderson of Nigeria led a devotion and spoke about our mission work in Africa. Candidate G. Becker who is leaving soon with his bride-to-be for Africa was introduced by the chairman, Pres. C. M. Gullerud. Mr. and Mrs. Ole Sorenson of Fisher, Minn., celebrated their 58th wedding anniversary by attending the convention. In the evening a very fine band concert was presented on Bethany's front steps. The Concordia Band made up of Synodical Lutherans in Mankato was directed by Mr. W. Nolte. Pastor J. A. O. Preus spoke appropriate words on the celebration of Memorial Day.

SYNOD SUNDAY, MAY 31

The Centennial Festival was held at the new Mankato High School. A service in the Norwegian language was conducted by the Rev. Christian Anderson. He spoke on Ephesians, 1, 3-9 "Our Thanks and Praise to the Lord for Our Centennial Celebration".

The message at the Centennial Festival Service was delivered by the Rev. Erling Ylvisaker of Madison, Wisconsin. Isaiah 43, 18-21 was the text, and "Rivers Shall Water The Desert" his theme. At this Centennial we honor our fathers who built so well, but we are not here to glorify or worship them—they wouldn't want it. We must know the beginning in order to go forward in the work of the Lord. The Lord says: "I shall do a new thing". Many of the forefathers were as familiar with their Bibles as with the lay of the land they farmed. They were intent on learning what God does for them. In the wilderness of men's hearts God makes rivers to flow in the desert, rivers of salvation. There is forgiveness with God; there is peace with God through our Lord and Savior Jesus Christ. By Word and Sacrament we shall be comforted. The Lord says "I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen." The liturgist at the festival service was the Rev. Grant Quill of Albert Lea, Minnesota. Mr. R. Hawley conducted the Bethany Chapel Chorus in singing two chorales.

The Centennial program at 3 p.m. in the spacious auditorium of the High School featured the *Choral Union* under the direction of the Rev. G. A. R. Gullixson, Cottage Grove, Wisc.; the Centennial address "Our Song of Degrees"—Psalm 118, 15, by Dr. N. A. Madson, Dean of Bethany Seminary; and the Centennial *Ode* by Dean Madson and narrated by his son, the Rev. Juul Madson. The Bethany College Choir under Prof. Fremder's direction also was featured, as well as a children's chorus of 100 voices and pastor's chorus under Pastor G.

Gullixson's direction. Almost 1200 people were seated in the auditorium for the morning festival worship and again for the afternoon Centennial sacred program.

In the evening Bethany Lutheran College Choir gave a concert. Prof. A. Fremder, director, presented the repertoire of the spring concert series.

A dinner served by Mount Olive Lutheran Ladies Aid at noon cared for almost 600 of the many present. All plans for the Centennial celebration were in the hands of a program committee made up of the Rev. Christian Anderson, Mr. Albert Ellingson of Albert Lea, Minn., Prof. A. Fremder, Mr. Stanley Ingebretson, Mankato, Minn., Dr. N. A. Madson, Mr. Christian Olson, Nicollet, Minn., and the Rev Paul Ylvisaker.

MONDAY

Dr. Paul Zimmerman conducted the opening devotion and based his remarks on 1 Sam. 1, 24-28. Hannah's high regard for the blessing of children, her devotion and loving care and sacrifice is an excellent example for us as we especially consider the value of Christian education for our children and young people. Synod's work in higher education, i. e., Seminary and College at Bethany was considered by the convention in the morning. Pastor H. A. Thieste introduced the subject of the afternoon's meeting in his devotion based on Rev. 3,8 "I have set before thee an open door". Home Missions and Cornwall Missions were discussed, as well as the President's Message and Report. In the evening pastors and delegates attended Communion Service at Mount Olive Lutheran Church. Pastor Milton Otto of Lawler, Iowa preached the sermon on Rom. 2, 4 'Our Centennial Confession' and President B. W. Teigen of Bethany was liturgist.

TUESDAY

The Rev. Nils Oesleby of Madison, Wis., preached a sermonette on Matthew 4, 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". The essay "The Christ We Worship" was given by the Rev. A. M. Harstad of Princeton, Minnesota, and the report of Union matters was given due attention by the convention. In the afternoon Synod finances and Centennial Collection were discussed. Attention was called to this being Mr. Martin Stene's 35th consecutive meeting that he has attended. In the evening session elections were held.

