

REPORT
of the
Thirty-seventh Regular Convention
of
The Norwegian Synod
of the
American Ev. Lutheran Church

ESSAYS

Christian Cross-bearing in Today's

Twilight Hour George O. Lillegard

God-given Talents at Work Julian G. Anderson

Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota
June 21-27, 1954

THE THIRTY-SEVENTH REGULAR CONVENTION
of the
Norwegian Synod of the American Evangelical Lutheran Church
Bethany Lutheran College, Mankato, Minnesota
June 21-27, 1954

The 37th regular convention of the Norwegian Synod opened at Bethany Lutheran College, Mankato, Minnesota, Monday, 10:30 a.m., June 21st with divine worship conducted by the Rev. Neil Hilton, Suttons Bay, Michigan. On the basis of Psalm 119, 111 he spoke on "God's Word Is Our Great Heritage" and showed what a precious heritage it is and how we came to receive it. Materialism has no abiding value, but God's Word has eternal value. The Law shows us our sin and the Gospel so beautifully and comfortingly shows us our Savior. But it was necessary for God to open our understanding, to bring us to faith, otherwise of ourselves we would reject it. Looking over the history of the Christian church it is very apparent that few have had the opportunity to hear the Word of God in its full truth and purity. We do not have it because we particularly have studied it more, or prayed more fervently, or lived more piously; if God dealt with us as we deserve, He would take away the Word from us. So it is by God's grace that we have this precious treasure and heritage. Let us humble ourselves before God lest we be tempted to compromise and give up our heritage.

The hymns sung by the assembly were: "Blessed Jesus, at Thy Word we are gathered all to hear Thee," hymn 16; "Speak O Lord, Thy servant heareth," hymn 296; "A Mighty Fortress is our God," hymn 262; "Lord, keep us steadfast in Thy Word," hymn 261. Pastors G. A. R. Gullixson and Paul Petersen served as organist and head usher respectively, for opening services and for most of the convention.

Prof. G. O. Lillegard, in place of Prof. B. W. Teigen, welcomed the convention in the name of Mt. Olive Lutheran Church and Bethany College. President C. M. Gullerud responded with thanks in behalf of the pastors, delegates and friends.

The opening session of the convention began with a devotion led by the Rev. J. B. Unseth at 1 p.m. "Christ, Thou art the sure Foundation" was sung. A Scripture reading appropriate for the hearing of the President's message to follow was chosen and read from the 28th chapter of Deuteronomy, verses 1-14. The devotion closed with a prayer.

The secretary called the roll of permanent members of the Synod. Pastors present eligible to vote numbered 28 (later a total of 40 were present, one absent). Eight advisory members were present (later they totaled 16).

The temporary Credentials Committee reported that 34 delegates were present (later a total of 70 were seated by the convention). The chairman then declared the 37th Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session in the name of the Father and of the Son and of the Holy Ghost.

President C. M. Gullerud read his Annual Message and parts of his Annual Report (which follows these pages).

Pastors Present Eligible to Vote

T. Aaberg, J. A. Anderson, R. M. Branstad, H. L. Bremer, David Dale, Sr., M. O. Dale, S. A. Dorr, G. F. Guldberg, C. M. Gullerud, G. A. R. Gullixson, W. C. Gullixson, L. K. Hagen, H. Handberg, N. B. Harstad, Neil Hilton, I. Johnson, J. H. Jungemann, S. E. Lee, Paul Madson, Alf Merseth, J. A. Moldstad, R. Newgard, N. C. Oesleby, G. Orvick, M. H. Otto, P. G. Petersen, D. L. Pfeiffer, H. A. Preus, J. A. O. Preus, R. Preus, Arthur Schulz, A. H. Strand, T. N. Teigen, H. A. Theiste, M. E. Tweit, R. H. Ude, E. G. Unseth, L. Vangen, F. R. Weyland, Paul Ylvisaker. (40).

Permanent Advisory Members Present, Not Eligible to Vote

Pastors: Christian Anderson, Paul Anderson, Adolph Harstad, Wilhelm Petersen, G. Schweikert, J. B. Unseth.

Professors: C. Faye, A. Fremder, A. Grorud, R. E. Honsey, Norman Holte, G. O. Lillegard, Dr. N. A. Madson, B. W. Teigen, M. Galstad, Julius Larsen. (16).

Admitted as Permanent Member

Candidate of Theology: Richard Newgard.

Congregations Admitted as Members of the Synod

Edgecumbe Hills Lutheran Church, St. Paul, Minnesota. Bethany Ev. Lutheran Church, Princeton, Minnesota. Ascension Lutheran Church, Eau Claire, Wisconsin.

Excused for Part-Time Absence

Pastors: Paul Anderson, G. Guldberg, Prof. B. W. Teigen, R. M. Branstad, Alf Merseth, L. Vangen, H. A. Preus, David Dale, H. L. Bremer, G. Orvick.

Excused for Absence From the Convention

Pastors: J. B. Madson, P. Blicher, Grant Quill.

Visitor

Dr. K. Kurth, Executive Secretary of Colored Missions of the Synodical Conference.

Representatives Present Eligible to Vote

PASTORS	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	1. Scarville Luth.	1. Nels Faugstad
T. Aaberg	Scarville, Ia.	2. Center Luth.	2. Clarence Dale
			3. Sam Honsey
			4. Christ Bredeson
2. J. Anderson	Minneapolis, Minn.	3. Hiawatha	
3. R. Branstad	Eau Claire, Wis.	4. Concordia	Excused
4. H. Bremer	New Hampton, Ia.	5. Redeemer	
5. D. Dale	St. Paul, Minn.	6. Edgecumbe Hills	5. Rolf Tjernagel
			6. Mervin Hamre
6. M. Dale	Holton, Mich.	7. Immanuel	Excused
		8. Scandinavian	Excused
7. S. Dorr	Princeton, Minn.	9. Our Savior's	7. Arthur Wold
S. Dorr	Princeton, Minn.	10. Bethany	8. Calvin Minke
8. G. Guldberg	Forest City, Ia.	11. Forest City Luth.	
G. Guldberg	Thompson, Ia.	12. Zion	9. Irwin Erickson
			10. Albert Brandt
9. A. Gullerud	Eau Claire, Wis.	13. Pinehurst Luth.	11. John Rude
10. C. Gullerud	Mankato, Minn.	14. Mt. Olive	12. Chr. Anderson
			13. Lauritz Houg

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| C. Gullerud | Eagle Lake, Minn. | 15. Salem | |
| 11. G. Gullixson | Cottage Grove, Wis. | 16. W. Koshkonong | 14. Peter Lee |
| 12. W. Gullixson | Parkland, Wash. | 17. Parkland Luth. | Excused |
| 13. L. Hagen | Waterville, Ia. | 18. W. Paint Creek | 15. Morris Sorum |
| L. Hagen | Waterville, Ia. | 19. E. Paint Creek | 16. Donald Bakke |
| 14. H. Handberg | Fisher, Minn. | 20. Bygland Luth. | 17. Ole Schager |
| H. Handberg | Mayville, N.D. | 21. First Am. | 18. H. H. Swain |
| H. Handberg | Sheyenne, N. D. | 22. Holy Cross | 19. Ralph Sorenson |
| 15. N. Harstad | Belview, Minn. | 23. Our Savior's | 20. Soren Sorenson |
| N. Harstad | Delhi, Minn. | 24. First Luth. | 21. George Florhaug |
| N. Harstad | Belview, Minn. | 25. Rock Dell | 22. Earl Aasen |
| 16. N. Hilton | Sutton's Bay, Mich. | 26. First Luth. | 23. Alton Vick |
| N. Hilton | Elk Rapids, Mich. | 27. Grace Luth. | 24. John Schmidt |
| 17. I. Johnson | Lake Mills, Ia. | 28. Lake Mills Luth. | 25. Oscar Galstad |
| I. Johnson | Lake Mills, Ia. | 29. Lime Creek Luth. | 26. Peter Forseth |
| 18. J. Jungemann | Volga, S. D. | 30. Oslo Luth. | 27. Otto Tjernagel |
| 19. S. Lee | Hawley, Minn. | 31. Our Savior's | 28. Oscar Anderson |
| S. Lee | Audubon, Minn. | 32. Immanuel | 29. Oliver Honsey |
| 20. J. Madson | Tacoma, Wash. | 33. Lakewood Luth. | 30. Theo. Helleckson |
| 21. A. Merseth | Ulen, Minn. | 34. First Wild Rice | |
| A. Merseth | Fertile, Minn. | 35. First Evanger | 31. Helmer Hanson |
| 22. J. Moldstad | Bagley, Minn. | 36. Our Savior's | 32. Otto Opheim |
| J. Moldstad | Lengby, Minn. | 37. St. Paul's | |
| J. Moldstad | Bagley, Minn. | 38. Concordia | |
| J. Moldstad | Fosston, Minn. | 39. Cross Lake | 33. Julius Larsen |
| J. Moldstad | Trail, Minn. | 40. Mt. Olive | |
| 23. R. Newgard | Northwood, Ia. | 41. First Shell Rock | Excused |
| R. Newgard | Northwood, Ia. | 42. Sombra | 34. Edwin Holt |
| 24. N. Oesleby | Madison, Wis. | 43. Our Savior's | 35. Alfred Halvorson |
| 25. G. Orvick | Madison, Wis. | 44. Holy Cross | 36. O. M. Wilson |
| 26. M. Otto | Lawler, Ia. | 45. Saude Luth. | 37. Orlando Overn |
| M. Otto | Lawler, Ia. | 46. Jerico | 38. Ned Borlaug |
| 27. P. Petersen | Thornton, Ia. | 47. Richland Luth. | 39. Nelvin Hereid |
| P. Petersen | Story City, Ia. | 48. Bethany Luth. | 40. Martin Borlaug |
| 28. D. Pfeiffer | Cottonwood, Minn. | 49. English Luth. | 41. Lloyd Roberson |
| 29. H. Preus | Calmar, Ia. | 50. Trinity | 42. Ole J. Anderson |
| 30. J. Preus | Luverne, Minn. | 51. Bethany | 43. Chris Wonsmos |
| J. Preus | Jasper, Minn. | 52. Trefoldighed Luth. | 44. J. F. Harmon |
| 31. R. Preus | Boston, Mass. | 53. Harvard St. Luth. | 45. Martin Tjernagel |
| 32. A. Schultz | Tracy, Minn. | 54. Zion Luth. | 46. Dean Jorgenson |
| 33. A. Strand | Chicago, Ill. | 55. St. Mark's | 47. Obert Hoiland |
| 34. T. Teigen | Sioux Falls, S. D. | 56. Bethel | 48. Walter Hoiland |
| 35. H. Theiste | Minneapolis, Minn. | 57. Fairview Luth. | 49. Thos. Bieber |
| | | | 50. Holger Ausen |
| | | | 51. Stanley Gorden |
| | | | 52. S. O. Tweden |
| | | | 53. Ray Hitzemann |
| | | | 54. Paul Helland |
| | | | 55. Oscar Olson |
| | | | 56. Oscar Pedersen |

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| 36. M. Tweit | St. Peter, Minn. | 58. Nicollet Luth. | 57. Jens Annexstad |
| 37. R. Ude | Eau Claire, Wis. | 59. Ascension | 58. Robert Olsen |
| 38. E. Unseth | Albert Lea, Minn. | 60. Our Savior's | 59. Orvin Hawkins |
| 39. L. Vangen | Chicago, Ill. | 61. St. Paul's Luth. | 60. Harold Petersen |
| 40. F. Weyland | Minneapolis, Minn. | 62. Emmaus | 61. Rudolph Quill |
| 41. P. Ylvisaker | Manchester, Minn. | 63. Manchester Luth. | 62. Arthur Jordahl |
| P. Ylvisaker | Hartland, Minn. | 64. Hartland Luth. | 63. Erling Petersen |
| | | | 64. Paul Staff |
| | | | 65. John Meyer |
| 42. Vacant | Amherst Jct., Wis. | 65. Our Savior's | 66. Andrew Emrud |
| Vacant | Manitowoc, Wis. | 66. Grace Luth. | 67. Arthur Newgard |
| | | | 68. E. J. Maguson |
| | | | 69. George Nygaard |
| | | | 70. Lenwick Hoyord |

Convention Committees — 1954

- President's Message and Report:* Pastors: G. A. R. Gullixson, S. E. Lee, R. Preus. Delegates: Alton Vick, R. O. Quill.
- Nominations:* Pastors: H. A. Theiste, R. Preus, E. Unseth, M. H. Otto. Delegates: Lauritz Houg, O. M. Wilson, Thomas Bieber, Arthur Newgard.
- Credentials:* Pastors: M. O. Dale, L. Hagen, G. F. Guldborg. Delegates: Paul Staff, Norman Grande, O. M. Wilson, L. Houg, Ole Schager, A. Emrud.
- Program:* Pastors: Theo. Aaberg, Paul Petersen.
- Press:* Norman A. Madson (for the public press). Wilhelm Petersen (Convention Sentinel).
- Doctrinal Matters:* Pastors: Julian Anderson, R. Preus, D. L. Pfeiffer, S. E. Lee, Ahlert Strand. Delegates: Peter Forseth, Lenwick Hoyord, Arthur Wold, Oliver Honsey.
- Home Missions:* Pastors: Paul Ylvisaker, Luther Vangen, Iver Johnson, Prof. Geo. Lillegard. Delegates: Stanley Gordon, Herman Frank, Herman Anderson, Harold Johnson, Raymond Hitzemann.
- Higher Education:* Pastors: M. Otto, R. Branstad, E. G. Unseth, Chr. Anderson. Delegates: Arthur Jordahl, Lloyd Roberson, Orlando Overn, Otto Tjernagel.
- Christian Elementary Education:* Pastors: G. A. R. Gullixson, Hugo Handberg, Paul Madson. Delegates: Robert Olson, Ned Borlaug, Obert Hoiland, M. O. Tjernagel.
- Young Peoples' Work:* Pastors: H. A. Theiste, R. Ude, F. Weyland. Delegates: Donald Sorenson, Russel Harmon, Nelvin Hereid.
- Publications:* Pastors: Prof. B. W. Teigen, Alf Merseth, Arthur Schulz. Delegates: Irwin Erickson, Thomas Bieber, Oscar Galstad, Ole J. Anderson.
- Finance:* Pastors: S. Dorr, Dean Norman A. Madson, J. A. O. Preus, N. B. Harstad. Delegates: Oscar Olson, Nels Faugstad, Erling Petersen, Anton Harum.
- Church Extension:* Pastors: Theo. Aaberg, Paul Petersen, John Moldstad. Delegates: P. A. G. Lee, Ralph Sorenson, Morris Sorum, Oscar Anderson.
- Charities and Support:* Pastors: N. C. Oesleby, J. B. Unseth, David Dale, Sr. Delegates: Lawritz Schonemann, Oscar Olson, Andrew Omtvedt, Jens Annexstad.
- Armed Services Commission:* Pastors: Neil Hilton, Geo. Orvick, Geo. Schweikert. Delegates: Rudolph Quill, Clarence Borneke, Holger Aussen, Julius Larsen.
- Miscellaneous Matters:* Pastors: M. E. Tweit, T. N. Teigen, Sophus E. Lee, Arvid Gullerud. Delegates: Clarence Mellem, Arthur Newgard, John Meyer, Sam Honsey.
- Foreign and Negro Missions:* Served by Committee No. 7.
- Pastoral Conference Records:* Prof. C. U. Faye, H. L. Bremer.
- Resolutions:* Pastor H. A. Preus, Prof. Alfred Fremder, Prof. G. O. Lillegard.
- Tellers:* Wilhelm Petersen, R. Ude, A. Schulz.
- Chaplain:* Pastor Paul Ylvisaker.
- Equalization:* Pastors H. Handberg and W. Petersen.

President's Message — 1954

Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. Amen.

Dearly beloved members of the Norwegian Synod:

We come to the synod meeting in this twilight hour of the world's history with the conviction that we are meeting in days which are numbered among the last which God will give to this world. This fact impresses upon us the urgency of the work which God has given His Church to perform. We know not how many more days or years this earth will be permitted to stand nor do we know how soon the working days of each one of us individually may come to an end. "For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." I Thess. 5, 2-6. This reminds us of the urgent and pressing need of using every opportunity given us to exercise our spiritual priesthood in showing forth the praises of Him who has called us out of darkness into His marvelous light. Among those who possess the Word in truth and purity should be found the unmistakable evidences of a very lively activity in proclaiming the saving Gospel of Jesus Christ in public and private. With the deepest movings of the heart we should be saying with the Apostle Paul, "Necessity is laid upon me; yea woe is me, if I preach not the gospel!" I Cor. 9, 16. As we see the end of all things approaching we should realize that time is of the essence and that thoughts of postponement and delay in the Lord's work are temptations of Satan who desires nothing but the death of the sinner and so does not want him today or tomorrow or at any time to turn from his wicked way and live. Since he knows that those who proclaim the pure and unconditional Gospel of forgiveness are his real enemies, therefore by every wily trick in his command he seeks to turn them aside from their God-given work. By laziness, by luke-warmness, by indifference, by worldly-mindedness, he draws and entices in order that the Gospel may not have that free course which he so much opposes and fears. By impious deeds, by loose talk, by spite, by jealousy, by pride, by stubbornness, by wrath, by a fractious and quarrelsome spirit, he promotes offenses in order that the way of truth and of life may be ill spoken of by those who are without. To all of these temptations we are not immune. And we need, by the grace of God, with the determination of the apostle Paul, to say: "I keep under my body, and bring into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away." I Cor. 9, 27.

As we see the children of this world more zealous in their endeavors

and wiser in their generation and in the promotion of their corruptible projects than the children of light are in the preservation and spreading of the spiritual and eternal truths, then indeed we find cause to stop and examine ourselves and so much the more as we see the day approaching when all shall be revealed and we shall be called upon to give an account of our stewardship. Well we must know that all boasting is vain and that the most skillfully worded excuses for our neglects cannot satisfy. Were it not for the boundless grace of God in Christ Jesus we would none of us be able to stand on the great day of reckoning. We are no exceptions to the rule that if we are to be clothed in the snowy-white garment of Christ's righteousness, we must first appear in the sack-cloth and ashes of heartfelt repentance. Only he who has found himself an humble suppliant at the throne of grace will feel and know the urgency of this hour and how late it is in the day to cry: "Awake thou that sleepest, arise from death's slumber!" There is still time, however, for the day of grace is not ended though the signs of the setting sun upon this earth's existence are apparent. While the old evil foe is hard at work to bring the sunshine of the Gospel into a total eclipse it is well for us to consider how we must employ the time remaining.

Christians prayer may well employ you,
The powers of darkness would destroy you:
Yea, Satan's self has planned your fall.
Wield, God's Word, a weapon glorious,
Against each foe; and soon victorious
Our God will make you o'er them all.
Is Satan strong and fell?
Here is Immanuel.
Sing Hosanna!
The Strong ones yield,
With Christ our shield,
And we as conquerors hold the field.

Well we know that the greatest calamity that could befall us is to lose the blessed unconditioned Gospel which declares to sinners ruined by the fall that God has in Christ declared the whole world righteous. The pathways upon which Satan would lead us to effect this loss are as devious as they are crafty and deceptive. One of the worst deceptions with which he operates to gain his end is the lie that disobedience to God's Word in some seemingly minor point is not so serious and destructive if only the end in view is good. The error of this way is revealed by that man of God, Samuel, who as the mouthpiece of the Most Holy upon a certain occasion declared: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry." I Sam. 15, 22-23a. These words were spoken to a man who by anointing had been placed by God into a position of great responsibility and trust. To this man Samuel shortly before had said "The Lord sent me to anoint thee to be king over his people, over Israel; now therefore hearken thou unto the voice of the words of the Lord." I Sam. 15.1. The man to whom these solemn words were spoken was Saul, first king of

Israel. Through Samuel, Saul was instructed of God to smite the Amalekites, to utterly destroy all that they had and to spare nothing. Saul obeyed but deviated in one respect. "Saul and the people spared Agag and the best of the sheep, and of the oxen and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them; but everything that was vile and refuse; that they destroyed utterly." I Sam. 15.9. When Samuel heard the bleating of the sheep and the lowing of the oxen he confronted Saul with his act of disobedience and called upon him to give an account. Saul with a pious voice maintained that he had obeyed the voice of the Lord but that the people took of the sheep and of the oxen in order that sacrifices might be made unto the Lord in Gilgal. Then it was that Samuel, after a night of prayer and communing with the Lord, said, "To obey is better than sacrifice." Because of his disobedience, which he tried to excuse and defend with a reference to the sacrifices, Saul was rejected from being king over Israel. He lost his position of trust and responsibility and another was anointed to be king in his place. Though the crown for a time rested upon his head, yet the sceptre had passed to another, namely to David, Son of Jesse.

This incident indeed has been set down not for our entertainment but for our admonition and learning upon whom the ends of the earth have come. It finds its application in so many areas of church life today. We often find that defenses and pious sounding excuses are made for acts which are in fact a disobedience of God's Holy Word. The unwary may be taken in by such excuses and may easily accuse and condemn those who like Samuel proclaim God's judgment over such disobedience. For instance when lodge members are received into the congregation the excuse is sometimes made that this is done in order that an opportunity may be given to testify to them and to win them. Those who oppose this are then sometimes made to appear as though they would place hindrances into the way of winning them for the truth, even as there were, no doubt, those who would have made Samuel to appear as though he were not very zealous for the offering of sacrifices to the Lord in Gilgal when he reprimanded Saul for saving the sheep and oxen of the Amalekites. But the whole matter is settled when we note that reception into the church of people who are members of Christ-denying secret societies is disobedience to God's Word which says: "Be ye not equally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial or what part hath he that believeth with an infidel. And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty." II Cor. 6, 14-18. Any number of pious sounding excuses will not cover an act of disobedience. "To obey is better than sacrifice."

It has been common in our day to hear that acts which are clearly acts of unionism have been explained in this way that the opportunity offered gives a chance to proclaim the Gospel. This makes it appear as though those who oppose such appearances with those of another faith and confession, are not as zealous and wide-awake and willing as they should be to avail themselves of opportunities to preach the Gospel and join in worship in such circumstances where an act of unionism and therefore of disobedience is involved. The bastion which God has erected for us here is that key Bible passage over which so many have thrown a dark cloak as though it were a passage hard to understand and difficult to know when and where it ought to apply—Romans 16,17 “Now I beseech you brethren, mark them which cause division and offences contrary to the doctrine which ye have learned; and avoid them.” On the basis of this Bible passage and related passages the “Brief Statement” declares, and we whole-heartedly subscribe to it “Since God ordained that His Word *only*, without the admixture of human doctrine, be taught and believed in the Christian Church, I Pet. 4, 11; John 8, 31. 32; I Tim. 6, 3, 4. all Christians are required by God to discriminate between orthodox and heterodox church-bodies, Matt. 7, 15, to have church-fellowship only with orthodox church-bodies, and, in case they have swayed into heterodox church-bodies, to leave them, Rom. 16, 17. We repudiate *unionism*, that is, church-fellowship with the adherents of false doctrine, as disobedience to God’s command, as causing divisions in the Church, Rom. 16, 17; 2 John 9, 10, and as involving the constant danger of losing the Word of God entirely, 2 Tim. 2, 17-21.” Par. 28. This matter of unionism is not something to be bandied around as in an academic debate. It is disobedience to the Word. Unionism causes divisions in the Church and involves the constant danger of losing the Word of God entirely and so of losing our own soul. The matter is that serious.