WEDNESDAY

Dr. R. Preus of Cambridge, Mass., conducted the opening devotion and spoke on the text, Jeremiah 23, 1-4. "We are here" said Dr. Preus "to show that the fathers of 35 years ago made no mistake" in reorganizing the Synod on old foundations. Issues of life are not decided by counting noses but by the Word of God. Testimony against unionism is part of our witness; for the one who counts the Gospel "a pearl of great price" will hate anything that obscures the truth of God's Word. The Rev. M. E. Tweit of St. Peter, Minnesota read his essay on "The Christ We Want Our Children to Worship". Convention com-

mittees for Christian Elementary Education and for Young People's Work brought in reports and resolutions for study and acceptance. It was pointed out that Mr. A. T. Huso had served the Board of Regents of Bethany College for 20 years and that the Rev. Christian Anderson has been on the Board since the Synod took over Bethany. Various committees submitted reports such as Memorial Library, Church Extension, Publications and Treasurer's summary. In the evening Dr. P. Zimmerman gave a lecture on the Revised Standard Version of the Bible, pointing out some advantages, but calling special attention to mistranslations in the version so wrong that they make the R. S. V. unacceptable to us.

THURSDAY

In place of the Rev. A. Strand, Pastor S. E. Lee, Hawley, Minn., conducted the opening devotion. Heb. 12, 1,2 was the text. Our Centennial is not to impress men, but to encourage us to more energetic and zealous work in the Lord's kingdom. Obstacles there are and, but for the Savior, we would not carry on. In the century ahead let us look unto Jesus the Author and Finisher of our faith.

Organists for the convention services and devotions were Prof. A. Fremder and Pastors G. A. R. Gullixson, and A. M. Harstad. Ushers were designated who served for each session of the convention and at the services. Pastors J. Madson and G. Quill duplicated the convention Handbook. It was announced that a total of \$68,600.00 had been pledged and given for the Centennial Thank-Offering on May 17 and before that date. This was reported as coming from 40 congregations. October 4th has been set for the completion of the Centennial Campaign for Christ.

Greetings from the Centennial Convention were sent to the Synodical Conference, the Lutheran Church-Missouri Synod, the National Ev. Lutheran Church, the Slovak Ev. Lutheran Church, the Evangelical Lutheran Joint Synod of Wisconsin and other states, the Minnesota District of the Missouri Synod, the Minnesota District of the Wisconsin Synod, Dr. P. E. Kretzmann, Immanuel Lutheran Church, Mankato, Minn., Dr. S. C. Ylvisaker, the Rev. A. J. Torgeson, the Rev. Emil Hansen, the Rev. A. H. Strand, the Rev. John Hendricks, the Rev. Lyle Rasch, Mr. Olaf Lee, and a cablegram and letter to the Rev. Joseph Petersen.

Thursday was spent in taking care of unfinished business and at 3 p.m. the 36th Annual Convention of the Norwegian Synod adjourned.

The Rev. Christian Anderson based his remarks in the closing devotion on Kings 8, 53-58. "When Solomon had finished his prayer on the occasion of the dedication of the Temple, he arose from kneeling and blessed all the congregation of Israel; and this prayer was included in his blessings "The Lord our God be with us as he was with our fathers; let him not leave us nor forsake us". We have a glorious heritage in the teaching of a full, unconditioned gospel. The example and testimony of our fathers should be an incentive to us in

our study of God's Word and in faithfully proclaiming the truth of God's Word. Let us give thanks and pray:—

"We thank and praise Thee, Heavenly Father, through our Lord Jesus Christ, for the glorious privilege which we have enjoyed, to be edified by contemplating the wonderful blessings which Thou hast bestowed on our church the past 100 years. We thank Thee for leading our sainted fathers to establish a church in full accord with Thy eternal, saving truth and for preserving this truth for us unto this day.

"We beseech Thee to be with us as Thou wast with our fathers. Give us grace to be loyal to this truth, so that it may continue to be a blessing to us and our children. Lead us to build our faith and the hope of our own salvation on this truth alone. Help us humbly yet resolutely to defend this truth against all who try to corrupt it. And whatever our station in life may be, give us wisdom and strength to bear witness unto this truth in word and deed, so that those with whom we come in touch may be brought to accept it and be saved by it. Hear our prayer, we ask it in Jesus' name. Amen."

W. C. Gullixson, Secretary

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

Mr. Herman Anderson, Fisher, Minn.; Rev. J. B. Unseth (3 years, elected 1951)
Prof. M. Galstad; Mr. A. Leverson, Northwood, Iowa (3 years, elected 1952)
Mr. L. Orvel Larson, 501 Maywood Ave., Madison, Wis. (3 years, elected 1953)
Rev. Paul Ylvisaker (3 years, elected 1953)

Wisconsin's Board of Trustees

Mr. Herman Anderson, Rev. J. B. Unseth, Prof. M. Galstad, Mr. A. Leverson,
Mr. L. Orvel Larson, Rev. Paul Ylvisaker

Board of Regents for Bethany Lutheran College

Mr. Elmer Wold, Santiago, Minn.; Rev. N. Oesleby (3 years, elected 1951)
Rev. M. E. Tweit (3 years, elected 1952)
Mr. Christian Olsen, Nicollet, Minn.; Rev. Julian Anderson (3 years, elected 1953)
Rev. Stuart Dorr; (3 years, elected 1953); Rev. Iver Johnson; Mr. Theodore Jacobson, Waterville, Iowa (2 years, elected 1953)

President of Bethany Lutheran College

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

Editor of "Luthersk Tidende"

Rev. George Lillegard; Associate Editor, Rev. H. A. Preus

Editor of "Lutheran Sentinel"

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

Business Manager of "Tidende" and "Sentinel"

Rev. Paul Petersen

Auditors

Mr. Martin Handzerg, 2127 Fourth St., North, Minneapolis 11, Minn.; Rev. H. A. Theiste.

Synod Committees

Finances: Mr. John Werner, Tracy, Minn.; Rev. T. N. Teigen (3 years, elected 1951); Rev. Juul Madson (3 years, elected 1952); Mr. Hiram Skuldt, 2720 Milwaukee St., Madison 4, Wis.; Mr. Engwald Trondson, 4433 Abbott Avenue North, Minneapolis 12, Minn., (3 years, elected 1953).

Home Missions: Rev. Milton Otto; Mr. O. M. Wilson, 3113, Emmett St., Madison, 4, Wis., (3 years, elected 1951); Mr. T. Bieber, Jasper, Minn.; Rev. E. Unseth (3 years, elected 1952); Mr. Russell Holt, 3838 West Broadway, Minneapolis 12, Minn.; Rev. J. A. O. Preus; Rev. Grant Quill (3 years, elected 1953).

Foreign and Colored Missions: Mr. Erling Peterson, Chicago, Ill., (3 years, elected 1951); Rev. Neil Hilton (2 years, elected 1953); Rev. A. H. Strand; Mr. Paul Staff, Chicago, Ill., (3 years, elected 1953).

Church Extension: Mr. Ralph Sorenson, Fisher, Minn. (3 years, elected 1951); Rev. Norman Harstad (3 years, elected 1952); Mr. Otto Bolstad, Fertile, Minn.; Rev. Alf Merseth (3 years, elected 1953).

Charities and Support: Mr. Martin Hougan, Stoughton, Wis. (3 years, elected 1951); Rev. Geo. Gullixson (3 years, elected 1952); Mr. Howard Hougan, Madison, Wis., Rev. Arvid Gullerud (3 years, elected 1953).

Board of Directors of the Home for the Aged: Rev. Grant Quill; Mr. G. E. Solli, 1305 N. Broad, Mankato, Minn. (3 years, elected 1951); Mr. Arthur Wold, Princeton, Minn., (3 years, elected 1952); Mr. O. L. Pederson, 3338 Emerson Ave. North, Minneapolis 12, Minn.; Rev. F. R. Weyland (3 years, elected 1953).

Christian Day School: Mr. Stanley Ingebretson, 147 Dickinson, Mankato, Minn., (3 years, elected 1951); Rev. Julian Anderson, Rev. Paul Petersen; Mr. P. A. G. Lee, Western Koshkonong, Wis., (3 years, elected 1952); Rev. Juul Madson; Mr. Howard Burgdorf, 618 Morgan Ave. South, Minneapolis 5, Minn., (3 years, elected 1953).

Publications: Mr. Oscar Pedersen, 3338 Emerson Ave. North, Minneapolis 12, Minn.; Rev. Justin Petersen (3 years, elected 1951); Rev. Iver Johnson (3 years, elected 1952); Mr. Arthur Jordahl, Hartland, Minn.; Rev. H. A. Preus (3 years, elected 1953).

Young People's Work Committee: Rev. John Moldstad (3 years, elected 1952); Mr. Loren Larsen, Ulen, Minn. (3 years, elected 1951); Mr. Stanley Gorden, Tracy, Minn.; Mr. J. Storlie, Eau Claire, Wis., (3 years, elected 1952); Rev. R. Branstad (3 years, elected 1953).

Student Aid Fund: Rev. L. Hagen (3 years, elected 1951); Rev. Paul Petersen (3 years, elected 1952); Mr. A. Mock, Hawley, Minn., (3 years, elected 1953).

Armed Services Commission: Rev. D. L. Pfeiffer (3 years, elected 1951); Rev. Hugo Handberg (3 years, elected 1952); Rev. R. Ude (3 years, elected 1953).

Union Committee: Dr. N. A. Madson, Mr. C. O. Vangen, Albert Lea, Minn.;