By unionism, by all disobedience, by every departure from God’s Word Satan would seek to rob us of that central and precious doctrine of justification. For this is the doctrine with which the church stands or falls. Our Formula of Concord puts it this way “This article concerning justification by faith is the chief article in the entire Christian doctrine without which no poor conscience can have firm consolation, or can truly know the riches of the grace of God, as Dr. Luther also has written: ‘If this only article remains pure on the battle-field, the Christian Church also remains pure, and in goodly harmony, and without any sects, but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.’” (Thorough Declaration, III. Triglotta, page 917) With the loss of the real message of the unconditioned Gospel goes the ability to distinguish error from truth and the ability to oppose error. Preaching becomes moralizing and the real Gospel message of forgiveness drops away until the sin-burdened soul finds no balm or healing.

God knows how weak and frail we are and how prone our flesh is to minimize the leaven of error and to bow to the cunning words of man’s wisdom. And therefore he has built around us a wall of pro-

tection and has warned us not to expose ourselves to the influences of those whom he has clearly asked us to avoid. If we for any pretext disobey by affiliating ourselves or by continuing affiliation with those who have caused divisions and offenses contrary to the doctrine which we have learned then we are in danger of losing the Word of God entirely. Saul's rejection as king of Israel because of his disobedience went into effect even though he pleaded his concern for the sacrifices to the Lord God in Gilgal.

In the face of what is going on in the World Council of Churches, which this year convenes in this country at Evanston, Ill.; in the face of what is going on among many "Lutherans" in our time, we realize that such statements as have been made here will be stamped as uncharitable, separatistic, and as showing little concern for the progress of the Gospel through united efforts. Yet for us the Word of God stands there too powerful. And we know that if we lose the Gospel, the unconditioned Gospel, then we have nothing to offer the sin-burdened soul. Evil days have come upon us and as the end approaches we know that falling away shall characterize the close of the day of grace. So few will be truly converted to the truth and remain in the truth in the twilight hours of the world that it is said in Holy Scripture "When the Son of Man cometh, shall he find faith on the earth?" Luke 18, 8. It is only by closing our eyes to the words of Holy Scripture concerning the last days of the world in which we are surely living, that we overlook the seriousness of the hour to which we have come. There is no doubt that also our synod has come to the hour of severest testing. Each one of us individually is being tested and tried in these last days of the world. Let us bow before the Lord in all humility and ask Him to take away all sinful pride and thoughts of personal glory, comfort, and advantage, beseeching Him to make us duly conscious of His Word, "To obey is better than sacrifice." Let us take comfort from these words, "When thou art in tribulation and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice: (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he sware unto them." Deut. 4, 30, 31. Then indeed to you God shall say as He did to Israel of old, "If ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people; for all the earth is mine." Ex. 19, 5.

President's Report — 1954

During the synodical year there has been considerable activity in the various departments of the synod, reports of which will be given by the respective responsible boards. These reports are at hand for the synod's information, for its approval or disapproval. For every board is duly conscious of the fact that it is working not under its own authority but only as representatives of the synod to which body it is responsible. The various convention committees therefore are careful to scrutinize the reports and propose resolutions for future guidance in the work. During the past synodical year your president has attended most of the meetings of the synod's boards and committees and has visited pastoral conferences, circuit meetings and other meetings as far as time and ability have permitted. Vice-president Tweit has given his ready assistance in performance of official duties.

Visitations

Visitor of the Northwest Circuit, Pastor D. L. Pfeiffer, reports that he conducted visitations as follows: In St. John's Lutheran Church, Okabena, Minn. (the Rev. Geo. Schweikert, pastor) on Aug. 2, 1953; in Mt. Olive Lutheran Church, Mankato, Minn. (The Rev. C. M. Gullerud, pastor) on Nov. 8, 1953; in Rock Dell Ev. Lutheran Church, Belview, Minn. (the Rev. Norman B. Harstad, pastor) on March 23, 1954. Visitor Pfeiffer also reports that he served as vacancy pastor in Zion Lutheran Church, Tracy, Minn., and advised them in the calling of a pastor.

It is quite evident from the few requests that are made for visitations that many of the congregations of our synod are not making use of the services of our visitors and are thus depriving themselves of the blessings which undoubtedly can flow from a properly conducted and well attended visitation. Perhaps also our pastors have been remiss in encouraging their congregations to arrange for such visitations. Whatever the case may be, a reminder is in place calling attention to the resolution which advises that visitations be held at least once every four years in each parish of the synod.

Ordinations and Installations

Candidate Wilhelm Petersen was ordained and installed as Assistant Pastor in Our Savior's Lutheran Church, Albert Lea, Minn., on June 14, 1953. The rite of ordination was performed by the undersigned. Dean Norman A. Madson preached the ordination sermon.

Candidate George Orvick was ordained and installed as Pastor of Our Savior's Lutheran Church, Amherst Jct., Wisconsin and of Grace Lutheran Church, Manitowoc, Wisconsin, on June 21, 1953, by Dean Norman A. Madson.

The Rev. A. M. Harstad was on July 21, 1953, installed as chaplain at Bethesda Lutheran Home, Watertown, Wisconsin. The Rev. Erling Ylvisaker performed the rite of installation.

The Rev. David Dale, Sr., was called by the Home Mission Board to serve as missionary in the Highland Park area of St. Paul, Minn. Pas-

tor Dale has since been successful in organizing a congregation known as Edgcumbe Hills Lutheran Church.

Candidate Gerhart Becker was on Oct. 4, 1953, commissioned as missionary to Nigeria, W. Africa. The service was conducted by Prof. Geo. O. Lillegard in Bethel Lutheran Church, Sioux Falls, So. Dak.

The Rev. Grant Quill was called by the Home Mission Board to carry on mission work in the San Fernando Valley in California. He entered upon his work in November of 1953 and is carrying on mission work in Granada Hills, California, where a property suitable for holding services and conducting a school has been purchased.

The Rev. Wilhelm Petersen was called to assist in serving a parish near Oklee, Minn., and was installed Oct. 4, 1953.

The Rev. E. G. Unseth was on Nov. 1, 1953, installed as pastor of Our Savior's Lutheran Church, Albert Lea, Minn., by the Rev. Iver Johnson.

On Dec. 6, 1953, the Rev. Paul Anderson was installed as pastor of Indian Head Landing Lutheran Church, Rochester, N.Y., Vice-President M. E. Tweit officiating.

Candidate Arthur Schulz was on Dec. 13, 1953, ordained and installed as pastor of Zion Lutheran Church, Tracy, Minn., by Visitor D. L. Pfeiffer.

On Feb. 7, 1954, the Rev. Luther Vangen was installed as pastor of St. Paul's Lutheran Church, Chicago, Ill. The service of installation was conducted by Visitor N. S. Oesleby.

The installation of the Rev. Juul B. Madson as pastor of Lakewood Lutheran Church, Tacoma, Wash., took place March 7, 1954, with the Rev. W. C. Gullixson officiating.

The Rev. George Orvick has accepted the call to Holy Cross Lutheran Church, Madison, Wisconsin, and was installed June 13.

Appointments and Resignations

The Rev. G. F. Guldberg was appointed to represent the Southern Minnesota-Iowa circuit on the Young People's Work Committee to replace Theo. Aaberg who resigned. Pastor Guldberg was also appointed to fill the unexpired term of the Rev. Grant Quill on the Board of Directors of the Kasota Valley Home.

The Rev. A. M. Harstad resigned from Our Savior's Lutheran Church, Princeton, Minn., July 1, 1953.

Prof. Norman S. Holte was appointed to fill the unexpired term of Pastor Grant Quill on the Home Mission Board.

The attention of the Nominations Committee is called to the vacancies left by the Rev. Juul Madson's resignations from the Finance Board (1 year to run) and from the Christian Day School Committee (2 years to run.)

Pastors G. Quill and J. Madson resigned from their respective positions on boards of the synod because of their moving to the far west.

Upon the death of Pastor Erling Ylvisaker, Pastor M. O. Dale, Senior Associate Editor of the *Lutheran Sentinel*, was appointed to serve as Editor-in-Chief until this convention.

The following essayists have been appointed for this convention: Prof. George O. Lillegard who will read an essay entitled "Christian

Cross-bearing in Today's Twilight Hour;" the Rev. Julian Anderson who will present an essay on the title "God-given Talents at Work."

Applications and Transfers

The recently organized Bethany Congregation of Princeton, Minn., (the Rev. S. Dorr, pastor) has filed with the president an application for membership in the synod. The newly-organized Edgumbe Hills Lutheran Church, St. Paul, Minn., (the Rev. David Dale, Sr., pastor) has filed with the president an application for membership in the synod. Ascension Lutheran Church, Eau Claire, Wis., (the Rev. R. Ude, pastor) has filed with the president an application for membership in the synod. All the necessary documents are at hand for the examination and approval of the credentials committee.

Prof. N. S. Tjernagel, was released to affiliate with the Lutheran Church—Missouri Synod upon his acceptance of a call as Associate Professor at Concordia Teachers College, River Forest, Ill.

Prof. Paul Zimmerman transferred from Bethany Lutheran College upon accepting a call to Concordia Teachers College, Seward, Nebr.

Prof. Martin Galstad upon his request, was granted a peaceful release that he might accept the call which had been tendered to him by Dr. Martin Luther College, New Ulm, Minn. He will enter upon his duties there on July 1.

Deaths

The Rev. Justin A. Petersen, the manager of Lutheran Synod Book Co., and for many years pastor in the Scarville-Center parish, departed this life, Feb. 18, 1954. Funeral services were conducted by the undersigned at Mt. Olive Lutheran Church on Feb. 22 and the committal service was conducted at the Synod Lutheran cemetery at Scarville, Iowa, with a brief service at the Scarville Church preceding.

The Rev. Erling Ylvisaker, pastor of Holy Cross Lutheran Church, Madison, Wis., was called to his eternal home March 31, 1954. Christian burial services were conducted from Holy Cross Lutheran Church, April 3, with Pastor Theo. Aaberg officiating. Your president spoke on behalf of the synod.

Mr. Peter Osland, custodian of Bethany College and member of Mt. Olive Lutheran Church for 20 years died June 8, 1954. The wife of Pastor emeritus Peter Blicher passed away in Denver, Colo., on May 30, 1954.

Dedications and Anniversaries

The new church of Bethel Lutheran Congregation, Sioux Falls, So. Dak., (the Rev. T. N. Teigen, pastor) was dedicated Aug. 23, 1953, with Pastor N. C. Oesleby and Prof. Martin Galstad officiating.

The house of worship of Mt. Olive Ev. Luth. Church, Trail, Minn., (the Rev. John Moldstad, pastor) was dedicated Sept. 27, 1953. The rite of dedication was performed by the Rev. Alf Merseeth.

The chapel of Ascension Lutheran Church, Eau Claire, Wis., (the Rev. R. Ude, pastor) was dedicated Oct. 26, 1953, with the undersigned officiating.

Our Savior's Lutheran Church building at Ebro Corners near Bag-

ley, Minn., (the Rev. John Moldstad, pastor) was dedicated on Oct. 18, 1953, by the Rev. Alf Merseth.

The remodeled church of Zion Lutheran congregation of Thompson, Iowa, (the Rev. G. F. Guldberg, pastor) was dedicated on Nov. 8, 1953.

The cornerstone laying and dedication of the house of worship of Redeemer Lutheran Church, New Hampton, Iowa, took place Nov. 8, 1953, with the local pastor, the Rev. Howard L. Bremer, officiating.

The new parsonage of Harvard St. Lutheran Church of Cambridge, Mass., (the Rev. R. Preus, pastor) was dedicated on Jan. 17, 1954.

During the synodical year the following anniversaries were observed according to the records made available to the president:

35th Anniversary of Our Savior's Lutheran Church, Albert Lea, Minn., on the 13th of September, 1953.

25th Anniversary of Mt. Olive Lutheran Church, Mankato, Minn., on the 20th of September, 1953.

25th Anniversary of Our Savior's Lutheran Church, Belview, Minn., on October 4th, 1953.

75th Anniversary of Trefoldighed Lutheran Church, Jasper, Minn., on October 11th, 1953.

25th Anniversary of Concordia Lutheran Church, Eau Claire, Wis., on May 10, 1953.

65th Anniversary of English Lutheran Church, Cottonwood, Minn., November, 1953.

In August of this year Pastor H. A. Theiste's 25th Anniversary of ordination will be observed.

Liturgy and Agenda

A committee elected by the Pastoral Conference to prepare a liturgy and agenda for our synod's consideration is presenting a report of its work to this convention. Since the work has been completed we would suggest that this convention place the manuscript into the hands of a committee which would examine it and give it final form for publication. Since it is indeed advisable that the congregations of our synod as far as possible maintain uniformity in liturgy and in forms for official acts we would propose that the synod at this convention authorize the publication of the aforementioned liturgy and agenda.

Orthodox Lutheran Conference

In accordance with instruction of the synod, the Pastoral Conference has been studying the matter of our relations to the Orthodox Lutheran Conference, a body composed of pastors and congregations who for reasons of conscience which they have stated, withdrew from the Lutheran Church—Missouri Synod. A committee of the Pastoral Conference has been meeting with a similar committee of the Orthodox Lutheran Conference. Since the work of this committee has not been completed therefore there is no report by the Pastoral Conference to this convention on this matter.

Union Matters

Since the last convention of our synod there have been a number

of important developments in connection with the controversy that has been troubling the Synodical Conference these past years. As our synodical reports show, our synod has been carrying on Christian admonition in these matters over a period of years through overtures addressed to the Lutheran Church—Missouri Synod and to the Synodical Conference and also through many meetings, official, semi-official and unofficial. It is not possible for us to recapitulate all that has taken place. The record is available in our synodical reports for all to read and ponder. At this time it is important that the record be brought up to date for our careful consideration and for future generations to whom we owe a faithful record of the course we have followed and which under God we intend to follow in obedience and humble submission to His holy Word.

In 1951 our synod had under consideration the "Common Confession" which was presented to us by the Lutheran Church—Missouri Synod as a document of agreement with the American Lutheran Church in doctrines which have been in controversy between this latter body and the Synodical Conference. This document, accepted by the Missouri Synod in 1950, was officially sent to us for our approval of the course of action which had been taken. In answer our synod for Scriptural reasons earnestly entreated the Missouri Synod to rescind its acceptance of the Common Confession and to discontinue its negotiations with the A.L.C. This overture and entreaty was before the Houston Convention of the Missouri Synod which was convened in July of last year. Your president, upon instructions from the synod, attended this convention and spoke in favor of the acceptance of our overture both before the floor committee and briefly before the convention. The result was not the one desired and earnestly hoped for and prayed for by us. The Houston Convention did not rescind its acceptance of the Common Confession adopted in Milwaukee, Wis., but defended the same as an agreement in the doctrines there treated. We were given another document known as Common Confession Part II, which was proposed as a supplement and clarification of Part I and to be regarded as an integral part of the first document. This document was not adopted by the convention but was given to its congregations to study on the basis of Scripture and to report its findings to the next convention. The very nature of our Scripture-grounded objections to the Common Confession adopted in Milwaukee shows, however, that they could not be met except by a rescinding of the Common Confession as adopted in Milwaukee. And this, the record shows, was not done and no intention of considering such an action was indicated. As for our earnest entreaty that further negotiations with the A.L.C. be discontinued because of the clear prohibition of Tit. 3, 10, this was met with a resolution which specifically urged that further negotiations with the A.L.C. be continued.

In order to inform our congregations of the serious conditions which now face us, our Union Committee prepared and distributed a document entitled "*Our Relations With the Lutheran Church—Missouri Synod.*" Under the title "*Have Our Fellowship Relations With the Lutheran Church—Missouri Synod Been Broken?*" the facts have been

set down in order and the conclusion is stated thus: "We will get nowhere if we ignore the facts. And the facts are that the Missouri Synod *has* broken its bonds of fellowship with us by its persistent adherence to a course which we have with all justice condemned, and by its growing tolerance of unionistic activities and unionistic 'brethren.' This must be the answer to the question at the head of this paper." pp. 17-18. The final portion of the pamphlet is headed "*What Should Be Our Attitude Towards, and Our Relations, With, Those Who Persist in An Unscriptural Course?*" The answer to this question is given as follows: "Scripture answers our question. We shall not have church fellowship with them, and in case we have been in Church Fellowship with them, we shall break with them." p. 20. Your president in a letter to the clergy of our synod in October, 1953, urged that all of our congregations study this whole matter of our relations with informed representatives at this convention. We have met with many dangerous and perhaps costly postponements of the matter in the past. I would earnestly entreat this convention to consider and carefully to define its present relations with the Lutheran Church—Missouri Synod taking into account all of the developments. We need to place our own actions under the careful scrutiny of God's Word and be sure that the position we have taken is truly Scriptural and then be willing to pursue it as God in His Word directs even though it be contrary to the inclinations of flesh and blood.

Your president also attended the special adjourned meeting of the Wisconsin Synod held in Milwaukee, Wisconsin, in October of last year. Before this convention the Wisconsin Synod Union Committee reported the developments in the present controversy and came with this conclusion that the Lutheran Church—Missouri Synod "has disrupted the Synodical Conference and made it impossible for us to continue our affiliation with the Missouri Synod and our joint labors in the service of the Lord." The convention by resolution declared that the Lutheran Church—Missouri Synod "has brought about the present break in relations that is now threatening the existence of the Synodical Conference and the continuance of our affiliation with the sister Synod." It is evident that while the Union Committee stated in its report that the Lutheran Church—Missouri Synod had made it impossible to continue affiliation with that Synod, the Convention of the Wisconsin Synod did not go that far but awaited the outcome of a meeting of the Praesidium and District President of the two Synods and also postponed further action until the results of the Synodical Conference Convention this summer would be at hand. The Wisconsin Synod asked that all the sessions of this meeting be devoted to discussion of the matters that have caused division.

Your president and two appointed members of our synod, Dean Norman A. Madson and Vice-president M. E. Tweit have served on the Intersynodical Relations Committee of the Synodical Conference and have attended a number of meetings which are regularly attended by the president and two members from each synod of the Synodical Conference. Matters which have troubled the relations within the Synodical Conference have been discussed. A careful peru-

sal of the minutes of the past year will reveal that the positions of the individual synods on the controverted points have not changed. Particularly discussed were the subjects of the "Common Confession," Prayer-fellowship and Joint-prayer, and the scope and application of Titus 3, 10. The report of the Intersynodical Relations Committee to the Synodical Conference states these differences and declares that no agreement was reached.

May the Lord of the Church who rules in spite of all eruptions, guide and direct us in the important decisions which are before the synod that the work of His kingdom may not be hindered by anything we do but that His name may be hallowed and His kingdom come.

And as the cause and glory, Lord,
Are Thine, not ours, do Thou afford
Us help and strength and constancy,
And keep us ever true to Thee.

C. M. Gullerud

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

RESOLVED:

1. That attention be called to the resolution of last year's Synod meeting, "that the visitors be urged to make a list of available dates suggesting to the congregations the time when they might come for visitations," p. 19, par. 2.
2. That Synod approve the appointments made by the President to fill unexpired terms.
3. That messages of condolence be prepared and forwarded by the resolutions committee to Mrs. Justin Petersen, Mrs. Erling Ylvisaker, Mrs. Peter Osland, and the Rev. P. Blicher. (Referred to Resolutions Committee).

Christian Cross-bearing in Today's Twilight Hour

George O. Lillegard

The evening twilight has long been celebrated in poetry and song for its beauties and glories. It is the hour when the light of day still lingers, but its heat and burden are past; when the gathering shades of night as yet suggest none of its terrors, but only rest from toil and the comforts of the fireside. Certainly it is the hour when Nature appears at her loveliest, whether on land or sea, in the open fields or the rugged mountains. Hence the enduring appeal of such lines as these from a favorite song:

"Just a song at twilight When the lights are low,
And the flickering shadows Softly come and go;"

or as these by Mrs. Norton:

"O Twilight! Spirit that does render birth
To dim enchantments, melting heaven with earth,
Leaving on craggy hills and running stream
A softness like the atmosphere of dreams;
Thy hour to all is welcome! Faint and sweet
Thy light falls round the peasant's homeward feet,
Who, slow returning from his task of toil,
Sees the low sunset gild the cultured soil,
And, though such radiance round him brightly glows,
Marks the small spark his cottage window throws."

When we, then, speak of "Today's Twilight Hours," it is to be expected that the period we describe will have its glories and excellencies. It will to all appearances be a most prosperous and pleasant period for rich and poor, great and small, flowering forth in a burst of privileges for all classes and conditions of men; a period when the Socialist dream of a heaven on earth would seem quite within the realm of possibility, if only men would believe in it and strive for its fulfillment. Many of these who live in that period will mistake it for a new dawning instead of the deepening twilight, a harbinger of a better world than has ever been known before, the end result of the onward march of evolutionary progress. Others, whose works are of the darkness, will be glad in anticipation of the coming of the night, to cloak their sinister activities. There will be few, perhaps, who will regret the passing of the day; few whose thoughts will turn with dread to the future; few for whom the twilight will have its sadness and dreary forebodings as they think of the long hours when the cry will be: "Watchman, what of the night?" and when to the echoing: "Watchman, what of the night?" the watchman can only reply: "When the morning comes, it will still be night." (Is. 21, 11.)

We see this principle illustrated in the history of nations as well as of the Christian Church. The flower is at its fullest and best just before it withers and dies. Nations reach the zenith of their power and prosperity just when the seeds of decay and death are growing most prolifically in the body politic. It was no accident that Edward Gibbon

began his monumental history of the "Decline and Fall of the Roman Empire" with the reign of Hadrian, one of the most illustrious of all the Roman emperors. Under him Rome attained its greatest extent and power. His legions kept law and order from the Scottish border in the British Isles to the Indus River in Asia. Under him Rome built its grandest architectural monuments and flourished in every way as never before. But it was also then that the seeds of decay, sown by ambitious Caesars to the disintegration of the Roman Republic and its free form of governments, grew and multiplied till they ended in as inglorious a dissolution of a mighty empire as history records. The Empire crumbled, not so much because of the attacks from without by Parthians, Vandals, Goths and Huns, as because of the corruption within, which spread out from the cancer which was Rome to the farthest reaches of the Empire and poisoned the whole body politic till it became ripe for destruction.

From these examples and analogies in Nature and History, we may expect that conditions would be of the same kind in the Christian Church in its twilight hour, the last days of the world. Then the Church will flourish and prosper as never before. But the height of its power and extent in outward appearance will mark the beginning of its decline and death. When Jesus spoke to His disciples about the end of the world, he said: "The gospel must first be published among all nations," (Mark 13, 10); and again: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." (Matth. 24, 14). Thus should be fulfilled the many glorious promises of the Old Testament prophets concerning the Messiah and His kingdom, such as: "In his (the Messiah's) days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness (i.e. the barbarians) shall bow before him; and his enemies shall lick the dust.—Yea, all kings shall fall down before him; all nations shall serve him.—His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." (Ps. 72, 7 ff.)

Yet the conquering course of Christ's Gospel through all the world is not to result in a millennial period when Christians will live in peace with the world and be able to govern the nations by the Word of God. For the promises of a world-wide diffusion of the Gospel and of the triumphs of the messengers of the Cross over their enemies always go together with warnings of persecutions and afflictions which are to come to all true disciples of Christ. Thus Jesus says in connection with His promise that the Gospel shall be preached in all the world: "They shall deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved." (Matth. 24, 9 ff.) The circumstance that the gospel is preached to all the world does not

mean that it will be believed everywhere. Note that Christ says the Gospel shall be preached in all the world "for a *witness* unto all nations." At another time Jesus said: "Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?" This question implies that there will be little true faith on earth when Christ returns to judge all men by His word, in spite of the world-wide diffusion of the Gospel. Jesus tells us that conditions will be like they were in the days before the Flood, when everyone knew the word of God and heard Noah, the preacher of righteousness, proclaim the end of their world, and yet did not believe. (Matth. 24.) and as they were in Sodom and Gomorrah before the "cities of the Plain" were destroyed by fire from heaven, not even ten righteous men being found in them to save them from the holy wrath of God. (Luke 17.) Men will have to seek far and wide, for true faith, and will scarcely find it, as was the case of Elijah who complained to the Lord: "I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." (I Kings 19, 10.) He believed that he stood alone in the midst of a godless and heathenish generation, although there actually were 7,000, unknown to Elijah, who had not yet bowed the knee to Baal. And so true Christians have always had to sing with Selnecker, and will sing not least in the last days of this earth:

Lord Jesus Christ, with us abide, For round us falls the eventide;
 Nor let Thy word, that heavenly light, For us be ever veiled in night.
 O God! how sin's dread works abound, Throughout the earth no rest is found;
 And wide has falsehood's spirit spread, And error boldly rears its head.
 And ever is there something new Devised to change Thy doctrine true;
 Lord Jesus! as Thou still dost reign, Those vain, presumptuous minds restrain;
 And as the cause and glory, Lord, Are Thine, not ours, do Thou afford
 Us help and strength and constancy, And keep us ever true to Thee.