Dr. O. Overn, 834 Prospect Place, Madison, Wis.; Prof. G. O. Lillegard;
 Dr. J. A. O. Preus
Committee on Fraternal Organizations: Rev. H. A. Theiste (3 years, elected 1951); Prof. C. U. Faye, Bethany College, (3 years, elected 1952).
Centennial Collection Committee: Pastors G. A. R. Gullixson, A. Gullerud, S. A. Dorr; Mr. Martin Handberg, 2127 Fourth St. North Minneapolis 11, 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. G. A. R. Gullixson
Circuit Visitors: Iowa District: Rev. M. Otto; Rev. H. A. Preus (alternate) (3 years, elected 1953). Northwest District: Rev. D. L. Pfeiffer; Rev. H. A. Theiste (alternate) (3 years, elected 1953).
Chicago-Madison District: Rev. Nils Oesleby; Rev. M. O. Dale (alternate) (3 years, elected 1953)
Committee on Board of Control for the Seminary: Mr. R. Schurke, Minneapolis; Rev. J. Anderson, Rev. R. Branstad, Prof. R. Honsey, Mr. G. Solli
Committee on Synodical Reorganization: Prof. M. Galstad; Mr. L. Orvel Larson, 501 Maywood Ave., Madison, Wis.; Rev. Julian Anderson; Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.; Rev. J. Madson, Rev. N. B. Harstad; Rev. Geo. Gullixson; (Ex-Officio) Rev. C. M. Gullerud; Rev. S. E. Lee.

The Synod's Pastors and Professors

Aaberg, Theo. Scarville, Iowa
 Anderson, Chr. (P. em.) 327 Center St., Mankato, Minn.
 Anderson, Julian 4432 Garfield Ave. So., Minneapolis, Minn.
 Anderson, Paul G. Bethany College, Mankato, Minn., or
 Nung Udoo, Uyo P. O. Calabar Province, Nigeria, West Africa
 Branstad, Raymond 321 N. Farwell St., Eau Claire, Wis.
 Becker, Gerhart c/o Bethany Lutheran College, Mankato, Minn.
 Blicher, Peter (P. em.) Boyceville, Wisc.
 Bremer, H. L. 507 N. Walnut Ave., New Hampton, Iowa
 Dale, David Sr. 1791 Simpson St., St. Paul, Minn.
 Dale, M. O. 8526 Duck Lake Rd., Holton, Mich.
 Dorr, Stuart 675 Second St., Tracy, Minn.
 Faye, Prof. C. U. Bethany Lutheran College, Mankato, Minn.
 Fremder, Prof. A. 1052 Marsh St., Mankato, Minn.
 Galstad, Prof Martin 1139 East Main St., Mankato, Minn.
 Grorud, Prof. Albert 920 Marsh St., Mankato, Minn.
 Guldberg, Gottfred Thompson, Iowa
 Gullerud, Arvid Rt. #4, Eau Claire, Wis.
 Gullerud, C. M. 1004 Plum St., Mankato, Minn.
 Gullixson, C. 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 W. 14th St., Sioux Falls, So. Dak.
 Hanson, Clarence (P. em.) 5216 Lake Harbor Rd., Muskegon, Mich.
 Harstad, Adolph M. Bethesda Lutheran Home, Box 296, Watertown, Wis.
 Harstad, Norman B. Belview, Minn.
 Hendricks, John (P. em.) 1101 14th Ave. S. E., Minneapolis, Minn.
 Hilton, Neil Suttons Bay, Mich.
 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, So. Dakota
Lee, Sophus E.	Hawley, Minn.
Levorson, Prof. O.	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Prof. Geo. O.	Bethany Lutheran College, Mankato, Minn.
Lund, L. P. (P. em.)	1019 S. Lake Ave., Sioux Falls, So. Dak.
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.	The Manse, Main St., Brewster, Mass.
Moldstad, John	Bagley, Minn.
Oesleby, Nils C.	13 S. Hancock St., Madison, Wis.
Orvick, Geo	Amherst Junction, Wis.
Otto, Milton H.	Lawler, Iowa
Petersen, Joseph	42 East End, Redruth Cornwall, British Isles
Petersen, Justin A. (P. em.)	1022 Marsh St., Mankato, Minn.
Petersen, Paul G.	Box 143, Thornton, Iowa
Petersen, Wilhelm	324 W. College St., Albert Lea, Minn.
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.
Schultz, Arthur	% Rev. Carl Rusch, 5440 W. Gladys Ave., Chicago 44, Ill.
Schweikert, George	Okabena, Minn.
Strand, Ahlert H.	4218 Wabansia Ave., Chicago 39, Ill.
Teigen, Prof. B. W., President	Bethany Lutheran College Mankato, Minn.
Teigen, Torald N.	917 S. Grange Ave., Sioux Falls, So. Dak.
Theiste, H. A.	916 31st Ave. N., Minneapolis, Minn.
Tjernagel, N. S.	Concordia Teacher's College, River Forest, Ill.
Torgerson, A. J. (P. em.)	703 Grandview, Yakima, Wash.
Tweit, M. E.	Rt. # 3, St. Peter, Minn.
Ude, Ruben	Rt. # 1, 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, S. C., Ph. D.	201 Hensel, Bryan, Texas
Zimmerman, Paul A., Ph. D.	Bethany L. College, Mankato, Minn.

TEACHERS AT BETHANY LUTHERAN COLLEGE 1952-53

Anderson, Ella	9 Edgewood Road, Mankato, Minn.
Anderson, Sophia	9 Edgewood Road, Mankato, Minn.
Barry, Mrs. Ruth	520½ Byron St., Mankato, Minn.
Gullerud, Dagny	429 Division St., Mankato, Minn.
Larsen, Mr. Julius	Bagley, Minn.
Larsen, Mildred	Calmar, Iowa
Loberg, Marjorie	Nelsonville, Wis.
Mintz, Mr. Dwain	631½ South Second St., Mankato, Minn.
Moen, Mr. R. A.	135 Shauburt St., Mankato, Minn.
Wilson, Eleanor	2166 Keyes Ave., Madison, Wis.

PAROCHIAL SCHOOL TEACHERS 1952-53

Blundell, Merle	Chicago, Ill.
Bode, Shirley	Rt. # 3, St. Peter, Minn.
Hoefker, Corinne	Lawler, Iowa
Holt, Stanley	Mankato, Minn.
Johnson, Hazel	Lake Mills, Iowa
Knutson, Martha	Princeton, Minn.
Krentz, Harold	Lake Mills, Iowa
Madson, Paul	Lawler, Iowa
Peters, Miss	Chicago, Ill.
Pieper, Mr.	Chicago, Ill.
Ross, Ellen	Rt. # 7, Box 85, Tacoma, Wash.
Seebach, Grace	1001 Jenifer St., Madison 3, Wis.
Wermedahl, Boyd	Cottage Grove, Wis.

CONGREGATIONAL CONTRIBUTIONS for the Fiscal Year May 1, 1952 to April 30, 1953

PASTOR	CONGREGATION	CONTRIBUTION
1. Aaberg, T.	Center	\$1,432.75
2. Aaberg, T.	Scarville	2,568.94
3. Anderson, J.	Hiawatha	315.00
4. Branstad, R.	Concordia	774.01
5. Bremer, H.	Redeemer	66.30
6. Dale, M.	Immanuel	81.37
	(Legacy)	84.64
7. Dale, M.	Scandinavia	64.42
8. Dorr, S.	Zion	1,405.99
9. Guldberg, G.	Forest City	9.00
10. Guldberg, G.	Zion	764.20
11. Gullerud, A.	Pinehurst	758.69
12. Gullerud, C.	Mt. Olive	4,157.75
13. Gullerud, C.	Salem	167.07
14. Gullixson, G.	Western Koshkonong	1,739.10
15. Gullixson, W.	Parkland	1,095.21
	(Legacy)	4,316.82
16. Hagen, L.	East Paint Creek	1,089.67
17. Hagen, L.	West Paint Creek	764.43
18. Handberg, H.	Bygland	430.17
19. Handberg, H.	First American	391.39
20. Handberg, H.	Holy Cross	55.00
21. Harstad, A.	Our Savior's	917.35
22. Harstad, A.	Our Savior's (In Town)	358.95
23. Harstad, A.	Redtop	130.00
24. Harstad, N.	Delhi	89.28
25. Harstad, N.	Our Savior's	196.39
26. Harstad, N.	Rock Dell	934.64
27. Hilton, N.	Sutton's Bay	92.00
28. Hilton, N.	Grace	
29. Johnson, I.	Lake Mills	1,092.41
30. Johnson, I.	Lime Creek	465.11
31. Jungemann, J.	Oslo	1,097.57
32. Lee, S.	Immanuel	401.38
33. Lee, S.	Our Savior's	130.44
34. Madson, J.	First Shell Rock	967.66
35. Madson, J.	Somber	633.32
36. Merseth, A.	First Evanger	366.55

37.	Merseeth, A.	First Wild Rice	310.28
38.	Moldstad, J.	Clearwater	45.65
39.	Moldstad, J.	Concordia	296.66
40.	Moldstad, J.	Ebro	45.87
41.	Moldstad, J.	Chester	90.90
42.	Moldstad, J.	Cross Lake	65.25
43.	Moldstad, J.	Gran	27.10
44.	Moldstad, J.	Immanuel	152.30
45.	Moldstad, J.	St. Paul's	103.37
46.	Oesleby, N.	Our Savior's	2,105.37
47.	Otto, M.	Jerico	2,921.40
48.	Otto, M.	Saude	1,729.94
		(Legacy)	6,750.00
49.	Peterson, P.	Richland	736.55
50.	Pfeiffer, D.	Cottonwood	1,056.74
51.	Preus, H.	Trinity	444.44
52.	Preus, J.	Bethany	2,047.56
53.	Preus, J.	Rosedell	1,079.98
54.	Preus, R.	Boston	724.55
55.	Quill, G.	Our Savior's	2,662.04
56.	Strand, A.	St. Mark's	2,308.78
57.	Teigen, T.	Bethel	762.48
58.	Theiste, H.	Fairview	2,805.90
59.	Tweit, M.	Nicollet	3,965.15
60.	Tweit, M.	Norwegian Grove	545.99
61.	Ude, R.	Calvary	56.53
62.	Unseth, E.	St. Paul's	920.26
63.	Vangen, L.	Lakewood	528.98
64.	Weyland, F.	Emmaus	152.48
65.	Ylvisaker, E.	Holy Cross	818.59
66.	Ylvisaker, P.	Hartland	503.04
67.	Ylvisaker, P.	Manchester	381.06
68.	Vacant	Bethany (Story City, Ia.)	620.15
69.	Vacant	Our Savior's (Amherst Jct., Wis.)	309.41
70.	Vacant	Grace (Manitowoc, Wisc.)	86.84
71.	Miscellaneous		3,766.59

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 a 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 ofdollars (\$.....).