But worldliness and lust for earthly power and honor are firmly rooted in the corrupt heart of natural man. And so there is nothing which troubles the Church of Christ more than the Chiliastic hopes for a period of prosperity and power, which crop up continually, not only in heretical sects, but also in the orthodox church. There are many who believe firmly that the Church of Christ is destined to become the ruling power in the world by the gradual spread of the Gospel and its leavening influence on society. There are others who believe that Christ will come again to establish His kingdom of righteousness and peace on this present earth, and that He will reign for a thousand years, making His disciples the lords of all the earth. The Chiliastic hope may take a hundred different forms, from the gross "Jewish opinions" which the Augsburg Confession condemns to the refined "Lutheran Millennialism" which practically all Lutherans condone. The Roman Church strives as craftily and zealously as ever to regain the power over kings and peoples which it possessed in the Middle Ages. There is no retreat from the ancient papal contention that the Pope represents God on earth, so that both Church and State must recognize him as the

divinely appointed ruler of the earth. Protestant Churches have to a large extent forgotten their first love for the word of God as their only weapon against the forces of evil and are vying with the Catholic Church for power and influence in the world of politics and statecraft. They look upon it as a part of their mission in the world to put the teachings of Christ into effect in the affairs of the State as well as of the Church. They are not satisfied to save individuals, like brands from the burning, from the fires of Hell, but plan to put out the fire, abolish Hell, and bring in a new "Social Order" where men will no longer be driven by the "profit motive," but by love for their fellow-men and the desire to serve one another.

Now it is, indeed, true that the Gospel has been brought during this last "Century of Missions" even to the farthest isles of the seas, in accordance with the prophecy: "The Gentiles shall come to thy light, and kings to the brightness of thy rising.—The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.—Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." (Is. 60, 3. ff.) It is true that the visible Church exercises more power today than ever before, in spite of its losses to an atheistic Communism; that not only the Roman Catholic Church, but also the Protestant Churches, through such organizations as the World Council of Churches, seek and wield influence in the councils of the nations more than ever before. It is true that the Bible is distributed in larger quantities and reaches more different races and nations than ever before; that the membership of the Churches has increased relatively more than the population has in countries like ours. We could go on to paint a rosy picture of the future of the Christian Church, supported as it is by the wealth and faith of the most prosperous and the most zealous peoples in the history of the world.

But the measure of the outward success of the visible Church is the very measure of its failure as a bearer of the Gospel of the Crucified Redeemer. For Christ did not come to earth to wear a crown, except the crown of thorns, nor to occupy a throne, except the throne of the cross. And it is simply not true that the disciples of Christ are at any time to exercise power over the world or succeed in making a heaven out of this earth or in building the kingdom of glory visibly among men. On the contrary, "all that will live godly in Christ Jesus shall suffer persecution," (II Tim. 3, 12). Jesus tells us: "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matth. 16, 24). And again Jesus says of His disciples: "The world hath hated them, because they are not of the world, even as I am not of the world." (John 17, 14) And St. Paul tells us: "We must through much tribulation enter into the kingdom of God" (Acts 14, 22.) It is only if we suffer with Jesus that we shall reign with Him, (II Tim. 2, 12) and be glorified with Him. (Rom. 8, 17) Those within the ranks of the Christian Church who seek earthly power for the Church reveal themselves thereby as enemies of the cross of Christ as tares among the wheat, the seed of the Enemy of Christ. Only the persecuted

minority, the "very small remnant," (Is. 1, 9) can properly be called the true church of God.

That this must necessarily be the case we see from the example of Jesus Christ Himself. The prophets foretold His sufferings and shameful death in the same breath in which they foretold His triumphant exaltation as the King of kings and Lord of lords. He was the one who should rule *in the midst of His enemies*, (Ps. 110, 2.) The heathen rage and the people imagine a vain thing, the kings of the earth set themselves and the rulers take counsel together, against the Lord and against His anointed, all the while that the Lord has set his king upon his holy hill of Zion and has given him the heathen for his inheritance and the uttermost parts of the earth for his possession. (Psalm 2.) Isaiah spoke of the Man of sorrows and acquainted with grief Who hath borne our griefs and carried our sorrows; Who was smitten of God and afflicted, and Who yet was to see of the travail of his soul and be satisfied, Who was to divide him a portion with the great and divide the spoil with the strong, because He had poured out His soul unto death. (Is. 53.)

The New Testament also shows us clearly that it was *because of* his sufferings and death that Christ was made our King and Lord. St. Paul says: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **Wherefore** God also hath highly exalted him, and given 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." (Phil. 2, 5-11). The cross and the crown go together in God's kingdom. Those who would enter Christ's kingdom of glory must walk the narrow path that Jesus has trodden before us, to Gethsemane and Calvary first, and then the Mount of Ascension. There is no easy road to heaven. So the time will never come on this earth when it will be popular to confess Christ in the way the Word of God tells us to do. The greater success a man has in proclaiming the Gospel and winning souls for Christ, the greater will the trials and burdens also be with which he will have to contend. Thus St. Paul gives us a long list of afflictions (II Cor. 11) which he had to endure for the sake of the Gospel, at the same time as he tells us of the marvelous visions and revelations of the glory of God which he had received. And he states God's purpose with these afflictions in the words: "Lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." (II Cor. 12, 7.)

When we speak of Christian cross bearing, then we mean not the trials and griefs which come to all men as a result of their sins, but the temptation and sufferings which result from following Christ!

The cross which Christians bear may, indeed, take a thousand dif-

ferent forms in the different cases. We in this country do not suffer physically for our Christian faith; we may seem rather to be honored and respected for it. We are not cast in prison and falsely accused or sent to slave labor camps or slain by brutal executioners. But millions of Christians in other lands which once were counted as Christian have been tortured, banished from their homes or slain for no other crime than for believing in the Triune God of the Bible rather than in the Socialist trinity: Marx, Lenin and Stalin. And it is not only where Communists rule that open persecution decimates the visible church. In several Catholic lands the government has laid restrictions upon Protestant mission work which rival anything we could point to in the Middle Ages of the days of the Spanish Inquisition. In Colombia, during these last six years, 53 Protestants have suffered martyrdom, 43 churches and chapels have been destroyed and 116 schools have been closed. And none can say that such open persecution may not afflict also our land some day, if present trends toward a State religion are not checked. For that would necessarily be a false religion, the common denominator of Jewish, Catholic and Protestant faiths, which would be bound to persecute all those who venture to criticize or condemn the false, anti-Christian teachings of either Jew or Catholic or Modernistic, legalistic Protestant.

But such open persecution is not, as a rule, the most difficult to bear patiently and bravely. There are more insidious attacks on our Christian faith, before which all too many people faint and fall. The devil comes not only as a roaring lion, seeking whom he may devour, but also as an angel of light, promising us many fine and good things, if we only will not expose him too clearly as the foul spirit from the Pit that he is. When Jesus told his disciples "how he must—suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Peter began to rebuke him, saying, "Be it far from thee Lord; this shall not be unto thee." He meant well. He just could not understand that it should be either necessary or possible for the Messiah, the Son of the living God, to be destroyed by his enemies. But Jesus turned and said unto him, "Get thee behind me Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." (Matth. 16, 21 ff.) Peter had worldly ideas of what kind of kingdom Christ should establish; he did not understand the things that be of God. And even as he was an offence and a temptation to Jesus because of this, so we, too, are often tempted, by those who have worldly ideas of what a Christian or the Christian Church should be, to forget the cross and to grasp at a mere earthly crown. We need, then, to review the temptations which meet men under our conditions, so that we may the better learn how to bear the cross of Christ after him.

There is, first, the ever-present temptation to worldliness in life and conduct on the part of both pastor and people. Not even the most orthodox person is immune to the siren calls of the world and its honors. He, too, takes his Old Adam with him wherever he goes. We need not grant that an orthodox believer is more prone to worldliness and the sins of the flesh than the heretical pietist or legalist is, as is

falsely charged. On the contrary, there is no stronger bulwark against sin than true faith in Jesus Christ as the Redeemer who has taken away our sins by his death and has justified us by his resurrection from the dead. But it is too often the case that those who confess the true faith do not adorn their faith by a godly life. And at the root of their failure lies unwillingness to bear the cross of the world's scorn and enmity. It is so easy to follow the crowd, to conform to the majority, to set our moral standards by what is popular in a given age or place, instead of by the eternal word of God.

Even when we for the sake of the pure doctrine separate ourselves from those who teach falsely, we still may fall short in our Christian life and in zeal for the work of preaching the Gospel. We hear much in certain church circles about "dead orthodoxy." And there is no use in denying that there is such a thing, unless we maintain that a "dead Christian" is neither Christian nor orthodox. Nor is it an adequate retort to say there is "dead heterodoxy" also, or that the energy and zeal with which errorists and heretics spread their heresies are derived from the devil who comes with "all power and signs and lying wonders," (II Thess. 2, 9), and whose spirit "now worketh in the children of disobedience." (Eph. 2, 2.) We need every day to repent of our lukewarmness and sinfulness and to ask God for the gift of His Holy Spirit to permeate and inform our every act, word and thought.

The temptation to worldliness is particularly great in a country like ours where temporal prosperity is so general and advanced. A recent European visitor, remarking on this, expressed the opinion that our prosperity had made us as a people "soft" and lacking in independence and character. Surely it is true that luxury and prosperity do have a corrupting influence on Society. When Christians are faced with the choice between giving up some of the luxuries of modern living or of denying important principles or tenets of their biblical faith, it is not everyone who will stand the test. Our Savior warns us of this in his parable of the Sower: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." (Matth. 13, 22.) The wise Agur said: "Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain." (Prov. 30, 8-9). There are too many in our Socialistic age who have accepted the false notion that all the ills of Society could be cured, if only everyone had enough of this world's goods. They trace all the evils in the world to poverty and unequal distribution of wealth. They should know from experience as well as from the word of God that riches and prosperity are just as prolific a breeding-ground for vice and misery as poverty is. The radical Socialists and Communists of our day are more likely to be found among the wealthy and well-educated than poor and "under-privileged." But it is no easy matter for Christians,—particularly if they themselves love luxury and fear "the scorning of those that are at ease—and the contempt of the proud," (Ps. 123, 4)—to take a

stand against the Mammon—worship and the idolatrous love of pleasure which is such a prominent part of the American scene today.

It is only another aspect of the spirit of worldliness when people want to compromise with such popular and generally respected organizations as the Secret Societies or Lodges, the Boy Scout Movement, and other semi-secular, semi-religious organizations which are so plentiful in our land. These represent in every case the religion of the Law and aim to build character and to promote civic righteousness. It may seem entirely in order for a Christian to join these organizations, if only for the sake of the State and Society, helping them to follow the moral law which forms the very basis for all order and good government. But it is impossible for a Christian through membership in these societies to fulfill his first duty, that of preaching the Gospel of the crucified Redeemer as our only salvation. For the religion of the Law and the religion of the Gospel are two antithetical things. If in doubt about this, read Romans and Galatians again. According to the Lodges, the Boy Scout principles, etc., the essential thing is to do good and keep the Law. But according to the Bible teaching, the essential thing is to admit that there is no good in us, and that we can stand in judgment only by a borrowed righteousness, that of Jesus Christ who “of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” (I Cor. 1, 30.) Try proclaiming this Gospel in a Lodge meeting or in a Boy Scout camp, emphasizing the fact that “doing a good turn each day” may produce a fine Pharisee, but never a consecrated Christian, and see how far you will get! These organizations could not permit such preaching without giving up their basic tenets. So, if anyone is inclined to think that it should be possible in our day and age to confess Christ without suffering persecution, let him just take a determined stand against Lodges, Boy Scouts, and similar organizations. He will soon find that social ostracism, public ridicule, and the contempt and enmity of the “leading citizens” of his community will be his reward.

The Norwegian writer, Waldemar Ager, in his story, “Christ Before Pilate,” pictures very effectively what happens to an honest, earnest pastor when he tries to hew to the line and apply the word of God to each concrete situation as it arises. The young pastor in this story finds opposition and criticism at every turn and gains strength to go on with his work only by contemplating daily the famous painting, “Christ Before Pilate,” which adorns the wall of his study. The Pharisees hated Christ because he took away from them the righteousness which was their boast and their god. Pilate despised Jesus and counted Him as but a harmless “crack-pot” because He said that He was “the Truth,”—absolute and final truth; and to Pilate there was no such thing as Truth. So today also the Gospel must earn the hatred of self-righteous men and the contempt of all who boast of their wisdom and scientific knowledge. Therefore, more than human strength and courage is required to take a stand for the truth against its enemies within and without the visible church.

The true disciple of Jesus Christ finds himself tempted also by men who claim to be His followers, though they deny His Gospel, particu-

larly such as promote the spirit of unionism and indifferentism with regard to pure doctrine. This spirit finds its culminating expression today in the so-called "Ecumenical Movement," an ambitious effort to unite all churches in one grand "World Council of Churches," or to establish a sort of Protestant Papacy. Practically all of the Protestant churches, including the great majority of Lutherans, have already joined this World Council. The image-worshiping Eastern Orthodox Churches also belong, except where they are prevented from doing so by the Communists. Its doors are open to Communists, too, from lands where the church is but a propaganda arm of the Communist State. It is a fundamental principle of this World Council that it must make room for every manner of opposing teachings. It justifies this by the palpable lie that these opposing doctrines represent merely different facets of the same truth, instead of truth on the one hand and error on the other. This "inclusivist principle" makes it impossible for the Church to combat error or to cleanse its house of the leaven of false doctrine. And yet there apparently are very few people left who have the courage and the faith to stand up and be counted against this modern Tower of Babel. The ELC did vote a few years ago not to enter the World Council. But now it has voted to enter a Merger with other Lutheran churches which already belong to the World Council, so that when the Merger is consummated, they will all, no doubt, be dragged into the Council. The Missouri Synod, too, has had contacts with this organization and its daughter, the Lutheran World Federation. The time may soon be here when only such "splinter sects" as our own will refuse to join this Modernistic "super-church," and resist its interference in affairs of State and its pretensions to speaking for God and the whole Christian Church.

It is the more necessary to avoid the World Council and all its works because its leaders, if not also most of its rank and file members, are Modernists and advocates of the "Social Gospel." And the Social Gospel is but a foolish attempt to combine the tenets of atheistic, evolutionistic Socialism with the teachings of the Sermon on the Mount, and to pass this off on an unsuspecting public as the Gospel for our day and age. As certainly as this is a religion of Law alone and knows nothing of the Gospel concerning the Savior of sinners, so certainly is it a false religion which will at the first opportunity persecute those who adhere to the true Gospel. For it has always been true that the religion of the law persecuted the religion of the Gospel. Thus Paul says, referring to Ishmael and his persecution of Isaac: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Gal. 4, 29) And again he says: "And I, brethren, if I yet preach circumcision, why do I suffer persecution? then is the offence of the cross ceased." (Gal. 5, 11.) He shows how the fear of persecution determines the conduct of many people when he says: "As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.—but God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6, 12 ff).

"As many as desire to make a fair shew in the flesh!"—there we have it: the lust for power and honor for the Church of Christ, which so readily takes the place of glorying in the cross; the desire to "make a greater impact on the world," or to "win the world for Christ," which so often expresses merely ambition for honor and glory in this world. The Protestant World Council differs not a particle from the Roman Papacy in this regard.

There is an even more sinister aspect of the ambitions and activities of the World Council of Churches, namely that it is being used as a cover for those who would transform our free Republic into a Socialist Dictatorship, and even for such perhaps, as are secret agents of the tyranny called Communism. As stated before, the "Social Gospel" which the World Council openly advocates is nothing else than an application of the theory of evolution to the field of Sociology and the moral teachings of the Bible. It is in practice hardly distinguishable from Socialism itself, except that the forthright Socialist will condemn all religion as but out-of-date superstition, while the Social Gospel preacher will blasphemously use the name of Christ and of God freely in support of his anti-Christian teachings. Hence it is inevitable that the one who believes in the Social Gospel will also accept Socialistic theories in political and social matters and will mouth their clichés about the sins of Capitalism and the present "social order" as glibly as any Bolshevik. Then it is only a step from such advocacy of Socialism into the web of Communist intrigue and treason. According to recognized authorities, there are 10,000 ministers in our country who are connected in some way or other with the Communist apparatus. And the churches, Protestant and Catholic both, are called the greatest source of strength for the Communist movement. It is an ironical commentary on the state of affairs in this twilight hour of the world's history that this should be so. And yet it is nothing new that the Church should welcome its enemies into its bosom. The prophet Hosea, 2,700 years ago said: "O Israel, thou hast destroyed thyself; but in me is thine help." (13, 9) There are suicidal tendencies at work in the Church of Christ, as well as in the hearts of millions of individuals. Our Lord and Savior wept over the Holy City, saying: "O Jerusalem, Jerusalem, which killeth the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and **ye would not!** Behold, your house is left unto you desolate." (Luke 13, 34.) Time and again the visible church has been destroyed, not by its enemies from without, but by corruption within, and by its failure to exclude from its fellowship those who preach "another gospel" than that of the Crucified One. When God lets persecution come over the Church, it is His way of cleansing it. It grows and thrives by walking the way of the cross, and perishes only when it marches on the broad road of the world. For the blood of the martyrs is ever the seed of the Church. When those, then, who call themselves Christians adopt the teachings, the principles and the ways of the anti-Christian world, there is nothing left for God to do but to condemn them and "spue them out of His mouth." (Rev. 3, 16). The warn-

ings of John, written 1,900 years ago, are meant also for us in these last days of the world: "I have somewhat against thee because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (Rev. 2, 4-5).

Obvious though these things should be, it is not easy for Christians to meet the propagandists who with such diabolical cleverness pervert the word of God and manage to combine it with atheistic philosophies, and who play such a prominent part in most churches, including the Roman Catholic. Socialism, they say, is "the wave of the future," a movement which is as useless to resist as it would be to seek to change the stars in their courses. We are told, through almost every medium of education, from grade-school text-books to radio and television, that it is only a question of time until the whole world will be united, as it should be, under one International Socialist government and one Universal Religion. And the saddest part of the picture is that so many who should know better are bemused by the lying propaganda of these children of Belial, until they join in opposing and persecuting those who warn against the enemies of God and of our free institutions, instead of supporting them.

But the hardest test that we as Lutheran Christians must meet today is the temptation to go along with those who would compromise our faith and confession in some way, in order to heal the sad breaches in the walls of our American Lutheran Zion. It is not easy to stand alone, or to break with old friends and associates over differences in doctrine, as we learned in 1918 when our Synod was formed in protest against the unionistic Merger of 1917. There were many then whom we knew as staunch Lutherans, but who fell by the way-side, leaving but a pitifully small minority to carry on the teachings and principles of the old Norwegian Synod. Now, after a long generation, it appears that history may repeat itself. We may have to decide again whether to stand alone rather than compromise the doctrines and principles for which our Synod has stood for a century. If we do find ourselves forced to separate from former brethren, we may be sure that we will again hear the cry: "The Norwegian Synod has no right to exist." "It is a separatistic sect." "It should not leave those who after all are as orthodox as anyone else." No doubt we will be exposed to even greater opposition and ridicule than in 1918. It will surely not be an easy cross to bear for any man.

But then we should remember, whatever form our cross may take, that there are glorious rewards promised to those who remain faithful unto death. God does not promise us freedom from persecutions and trials; but He does tell us that we shall learn to rejoice in them as surely as we trust in Him and believe His word. It is true even of the triumphs and rewards of this world that they are gained only through much tribulation and labor. "Per aspera ad astra," "Through difficulties to the stars,"—even the pagans knew this to be true. It is hardship, danger, strife and struggle that make life interesting. Without them there would be no sagas or epics, no tales of adventure or of thrilling

exploits. And since the rewards of the Christian soldier of the cross are a thousand times greater than any of those to be gained by this world's heroes, it is only right that their trials and afflictions should be greater also. But with them always go such promises as these:

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16, 33) "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matth. 5, 10-12.) "Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me." (John 15, 20-21). "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8, 18) At the end of his life, when he had been condemned as an evil-doer, St. Paul could say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: And not to me only, but unto all them also that love his appearing." (II Tim. 4, 6 ff.) Cf. also Mark 10, 28-30.

We might fill pages with similar statements of Scripture concerning the joy and blessing which come to the Christian along with and even through his afflictions. We might also quote many hymns which express beautifully the comfort which the believer finds in God's wonderful promises, such as Paul Gerhardt's hymn:

"Why should cross and trial grieve me? Christ is near With His cheer;
Never will he leave me. Who can rob me of the heaven
That God's Son For my own To my faith hath given?"

Though a heavy cross I'm bearing And my heart feels the smart,
Shall I be despairing? God, my Helper, who doth send it,
Well doth know All my woe And how best to end it.

God oft gives me days of gladness; Shall I grieve If He give
Seasons, too, of sadness? God is good and tempers ever
All my ill, And He will Wholly leave me never.

Hopeful, cheerful and undaunted Everywhere They appear
Who in Christ are planted. Death itself cannot appall them,
They rejoice When the voice Of their Lord doth call them.

But we shall close with the reminder that the twilight hour of this present world is for the Christian the harbinger of his final redemption; as Christ says: "And when these things (the signs of the end of the world) begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21, 28) For the wicked, the night of eternal death must follow the twilight of the present age. But for the true believer, the growing darkness is not only a warning to be prepared for the coming of the Lord but also the promise of a

new day,—the great Day when this sin-cursed world shall pass away and our Lord and Savior shall make all things new; and when the Holy City, new Jerusalem, shall come down from God out of heaven, prepared as a bride adorned for her husband. (Rev. 21, 1 ff) “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.” (Rev. 22, 5.)

May it in this twilight hour of the world and the church be our constant prayer:

In the hour of trial, Jesus, plead for me
Lest by base denial I depart from Thee.
When Thou see'st me waver, With a look recall
Nor for fear or favor Suffer me to fall.

With forbidden pleasures Should this vain world charm
Or its tempting treasures Spread to work me harm,
Bring to my remembrance Sad Gethsemane
Or, in darker semblance, Cross-crowned Calvary.

Should Thy mercy send me Sorrow, toil, and woe,
Or should pain attend me On my path below,
Grant that I may never Fail Thy hand to see;
Grant that I may ever Cast my care on Thee.

When my last hour cometh, Fraught with strife and pain,
When my dust returneth To the dust again,
On Thy truth relying, Thro' that mortal strife,
Jesus, take me dying, To eternal life. Amen.

C. M. Gullerud

God-given Talents at Work

Julian G. Anderson

The subject of this essay is eminently practical—"God-given talents at work." It is also one which is highly personal, a topic which invites the most serious kind of soul-searching and self-examination, as we shall see. As a guide for our discussion we have divided the essay into four chief parts, as follows: 1) What Do We Mean By The Words "God-given Talents?" 2) What Are These God-given Talents Which We Have Received? 3) How Are We Expected To Use These God-given Talents? 4) How Does All This Apply To Us Of The Norwegian Synod?