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 ofdollars (\$.....), to be dispersed for the benefit of (here name object), or 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 ofdollars (\$.....), to be invested, and the proceeds of such investment to be disbursed for the benefit (here name object), or for some other purpose or purposes determined by the 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	86	61	28	4	1		156	1	2	135	52	65
2. Aaberg, Theo.	Center	1	146	114	45	4	3	2	224	2	2		55	67
3. Anderson, J. G.	Hiawatha, Mpls.	1	113	68	25	23	5	3	208	2	1		96	70
4. Branstad, R. M.	Concordia	1	413	249	68	13	1	6	759	1	1		63	118
5. Bremer, H. L.	Redeemer, N.H.	1	124	83	20	3	3		85	1			62	32
6. Dale, M. O.	Holton, Mich.	1	145	78	21	11	2	3	100	2			45	53
7. Dorr, S. A.	Zion, Tracy	1	202	134	31	10	2	4	450	2	2		65	100
8. Guldberg, G. F.	Zion, Thompson	1	163	120	27	3	2		225	3	3		59	85
9. Guldberg, G. F.	Forest City	1	131	90	27	3	6		179	2	2		59	45
10. Gullerud, A.	Pinehurst	1	312	185	53	14	3	4	646	3	3		58	90
11. Gullerud, C. M.	Mt. Olive	1	259	164	58	8	3		481	1			94	150
12. Gullerud, C. M.	Eagle Lake	1	94	65	18	3			106				56	37
13. Gullixson, G.A.R.	Koshkonong	1	338	253	94	13	1	7	374		5		69	96
14. Gullixson, W. C.	Parkland	1	286	163	35	16	9	1	445	4	2		65	117
15. Hagen, L. K.	E. Paint Creek	1	113	83	29	1	3		115	2	2		52	50
16. Hagen, L. K.	W. Paint Creek	1	94	82	35		4		120	2			51	53
17. Handberg, H.	1st Am., Mayville	1	157	105	48	10			98		2		44	70
18. Handberg, H.	Bygland	1	34	26	11				18	1			40	25
19. Handberg, H.	H.C. Sheyenne	1	20	16	5				7	1			8	12
20. Harstad, A. M.	Our Savior's	1	348	237	89	16	1	6	1	368	1	2	4	14
21. Harstad, A. M.	In Princeton	3											60	120
22. Harstad, N. B.	Rock Dell	1	264	187	88	7	4		233	4	3		48	78
23. Harstad, N. B.	Our Savior's	1	161	107	49	6	1		130	1	1		56	52
24. Harstad, N. B.	1st Luth., Delhi	1	69	42	16	2	1		61				45	35
25. Hilton, Neil	1st Ev., Sutton Bay	1	129	100	31	4					3		61	38
26. Hilton, Neil	Grace Luth., E.R.	1	26	18	4		3	2					56	17
27. Johnson, Iver C.	Lake Mills, Ev.	1	126	100	25	1	1		250	3	4		71	65
28. Johnson, Iver C.	Linne Creek, Ev.	1	86	65	29	1	2		121	1			68	38
29. Jungemann, J.H.	Oslo-Volga	1	112	80	28	1	7		121		2		54	60
30. Lee, S. E.	Our Savior's	1	61	38	16	2			114				62	37
31. Lee, S. E.	Immanuel	1	150	82	36	6			201		1		61	68