I. What Do We Mean by the Words, "God-given Talents"?

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey." (Matthew 25:14-15, A.S.V.)

The word "talent," about which our essay revolves, is one of those interesting words which has undergone an almost complete change of meaning in the 1,900 years between the time of Christ and our own day. Furthermore, the word is an unusual one in that its present-day meaning is one which is directly traceable to the Christian Church as the result of its theological interpretation of the original word "talent" as used in the 25th chapter of the Gospel according to Matthew, quoted above. Let us see, then, how this shift of meaning has come to take place.

In the ancient world of Jesus' day the word "talent" had two meanings. In the first place, it was the largest common measure of weight in use at that time, representing an approximate equivalent today of 57 pounds. At the same time, as in the case of the English "pound" today, a talent was also a unit of money or coinage, representing the value of a 57-pound weight of solid gold or silver. As you can see, therefore, a talent of gold was a very large sum of money, the value of which would be worth about \$24,000 as measured by today's standards; and a talent of silver, based on the ratio of 1 to 12 in use then, would be worth about \$2,000.

In the Parable of the Talents, therefore, recorded in Matthew 25, the principle thought is simply this—that a certain wealthy business man, finding it necessary to leave home for some time on an extended business trip, called in three of his most trusted and capable employees and turned over the management of his large business into their hands during his absence. He did so, however, in a rather unusual way. To the first man he turned over some 60% of his assets, amounting to five talent's worth of money and property (about \$120,000 worth), and instructed him to carry on his business for him and personally watch over that part of his property until his return. To the second man—apparently a man of lesser ability—he turned over 25% of his property—two talents' worth, or \$48,000—with the same instructions. And to the third man—still less experienced and capable—he entrusted the remain-

ing 12½% of his estate—one talent, or \$24,000 worth—again with the same instructions. And having thus taken care of the management of his property and business during his absence, he departed.

This, then, is the story; and since it was told as a parable, it is plain that our Lord intended to teach thereby certain spiritual lessons about the Kingdom of God. From the very earliest times, therefore, the Christian Church has invested this parable with the following interpretation, which is quite obvious and self-evident. The business man is an obvious type and symbol of Christ, the Lord of the Church. His departure on a long journey symbolizes Christ's ascension into heaven. The three employees (actually slaves) are intended to symbolize, then, the various individual members of the Christian Church, among whom, of course, we must place ourselves. And lastly, the business represents the work of the Kingdom of God; and the talents, or assets, represent not material values, but rather the various abilities, skills and aptitudes necessary to carry out the work of the Kingdom.

It is from this interpretation of the parable, then, that our present usage of the word "talent" has arisen, meaning, as we all know, certain abilities, skills or aptitudes, certain natural capacities or endowments which a person may, or may not, have. Thus we commonly speak of "*talents and abilities*," using the two words as almost synonyms. And in this connection there are two points especially to be noted. First, that "*talents*," as we shall use the word from this point on, means certain *special* abilities or skills with which a person is born, or which he acquires by education or experience or practice. And second, that these "*talents*," or special skills and abilities, are by nature *gifts—God-given gifts*, as depicted in the parable where the business man *gave* these talents into the hands of his employees during his absence. Now, then, let us inquire more specifically:—

II. What Are These God-given Talents Which We Have Received?

"For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another. And having gifts differing according to the grace that was given to us, whether prophecy, let us prophesy according to the proportion of our faith; or ministry, let us give ourselves to our ministry; or he that teacheth, to his teaching; or he that exhorteth, to his exhorting; he that giveth, let him do it with liberality; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness." (Romans 12: 4-8, A.S.V.).

"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, Who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal. For to one through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another gifts of healings, in the one Spirit; and to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as he will." (Corinthians 12:4-11, A.S.V.).

In these two passages from the letters of Paul we find the most complete list of the special talents or abilities required to carry out the work of the Kingdom. To begin with, then, let us simply list these talents with a few words of explanation on each one.

We begin, as does Paul, with the gifts of wisdom and knowledge

which the Lord supplies to every Christian in a greater or lesser degree. We realize, of course, that all our mental and intellectual gifts and abilities are gifts of God in a special sense. The ability to think and reason is one of the things which separates man from the animal kingdom. It is one of the things which marks man as having been created in the image of God. In every area of our lives a certain amount of wisdom and knowledge is required. And this is particularly true with regard to our spiritual lives. In every case our personal salvation depends upon a certain knowledge and understanding of the saving truths of God's Word as crystalized in the Gospel of Christ crucified for our sins. It goes without saying that it is this type of wisdom and knowledge of which Paul is speaking here—the knowledge of God's word.

The point which Paul emphasizes, however, is that while all Christians possess the ability to know and understand the Word of God in some measure, there are some who possess this talent and ability in a much larger measure. There are some whose natural endowments and education have given them a much greater wisdom and understanding of the Scriptures than others. These, whether pastors or laymen—and there are many of the latter—have been singularly blessed and constitute the leaders of the Christian Church.

We hasten to add that every phase of the Church's work depends upon a proper and adequate understanding of the Word of God. This gift of wisdom and knowledge, therefore, is absolutely basic and essential, and whether we possess it to a great or small degree we should regard it as one of our greatest blessings and strive always to cultivate it to a higher and more perfect degree.

Closely connected with this primary gift of wisdom and knowledge, however, is the gift of "prophecy," as Paul calls it. In this connection let us first ask, "What is 'prophecy,' and what is a 'prophet'?" Basically, a "prophet" is one who speaks on behalf of the Lord, and "prophecy," therefore, is simply the act of bringing the Word of the Lord to men. It should be clearly understood, however, that these words are used in a two-fold sense in Scripture—first, of a very small and select group of men and women who received direct revelations from God and made those things known to men, such as Moses and Elijah and Paul and the daughters of Agabus; and secondly, in a much more general way of any person who preaches or expounds or otherwise brings the Word of God to men—a "preacher," in other words, as we would say today. It is almost unnecessary to point out that the Church always needs an adequate supply of such preachers, or "prophets," and that for this reason the Lord supplies this special talent to certain individuals within the Church—the ability to publicly preach and expound the Word of God.

Then there is the special talent or gift for teaching, the ability to make things plain and thereby to instruct others, especially in the Word of God. We all realize that this, too, is a special talent which is supplied by the Lord to some individuals in greater measure than to others. We all realize also how vital and important this talent is in the work of the Church. The Christian Church, if it is to succeed in its God-given work, must be a teaching Church. It must start with the

children in their very earliest years and continue to teach them regularly and diligently through adolescence and adulthood, and on to the very end of life. Thus it becomes quite clear that the Church, if it is to carry on its work successfully, must have a plentiful supply of well-trained and consecrated teachers to teach in its schools and congregations.

Also closely connected with the primary gifts of wisdom and knowledge of the Scriptures is the specialized talent for "discerning the spirits," as Paul says—the ability to detect errors and false teachings, the ability to see through the specious arguments and logic of false teachers. Every Christian, of course, is admonished to "test the spirits whether they be of God," but amid the welter and confusion of errors and false prophets in the world today, the Church stands in dire need of those men called "theologians" who have this special ability to detect theological errors and bring them out clearly into the light of day.

Then there are the specialized talents of "tongues" and the "interpretation of tongues." By this we do not mean speaking in gibberish and unintelligible sounds, as certain fanatics maintain, but rather the ability to read and speak and understand other languages and to translate these languages into other tongues. This gift of tongues is an obvious necessity in the work of foreign missions and the translation of the Bible, and is particularly important in the training of pastors in the Biblical languages.

Then there are those special talents and abilities needed to carry on the various works of charity within the Church—talents which again the Lord supplies to certain individuals in extra measure. Paul mentions specifically the work performed by the deacons in the New Testament Church—ministering to the poor, the aged, the widows and orphans. He also mentions those who perform works of mercy in a more general way—men and women who care for the sick and dying, for those who are in prison, and for those who are in special trouble of one sort or another. Today we should take this to include the whole wide field of welfare work—to the important work of Christian doctors, nurses and psychiatrists, Christian lawyers, welfare workers in general—for which special talents and abilities are necessary.

Then there is also the special talent for "management"—executive ability, as we would speak of it today. Certain it is that the Church also must have those who can organize and manage and direct the manifold affairs of the Kingdom of God in an over-all way—officers and trustees in our congregations, and administrators and business managers in our schools and other organizations. And these, too, must be equipped with special talents and abilities which the Lord supplies in His gracious way.

Then there is also the talent for "exhortation," i.e. the ability to stir others into action. As we have all observed, in any group there seem to be certain folks who possess the almost intangible, but very real, capacity for filling others with enthusiasm and spurring others on to greater efforts. This they do either by admonishing others to stop doing certain things, or by exhorting and urging them to put forth more

effort. They are the so-called "spark-plugs of the Church, the ones possessed of an extraordinary amount of faith and vision and enthusiasm; and with human nature so prone to become lazy and indifferent, the Church sorely needs those who have this talent.

And finally, undergirding the whole work of the Church and all these other talents is the ability to give and share of our material substance for the Church's work. Here we are reminded that almost all of the aforementioned duties and activities of the Church—preaching, teaching, works of charity—demand money to carry them out successfully. And Paul, therefore, does not neglect to mention that money and material resources also are gifts from the Lord, gifts which He supplies to His disciples and which He expects us to use in the work of the Kingdom.

As we consider all these talents we cannot help but say, "How wonderfully does the Lord provide for His Church! How abundantly does He provide for the work of His Kingdom! What a great wealth of talents and gifts has He given us!" And let us emphasize again that these are all *gifts*—gifts of pure grace which we have received from our Lord without any merit or worthiness of our own. They are all bestowed upon us by the operation of the Holy Spirit, divided among the various members according to their several abilities, as Paul points out, even as the businessman did in the Parable of the Talents. The gifts themselves, as we have seen, are very different and diversified. Different gifts are given to different individuals in differing degrees. But all by the *same Spirit* and all for *one purpose*—to prosecute the work of the Kingdom of our Lord and Savior, Jesus Christ. All these talents are given, as Paul says, "to profit withal"—to profit the Lord Jesus Christ, Who is the Lord of the Church!

Therefore we have the Church pictured here as one great body—the Body of Christ—of which we are all individual members; and the comparison is made between this Body of Christ and our own bodies of flesh and blood. In masterful fashion Paul points out that just as in our own bodies we have many thousands of separate members and parts, each one wonderfully different and having different functions, and yet all taken together form one body, so it is in the case of the Church. There, too, we have many, many different Christians, each of whom has different talents and abilities and functions, but all joined together into one grand spiritual body—the Church Universal!

And from this picture we draw two very important lessons. First, that each and every Christian, as a member of the Body of Christ, has *some particular talent*, or talents and gifts, which he must recognize and with which he must be content. Paul is very careful to point out that to *each one* God has portioned out and given a measure of faith—certain gifts; and "to *each one* God has given the manifestation of the Spirit." There is *no Christian* who has not some God-given talents, for to *all* have been given *some* wisdom and knowledge of the Word, and *some* money and material gifts, and in addition to these, various other gifts, whether it be the ability to preach or teach, or the gift of management, or exhortation, or other specialized talents for service. Let each

one, therefore, recognize his God-given talents and thank God for them!

And secondly, we learn that the overall health of the Church and its success in carrying out its great work depends *directly* upon how faithfully and well each individual member uses his talents and carries out his own particular task. We know that if but one member of our body—say the liver or the stomach or the heart—becomes sick and fails to function properly, the whole body becomes sick. We know also that if each and every individual member of our body remains healthy and functions properly, then the body as a whole remains healthy and vigorous and performs its work successfully. Let each and every one of us remember, therefore, that our talents, whatever they may be, are *urgently needed* in the work of the Kingdom; that the over-all success of Christ's work depends upon *us*—yes, upon each one of us individually; and that we, therefore, must not only recognize our talents, but *use* them to the fullest! Which brings us to our third point:—

III. How Are We Expected to Use These God-given Talents?

“Straightway he that receiveth the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money. Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, ‘Lord, thou deliverest unto me five talents; lo, I have gained other five talents.’ His lord said unto him, ‘Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.’ And he also that received the two talents came and said, ‘Lord, thou deliverest unto me two talents: lo, I have gained other two talents.’ His Lord said unto him, ‘Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.’ And he also that had received the one talent came and said, ‘Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid and went away and hid my talent in the earth: lo, thou hast thine own.’ But his lord answered and said unto him, ‘Thou wicked and slothful servant, thou knowest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.’” (Mat thew 25:16-30, A.S.V.)

“Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God. Here, moreover, it is required in stewards, that a man be found faithful.” (I Corinthians 4:1-2, A.S.V.)

Before we can answer our question: How are we to use our talents? we must first find the correct answer to still another question: How are we to regard ourselves? And the simplest way of finding this answer is to study carefully the two words, “servant” and “steward,” which are used in the above-quoted texts and so often elsewhere in Scripture.

In the Parable of the Talents the word translated “servant” and the word, therefore, which represents us as Christians, is one which was used to designate *slaves* in Jesus' day—common, ordinary slaves. The word “steward,” on the other hand, is one which was used to designate

a particular kind of slave—one who had been appointed as a kind of superintendent over the other slaves, one who had been entrusted with the over-all management of his master's household or property or business. Combining these two words, therefore, we find that we must regard ourselves as *slaves of Christ*, slaves who have been bought with a great price—His own blood! Properly speaking, then, we belong to Him body and soul. But at the same time, we are slaves to whom have been given great responsibilities and great privileges. We have been *placed in charge* of our Lord's household and business, raised to the position of "stewards." To us has been entrusted the management of our Lord's business during His absence, as is brought out in the Parable of the Talents.

This means, therefore, that as slaves we must look upon all our talents and gifts as not belonging to us at all, but entirely as the property of Christ our Lord! The most we can say about our possession of such talents is that they have been committed into our hands as a sacred trust. In this respect our example is the early Church in Jerusalem, where "not one of them said that aught of the things which he possessed was his own."

It also means that as stewards our principle interest in life should be the successful prosecution of our Lord's business. It means that we should put our talents and gifts to work for the profit and advantage of Christ, our Lord and Master, and not use them for our own selfish ends. This is the point which is emphasized particularly in the Parable of the Talents—that those who were commended as "faithful servants" were the ones who had put their Lord's talents to work for him and had earned for him a profit. It is specifically stated that he expected them to "put his money to the bankers" and to earn for him a profit. On the other hand, the one who failed to use his talent and to make such a profit was denounced as a "wicked and slothful servant," and was cast out of his master's household. In this connection the Scriptures are full of warnings against the misuse of our talents, as in the Parable of the Pounds, the Parable of the Rich Fool, and various other texts on the topic of faithful and unfaithful servants. Therefore Paul says that these various manifestations of the Spirit are given to us "to *profit withal*"—to show an eternal profit, that is, with regard to the work of the Kingdom. And to do so, of course, we must first put our talents and abilities to use!

It remains for us, then, to define more accurately this work of the Kingdom with which we are to occupy ourselves and use our talents. And here again it is the apostle Paul who gives us the answer in the fourth chapter of his letter to the Ephesians, verses 11-12, where he says that the work of the Church consists in the "perfecting of the saints," "the work of ministering," and "the building up of the Body of Christ."

The Church of Christ, in other words, has a duty and responsibility towards itself and its own members—to help them to grow in grace and knowledge and sanctification. To this end those who have the gifts of prophecy and teaching and exhortation must exercise their talents faithfully and diligently, and those to whom the Lord has given ma-

terial gifts must give generously to build churches and schools. In carrying out this part of the Lord's work those who preach and teach are admonished that they must make their preaching and teaching conform to the "analogy of faith," teaching only those things which are in full agreement with the inspired Word of God, without addition, subtraction or alteration.

At the same time the Church has a duty and responsibility towards those of its own number who are in some sort of need or distress—to the poor, the aged, the sick, the dying, and to all those who are in any other kind of trouble or difficulty. To this end those who have the gifts of management and service and the various works of mercy must put their talents to work; and again the others must give liberally of their wealth to make all such works of charity possible!

And finally, the Church has a duty and responsibility towards all those who have not yet come to know Christ as their Savior. They are to send forth the saving Gospel of Christ to all the world and preach it to every creature, and thereby to build up the Body of Christ and enlarge the Kingdom! To this end those who have the gifts of prophecy and languages must use their talents, and once again those who are financially able to do so must give of their substance to send out the preachers and missionaries and to build churches and schools.

There we have the picture of the Church in action, working as one great body—the Body of Christ—with each and every member *using* his God-given talents and performing his function perfectly. This is the picture that we should hold before our eyes. As Peter says, "According as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God; if any man speaketh, speaking as it were oracles of God; if any man ministereth, ministering as of the strength which God supplieth: that in all things God may be glorified through Jesus Christ . . ." (I Peter 4:10-11, A.S.V.). Yes, there we have the goal for all our work as Christians—"that in all things *God* may be glorified through Jesus Christ," whose slaves and stewards we are! And finally, then, let us ask one last question:—

IV. How Does All This Apply to Us of the Norwegian Synod?

"To whomsoever much is given, of him shall much be required; and to whom they commit much, of him will they ask the more." (Luke 12:48, A.S.V.)

In the Parable of the Talents with which we began our study there is one significant fact which is well worth our serious consideration—namely: that the results expected in each case are proportionate to the number of talents given. That is to say, the servant to whom the five talents were given produced five talents of profit, and the servant to whom only two talents were given produced a proportionately smaller profit—namely, two talents. All of which illustrates the principle laid down by our Lord in Luke 12, that "to whomsoever *much is given*, of him shall *much be required*."

Let us now apply this truth to our own case. Perhaps someone will say that this principle can hardly apply to us of the Norwegian Synod, inasmuch as we are only a very small group, with small resources. And yet the facts prove otherwise—namely, that this principle does apply

to us in a very appropriate manner. To us of the Norwegian Synod *much has been given!* We have received, indeed, many talents from our Lord!

Consider first the matter of our material resources. While it is true that we have no extremely wealthy members in our synod, yet it is likewise true that our membership is made up of good, average American families. And it is well to remember that this average American family today has more money and more property and a higher standard of living than any other citizens of any country at any time in history! Assuming that we have about 3,500 families, and that each family is earning the current average American income, published recently of about \$5,000 per year, the annual income for all the families of our synod is about 17½ million dollars! Now then, if each family in our synod would follow the example of the New Testament Church and not regard this income as their own, and would give, therefore, a tithe or a tenth of this sum for the work of the Lord, the congregations of our synod would enjoy a combined annual income of 1¾ million dollars—about five times as much as reported last year! Such giving would raise our synodical budget to over \$300,000! Giving only 5% of our total income would enable every congregation in synod to have its own parochial school and still have \$150,000 left over for synodical purposes! Think what we could do each year with a budget of that size! No, we must surely admit that the Lord has given us *much* in the matter of material resources!

Then consider also the talents which the Lord has given the various members of our synod for management and service and works of charity. Here, too, it is only necessary to recall that the American nation today has a much larger proportion of professionally trained men and women than any other group of people in history! With our great system of schools and colleges more and more men and women are being trained each year in the professions of law, and medicine, and social work, and business. And we of the Norwegian Synod have as many of these professionally-trained people as any other group in proportion to our numbers—perhaps more. We have a plentiful supply of Christian doctors and nurses and businessmen. Here also the Lord has given us much!

But when we come to the primary gifts of prophecy, or preaching, and teaching, and wisdom and knowledge of God's Word, we find that we have received these talents in a measure which is far out of proportion to our numbers! From our fathers we have received the saving doctrines of God's Word pure and unadulterated. From our fathers we have received the tradition of thorough Christian education in parochial schools. Our pastors and teachers, therefore, are well trained, and can present and expound the Word of God in all of its fullness and purity in a manner absolutely unknown in many other church groups. The laymen of our synod possess a greater knowledge of the Scriptures than perhaps any other church group in America! It is here that we realize how much—how very much—we have been given!

And in the face of all these facts we must remember also, therefore,

that "to whomsoever much is given, of him shall *much be required*." We dare not do as little as possible, or as much as the "average" church group. We must do more! We must bear *much* fruit, even as the Lord expects much fruit from us! Our pastors and teachers must continue to speak, as it were, the oracles of God in a world in which religious errors are being tolerated more and more and compromise is the order of the day! We must be busy with the works of charity! We must give generously and freely of our material resources to build new churches and schools and to expand the Kingdom of God over ever-widening horizons! All this we must do so that when our Lord returns for judgment we may hear Him say to us, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy Lord!"

Report of the Union Committee

In the pamphlet, "Our Relations with the Lutheran Church-Missouri Synod," your committee reviewed the developments which have produced disunity in the Synodical Conference and expressed its judgment that "the Missouri Synod has broken its bonds of fellowship with us by its persistent adherence to a course which we have with all justice condemned, and by its growing tolerance of unionistic activities and unionistic 'brethren.'" Since the chief purpose of the Synodical Conference always has been to "further unity in doctrine and practice and to remove whatever might threaten to disturb this unity," (Constitution, Art. 3), it becomes our duty to do what in us lies toward restoring the unity which once prevailed. If that cannot be accomplished, our membership in the Synodical Conference becomes meaningless. Therefore we ask the Norwegian Synod to send the following overture to the Synodical Conference, meeting in Detroit, Mich., August 10th to 13th, 1954:

OVERTURE TO THE SYNODICAL CONFERENCE

I. Objective Justification

At the first meeting of the Synodical Conference, Milwaukee, Wis., July, 1872, the original Norwegian Synod, a charter member of the new organization, came with a question regarding "universal absolution," or "objective justification" which was answered in detail by an essay on "Justification," read to this first Synodical Conference Convention. This essay contained such statements as:

"This doctrine (of universal justification) is expressly stated in Rom. 5, 18; and it is, therefore, not only a biblical doctrine, but also a biblical expression, that 'justification of life has come upon all men' (Luther's translation). Only a Calvinistic interpretation could explain this passage so as to make out that only the elect have been justified.—Those who say that God has *made* the whole world righteous,* but deny that He has *declared* the world righteous,* deny thereby in reality the whole of justification; for this that the Father has declared the world righteous must not be separated from this that the Son made the world righteous, when the Father raised Christ from the dead." (S.C. Proceedings, 1872, p. 43. Translated from the German)

Since this doctrine has been denied and questioned by many Lutherans, we ask the Synodical Conference to go on record again, reaffirming its adherence to the doctrine stated above by adopting the paragraph here quoted.

We also ask the Synodical Conference to reject the so-called "Declaration" of 1938 and the Common Confession of 1950, since these contain statements contrary to the above. Thus the "Declaration" says:

"To this end He also purposes to justify those who have come to faith."

This means that the term "justification" is applied only to believers,

to those who are "elected in view of their faith," (Lenski on Rom. 1, 17), not to the "ungodly" (Rom. 4, 5), nor to "sinners" (Rom. 5, 16-19). (Dr. Lenski's commentary on Rom. 4,5; 5, 16, etc.)

Similarly the Common Confession says: "By His redemptive work Christ is the propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification)". II Cor. 5, 19.

(The rest of this paragraph speaks of "subjective justification," on which there is no controversy.)

However, the Common Confession gives a false definition of "objective justification" as it has been understood in the S.C. For the doctrine that forgiveness of sin has been *secured and provided* for all men belongs to the article concerning Redemption, not that of Justification. And the ALC has never denied that the redemption of Christ covers all men, whether they believe or not. (Cf. Dr. Lenski on Rom. 1, 17). But the ALC has persistently rejected the doctrine that justification has been *pronounced* on all men, or that God by the resurrection of Christ *proclaimed* all men justified in Him, which is what the term "objective justification" means. Hence this statement of the Common Confession must be rejected as contrary to the true doctrine confessed in 1872.