32. Madson, J. B.	1st Shell Rock	1	154	115	40	5	3		237	3	3		57	
33. Madson, J. B.	Somber	1	103	65	24	2	4		192		3		55	
34. Merseth, Alf.	1st Evangeler	1	110	76	34	2			177		3		54	47
35. Merseth, Alf.	1st S. Wild Rice	1	191	130	62	8	5	3	238		2		54	63
36. Moldstad, C. A.	Cape Cod, Mass.	3	16	9					22				53	7
37. Moldstad, J. A.	Concordia, Bagley	1	65	39	18	1	5		59		2		39	44
38. Moldstad, J. A.	Chester, Trail	1	28	21	8									
39. Moldstad, J. A.	Ebro, Bagley	3	60	24		1			38	1			28	35
40. Moldstad, J. A.	Cross Lake	1	50	35	12									
41. Moldstad, J. A.	St. Paul's, Lenghy	2	100	60										
42. Oesleby, N. C.	O.S., Madison	1	393	294	109	10	3	1	628	3	8		68	140
43. Orvick, Geo.	O.S., Amherst Jct.	1	79	68	20	3			97	1	2		32	42
44. Orvick, Geo.	Grace, Manitowoc	1	49	38	13				97				25	28
45. Otto, M. H.	Saude	1	166	124	41	3	1		451		6		53	81
46. Otto, M. H.	Ierico	1	311	247	83	8	5		845	3	4		61	146
47. Petersen, Jos.	Coonhaven, C'nw'l.	3					1	1					20	10
48. Petersen, Jos.	RedRuth, C'nw'l.	3											21	24
49. Petersen, P. G.	Bethany, S.C.	1	19	14	7	1				1			7	15
50. Petersen, P. G.	Richland, Thornton	1	170	105	41	12			268		4		65	70
51. Pfeiffer, D. L.	Cottonwood	1	170	122	30	4			340	1	1		60	78
52. Preus, H. A.	Trinity, Calmar	1	125	88	34	3			248	2			67	50
53. Preus, J.A.O.	Trefoldighed, Jas.	1	85	56	21	5	1		265	1	0		51	62
54. Preus, J.A.O.	Bethany, Luverne	1	183	118	31	5	2	6	547	4	4		53	166
55. Preus, Robert	Cambridge, Mass.	1	166	108	31	15	1	4	425	4	5	7	64	71
56. Quill, G.C.J.	O.S., Albert Lea	1	441	301	117	15	3	8	7	889	5	6	63	182
57. Strand, A. H.	St. Mark's, Chicago	1	280	240	60	16	4	8	13	699	4	14	65	144
58. Teigen, T. N.	Bethel, S. Falls	1	180	99	23	9	2	4	6	211	3	1	67	75
59. Theiste, H. A.	Fairview	1	545	348	42	21	2		769	4	5	16	65	165
60. Tweit, M. E.	Nicollet	1	287	213	88	14	9		481	3	7	23	57	142
61. Tweit, M. E.	Norw. Grove	2	128	81	35	3			228			2	56	53
62. Ude, R. H.	Calvary, Seym'r.	2	66	39	11	4	7		30				48	25
63. Unseth, E. G.	St. Paul's, Chicago	1	176	138	26	14	9		364	8	5		61	107
64. Unseth, J. B.	Kasota Home											1	63	16
65. Vangen, L.	Lakewood, Tacoma	1	108	48	17	14	1	3	2	142	3	1	64	43
66. Weyland, F. R.	Emmaus, Mpls.	1	270	170	24	5	0	4	1	263			66	74
67. Ylvisaker, E.	Holy Cross	1	586	276	97	21	2	13	6	627	3	5	62	186
68. Ylvisaker, Paul	Hartland	1	153	107	45	3	3		164				57	
69. Ylvisaker, Paul	Manchester	1	52	33	11	2	3		86		3		54	