II. Unionism

When the Synodical Conference was organized in 1872, there were many who asked: "Why did not the synods concerned join one of the already existing federations of churches, such as the General Council?" This question was answered by a pamphlet published in 1871, which showed in detail that the General Council and its affiliated synods, (the Iowa Synod, etc.) were unionistic bodies which true Lutherans should avoid. The stand on Unionism which was adopted by the Synodical Conference as the very basis for its organization is expressed briefly in the article on "Unionism," which appears in the Concordia Encyclopedia, (1927) pp. 774-775, where the following definition of Unionism is given:

"Religious Unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree.—All joint ecclesiastical efforts for religious work (missionary, educational, etc.) and particularly joint worship and mixed (promiscuous) prayer among those who confess the truth and those who deny any part of it, is sinful unionism." (Cf. also the definition of "fellowship" in the Syn. Conf. Proc., 1940, p. 89).

We now ask the Synodical Conference to go on record as re-affirming its original stand against unionism in all its forms, by adopting the foregoing definition of Unionism as its own.

We also ask the Synodical Conference to reject the resolution with regard to Prayer Fellowship adopted by the Lutheran Church—Missouri Synod in 1944, at its Saginaw Convention, since it conflicts with the above. It stated: "Joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations of His

Word, does not militate against the resolution of the Fort Wayne Convention (1941), provided such prayer does not imply denial of truth or support of error."

This resolution destroys the very concept of "sinful unionism," since no man, of course, will ever admit that he by his unionistic activities is "denying the truth or supporting error."

There are other doctrines and principles on which differences have arisen in our midst. But if the two outlined above are maintained in accordance with Scripture, all other matters can, we believe, be readily settled by fraternal discussion.

Our fellowship in the Synodical Conference has always been dear to us and has meant much to us, especially since 1917 when the majority of Norwegian Lutherans deserted the old foundations. Therefore we pray that our fellowship may be continued on a true scriptural basis without any deviation from the "old paths." As one of the constituent synods of the Synodical Conference, we ask it to go on record as indicated above, assured that we request only what the historical facts in the case warrant, and what the traditions of the "Missouri Synod," in particular, demand of its members today as well as in 1872.

Signed, The President of the
Norwegian Synod,
The Secretary of the
Norwegian Synod.

If the Synodical Conference rejects our overture or ignores it, your committee recommends that the delegates of the Norwegian Synod shall declare that the spiritual bonds of fellowship in the Synodical Conference have thereby been broken, making our continued membership in the Synodical Conference meaningless; and shall refer the matter of our relation to the Synods of the Synodical Conference to our next Synod Convention.

We recommend this action in the conviction that it is the only way in which we can preserve the truths for which we contended in 1917. Nor do we forget the many true brethren within the Missouri Synod who agree with us in all matters of doctrine and principle, and with whom we will wish to continue fellowship by whatever means may be left open to us.

On behalf of the Union Committee,

Geo. O. Lillegard

* "gerecht gemacht",—"gerecht erklärt."

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

RESOLVED: That our Union Committee circularize the entire clergy of the Lutheran Church—Missouri Synod, the Slovak Lutheran Church, and the Finnish National Lutheran Church, with the pamphlet, "Our Relations With the Lutheran Church—Missouri Synod," together with an accompanying letter from the Union Committee before the Synodical Conference meets this summer; and that the expense of such circulation be paid from the Synod Fund.

RESOLVED: That the following overture be sent from our Norwegian Synod to the Synodical Conference at its Detroit Convention this summer:

To the Evangelical Lutheran Synodical Conference in Convention assembled at Detroit, Mich., Aug. 10th to 13th.

Dear Brethren:

The Norwegian Synod of the American Evangelical Lutheran Church submits the following overture for your consideration and action in the hope that it will help to restore the unity which once prevailed in the Synodical Conference. Our position on controverted matters has been set forth more fully in a pamphlet entitled "Our Relations With the Lutheran Church—Missouri Synod" which has been sent to all pastors of the Synodical Conference, and which is available for all delegates to the Convention.

I

WHEREAS at the first meeting of the Synodical Conference, Milwaukee, Wis., July, 1872, the original Norwegian Synod, a charter member of the new organization, came with a question regarding "universal absolution," or "objective justification," which was answered in detail by an essay on "Justification" read to and accepted by this first Synodical Conference Convention;

AND WHEREAS this essay contained such statements as:

"This doctrine (of universal justification) is expressly stated in Rom. 5:18; and it is, therefore, not only a biblical doctrine, but also a biblical expression, that 'justification of life has come upon all men' (Luther's translation). Only a Calvinistic interpretation could explain this passage so as to make out that only the elect have been justified . . . Those who say that God has *made* the whole world righteous, but deny that He has *declared* the world righteous, deny thereby in reality the whole of justification; for this that the Father has declared the world righteous must not be separated from this that the Son made the world righteous, when the Father raised Christ from the dead." (Syn. Conf. proceedings 1872, p. 43, translated from the German);

AND WHEREAS this doctrine has been denied and questioned by many Lutherans;

THEREFORE WE SINCERELY ASK the Synodical Conference to go on record re-affirming its adherence to the doctrine stated above by adopting the paragraph here quoted.

II

WHEREAS when the Synodical Conference was organized in 1872, there were many who asked: "Why did not the synods concerned join one of the already existing federations of churches, such as the General Council?";

AND WHEREAS this question was answered by a pamphlet, published in 1871, which showed in detail that the General Council and its affiliated synods (the Iowa Synod, etc.) were unionistic bodies which true Lutherans should avoid;

AND WHEREAS the stand on Unionism which was adopted by the Synodical Conference as one of the fundamental principles of its organization (Syn. Conf. report 1872, p. 9-30) is expressed briefly in the article on "Unionism," which appears in the Concordia Cyclopedia, 1927, pp. 774-5, where the following definition of Unionism is given:

"Religious Unionism consists in joint worship and work of those not united in doctrine. Its essence is an agreement to disagree . . . All joint ecclesiastical efforts for religious work (missionary, educational, etc.) and particularly joint worship and mixed (promiscuous) prayer among those who confess the truth, and those who deny any part of it, is sinful unionism." (Cf. also the definition of "fellowship" in the Syn. Conf. Proceedings 1940, p. 89);

THEREFORE WE SINCERELY ASK the Synodical Conference to go on record as re-affirming its original stand against unionism by adopting the foregoing definition of unionism as its own.

III

WE ALSO ASK the Synodical Conference to adopt the following resolution:

RESOLVED: The Statement of the Common Confession,

"By His redemptive work Christ is the propitiation for the sins of the whole world; hence forgiveness of sin has been secured and provided for all men. (This is often spoken of as objective justification.) II Cor. 5:19."

does not settle the differences between the Synodical Conference and the American Lutheran Church on the doctrine of Objective Justification. For the doctrine that forgiveness of sin has been secured and provided for all men belongs to the article concerning Redemption, not to that of Justification. And the American Lutheran Church has never denied that the redemption of Christ covers all men, whether they believe or not. (Cf. Dr. Lenski on Romans 5:16: "Indeed all men were reconciled to God, and it is possible to call this universal or world-justification, but never in the sense of absolving every individual sinner of his sins before and without faith, never in the sense of abolishing the personal justification which God pronounces only the instant He kindles faith." Commentary p. 379). But the ALC has persistently denied that "justification has been pronounced on all men, or that God by the resurrection of Christ proclaimed all men justified in Him," which is what the term "objective justification" means. (Lenski on Romans 5:19: "Nowhere in the Bible is any man constituted or declared righteous 'without faith, before faith,' all asseverations and

argumentations to the contrary notwithstanding." Commentary, p. 388.)

Hence this statement of the Common Confession does not harmonize with the true doctrine of Objective Justification confessed by the Synodical Conference in 1872 (see above, I), any more than does the "Declaration" of 1938 which says:

"To this end He also purposes to justify those who have come to faith."

This means that the term "justification" applies only to believers, to those who are "elected in view of their faith," (Lenski's Commentary on Romans 1:17) not to the "ungodly," nor to "sinners." (Lenski on Romans 4:5 and Romans 5:16-19).

IV

WE ALSO ASK the Synodical Conference to adopt the following resolution:

RESOLVED: We reject the resolution with regard to Prayer Fellowship adopted by the Lutheran Church-Missouri Synod in 1944, at its Saginaw Convention, since it conflicts with the above-stated definition of Unionism. That resolution stated: "Joint prayer at intersynodical conferences, asking God for His guidance and blessing upon the deliberations and discussions of His Word, does not militate against the resolution of the Fort Wayne Convention (1941), provided such prayer does not imply denial of truth or support of error. Local conditions will determine the advisability of such prayer. Above all, the conscience of a brother must not be violated nor offense be given."

V

WHEREAS the St. Louis Union Resolutions of 1938 and the Common Confession both contain statements which allow the old error of Iowa and Ohio still to be maintained;

AND WHEREAS the American Lutheran Church has not forsaken its associations with the heterodox American Lutheran Conference, but together with the Evangelical Lutheran Church (Norwegian Merger), United Evangelical Lutheran Church, and the Lutheran Free Church in 1952 approved the "United Testimony On Faith and Life" as the basis for union among these synods;

AND WHEREAS it is apparent also for this reason that the negotiations between the Lutheran Church-Missouri Synod and the American Lutheran Church have not brought the American Lutheran Church into agreement with the doctrinal position of the Synodical Conference;

THEREFORE WE ASK the Synodical Conference to reject the St. Louis Union Resolutions of 1938 and the Common Confession as satisfactory doctrinal statements.

Our fellowship in the Synodical Conference has been very dear to us for nearly a century, and it is only with the deepest sorrow that we view the prospect of an end to our long treasured communion. Therefore we pray the God of all grace that our fellowship may be continued on a true scriptural basis without any deviation from the "old paths." As one of the constituent synods of our beloved Conference, we ask you for our Savior's sake and out of Christian love for your

brethren, wholeheartedly to grant our earnest plea, assured that we plead only for what Scripture and our common historic heritage warrant.

Signed The President
of the Norwegian Synod,
The Secretary
of the Norwegian Synod.

RESOLVED: That the officers and delegates of our synod report the action of the Synodical Conference on this overture to the pastors of synod, and that the pastors, in turn, report these facts to their congregations so that appropriate action may be taken at a regular or special convention of synod.

RESOLVED: That henceforth, so long as the present situation does not improve, our Union Committee is to have no further dealings with the Unity Committee of the Lutheran Church-Missouri Synod, because everything that can be said by such a committee has been said repeatedly, and has not been heeded, and because, under such circumstances, further admonition is contrary to the Word of God, and exposes those who give it to the danger of compromise and hence of losing their own souls. (Cf. "Unity, Union & Unionism," Theses 4 and 5).

Report of the Board of Missions

Once again the members of our Synod have demonstrated the truth of this inspired Word of David, "Thy people shall be willing in the day of thy power." (Psalm 110, 3) Though our congregations this past year put forth a special effort to raise a record Centennial offering, they at the same time increased their giving over the previous year for Synod's Home Mission program. The contributions and special gifts to the Home Mission Treasury totaled \$19,415. How have these funds been invested in the work of bringing blood-bought souls to their Savior?

First of all, 13 congregations received subsidy to make it possible for them to have a pastor proclaim the glad tidings of salvation in their midst. Without further outlay of mission funds a church was acquired in the Ebro congregation of the Bagley parish, in the Redeemer congregation of New Hampton, Iowa, and a new one erected in the Ascension congregation in Eau Claire, Wisconsin, with which the former Calvary congregation merged early this year. A house was purchased and moved onto the church site in the Lakewood congregation in Tacoma, Washington, to serve as a creditable parsonage.

Two congregations, Salem of Eagle Lake, Minnesota, and Mount Olive in nearby Mankato became self-supporting during the past year, while a number of others reduced their subsidy requests somewhat.

Besides, our Synod established two new missions this past year. One is the Edgcumbe Hills Lutheran Church in St. Paul, which was organized on Palm Sunday with 23 charter communicants and 12 additional un-confirmed souls, in an area which holds promise for a steady and substantial growth.

Another new station is being established in Granada Hills, California. This is the outgrowth of a several months' survey last summer by the then Traveling Missionary, Rev. G. C. J. Quill. A parsonage was secured last fall through private loans and later a tract of 2 acres, on which there was a house that is being converted into a school-chapel, was purchased for \$18,000. Organization of a congregation in this new densely populated area is expected by the time the Synod convenes.

In addition to the above two new fields, another field has been entered here in the Midwest under the auspices of the Home Mission Board which has become a self-supporting parish. Then, there are other areas being looked into for possible expansion when we have the opportunity and the men.

It is our privilege to report the establishing of another congregation in our Synod, and that without any help from the Home Mission Treasury. We refer to the Bethany Lutheran congregation in Princeton, Minnesota. Work was begun here under the former pastor, the Rev. A. M. Harstad. This preaching station has now been organized into a congregation under the Rev. S. A. Dorr, present pastor of the Our Saviour's congregation, and is applying for membership in the Synod at its forthcoming Convention.

We again wish to emphasize that this is the most practical as well as economical way to start new missions—branching out from a base where we are already established and making it a venture under the auspices of the local congregation and its pastor.

The Home Mission Treasury's share of the Centennial offering amounted to \$25,410. It was disbursed as follows: \$16,512, by order of Synod, on old property subsidies; \$5,000 loaned to the St. Paul mission; \$1,075 as a loan to the California mission, leaving a balance of \$2,882, which will likewise be disbursed as a loan.

The Board stayed within its original budget request of \$18,000 this past year in its expenditures. But, since our work is expanding, and since there are more people now being served to share in the support of this work, the *request* for this coming year is \$20,282, toward which a balance of \$2,032 can be applied, leaving a *net need* of \$18,250 for Home Missions, an amount well within the ability of our synodical membership.

While the Mission Board recognizes the need for a change of name for the Synod, it is felt that because of the conditions that obtain in the Synodical Conference, it ought not be changed at this time; neither is your Board prepared to recommend any particular name for this Convention.

There are, however, several matters to which the Home Mission Board would direct the attention of the Synod, and therefore *recommends* that the Synod adopt the following:

RESOLVED THAT: 1) Pastors serving subsidized congregations inform the Mission Board immediately upon receipt of a call to another parish, whether the latter is subsidized or not;

2) when congregations receiving subsidy are extending a call, they should first consult with the Home Mission Board and also have said call signed by a representative of the Home Mission Board as well as by their own committee;

3) some form of vicarage should be arranged for our Seminary students before being graduated, so that if a man's first call is to a mission field he will not be altogether without previous practical experience;

4) arrangements be made whereby our Seminary students will receive some advice and training in parish problems and practical business administration.

We are most grateful to God for the liberal support of our people this past year gave to this work of preaching the Gospel. May the Lord's commission that "repentance and remission of sins should be preached in His Name among all nations" (Luke 24, 47), the promise that it is a labor that is not in vain, and the evidence of the past that our gifts are bearing fruit for the advancement of the Lord's kingdom of grace encourage us all to give the work of Home Missions our continued generous support.

M. H. Otto, Field Sec.

CORNWALL REPORT

During the past year Lutheran Mission Work has been concentrated in 3 areas: Goonhavern, Redruth, and Falmouth. Divine services are conducted regularly at Goonhavern and at Falmouth. To date only a Bible class has been conducted in Redruth, though all facilities for regular services are in order.

In the village of Goonhavern we have 12 souls, most of whom are baptized Lutherans. Average attendance of weekly service has been 10. Regular and systematic offerings are received, which have totalled in the vicinity of 150 dollars this past year. This small group knows why it is Lutheran and has grown in knowledge and in love this past year.

In the town of Redruth where we have a building and where we live the future has unlimited possibilities. To date only a Bible class has been held with an average attendance of 8. The chapel is also used as a parish hall. You may well ask why regular services are not held, since Redruth offers the best opportunities. Redruth is solidly Cornish, and with their disposition and background as I know them, it is very difficult for a foreigner to take the lead among them. It is not the Lutheran part of it which is the most difficult, but the fact that the missionary is an American.

Regular Sunday services have been held in Falmouth since August, 1953. Our beginning was very trying, with attendances at times of only 2, and at times no one. However, we were given Grace to persevere, and the result is that our average attendance is 11 per Sunday. Just recently we began a mid-week Bible class which is well attended. The Lutheran Order of Service is used and regular offerings are received, though the audience is non-Lutheran. Church work is done quite differently from the States, and though nothing spectacular has been accomplished, we are grateful for small mercies. Falmouth is more cosmopolitan than Redruth and easier for an American to work. It is filled with sects of various colors, but Redruth is composed of Methodist churches chiefly.

I feel strongly that our church has a God-given mission in Cornwall, but we must be reconciled to the fact that it is a field for native work-

ers. As our people know we have a native of Cornwall at our Seminary in the person of Desmond Jose, who is to be graduated in another year.

We may have our doubts and even anxieties at times with respect to Cornwall, but I am confident that none of us, under God, shall regret or be disappointed in our efforts to bring the pure Word to a people who need it so desperately.

J. Petersen

Recommendations of the Convention Committee on Missions (As Adopted)

BE IT RESOLVED THAT:

1. Pastors serving subsidized congregations inform the Mission Board immediately upon receipt of a call to another parish.

2. When congregations receiving subsidy are extending a call, they should first consult with the Home Mission Board and also have said call signed by a representative of the Home Mission Board as well as by their own committee.

3. The convention approve the current expense budget of the Synodical Conference for Negro Missions, Domestic and African, for the fiscal year 1954-1955. Our proportionate share amounts to \$2,145.31.

Reorganization Plan

(Report of the Committee on Reorganization for the Convention of the Norwegian Synod, 1954)

Two meetings of this Committee were held in the course of the past year. One at Bethany Lutheran College, at which all members were present and another at Our Savior's Church, Madison. The former was held on Labor Day and the latter in January.

After thoroughly reviewing the plan of Reorganization presented by the Finance Committee at the 1953 Convention, the following resolutions were adopted for presentation to this Convention:

Resolved to present the following suggestions as a result of our study:

A. COMMITTEE OF COMMITTEES

1. That Synod resolve to form a Committee of Committees.
2. That this Committee of Committees be made up of the President of Synod, the Treasurer of the Synod, and one representative of each of the following Board or Committees of Synod:
 1. The Board of Trustees
 2. The Board of Regents
 3. The Board of Finance
 4. The Board of Home Missions
 5. The Synodical Conference Missionary Board representative
 6. The Church Extension Board
 7. The Board of Charities and Support
 8. The Board of Directors of the Old People's Home

9. The Christian Day School Board
10. The Board of Publications
11. The Young People's Work Committee
12. The Board of Visitors
3. That the representatives of the Committee of Committees be elected from each Board of its own members for one year.
4. That this Committee of Committees should meet quarterly. (Suggested months February, May, August and November).
5. The purpose of these meetings shall be to coordinate the work of all Boards, to exchange information, to avoid duplication, to inspire and encourage the work of each Board.
6. It shall be the duty of each representative to submit a report at least 10 days in advance of each meeting to the President of Synod consisting of a) resolutions adopted by their Board during the Quarter. (work done) b) resolutions pertaining to the future work of the Board (work planned) c) any problems referred to the Committee of Committees by their Board for consultation.
7. The President of the Synod shall be the presiding officer of the Committee of Committees unless otherwise arranged. He shall prepare an agenda of the business to be considered at each meeting, with copies for each member.
8. That this Committee of Committees prepare in the course of the coming year guide-lines outlining the duties of each Committee of Synod with a view to improving their efficiency and eliminating duplication of duties.
9. That the expenses incurred in holding these meetings be taken from the Synod Fund.

B. AMALGAMATION OF BOARDS

1. That the Board of Trustees consisting of 6 members, and the Church Extension Board consisting of 4 members be combined to form one Board of Trustees of 6 members.
2. That the Board of Charities and Support, 4 members, and the Board of Directors of the Home for the Aged, 5 members, be combined to form one Board of Charities and Support of 5 members.
3. That the Board of Home Missions (7) and Foreign and Colored Missions (4) be combined to form a Board of Missions of 7 members.
4. That the Student Aid Fund be administered by the Board of Regents of Bethany College and this Committee be excused.

C. FURTHER RECOMMENDATIONS

1. That in the event of the adoption of these recommendations, the membership of the Committee of Committees be changed accordingly.
2. That Synod offer the services of a vicar to the Congregation or Parish served by the President of Synod.
3. That the Finance Committee Report on Reorganization be placed on file for future study.

G. A. R. Gullixson, Secretary

**Recommendations of the Convention Committee
on Miscellaneous Matters on the Reorganization Plan
(As Adopted)**

I. Amalgamation of work and Board changes.

RESOLVED:

1. That the Board of Trustees take over the work of the Church Extension Board, and that the Board of Church Extension be discontinued.
2. That the Board of Directors of the Home for the Aged take over the work of the Board of Charities and Support, and that the Board of Charities and Support be discontinued.
3. That the Board of Home Mission take over the work of the Board of Foreign and Colored Missions and that the Board of Foreign and Colored Missions be discontinued. Henceforth this Board shall be called the Board of Missions.
4. That the Student Aid Fund be administered by the Board of Regents of Bethany College upon the recommendation of the faculty, and that the Student Aid Committee be discontinued.

II. Committee of Committees

RESOLVED: That the Synod establish a Committee of Committees.

- a. That this Committee of Committees be made up of the President of the Synod, the Treasurer of the Synod, and one representative of the following Boards of the Synod:
 1. The Board of Trustees
 2. The Board of Regents
 3. The Synodical Conference Missionary Board representative.
 4. The Board of Missions
 5. The Board of Support and the Board of Directors of the Kasota Valley Home
 6. The Christian Day School Board
 7. The Board of Publications
 8. The Young People's Board
- b. This Committee of Committees shall constitute the Finance Board and the present Finance Board be discontinued.
- c. 1. Besides the president and treasurer of the Synod, who are members of the Committee by right of their office, the membership of the Committee of Committees shall be constituted as follows: One half of the members shall be laymen and one half pastors. In the event that the Boards represented on the Committee shall be an odd number, the majority shall be composed of laymen, e.g., if the number is seven, four shall be laymen and three pastors.
 2. The members of the Committee of Committees shall be elected in the following manner: After all other elections have been completed, the nominations committee shall nominate one man from each of the boards represented on the Committee of Committees. These shall be elected by the Synod in the same manner as other elections are conducted.
- d. That this Committee of Committees should, as a rule, meet quarterly. (Suggested months are February, May, August, and November).
- e. The purpose of these meetings shall be to coordinate the work of all Boards, to exchange information, to avoid duplication, to encourage one another in their work.
- f. It shall be the duty of each representative to submit a report at least 10 days in advance of each meeting to the President of Synod consisting of
 - 1) resolutions adopted by its Board during the Quarter. (work done)
 - 2) resolutions pertaining to the future work of the Board. (work planned)
 - 3) any problems referred to the Committee of Committees by its Board for consultation.
- g. The President of the Synod shall be the presiding officer of the Committee of Committees unless otherwise arranged. He shall have prepared an

- agenda of the business to be considered at each meeting, with copies for each member.
- h. The minutes of the meetings of the Committee of Committees shall be sent to each Circuit Visitor and to the secretary of the Synod.
 - i. That this Committee of Committees prepare in the course of the coming year guide-lines outlining the duties of each Committee of the Synod with a view to improving their efficiencies and eliminating duplication of duties.
 - j. That the expenses incurred in holding these meetings be taken from the Synod Fund.
 - k. That the Committee of Committees study further the reorganization plan submitted by the Finance Committee to the 1953 Convention.

Report of the Board of Regents

To the 1954 convention of the Synod:

In rendering its annual report to the Synod, our board would first of all direct the synod to the annual report of the president of Bethany College for details as to enrollment, faculty, administration, etc. On our part, we wish to ask the convention to consider the following matters:

1. Financial Situation of College and Seminary

We believe this matter to be very critical, and we shall be prepared at the convention to give the facts and figures. In large part, however, the crisis has been caused by the following cycle of events. At the request of the synod, the college's and seminary's budget is prepared each year and submitted to the Finance Committee. This budget is in almost all details a minimum budget. The budget is then allowed, with this or that cut, by the Finance Committee; but almost always the synod has failed to meet its promised subsidy. The truth of this statement is quickly seen when it is remembered that together with the promise of subsidy for current operations each year, the synod also promised an annual payment on the improvements debt (music rooms, gutters, etc.). In case of the seminary, there will be, as far as we can see at the present time, about a \$4,500 deficit this year.

At the 1953 convention (see 1953 "Report," page 49, par. 4, bottom of page) the synod decided that a complete session of the 1954 convention should be devoted to a presentation by our board of the problem of enrollment. We should like to present for detailed discussion, however, not only the bare facts concerning enrollment, but also the financial and spiritual background to our enrollment problem. The board has chosen a committee from within its membership to make this report.

2. Regarding the Seminary Curriculum

See 1953 "Report," page 57, the third "resolved."—Our board wishes to report that, upon recommendation of the theological faculty, it plans if the synod approves, to institute the practice of having the seminary students complete their three-year course and then enter upon a one-year "vicarage." The granting of the diploma would follow upon the

completion of the vicarage. This being the case, no change in the seminary curriculum is being considered at the present time. During the summers of the years during which they are at the seminary, our seminary students would be asked to do church-work on a voluntary basis only. The board also proposes that the assignment of vicars shall be made by a committee consisting of the dean of the seminary, the presidium of the synod, and the Home Mission Board.

3. Normal Department

Our board wishes to report that, beginning with those students who enter the Normal Department in September, 1954, the third year of normal training will be mandatory for the earning of a diploma. Moreover, the college has entered into an arrangement with Mt. Olive congregation of Mankato; the college and the congregation will jointly engage a teacher for the congregation's school, and this teacher will also serve as supervisor of the teacher training of Bethany's Normal Department and do such other work in the Normal Department as may be feasible.

4. Book Company

Last November Mr. Stanley Ingebretson joined the Book Company's staff as assistant manager. In February of this year, upon the passing of Mgr. J. A. Petersen, he was made manager. He is able to carry on the work through the assistance of part-time helpers.

Your board continues to believe that in offering an education centered in the Word of God our synod is doing a very necessary thing, not only for future pastors and teachers, but also for other Christians. The board is aware of the fact that neither the board nor the synod as a whole has served the Lord by furthering Bethany as well as might have been done. For this may the Lord forgive us—and fill us with freshened zeal through faith in Jesus so that we may go ahead at Bethany and not fall back.

Report of the President of Bethany Lutheran College — 1953-54

I herewith submit the report of the work and activities of Bethany College for the past fiscal year beginning July 1, 1953. At our convention I shall provide you with financial statements of the College and Book Store which will be more complete than they could possibly be at this time and, therefore, will give a clearer picture of the financial aspects of this year's work.

The statistics for the year 1953-54 are as follows:

HIGH SCHOOL: grade 9, 25; grade 10, 29; grade 11, 27; grade 12, 27; total, 108.

JUNIOR COLLEGE: grade 13, 39; grade 14, 33; post graduates, 5; adult special, 2; total, 79.

TOTAL HIGH SCHOOL AND JUNIOR COLLEGE: 187.

SEMINARY: 1st year, 4; 2nd year, 3; 3rd year, 3; total 10.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE AND SEMINARY: 197.

These statistics show a drop of about 20 students in all departments from the previous year. Thus the Board of Regents and the administration have been faced with the problem of retrenchment. This fact, however, has also been a stimulus toward a searching and continuing re-examination of our school, its objectives and its future goals that are possible of attainment. In addition to the re-evaluation of our purpose such fundamental questions as these have been studied: What are the minimum essentials that we need to carry out our aims? Does Bethany's program at the present have any unnecessary frills which keep up our expenses and yet do not contribute to our overall progress? Where does the college get its support? In a rather imposing list of Bethany's needs, which should take top priority and for which can we ask our entire church to support? There are no ready answers to these questions, but a thorough study of them does produce a real love for Christian education and for a desire to bring this Christian education to as many as possible.

The following have served on the faculty during the past year: Miss Ella Anderson (English, mathematics, library), Miss Sophia Anderson (business manager, biology, shorthand), Miss Edna Busekist (English, home economics), Mr. Alfred Fremder (music, religion), Mr. Martin Galstad (education, psychology, religion, English), Mr. Albert Grorud (mathematics, physics, science, Dean of Men), Mr. Norman Holte (Registrar, social science), Mr. Rudolph Honsey (humanities, Norse, German, religion), Mr. Julius Larsen, (assistant dean of men, chemistry, German, religion), Miss Mildred Larson (nurse, dean of women), Mr. George Lillegard (Greek, religion, Seminary), Miss Marjorie Loberg (music), Mr. Dwain Mintz (health, history, physical education), Mr. Ragnar Moen (mechanics), Mr. B. W. Teigen (English, religion), Mr. Norman Werner (accounting, bookkeeping, geography, typing), Miss Eleanor Wilson (Latin, English).

Mr. Martin Galstad has received a call to the education department at Dr. Martin Luther College, New Ulm, and at his request the Board of Regents granted him a peaceful release from his call here at Bethany College.

The following special donations directed to the College were also received and we herewith make a public listing of these gifts as an indication of our gratitude to the donors and as an encouragement to others to follow their example:

Mrs. Kath and Mrs. Ray, Memory of Mr. C. Stokes	\$ 2.00
Mr. and Mrs. A. V. Kuster—Memory of James Wunderlich	5.00
Olaf Lee	100.00
Pearl Paulson	25.00
Norseland Auxiliary—Laundry Lights	25.00
Mrs. Alvina Penn—Washer and Dryer	100.00
Norseland Auxiliary—Kitchen Supplies	18.05
Mrs. R. F. Neubert—Chapel Drapes	200.00
Rev. Chr. Albrecht—Memory Mrs. Christine Albrecht	30.00
Donations for Paint and Varnish Club	233.61
Rev. and Mrs. Ude—Memory of Lester Arneson	5.00
Bethany Day Offering—Chapel Chairs	349.55
Rev. H. J. Wunderlich	22.00

Oscar Krieg—Boarding supplies	19.70
Rev. A. H. Drevlow—Boarding supplies	6.00
Ada Stokes—Memorial for C. W. Stokes—Building Fund	48.00
Mrs. Ivan Dickson	161.55
Mildred Johnson	3.00
Olga Lillegard	25.00
N. S. Holte—Library	6.00
Mr. and Mrs. R. F. Neubert—Chapel Chairs	2,500.00
Alumni—Balance on Furniture for President's Office	60.00
Mr. and Mrs. G. B. Swottnick	15.00
Iowa District West, Mo. Synod	50.00
Mr. and Mrs. G. L. Warnke and Mr. and Mrs. R. Rodenveck—Memory of Anna L. Kuster	10.00
Victor Geistfeld	150.00
Rev. H. J. Wunderlich	3.00
Bennett, Iowa	11.07
Bethany Girls—Lights above Ironing Boards	10.79
Bob Imm Memorial—Music Department	50.00
Gudrun Sack—Memorial for Emma Teigen	2.00
Mt. Olive Ladies Aid—Memory of J. A. Petersen—Chapel Chair Fund	5.00
Bethany Faculty, Students and Friends, Memory of J. A. Petersen—Lectern Fund	97.72
Norseland Auxiliary—Kitchen Mat	29.17
Synod Treasurer—Workshop	15.00
Synod Treasurer—Chapel Chorus	259.50
Charles Wagner—Boarding Supplies	2.50
Chapel Chorus—For fund for lights in Seminary Room and Classroom 4	80.00
Henry Albrecht	2.00
Mankato Auxiliary—Chapel Drapes	44.00
Home Economics Department—Drapes	54.88
Immanuel Church, Mankato	5.00
Mankato Auxiliary—Chapel Drapes	322.00
Gifts in Natura from the Congregations of our Synod	253.56

There has been encouraging interest and growth in our Bethany Auxiliaries. Since the last convention we can report the organization of another new Auxiliary, namely, the Bethany Auxiliary of Northern Iowa. They have undertaken the project of furnishing the Dean of Men's room.

The student body and faculty have also shown a deep interest in furthering the cause of our school. They have perhaps realized more than any others the need of modernizing our kitchen. Much of our equipment is not only obsolete but also worn out. Out of this need came the Million Penny Campaign Fund. Securing the approval of the House Committee and the Board of Regents, they mapped out a plan to reach their goal by means of a wide distribution of penny boxes. The response has been quite good, but whether they will reach their goal is rather difficult to say. They will need the help and encouragement of all the members of our church, and no doubt they will have to extend their time limit into next year.

The hearts of all of us were saddened by the passing of our Book Store manager, the Rev. J. A. Petersen. The President of our Synod will no doubt call attention to this, but we would only like to say that while we are certain that our loss is his gain and we would not for a moment want him to return to this vale of sorrows, yet we sorely miss his cheerful smile and friendly Christian counsel. Mr. Stanley Ingretson, who became Pastor Petersen's assistant last December, has

been appointed by the Board of Regents to take over the duties of manager. To help him in this work he has two part-time assistants, Mrs. J. A. Petersen and Mrs. G. O. Lillegard. The Book Store has continued to prosper and to broaden its service to the College and the Church. Following the national trend in retailing, however, our Book Store sales are down about 8% from last year. Mr. Ingebretson notes that Bible and Hymn book sales are holding firm volume, but the trend is toward more economical styles. The "walk-in" trade of people living in Mankato and vicinity is slightly increasing as our Book Store becomes more widely known.

In order to keep the members of the Synod and friends of the College better informed of our school and its cause, we have sent articles to the *Lutheran Sentinel*, printed and distributed the Bethany College bulletin (6,000 to 8,000 copies per issue). We also have subscribed for the *Bethany Scroll*, the school newspaper, for all the pastors of our Synod. In addition, and in accordance with last year's resolution, we have sent letters to the pastors setting forth the needs of the school and making specific recommendations with regard to *Gifts in Natura* that would be useful to our institution. We believe that all these avenues of information are bringing fruits for we note a wider and more personal interest in our school on the part of the members of our Synod.

In making more definite plans for the future expansion of our school, the Board of Regents has elected a committee consisting of members of the Board, the faculty and alumni, to study the possibilities of erecting a gymnasium or field house of our own. The committee which has met once is seeking to gather as much information as possible on what would be involved in undertaking such a project and what would be the most feasible type of building.

I join the Board of Regents in expressing the hope that our annual convention will devote a considerable amount of time to a discussion of the cause of Bethany, its aims, its resources, its future. The role of private independent Christian education is becoming progressively more difficult. Our Christian College will need the sympathetic understanding and support of our entire constituency. May God bless our Bethany and the cause of Christian education which it serves!

B. W. Teigen, President

BETHANY COLLEGE OPERATIONS ACCOUNT

July 1, 1953 — June 19, 1954

(Not Audited)

Cash on hand July 1, 1953		\$ 4,542.87
Income charged to students (Schedule I) ..	\$94,854.01	
Uncollected, June 19, 1954	16,365.17	
Collected of current year's charges		\$78,488.84
Other cash income from school activities (Schedule II)		5,128.53
Other income for operating use (Schedule III)		15,220.50
Synod—for completing work on lavatories		481.51

Cash collected on old accounts and notes . . .	8,992.85	
Synod—to pay old notes and accrued salaries	2,400.00	
Cash borrowed from the following current funds:		
Building Fund	58.00	
Key Fund	106.51	
Lectern Fund	97.72	
Seminary Scholarship Fund	500.00	
Classroom Light Fund	80.00	
Dorothy Minke Memorial Fund	1,000.00	1,842.23
Total cash received		<u>\$112,554.46</u>
Cash available for use		<u>\$117,097.33</u>
Payments made:		
Accounts payable of July 1, 1953	1,190.42	
Accrued salaries of former years	400.00	
Old note—P. Osland	2,000.00	
Withholding Tax of July 1, 1953	326.24	
On note for Improvement of Synod Book	1,000.00	
Removal of Chapel Chair		
and Drape Funds	1,070.29	
For reduction of:		
Bookstore deposits	21.50	
Student Funds Payable	112.55	
Rostrum Fund	45.19	
Student Loan Fund	250.00	
Total Payments		<u>6,416.19</u>
Cash Available for Current Needs		<u><u>\$110,681.14</u></u>
Current Expenses	\$105,349.26	
Additions of furniture and equipment	6,725.17	
Alterations and permanent improvements	4,276.16	
Advanced to Seminary expense	1,449.05	
Total expenses and additions and improvements		<u>117,799.65</u>
Deficit in cash to meet current needs		<u>7,118.50</u>
Liabilities made necessary		
Accounts Payable, June 17, 1954	4,039.27	
Notes Payable—additional	5,000.00	
Rentals Due Synod	770.00	
Withholding Tax Payable	376.57	10,185.84
Cash on hand, June 17, 1954 to reduce liabilities		<u>3,067.34</u>
Deficit in cash to meet current needs		<u>7,118.50</u>

SCHEDULE I
Income charged to Students

Board	\$35,099.79
Breakage	570.00
Diplomas	192.00
Dormitory Room Rent	15,055.78
Laboratory Fees	1,629.67
Late Registration	6.00
Library Fees	1,103.58
Music Lessons and Band Lessons	2,725.08
Nurse and Health Insurance	2,993.73
Office Miscellaneous	392.20

Piano and Organ Rent	782.92
Tuition	33,978.69
Typewriter Rent	324.57
Total	<u>\$94,854.01</u>

SCHEDULE II

Other Cash Income from School Activities

Band Income	\$ 37.68
Choir Income	4,566.38
Laundry Income	324.21
Miscellaneous Income	88.26
Registration Deposits	70.00
Transcripts	42.00
Total	<u>\$ 5,128.53</u>

SCHEDULE III

Other Income for Operating Use

Bethany College Fund	\$ 6,988.72
Discount on Purchases	13.21
Donations and Subsidy (exclusive of Synod Money used for accrued salaries and note)	6,680.79
Insurance Income	197.70
Interest Income	15.77
Gifts in Nature (outside our Synod)	25.70
Paint and Varnish	258.61
Rent-Synod Book Company	1,040.00
Total	<u>\$15,220.50</u>

Bethany Lutheran Seminary

Our seminary has during the school year 1953-54 had a smaller attendance than it had the three previous years, due to the rather large class graduating in 1953. But we have been able to meet the needs of our congregations, even supplying our sister synods within the Synodical Conference with a number of workers, and providing two missionaries for the foreign fields. Our seminary this year had but ten young men preparing for the ministry, three of these being graduated on June 4th. Their names are: Richard Hawley, James Hanson, and Richard Newgard.

We are thankful to God for having spared us, students as well as teachers from any serious illness during the past year. Our work has, therefore, been carried on uninterruptedly since the opening day, Sept. 22, 1953. At the graduation exercises, on June 4, the address to the theological candidates was delivered by Prof. Alfred Fremder.

During the school year the theological students were assigned a certain number of evening devotions at the college, thus relieving the faculty members of much of the preaching. The seminary students have also conducted Sunday morning services at the County Home, and have assisted whenever possible neighboring pastors of the Synodical Conference in preaching assignments. Some of the students have also assisted the Rev. Wehausen of Le Sueur, Minn., in his spiritual ministration to patients at the St. Peter State Hospital. All this assist-

ance has been duly appreciated, and it has been an excellent training for the students themselves.

Ours is a small school, which has its drawbacks, to be sure, but there are also distinct advantages by virtue of the fact that the individual student can be given far more personal attention than is possible at the larger seminaries. Our theological library is one of which we need not be ashamed, thanks to the gifts of its many friends. There will be found on its shelves theological magazines and journals from all the Lutheran bodies in America, making it possible for our students to keep abreast of current theological thinking. Prof. C. U. Faye, our well-versed librarian, has been of very much help to students as well as theological professors in obtaining without delay the books called for in their work. But Prof. Faye will append his annual report regarding the library which will give more detailed information.

In view of the fact that it has been well-nigh impossible to work out a satisfactory system of vicarage work for our theological students during the summer months of their seminary course, the theological faculty, acting upon the authority of the board of regents, has decided not to issue the final diploma to the seminary graduates until each one has proved his fitness for the ministry by one year of actual work. To make a definite statement concerning a man's fitness for his call before he has been found approved is as unfair to the congregation to which he is assigned as it is to the candidate himself. If the medical schools find it necessary for the doctor who has finished his course of medical studies to spend a year or two as an interne before they permit him to handle the scalpel in the operating room, then we most certainly have a right to expect a period of internship for those who are to minister unto immortal souls. This new system of a year's vicarage before the candidate will be given his final diploma will enter into effect at the close of the 1955 graduation.

May the God of all grace and truth continue to bless our efforts here at our own little "school of the prophets," to the end that we shall not lack harvest hands for the fields beckoning also unto us of the Norwegian Synod, relying not on numbers or on human prestige, but sustained by the ever-blessed Spirit of the Lord of hosts, ever confessing with Luther:

"Sweet Source of comfort, holy Love,
Send us Thy succor from above,
That in Thy service we may stay,
And trouble drive us not away.
Lord, with Thy grace our souls refresh,
Confirm our frail and feeble flesh,
That we may battle manfully,
And press through life and death to Thee.
Hallelujah! Hallelujah!

Norman A. Madson, dean

Norwegian Synod Memorial Library

LIBRARIAN'S REPORT — 1953-54

Before dealing with the work of the Library, mention will be made of gifts and of a tour of a theological library.

It is an agreeable duty gratefully to acknowledge receipt of the following gifts (if the undersigned has inadvertently omitted any, he asks forgiveness for the lapse): a set of Hastings' *Encyclopedia of Religion and Ethics*, from the Rev. George Schweikert, Okabena, Minn.; *The Oxford Classical Dictionary*, from the Rev. Dr. Robert Preus, Cambridge, Mass.; several books, including Hoenecke's *Dogmatik*, from the Rev. G. W. Fischer, Mankato, Minn.; a bound set of *Ev. Luth. Tidende* and *Luth. Sentinel*, 1917-47, from Mr. Oscar Pederson, Minneapolis, Minn.; and several boxes of books from the Rev. Dr. S. C. Ylvisaker. In addition to the already acknowledged money gifts (see p. 58 in last year's —the Centennial—Report of our Synod) we have also received: \$2.00 from Mr. A. V. Arneson, Glenwood, Minn.; \$25.00 from the congregation of the Lutheran Church—Missouri Synod in Waconia, Minn.; and \$1,000.00 for the purchase of new theological books from the Robert Jorgenson family, of the Luverne, Minn., Congregation, in memory of their son and brother, Ensign Jorgenson, who died in the service of his country.

Some members of the Board of Regents, of the Seminary Library Committee, Miss Ella Anderson (librarian of our College Library) and the undersigned visited the Library of the Seminary of the Evangelical Lutheran Church in St. Paul, Minn., on April 24th in order to see how it is conducted. We learned some things from our tour of this well administered library, which was organized by Prof. Emeritus Jacobson, who also re-organized the Luther College Library. We are grateful to Miss Valborg Bestul, now in charge of the library, for her courtesy in showing us around. Just as that library is designed to meet certain needs of the E.L.C., so, we feel, our Library is potentially capable of, eventually, satisfying our theological library needs.

The work of the Library will now be dealt with under three heads.

(1) *The acquiring of material.* Care has been exercised to avoid unnecessary expenditure in the ordering of periodicals and other books. We now subscribe to the most necessary religious periodicals issued in this country, and we are investigating whether certain European ones are worth subscribing to. Out of the Jorgenson Memorial Fund we have acquired (among other books) a set of the *International Critical Commentary*.

(2) *The preservation of material.* Thanks to Mr. Nerison, the North wall of the Library is now covered with shelves. This together with the extra shelving added since last year's Synod Convention, has relieved the congestion somewhat, so there is now barely shelf room for our present holdings—we do not have to heap up books on the floor. To make the shelving more comfortable and practical, there should be shelf space for 1,000 more volumes. Our piles of unbound periodicals should be bound, before more single issues are lost, and several

of our other books need to be bound or re-bound. Borrowers of books are requested to make sure of returning them. We will, probably, have to use a stricter system for lending out books.

(3) *Making available the resources of the Library.* As far as the undersigned knows, all information asked for by users of the Library, has been found, if contained in our books. The classification (i.e. the shelving in systematic order) of our holdings (about 10,000 volumes), though hampered by lack of shelf space, has now progressed so far that the cataloging (i.e. the describing on catalog cards) of the books—a task that will take several years to bring up to date—can be started this summer.

Finally, some decision should be reached as to what our policy should be with regard to archive materials, such as parish bulletins, minutes of pastoral conferences, papers read at pastoral conferences, etc., etc. Does the Norwegian Synod Memorial Library have any responsibility with regard to materials of this kind?

Respectfully submitted,

C. U. Faye, Librarian

MEMORIAL FROM THE REV. NORMAN B. HARSTAD

A proposed resolution: Resolved that our Synod elect a solicitor who shall call on our people and other interested individuals for the purpose of obtaining funds with which to erect a suitable entrance, reception hall, and administration office in the open space between the present chapel and chemistry laboratory.

Report of the Committee on the Board of Control for the Seminary

The Committee on Board of Control for the Seminary elected last year by the Synod has considered the memorial of the Fairview Evangelical Lutheran Congregation of Minneapolis and, after a study of the matter, does not think that at the present time it is feasible or practical to establish a new and completely separate Board of Control for our theological seminary.

However the Committee does feel that some degree of separation in the administration of the seminary and the college and high school would be advantageous. Therefore the Committee submits the following proposal for consideration by the Synod:

That three of the eight men of the Board of Regents be elected by the Synod as a board of control for the seminary to deal with the specific seminary problems, and to be known as the "Seminary Regents." That two of these three men be pastors and one a layman to be elected for a term of three years as at present, but only one Seminary

Regent to be elected each year. That the specific duties of this board of control shall be determined by the Synod. That the entire Board of Regents shall continue to operate as a unit in all matters of common concern.

If this proposal is accepted by the Synod, the Committee suggests that the elections to this board of control begin with the Synod Convention in 1955 at which time the specific duties of such Seminary Regents should be outlined by the Synod.

It is the opinion of this Committee that the specific duties of this board should include such matters as the calling of the seminary professors, the supervision of the curriculum and the finances of the seminary.

R. M. Branstad, Secretary

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

RESOLVED:

1. a. That the Synod endorse the plan of vicarage proposed by the Board of Regents as a temporary expedient, provided a finishing course of six weeks be given at the end of said vicarage.
b. That the Synod endorse the proposal of the Board of Regents regarding the assignment of vicars.
2. That the Memorial of the Rev. N. B. Harstad be referred to the Board of Regents for study.
3. That the teacher training course be left in the hands of the Board of Regents but that they also consider the possibility of retaining a 2-year course.
4. That Synod endorse the request for \$15,000 for Bethany already approved by the Finance Committee.
5. That Synod make arrangements for the retirement of the debt of \$14,000 incurred in making permanent improvements. (Referred to the Committees.)
6. a. That the Synod accept the proposal of the Committee on Seminary control.
b. That the Synod elect a committee which will specify the duties of the Seminary Regents, who would begin to function after the 1955 Convention.
(6. a&b. Referred to the Committee of Committees.)
7. That the matter of filing the Pastoral Conference materials be referred to the General Pastoral Conference for proper recommendation.

Report of the Board for Christian Elementary Education

The Board of Christian Elementary Education consists of the following members: the Rev. Julian Anderson, the Rev. Paul Petersen, Mr. P. A. G. Lee, the Rev. Juul Madson, Mr. Howard Burgdorf, and Mr. Stanley Ingebretson. The Rev. Juul Madson tendered his resignation to the board, feeling that he is located too far away to take an active part in the work of the Board. This vacancy in the board must be filled by this convention.