TOTALS 11027|7244|2354|414|28|181|75|15921|91|140|33|88|3564|4306

1. Member of Synod.

2. Preaching Place.

FOR THE YEAR 1952

		Day School		Sunday School		Other School		Students		Contributions		Value of Property	Debt on Property
		Enrollment	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	12	1	4	\$ 2,893.22	\$ 1,616.25	\$ 30,000.00	\$
2				20	3	15	16	1	10	3,098.12	1,052.44	30,000.00	. . . . .
3	41	2	79	8				1	10	4,461.44	375.25	45,000.00	20,000.00
4			110	12	85	100	1	49		7,200.00	1,100.00	65,000.00	28,500.00
5			15	3	10	24	1	6		1,359.28	58.25	5,000.00	. . . . .
6			34	3				8		1,767.00	155.36	30,000.00	4,120.00
7			45	5	20	45	3	9		5,830.43	1,387.03	35,000.00	. . . . .
8			35	5	10	35	7			11,941.14	673.20	45,000.00	. . . . .
9			20	4	10	20		7		4,680.00	350.00	35,000.00	. . . . .
10			100	18	46	67		20		5,803.80	500.38	16,500.00	2,470.00
11	20	1	86	9	15	36	16	10		7,120.00	3,759.00	40,000.00	16,172.00
12			15	2				4		1,657.00	375.00	8,000.00	800.00
13	19	1	25	4				3	20	9,344.34	1,537.34	50,000.00	. . . . .
14	24	1+	60	10	10	70	6	16		8,000.00	2,911.36	65,000.00	7,533.50
15			10	2	10	13		6		2,108.11	932.49	9,800.00	. . . . .
16			11	2	10	11		9		3,073.27	765.50	9,700.00	. . . . .
17			35	5				5		3,358.96	504.25	17,500.00	. . . . .
18			5	2	10	5	1	4		1,156.00	1,248.00	4,500.00	. . . . .
19								3		188.00	164.00	. . . . .	. . . . .
20	16	1+			36	20	11	25		3,100.80	1,706.92	35,000.00	. . . . .
21			21	3	10	12				832.53	293.45	. . . . .	. . . . .
22			51	5	15	52	1	18		2,969.11	717.58	25,000.00	. . . . .
23	1*		38	5	15	36		10		2,271.46	267.34	32,000.00	7,200.00
24			30	3	9	33		6		651.03	123.31	5,000.00	. . . . .
25			16	3	13	16		7		2,490.00	372.00	10,000.00	. . . . .
26			12	2				3		502.00	40.00	. . . . .	. . . . .
27			24	5	15	21	3	8		2,450.00	689.63	10,000.00	. . . . .
28	14	1					1	2		2,350.00	265.00	20,000.00	. . . . .
29			27	4				5		1,800.00	1,170.00	1,300.00	. . . . .
30			18	3	10	22		3		1,287.26	90.65	14,000.00	8,464.56
31			38	6	10	42		13		2,431.63	219.71	10,000.00	. . . . .
32			35	5	15	27	1	16		2,642.00	1,502.00	20,000.00	. . . . .
33	11	1			18	11	5	5		9,655.00	939.00	12,000.00	. . . . .
34			21	5	10	18		2		2,314.59	528.66	13,000.00	186.00
35			32	7	10	32		7		2,936.52	350.37	20,400.00	. . . . .
36													. . . . .
37			10	2	13	15		6		700.00	350.00	8,000.00	425.00
38													. . . . .
39			25	2	7	21	1	10		130.00	110.00	. . . . .	. . . . .
40												3,000.00	. . . . .
41										1,500.00	300.00	8,000.00	. . . . .
42	12	1	45	6	10	15	2	20		11,478.00	2,441.00	70,000.00	4,600.00
43					37	8		4		1,879.74	496.26	15,000.00	480.00
44			12	4						535.55	313.73	2,000.00	. . . . .
45	19	1						9		6,707.85	1,924.66	20,000.00	. . . . .
46	19	1			36	10	2	12		5,648.84	2,828.38	35,000.00	1,033.00
47													. . . . .
48													. . . . .
49			3	1						2,710.23	311.90	. . . . .	. . . . .
50			46	5	10	30		15		4,428.03	1,148.61	15,100.00	. . . . .
51					36	23	1	10		3,434.00	1,134.00	8,000.00	. . . . .
52			13	4	20	15	2	10		2,700.00	1,200.00	25,000.00	1,800.00
53			20	4	10	20		5		3,192.98	1,190.03	17,000.00	. . . . .
54			60	8	10	60	1	15		27,000.00	1,554.75	57,000.00	21,000.00
55			44	10						7,707.04	1,013.07	50,000.00	. . . . .
56			115	19	47	86	1	15		10,402.39	2,698.44	60,000.00	. . . . .
57	28	3	103	14			5	18		11,194.23	2,509.93	50,000.00	. . . . .
58			50	7	10	75	4	8		3,000.00	815.00	35,000.00	15,000.00
59	15	2	108	16	20	80	2	25		17,585.76	2,640.94	85,000.00	15,000.00
60	17	1+	21	3	10	24	5	15		9,255.00	2,393.18	50,000.00	. . . . .
61			24	5						3,264.17	472.13	20,000.00	. . . . .
62			23	4				7		556.68	62.01	6,500.00	1,835.00
63			45	6				7	10	6,770.42	1,145.91	89,500.00	. . . . .
64													. . . . .
65			69	7	10	96		5		2,540.41	350.48	6,000.00	. . . . .
66			35	7	10	63		22		4,710.87	361.13	19,000.00	4,962.59
67	20	1	126	10	12	31		18		7,200.00	900.00	50,000.00	15,000.00
68			35	6	10	25	4	6		2,650.00	845.00	28,000.00	. . . . .
69			12	4	15	17	2	4		1,630.00	717.00	10,500.00	. . . . .
		320	28	2118	301	748	1502	95	606	\$286,236.23	\$ 60,967.23	\$ 1,781,300.00	\$176,581.65

3. Not Yet Member.

+ Pastor Assists.

INDEX

Armed Services	65
Centennial Collection	71
Charity and Support	60
Church Extension	47
Circuit Realignment	83
Convention, Opening	1
Members, Pastors, Delegates	2-4
Committees	5
Notes by Secretary	84
Education Board of Regents	48
Bethany President	50
Seminary	55
Memorial Library	57
Elementary Christian	59
Essays	
"The Christ Our Fathers Worshipped"	20
"The Christ We Worship"	27
"The Christ We Want Our Children to Worship"	33
Finance Board	
Centennial Campaign	71
Treasurer's Report	73
Kasota Valley Home for the Aged	61
Missions, Home Mission Board	42
Cornwall	43
Foreign and Negro	45
Officers and Committees	87
Pastors and Professors	89
President's Message	6
Report	13
Union Matters	16
Publications	62
Teachers at Bethany College	90
At Parochial Schools	91
Treasurer's Report	73
Trustees	69
Statistics	94
Union Committee	67
Young People's Work	64

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