Only one meeting has been held by the board during the past school year. Most of the work has been carried on by correspondence and committee meetings.

The following congregations, thirteen in number, have availed themselves of the blessing of a Christian Day School either by operating their own or by joining hands with sister congregations in consolidated day schools: *St. Marks*, Chicago, Ill.; *Jerico*, Iowa; *Saude*, Iowa; *Lime Creek*, Iowa; *Somber*, Iowa; *Mt. Olive*, Mankato, Minn.; *Nicollet*, St. Peter, Minn.; *Parkland*, Wash.; *Our Saviour's*, Madson, Wis.; *Holy Cross*, Madison, Wis.; *Western Koshkonong*, Cottage Grove Wis.; *Our Savior's*, Princeton, Minn.; and *Hiawatha*, Minneapolis, Minn. Other congregations do have children attending day schools of other Synodical Conference churches.

Subsidy requests were granted to three congregations this past year in the following amounts: Hiawatha Congregation, Minneapolis, \$1,400.00; Mt. Olive, Mankato, \$450.00; and Parkland, Wash., \$800.00. The board is gratified to learn that one of these congregations has reduced their subsidy request by over twenty-five percent for the coming year. When established schools do this, it makes more funds available for new schools.

Instead of one special issue of *Sentinel* being used for Christian Day School promotion as in the past this year we have had special school articles spread throughout the year. The Rev. Paul Petersen is in charge of this work.

The Rev. Paul Madson of Lawler, Iowa, has been the Editor of the *Christian Day School Bulletin*.

At the time this is written the Christmas tree coin collection was not as large this year as it has been some years. We hope that the coming year will show an increase that funds may be available when the opportunity of founding new school presents themselves.

Prof. A. Fremder's paper on Christian Day Schools entitled "There Is No Excuse" will be published in booklet form sometime this summer.

Congregations are requested to have subsidy requests in the hands of Christian Day School Secretary by June 30.

Stanley Ingebretson, Secretary

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

RESOLVED:

That the visitors of the various circuits remind the congregations in their respective circuits of the inestimable blessing to be derived through the medium of the Christian Day School.

That congregations desiring subsidy from the Christian Day School Fund do all in their power to comply with the request of the Board of Elementary Education to have their application on hand by June 30th.

Report of the Committee on Charities and Support

The work of this committee was conducted chiefly by the Treasurer of Synod who has made regular payments to the needy pastors and widows as shown in his report. This was in the same amount as in the previous year.

The Board is happy to report that very nearly sufficient contributions to this most important work were received so that there was very little increase in the deficit. However it would report that it is investigating the cost of providing each Congregation with Bulletin covers for the 13th Sunday after Trinity (September 12, this year) with a message explaining the needs of the Support Fund and appropriate envelopes for receiving such gifts as our people may bring on that day or any day agreeable to the Congregations of Synod.

This Board submits this plan especially for this year in order that the deficit which now amounts to \$635.36 might be included in the needs for the coming year.

Respectfully submitted,
Howard Hougan, Secretary

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

1. The Synod requests the Board to acquaint itself with the needs, if any, of retired workers, especially if the latter seem to be hesitant in making their needs known.

2. We encourage the board of support to publicize the work in every satisfactory way, including the method suggested: "Bulletin covers for the 13th Sunday after Trinity, Sept. 12, this year." Remember the admonition of the Lord. "Give and it shall be given unto you." Luke 6:38.

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. F. R. Weyland, Chairman; G. E. Solli, Treasurer; O. L. Pedersen, Secretary; Arthur Wold, Rev. G. C. J. Quill and Rev. G. F. Guldberg. The Rev. G. F. Guldberg was appointed to serve on the Board to fill the vacancy caused by the Rev. G. C. J. Quill's resignation due to his leaving for the West Coast. We wish to thank the Rev. Quill for his untiring work for the Home.

Scheduled meetings were held during the year to conduct the business and the other aspects necessary in the operation of the Home. Again do we wish to commend Mr. and Mrs. Houg for their unselfish, fine work in operating the Home for us. Their efforts together with the harmonious meetings of the Board has resulted in smooth administration of the work.

Physical repairs at the Home are necessary from time to time as with any other building. The new bathroom was completed on the first floor. The whole exterior of the building has been painted. Mr. Houg has papered several of the rooms, and some interior painting has been done as was found necessary. New work authorized includes new sidewalks and the re-roofing of the porch and garage.

It has been our good fortune to acquire the lot adjacent to our home site for a very nominal sum.

The purchase of a large deep freeze has contributed a great deal toward the economic procurement and storage of foods.

Cost of food is a sizeable amount as we all know, so again we had a donation week with the result that many canned goods, vegetables, fruit, etc., were received from the congregations contributing. It is to be hoped all congregations will participate this year. However, similar donations will be gratefully received at any time of the year.

The Home is practically filled at all times, and we hope a bona fide Synod waiting list can be established.

Additional part time help is of course necessary, and has been employed as needed.

Receipts from our Christmas Seals were good with receipts up until March totalling about \$1,800.00, with expenses a little over \$400.00. It is planned to keep on with this Christmas Seal project, and as more and more participate, increased income should result.

Mr. Houg conducts devotional services morning and evenings at the Home, and the Rev. J. B. Unseth conducts services Sunday mornings at 9:15 A.M. Mr. Houg also has taken time to visit sick residents when confined to hospitals and hold devotions with them.

While the financial status of the Home will be found in the Treasurer's report for the year, we can mention here that the average monthly income for 1953 was \$898.72, and our average monthly expenses were \$892.60.

May the Lord continue to bless our efforts.

O. L. Pedersen, Secretary

KASOTA VALLEY HOME FINANCIAL STATEMENT FOR 1953

INCOME

1953 Income from all sources	\$10,784.63
Jan. 1, 1953, balance	60.67
	<hr/>
	\$10,845.30

EXPENDITURES

Salaries	\$ 3,619.63
Utilities	479.09
Fuel	608.04
Groceries	3,012.63
Supplies	309.06
Travelling expense for board	18.00
Christmas seal expense	20.00
Taxes, interest on loan, bond and license	173.82
Petty cash (including salary for extra help)	800.00
Money returned to State supported residents	248.70
Repairs (including \$523.62 for bath room)	982.78
Deep freeze	367.50
Miscellaneous	71.75
	<hr/>
Total Expenditures	\$10,711.00
Jan. 1, 1954 balance	134.30
	<hr/>
	\$10,845.30
Jan. 1, 1954 balance in Synod treasury	\$ 722.15
Jan. 1, 1954 balance at Mankato	134.30
Loan held by Synod treasurer for O.P.H. account	4,000.00
	<hr/>
	\$ 4,856.45

Respectfully submitted,
G. E. Solli, Treasurer

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

1. The Synod rejoices in the well-managed home for the aged and urges that our congregations continue in their generous support of this worthy cause.
2. The Synod resolves that the name of the Board of Directors of the Home for the Aged be changed to "The Board of Support and of Directors of the Kasota Valley Home for the Aged."

Report of the Publication Board

The Publication Board has met twice since the last Synod meeting.

An important meeting was called for the middle of February this year, but it was not held because in His inscrutable wisdom God suddenly removed Pastor J. A. Petersen, the chairman of our Board, by death just at that time. In the passing of Pastor Petersen our Lutheran Synod Book Company lost a most capable manager, who had under the Lord's blessing brought said Book Company to a flourishing state. Since the death of Pastor J. A. Petersen, the Book Company has been

under the management of Stanley Ingebretson, who has been acting as assistant for some time.

Another great loss to our Synod's work in the field of publications, was the sudden death in April of Pastor Erling Ylvisaker, editor of our *Lutheran Sentinel*. It seemed that we sorely needed his continued services, but the Lord willed otherwise. Since his passing Pastor M. O. Dale, one of the associate editors, has been appointed to replace E. Ylvisaker.

This Board hereby petitions the Synod to resolve to have the Synod Fund finance the publishing of the annual Synod Report.

This Publication Board arranged for the Clergy Bulletin to be issued once a month as a news sheet for our pastors, and for the issuing of a Theological Journal as a quarterly. The editor of this Journal is Dr. Robert Preus, assisted by Prof. G. O. Lillegard.

There has been a steady increase in the number of subscribers for the *Lutheran Sentinel*. More congregations have adopted the blanket subscription for it. May this method become general in all our congregations!

According to the Synod's resolution, the Norwegian publication, *Luthersk Tidende*, was discontinued at the end of 1953.

H. A. Preus, Secretary

Liturgy and Agenda

In 1891 the Lutheran Publishing House of the old Norwegian Synod published a thirty-two page "Liturgy and Ministerial Acts" comprising Baptisms, Confirmation, Formula for Absolution and Marriage. This was a translation of the Norwegian Orders of Service then in use.

The translation was rather cumbersome in places and it has for a long time been out of print.

Since the Synod in 1899 officially accepted a complete "Alterbog" no official translation into English has been accepted. In 1902 the Publications Committee of the United Norwegian Lutheran Church published an "Orders of Service and Ministerial Acts," which was a translation of the "Alterbog" of the Church of Norway. It was revised and republished in 1913. These books have to a great extent been used by our pastors, since we did not have any of our own. These books, however, are not always identical with what the Synod has officially accepted. They also use the American Revised Version of Scripture texts instead of the authorized version.

We have for a long time felt the need of an "Altarbook" of our own. Our Pastoral Conference has appointed committees to prepare the manuscript for such a book. The latest committee appointed has some such manuscript ready. It has freely made use of the translations now in existence and has brought the texts closer to the officially accepted Norwegian text. A special order for the Confirmation of Adults and a near complete order taken from the Synodical Conference Agenda for installation of pastors has been added. The Committee recommends that the form of commissioning at the ordination of pastors used in the

Synodical Conference Agenda be substituted for the form used in the State Church of Norway. In order to make the book smaller and less expensive many larger Bible readings have been only referred to and not written in full.

Since all the matter contained in the manuscript is such that has been in use among us, it could very well be left to a competent committee to supervise the publishing of the book.

Chr. Anderson

MEMORIAL FROM THE MADISON-CHICAGO PASTORAL CONFERENCE

The following memorial to this Convention was resolved by the Madison-Chicago Pastoral Conference at their regular Conference held October 13-14, 1953 at Madison, Wis.

WHEREAS the Clergy Bulletin has become our theological journal, be it resolved:

A. That the Synod reconsider the resolution of the 1953 Convention p. 64 paragraph 10 of the proceedings which reads as follows:

“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 Publication 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 Publication Board.”

B. That the printing of our Clergy Bulletin be considered, instead of such a theological journal referred to in the above resolutions.

Recommendations of the Convention Committee on Publications (As Adopted)

- I. RESOLVED that the Synod express its appreciation and thanks to Pastor Iver Johnson for the publication of the book “After 100 Years.” We urge all families of our Synod to purchase a copy of this book as a companion volume to “Grace for Grace” and our Centennial volume “Faith of Our Fathers,” and acquaint themselves more thoroughly with the heritage and development of our Synod.
- II. RESOLVED:
 - a. That the manuscript of the proposed Liturgy and Agenda be made available to the pastors by the Publications Board as soon as possible in mimeographed form to be examined before printing; and
 - b. That the Publications Board of the Synod be authorized to publish the Liturgy and Agenda after the next pastoral conference.
- III. RESOLVED that the president appoint a committee of three to go through the Liturgy and Agenda with Pastors C. Anderson and J. Unseth.
- IV. (Re: A memorial from the Madison-Chicago pastoral conference.)
RESOLVED:

- a. That the Synod reconsider its resolution (1953 Report, p. 64, paragraph 10) regarding the proposed theological *Journal*; and
- b. That the Synod refer the matter to the general pastoral conference for further discussion; and
- c. That the Publications Board of the Synod be given authority to act upon the recommendation of the general pastoral conference in this matter.

Report of the Young People's Work Committee

The Young People's Association convention was held at Waterville, Iowa, July 8 and 9, 1953. The young people of the East and West Paint Creek congregations, L. Hagen, pastor, served as hosts. Pastor Iver Johnson spoke on the subject: "Young People's Privileges and Responsibilities in Church Work." A floor discussion on the topic "The Young Christian in Time of War," was introduced and led by Pastor R. M. Branstad. The Rev. G. A. R. Gullixson preached the convention sermon. The following officers were elected: Robert Moldstad, president; Larry Monson, vice-president; Amanda Tjernagel, secretary; James Olson, treasurer. The convention resolved to continue its project, promoting the sale of the book: "*Faith of Our Fathers*," for another year.

The Young People's Board again operated a youth camp at Shetek State Park, Tracy, Minnesota. However the camp was not as well attended as the previous year and the camp directors recommended to the Board that other arrangements should be considered for the coming season. After a study of the matter the Board concluded that it should not continue to operate a camp in behalf of the Synod, but rather it recommends that the various circuits of the Synod consider operating such camps in their own areas. As a result two camps will be operated this year by local congregations, the Shetek camp and another at Drummond, Wisconsin.

The Board gave considerable study to the matter of youth work in our Synod. It also studied the resolution of the last convention requesting that steps be taken to "increase the interest in, and the vitality of, our Young People's Societies." Various plans were discussed. However the Board agreed that it should not try to carry out too much of this resolution at one time. For the present the Board resolved to publish a quarterly for young people. This is being done.

The Y.P.A. convention will be held this year at Thompson, Iowa, July 31st—August 1st.

R. M. Branstad, Secretary

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

RESOLVED: That the board be commended for the progress made this past year, especially in publishing a Y.P.A. Quarterly.

That the Youth Board continue fulfilling the directives of the 1953 Synod Convention and together with the officers of the Y.P.A. prepare a prospectus of the proposed development of the association for synod-wide information and consideration.

Armed Services Commission

Reading material is being supplied regularly to our people in the Armed Forces. This means that they are receiving the *Lutheran Sentinel* twice monthly, *Portals of Prayer*, a booklet for daily devotions, every six weeks, and a *Service Message* monthly. Occasional letters from recipients indicate that they read and appreciate this literature.

The Commission has no requests, except that our people remember that the Commission's fund is not included in our synod's budget, but must be supplied by special contributions, and that a sizeable bill for the *Lutheran Sentinel* will no doubt become due this summer.

Hugo J. Handberg, Secretary

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

WHEREAS there is a deficit of \$128.69 in the Armed Services Commission fund, which fund is not included in the synodical budget,

RESOLVED: "That this important work be brought to the attention of our congregations, and they be urged to support it."

CONVENTION COMMITTEE REPORT ON PASTORAL CONFERENCE RECORDS

The records of the pastoral Conferences listed herewith, held on the dates indicated, were found to be in order.

Iowa-Southern Minnesota (Oct. 21, 1953, papers read: "Exegesis of Gal. 1" by Rev. L. K. Hagen, "Formula of Concord, Art. III, Concerning the Righteousness of Faith" by Rev. Iver C. Johnson; May 5, 1954, papers read: "Exegesis of Gal. 3:23-27" by Rev. Iver C. Johnson, "Marriage Counselling, Before, During Marriage, and in Case of Divorce" by Rev. M. Otto); Madison-Chicago (Oct. 13-14, 1953, papers read: "Exegesis of Gal. 6" by Rev. A. Gullerud, "Young People's Work in Our Parishes" by Rev. Raymond Branstad, "Open Questions" by Rev. N. Hilton); Northwest (Nov. 9, 1953, papers read: "Some Aspects of the Roman Church's Doctrine and Work" by Prof. Alfred Fremder, "The Authority of the Pastor in the Congregation" by Rev. S. E. Lee, "Church and State Passages, Especially Limits in Duties of Each" by Rev. J. A. O. Preus).

C. U. Faye, H. L. Bremer

Report of the Church Extension Board

The Church Extension Board held 3 meetings during the year with all members attending all meetings. The Synod's treasurer was in attendance as an advisory member at all meetings. The Synod's vice-president was present in an advisory capacity at one meeting. Besides

this some business of the Board has also been transacted by correspondence.

A year of unprecedented business has just been written in the history of the Church Extension Fund. This year \$45,900.00 was loaned out to congregations with building or improvement programs of one nature or another. This volume of business was possible because God of His Grace gave us a good Centennial Offering, of which the Church Extension Fund received 1/3 share.

We would note with pleasure that almost all congregations paid their 10% yearly installments on their loans. There was a total of \$6,097.35 repaid by congregations this year to the Regular Church Extension Fund, plus \$762 repaid to the Wisconsin Corporation Church Extension Fund. Especially would we mention that Bethany Congregation, Luverne, Minnesota, paid their note in full. This congregation is to be commended. It is hoped that this congregation may serve as an example for others who might be able to do likewise. The Home Mission Fund repaid all loans which it had with the Church Extension Fund. The amount was \$13,812.65. Besides this, \$1,262.65 was contributed to the fund.

The \$45,900.00 was loaned out as follows:

Bethel Lutheran Church, Sioux Falls, S. Dak.	\$ 1,000.00
Our Savior's Church, Bagley, Minn.	1,900.00
Harvard Street Church, Boston, Mass.	3,000.00
Somber Church, Northwood, Iowa	1,000.00
Ascension Church, Eau Claire, Wis.	7,500.00
Lakewood Church, Tacoma, Wash.	7,500.00
Redeemer Church, New Hampton, Iowa	2,000.00
Mt. Olive Church, Trail, Minn.	500.00
Pinehurst Church, Eau Claire, Wis.	6,500.00
Wisconsin Corporation	1,000.00
To the Home Mission Board for:	
Highland Park Mission, St.Paul, Minn.	5,000.00
Granada Hills Mission, Calif.	9,000.00
Total Loans Made 1953-54	\$45,900.00

Following is the complete statement of the Church Extension Fund.

<i>Congregation</i>	<i>Original Loan</i>	<i>Date</i>	<i>Paid In '53-'54</i>	<i>Total Paid</i>	<i>Balance</i>	<i>Due</i>
Bethel, Sioux Falls	\$ 2,500.00	1951	\$	\$	\$2,500.00	1961
Bethel, Sioux Falls	5,000.00	1953	.....	.....	5,000.00	1963
Bethel, Sioux Falls	1,000.00	1953	100.00	100.00	900.00	1963
Concordia, Eau Claire	1,500.00	1951	150.00	300.00	1,200.00	1961
Redeemer, New Hampton	2,000.00	1953	201.35	201.35	1,798.65	1963
Redeemer, New Hampton	2,000.00	1954	.....	.....	2,000.00	1964
Parkland, Wash.	4,500.00	1948	1,558.50	2,500.00	2,000.00	1958
Trinity, Calmar	5,000.00	1945	600.00	3,900.00	1,100.00	1955
Salem, Eagle Lake	1,500.00	1944	.....	1,280.00	220.00	1954
Our Savior's, Belview	2,500.00	1951	250.00	750.00	1,750.00	1961
Our Savior's, Bagley	2,000.00	1953	.....	.....	2,000.00	1963
Harvard, Boston	3,000.00	1953	50.00	50.00	2,950.00	1963
Somber, Northwood	1,000.00	1953	.....	.....	1,000.00	1963
Ascension, Eau Claire	7,500.00	1953	.....	.....	7,500.00	1963
Lakewood, Tacoma	7,500.00	1954	187.50	187.50	7,312.50	1963
Pinehurst, Eau Claire	6,500.00	1954	.....	.....	6,500.00	1964
Mt. Olive, Trail	500.00	1954	.....	.....	500.00	1964

Home Mission Board for:

Highland Park, St. Paul...	5,000.00	1953	.....	5,000.00	1963
Granada Hill, Calif.	9,000.00	1954	.....	9,000.00	1964

WISCONSIN CORPORATION CHURCH EXTENSION FUND

Concordia, Eau Claire	1,600.00	1951	160.00	480.00	1,120.00	1961
Concordia, Eau Claire	1,100.00	1951	110.00	330.00	770.00	1961
Concordia, Eau Claire	3,500.00	1951	350.00	350.00	3,150.00	1961
Calvary, Eau Claire	1,600.00	1949	102.00	167.00	1,433.00	1959
Calvary, Eau Claire	300.00	1951	.....	.....	300.00	1961
Our Savior's, Amherst Jct.	400.00	1949	40.00	160.00	240.00	1959
Pinehurst, Eau Claire	3,500.00	1950	.....	1,030.00	2,470.00	1960
Pinehurst, Eau Claire	1,000.00	1954	.....	.....	1,000.00	1964

Alf Merseth, Secretary

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

RESOLVED:

1. That we commend those congregations who either have paid back their loan to the Church Extension Fund in full before it was due, or who are making substantial and regular payments. This action on the part of the congregations releases funds which can be put to work again in expanding the Lord's kingdom.

2. That all congregations who have Church Extension loans are requested to examine their situation in respect to their loan—the length of time they have had this money and the amount they have paid back for the purpose of determining whether or not they are making use of this fund in the right spirit and in the right way.

Report of the Board of Trustees

Final payment has been received on the Bertina Ellefson legacy in the amount of \$2,000 principal and \$120 interest, making the final total of this legacy \$6,436.82; applied to the Synod fund.

A portion of land, the Easterly 66 feet of the East 349 7/17 feet of the South 17 acres of the Northeast quarter of the Northwest quarter of Section 17, Township 108, Range 26, Blue Earth County, Minnesota, was sold to Independent School District No. 1, Blue Earth County, Minnesota, for the sum of \$3,000.00. The northern 150 feet of the above land had previously been conveyed to the Mt. Olive Congregation in Mankato. Accordingly, \$800.00, the proportionate sum, was remitted to the Mt. Olive Congregation.

The Tufte residence at 509 South Fourth Street was sold in May, 1954, for the sum of \$7,500.00. Said residence had been repossessed following an earlier sale.

The 4-plex residence at 631 South Second Street has been listed with realtors for sale.

March 5, 1954, the Jans home at 1214 Marsh Street in Mankato was purchased as a teacher's residence; price \$12,600.00.

The necessary legal arrangements were made so that our Synod can carry on its work of missions and other church work in the state of California.

On August 8, 1953, at the request of the Home Mission Board, it was resolved to purchase the Edgcumbe Hills site in Highland Park, St. Paul, Minnesota, which had been chosen by Rev. David Dale. Purchase price, \$5,000. On the same date a mortgage on this same property was given to the First Federal Savings and Loan Association, St. Paul, Minn., to secure a loan of \$15,000.00 on site and church.

February 6, 1954, it was resolved to purchase the following property and church site in Granada Hills, California: The Easterly 270 feet of Lot No. 7 of Section 7 of Subdivision No. 1 of the property of the Porter Land and Water Co., except the Northerly 975 feet of said Lot No. 7, being a part of the Rancho Ex-Mission de San Fernando, Granada Hills, Los Angeles County, California. Purchase price, \$18,000.

February 6, 1954, it was resolved that the Synod acquire title to, and assume obligations on, the parsonage property in California at 9944 Collett Avenue, Granada Hills. This conveyance remains to be effected.

March 6, 1954, it was resolved to purchase the following property contingent to the Kasota Valley Home: Lot One and the North One-Half of Lot Two, Block Twenty-three in the Village of Kasota, Minn. Consideration: \$75.00 and current taxes in the sum of \$134.52.

Payments to the Synod having been completed, Lot 2, Block 13, Bagley, Minn., the parsonage property, has been conveyed to St. Paul's Ev. Lutheran Church of Lengby, Minn., one-fourth; and Concordia Ev. Lutheran Church, Bagley, Minn., three-fourths.

On Feb. 23, 1954, upon request of the Home Mission Board, certain land, known as the Larson property in the Black School area, Seymour township, Eau Claire, Wisconsin, a 12-acre tract, was conveyed to the Ascension Lutheran Church, Eau Claire, Wisconsin, the provision being made 1) that none of the land be sold without prior consultation with the Home Mission Board of the Norwegian Synod, and 2) that if some land be sold the proceeds be divided on an equal basis between the Ascension Lutheran Congregation and the Home Mission Board of the Norwegian Synod.

In November, 1953, lots 2 and 3 of Block 19 of Clinton Addition, Lakewood, were sold to the Lakewood Lutheran Church of Lakewood, Washington, as a site for a new parsonage.

The trustees asked Mr. L. Houg of Kasota, Minnesota, to assist the Board of Trustees in the care of the Bethany teachers' homes.

The trustees are not ready to report on the important matter of archives for the Synod's documents and other valuable papers and reports.

Report of the Finance Board

Your Finance Board held three meetings since our last Convention. In addition, representatives of the board met on several occasions with the other boards of the Synod.

In the fall of 1953 the Board requested names of representatives of the congregations of the Synod through whom special reports on the Synod's Finances might be channeled to the congregations. The re-

sponse was good, and the board received names of representatives from nearly all of the congregations. Three reports were mailed to the pastors and representatives at quarterly intervals. The board also arranged for special articles in the *Lutheran Sentinel* pointing up the various phases of our Synod's work.

The contributions for synodical purposes during the past year have been especially good. The following figures present a fair picture of the contributions:

Budget Funds	\$51,775
Non-Budget Funds	11,000
Centennial Collection	63,650

We call attention in particular to the fact that during the year of the large Centennial Collection, the people of the Synod contributed about \$5,000 more to the seven budgeted funds than during the previous year. We ought to be grateful that our gracious Lord has opened the hearts of our people to give in such a manner toward our Synod's work.

There is the apparently inevitable "however," however. As will be noted, there are still deficits. Our expanded work, the drop in enrollment at our College, the rising costs of operation and other factors make it necessary to set the following increased budget for the 1954-1955 Fiscal Year:

<i>Fund</i>	<i>Request</i>	<i>Balance or Deficit as of May 2, 1954</i>	<i>Total Required</i>
Home Mission	\$20,282.31	Bal. \$2,032.31	\$18,250.00
Cornwall Mission	2,300.00	Def. 373.62	2,673.00
Colored Mission	2,200.00	Bal. 63.61	2,136.39
Bethany College	15,000.00	Def. 404.91	15,404.91
Bethany Seminary	9,725.00	Def. 4,537.30	14,262.30
Synod	6,000.00	.....	6,000.00
Support	1,860.00	Def. 635.36	2,495.36
TOTAL	\$57,367.31	Def. \$3,854.91	\$61,222.58

The Finance Board makes the following recommendation:

WHEREAS the Synod voted to charge the cost of plumbing and boilerhouse repairs at Bethany College to Bethany's share of the Centennial Collection (See 1950 Report, p. 58, par. 5; 1951 Report, p. 97, par. 4); and

WHEREAS Bethany's share of the Centennial Collection to date is insufficient to the amount of \$5,901.01 to cover the cost of the repairs.

BE IT RESOLVED that all income in the Centennial Fund in the future be applied to the Bethany College Repair Deficit until it is paid.

The Finance Board

BETHANY DEVELOPMENT ASSOCIATION

March 1, 1954

The Rev. C. M. Gullerud
President, Norwegian Synod
1004 Plum Street
Mankato, Minnesota

Dear President Gullerud:

I herewith submit for your consideration the following resolution adopted by the Bethany Development Association at their annual meeting on February 18, 1954:

RESOLVED: To ask permission of the Synod to collect a Synod-wide dedicatory offering to apply on the cost of the organ and the new campus. The dedication of the new organ is to be held on Bethany Day, 1954.

Will you kindly bring this request to the attention of the Synod?

Fraternally yours,
B. W. Teigen

Financial Report of Bethany Development Association

Cash on Hand	\$ 2.80	
Athletic Field Cost	13,881.93	
Athletic Field Donations and Sale of Alfalfa		9,490.00
Organ Cost	23,877.99	
Organ Donations and Insurance Received for damage to organ in transit		17,972.72
Notes Payable—Athletic Field		4,359.53
Notes Payable—Organ		5,940.47
	\$37,762.72	\$37,762.72

SUMMARY OF COST OF ATHLETIC FIELD

Original Purchase	\$12,500.00
Wm. Stradtman, Services	55.50
County Treasurer, Registration	16.50
Carl E. Hodapp, Abstract and Deeds	14.00
Interest	1,294.63
Float	1.30
Total Cost	\$13,881.93

SUMMARY OF ATHLETIC FIELD INCOME

G. G. Vaala	\$ 500.00	
Geo. O Natvig	500.00	
M. A. Robinson	50.00	
J. A. Robinson	100.00	
Andrew Emrud	2,000.00	
Ole Holta	300.00	
O. A. Odegard	200.00	
Lyder Vik	205.00	
Mr. Mortenson	5,000.00	
Carl E. Olson	100.00	
Anonymous	300.00	
Sale of Alfalfa	185.00	
Chr. Olson	45.00	
Rev. M. E. Tweit	5.00	9,490.00

SUMMARY OF COST OF ORGAN TO DATE

Mrs. Van Wyck	\$ 2,000.00
Packing and Dismantling—Mr. Ochs	2,297.93
Transportation—Ben Deike	4,470.04
J. R. Gould—Installation, Chimes and Miscellaneous Material	6,014.52
Harry Iverson—Console	900.00
Insurance—M. R. Handberg	46.50
Reliance Electric—Overhaul Motor	33.00
Freight on Organ Pipes	101.16
Clarence Zeidler—Labor	572.45
H. O. Iverson—Bass Pipes	1,448.00
Lampert Lumber Yard	676.21
Meyer & Sons—Move Refrigerator	37.02
A. H. Hanel—Electric Work	535.41
Ben Deike—Move Piano	9.00
Jones Sheet Metal—Duct Work	494.65
Student Help in Unloading	16.90
Ed Dubberke—Labor	4.50
Interest	739.43
Dr. Ylvisaker—Trips	333.13
Freight on Windchest, Telephone	16.25
Chests and Freight	2,181.91
Freight on Chimes	5.05
Telephone	4.26
Allied Radio—Grill Cloth	97.58
Wilson, Blethen, and Ogle	500.00
Freight on Grill Cloth	2.76
Float	1.25
Robert Moldstad—Touch up Chapel	34.08
H. O. Iverson—Regulating, Tuning, Voicing	255.00
H. O. Iverson—Original trip to estimate work	50.00
Total	\$23,877.99

SUMMARY OF ORGAN INCOME

Emma Bakke	\$ 200.00
Insurance Refund	50.06
L. J. Tjernagel Memorial	5.00
Ole Tynning	200.00
T. T. Jacobson	250.00
Tjernagel Bros.	50.00
Sarah Stene	200.00
E. S. Stene	1,000.00
Mr. Melaas	1,000.00
O. A. Odegard	200.00
Fadness	200.00
A. H. Hanel	50.00
Rev. S. E. Lee, Treasurer	1,050.00
Carl Hintz	30.00
Neubert	1,500.00
Insurance	5,500.00
C. Opsvig—Memory of Tora Ylvisaker	5.00
Collection—Bethany Day	296.29
Memorial—Justus Johnson	10.00
East Paint Creek	6.60
Student Donations	49.82
Memorial—Jens Lerum	2.00
Okabena Congregation	262.95
Dr. and Mrs. Juergens	150.00
Swottnick	25.00
Mr. and Mrs. Callies	70.00

Martin Stene	1,000.00
Ben Deike Transfer	100.00
Emma Tweeten	1,000.00
E. J. Peterson	500.00
P. G. Kloster	1,000.00
T. S. Brustad	1,000.00
Mr. and Mrs. Wildung	1,000.00
Arnold Jacobson	10.00
Total	\$17,972.72

SCHEDULE OF NOTES PAYABLE

Athletic Field	
Anderson, Bergine, 2%	\$ 800.00
American State Bank	3,559.53
	<hr/>
	\$4,359.53
Organ	
Bethany Alumni	\$3,000.00
American State Bank	2,940.47
	<hr/>
	\$5,940.47
Improvements made on Athletic Field and paid by Bethany Student Body	
School Year, 1949-1950	\$ 2,818.38
School Year, 1950-1951	2,559.44
	<hr/>
Total	\$5,377.82
B. W. Teigen, Secretary-Treasurer	
Bethany Development Association	

A MEMORIAL FROM MR. O. M. WILSON

Resolved that the Synod purchase all necessary office equipment for use of its officers.

Recommendations of the Convention Committee on Finances (As Adopted)

I

Re report of Synod's Trustees

RESOLVED: That the Synod adopt the report of the Synod's trustees.

II

Re Report of the Synod's Finance Board

RESOLVED: A. That we approve the practice of the Finance Board in supplying representatives of congregations and pastors with reports re synodical finances, and that we encourage pastors and representatives to share this information with their congregations.

B. That we give thanks to Almighty God for the excellent record of contributions made during the past fiscal year.

C. That: "Whereas the Synod voted to charge the cost of plumbing and boiler repair at Bethany College to Bethany's share of the Centennial Collection (see 1950 Report, p. 58, par. 5; 1951 Report, p. 97, par. 4); and

"Whereas Bethany's share of the Centennial Collection to date is insufficient to the amount of \$5,901.01 to cover the cost of the repairs,

"BE IT RESOLVED that all income in the Centennial Fund in the future be applied to the Bethany College Repair Deficit until it is paid."

(C. Referred to the Committee of Committees.)

III

Re memorial from Bethany College Development Association to Synod
RESOLVED: That recommendation of B.L.C. Development Association to Synod re Synod-wide collection for retirement of debt on Bethany College organ and campus addition be adopted.

IV

RESOLVED: That Synod authorize its trustees to purchase all necessary office equipment for the use of Synod's officers.

The Treasurer's Report — 1953-54

(Subject to Audit)

ARMED SERVICE COMMISSION

Deficit May 1, 1953	\$ 31.83	
Contributions		566.26
Printed Matter and Expense	343.32	
Sentinel Subscriptions	319.80	
Deficit April 30, 1954		128.69
	<hr/>	<hr/>
	\$ 694.95	\$ 694.95

BETHANY COLLEGE

Deficit May 1, 1953	\$ 761.43	
Contributions		8,273.29
Hanson Trust		436.00
Loans Made		1,200.00
Subsidy	7,200.00	
Board Expense	499.37	
Interest	552.50	
Auditing	300.00	
Loan Paid	1,000.00	
Deficit April 30, 1954		404.01
	<hr/>	<hr/>
	\$10,313.30	\$10,313.30

Loans total \$15,100.00

BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1953		\$ 95.25
Contributions		75.00
Paid for Scholarship	75.00	
Balance April 30, 1954	95.25	
	<hr/>	<hr/>
	\$ 170.25	\$ 170.25

BETHESDA HOME

Balance May 1, 1953		\$ 3.00
Contributions		512.99
Paid to Bethesda Home	515.99	515.99
	<hr/>	<hr/>
	\$ 515.99	\$ 515.99

CHILDREN'S FRIEND SOCIETY

Minneapolis, Minn.

Balance May 1, 1953		\$ 10.00
Contributions		191.55
Paid to Children's Friend Society	201.55	
	<u>\$ 201.55</u>	<u>\$ 201.55</u>

CENTENNIAL FUND

Deficit May 1, 1953	\$ 3,461.75	
Contributions		63,650.64
Film (All That I Have)		610.90
Repairs	749.66	
Expense	1,459.49	
Interest	320.53	
Loan Paid	2,500.00	
Home Missions	25,410.56	
Church Extension	25,410.56	
Loans Transeferred	10,850.00	
Deficit April 30, 1954		5,901.01
	<u>\$70,162.55</u>	<u>\$70,162.55</u>

CHRISTIAN DAY SCHOOL

Balance May 1, 1953		\$ 4,158.12
Contributions		2,120.49
Hiawatha, Mpls.	1,290.00	
Mt. Olive, Mankato	450.00	
Parkland, Parkland, Wash.	800.00	
Printed Matter	211.92	
Board Expense	22.00	
Balance April 30, 1954	3,504.69	
	<u>\$ 6,278.61</u>	<u>\$ 6,278.61</u>

CHURCH EXTENSION

Balance May 1, 1953		\$ 2,911.77
Contributions		1,262.65
Loans Paid		19,910.00
Centennial		25,410.56
Loan to Bethel, Sioux Falls	1,000.00	
Loan to Our Saviors, (Bagley)	1,900.00	
Loan to Somber	1,000.00	
Loan to Ascension	7,500.00	
Loan to Boston	3,000.00	
Loan to Redeemer	2,000.00	
Loan to Edgumbe Hills	5,000.00	
Loan to Lakewood	7,500.00	
Loan to California	9,000.00	
Loan to Pinehurst	6,500.00	
Loan to Mt. Olive (Trail)	500.00	
Balance April 30, 1954	4,594.98	
	<u>\$49,494.98</u>	<u>\$49,494.98</u>

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1953		\$35,241.15
Loan to Bethel, Sioux Falls		1,000.00
Loan to Our Savior's (Bagley)		1,900.00
Loan to Somber		1,000.00
Loan to Ascension		7,500.00
Loan to Boston		3,000.00
Loan to Redeemer		2,000.00
Loan to Edgecumbe Hills		5,000.00
Loan to Lakewood		7,500.00
Loan to California		9,000.00
Loan to Pinehurst		6,500.00
Loan to Mt. Olive, (Trail)		500.00
Loans Paid	19,910.00	
Balance April 30, 1954	60,231.15	
		\$880,141.15 \$80,141.15

CHURCH EXTENSION—WISCONSIN CORPORATION

Balance May 1, 1953		\$ 654.29
Loans Paid		762.00
Loans to Pinehurst	1,000.00	
Balance April 30, 1954	416.29	
		\$ 1,416.29 \$ 1,416.29

CHURCH EXTENSION—WISCONSIN CORPORATION

Capital Account

Balance May 1, 1953		\$10,245.00
Loans Paid	762.00	
Loans to Pinehurst		1,000.00
Balance April 30, 1954	10,483.00	
		\$11,245.00 \$11,245.00

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	\$60,231.15	
Ascension		7,500.00
Bethel		8,400.00
Pinehurst		6,500.00
Redeemer		3,798.65
Parkland		2,000.00
Salem		220.00
Trinity		1,100.00
Concordia		1,200.00
Edgecumbe Hills		5,000.00
Boston		2,950.00
Lakewood		7,312.00
Our Savior's, (Bagley)		2,000.00
Mt. Olive, (Trail)		500.00
Our Savior's, (Belview)		1,750.00
Somber		1,000.00
California Mission		9,000.00
	\$60,231.15	\$60,231.15

CHURCH EXTENSION—WISCONSIN CORPORATION

Capital Account Itemized

Notes Receivable	\$10,483.00	
Ascension		1,733.00
Pinehurst		3,470.00
Concordia		5,040.00
Our Savior's, Amherst Jct.		240.00
	<hr/>	<hr/>
	\$10,483.00	\$10,483.00

COLORED MISSION

Deficit May 1, 1953	\$ 162.63	
Contribution		2,275.46
Disbursements	2,049.22	
Balance April 30, 1954	63.61	
	<hr/>	<hr/>
	\$ 2,275.46	\$ 2,275.46

CORNWALL MISSION

Deficit May 1, 1953		2,538.88
Salary Rev. J. Petersen	1,850.00	
Expense of Furlough	373.00	
Deficit April 30, 1954		373.62
	<hr/>	<hr/>
	\$ 2,912.50	\$ 2,912.50

EDGE CUMBE HILLS LUTHERAN CHURCH

St. Paul, Minn.

Loans Made		\$ 5,000.00
Paid to Edgecumbe Hills	5,000.00	
Loans total 5,000.00		

DEAF INSTITUTE

Contributions		\$ 3.00
Paid to Deaf Institute	3.00	

FADNESS FUND

Deficit May 1, 1953	\$ 65.08	
Sale and Land		3,000.00
Income from Land		30.00
Interest on Loan		120.00
Paid to Home for Aged	120.00	
Paid to Mt. Olive Church	800.00	
Balance April 30, 1954	2,164.92	
	<hr/>	<hr/>
	\$ 3,150.00	\$ 3,150.00

The Synod holds a deed to a tract of land on March Street, Mankato, Minn.
\$4,000 of this fund is invested in residence at 509 South 4th Street.

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1953		\$ 131.00
Balance April 30, 1954	131.00	

E. M. HANSON MEMORIAL FUND

Balance May 1, 1953		\$ 500.00
Balance April 30, 1954	500.00	
HOLTE RESIDENCE		
Loans Total \$4,350.00		

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, 1953		457.18
Balance in Cash April 30, 1954	457.18	
	\$11,793.18	\$11,793.18

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance May 1, 1953—Bond		\$ 348.30
Interest on Bond from Synod Fund		13.93
Paid to Mrs. W. T. Christenson	13.93	
Balance April 30, 1954—Bond	348.30	
	\$ 362.23	\$ 362.23

HIAWATHA MISSION (Minneapolis, Minn.)

Deficit May 1, 1953	\$ 182.76	
Payments on Mortgage		650.00
Interest	421.50	
Balance April 30, 1954	45.74	
	\$ 650.00	\$ 650.00

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

Loans total \$14,050.00.

HOME MISSION

Balance May 1, 1953		\$ 7,844.86
Contributions		19,415.10
Bagley Residence		125.00
Centennial		25,410.56
Mt. Olive—Mankato, Minn.	45.00	
Salem—Eagle Lake, Minn.	60.00	
Bethel—Sioux Falls, S. Dak.	1,920.00	
Redeemer—New Hampton, Ia.	600.00	
Lakewood—Tacoma, Wash.	2,040.00	
Immanuel—Holton, Mich.	600.00	
Our Savior's—Hawley, Minn.	1,200.00	
Trinity—Calmor, Ia.	1,125.00	
Hiawatha—Minneapolis, Minn.	1,200.00	
Ascension—Eau Claire, Wis.	2,400.00	
Bagley Parish—Bagley, Minn.	746.64	
Grace—Manitowoc, Wis.	440.00	
Our Savior's—Amherst Jct. Wis.	440.00	
Edgumbe Hills—St. Paul, Minn.	1,550.00	

Student Subsidies:		
Richard Newgard (Bagley)	405.00	
Wilhelm Petersen (Albert Lea)	350.00	
California Mission (Subsidy)	2,425.00	
California Mission (Moving)	1,000.00	
Property Subsidies:		
California Mission	3,791.23	
Ascension—Eau Claire, Wis.	2,500.00	
Edgecumbe Hills—St. Paul, Minn.	5,000.00	
Mt. Olive—Mankato, Minn.	6,000.00	
Emmaus—Minneapolis, Minn.	4,362.50	
Lakewood—Tacoma, Wash.	1,016.73	
Our Savior's—Hawley, Minn.	2,020.00	
Redeemer—New Hampton, Ia.	763.42	
Immanuel—Holton, Mich.	2,350.00	
Miscellaneous:	400.00	
Lenten Folders	121.95	
Rev. M. Tweit (Trip to Canada and New York—Refund of \$150.00 received)	250.00	
Lakewood—Tacoma, Wash. (Moving)	360.90	
Board Expense	457.10	
Balance April 30, 1954	4,855.05	
	<hr/>	
	\$52,795.52	\$52,795.52

\$2,822.74 of this balance is Centennial Fund.

SUPPORT FUND

Deficit	\$ 617.49	
Contributions		1,842.13
Payments to:		
Rev. John Hendricks	180.00	
Rev. Emil Hanson	600.00	
Rev. A. J. Torgerson	300.00	
Mrs. Bergit Runholt	780.00	
Deficit		635.36
	<hr/>	
	\$ 2,477.49	\$ 2,477.49

JUBILEE FUND

Balance May 1, 1953 (Bonds and Stamps)	\$ 39.15	
Balance April 30, 1954		39.15

JUBILEE FUND

Balance May 1, 1953		12.92
Balance April 30, 1954	12.92	

LAKEWOOD (Tacoma, Wash.)

The Synod holds a deed to this property.

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1953		\$ 45.00
Balance April 30, 1954	\$ 45.00	

MISCELLANEOUS

Balance May 1, 1953		\$ 4,475.74
Contributions and Disbursements:		
Choral Union	\$ 7.50	
Film (Centennial)	610.90	\$ 268.52
Faith of Our Fathers	2,111.15	1,110.24
Faith of Our Fathers—Synod Fund		1,000.91
Cornwall Chair Fund	127.25	127.25
Pastor's Equalization Fund	5.17	119.92
Nigeria Electric Plant	161.43	161.43
American Bible Society	15.00	5.00
Bethany Choir	28.88	28.88
Bethany Seats	259.50	259.50
Bethany Kitchen	151.37	151.37
Fort Dodge Home Finding	11.00	11.00
Jewish Mission		1.00
Bethany College Library	200.00	200.00
Bethany Workshop	15.00	15.00
Colored Mission Auto Fund	10.00	10.00
Ebenezer Fund	3.00	3.00
Ebenezer Auxiliary	8.00	8.00
Confessional Lutheran	2.00	2.00
Lakewood Payment Property		200.00
Seminary Library		1,000.00
Paint and Varnish	11.46	16.46
Cancer Fund	2.50	2.50
St. Paul Mission	39.00	39.00
Gifts in Natura	253.56	253.56
Rents: Residences	4,360.00	4,360.00
Camp Fund	169.66	
Campus Addition	2,954.75	
Balances:		
New Church Building	10.00	
European Relief	257.71	
Estonian Relief	10.00	
Bethany College Building Fund	10.00	
Equalization—Laymen	10.35	
Equalization—Pastors	153.47	
City Mission	5.00	
Christian Day School Trust Fund	500.00	
Choral Union	134.67	
Bethany College Decorating Fund	10.00	
Spiritual Welfare	5.00	
Lakewood Property	200.00	
Seminary Library	1,000.00	
Jewish Mission	1.00	
Paint and Varnish	5.00	
	<hr/>	<hr/>
	\$13,830.28	\$13,830.28

JOHN A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1953		\$ 635.35
Balance April 30, 1954	\$ 635.35	

MUSEUM FUND

Balance May 1, 1953		\$ 5.00
Paid Out	\$ 5.00	

HOME FOR THE AGED

Balance May 1, 1953		\$ 4,000.00	
Contributions		3,411.33	
Disbursements:			
Interest	\$ 120.00		
Legal	26.10		
Kasota Home	722.15		
Balance	6,543.08		
		<u>\$ 7,411.33</u>	<u>\$ 7,411.33</u>

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

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1953		\$ 622.05	
Loans Outstanding	250.00		
Balance April 30, 1954	372.05		
		<u>\$ 622.05</u>	<u>\$ 622.05</u>

RADIO ACTIVITIES

Balance May 1, 1953		\$ 6.50	
Contributions		17.00	
Paid to Stations	\$ 23.50		
		<u>\$ 23.50</u>	<u>\$ 23.50</u>

BETHANY COLLEGE RESIDENCES AT MANKATO

Anderson Residence

(The Anderson Sisters—Edgewood Road)

Deficit	\$ 2,518.05		
Payment	1,757.40		
Taxes	231.42		
Tax Refund		214.28	
Synod Fund		3,549.76	
Deficit		742.83	
		<u>\$ 4,506.87</u>	<u>\$ 4,506.87</u>

Mankato Savings and Building Association holds 1st Mortgage for \$6,100.00.
Balance due July 1, 1954 was \$3,461.54.

Jans Residence

(1214 Marsh St.)

Payment	\$ 4,000.00		
Insurance	90.72		
Deficit		4,090.72	
		<u>\$ 4,090.72</u>	<u>\$ 4,090.72</u>

Mankato Savings and Building Association holds 1st Mortgage for \$8,600.00.
Balance due July 1, 1954 was \$8,613.07.

Holte Residence
(Prof. N. Holte—Edgewood Road)

Deficit May 1, 1953	\$ 1,566.35	
Payment	1,757.40	
Interest	36.25	
Loan Paid	1,000.00	
Loans transferred		4,350.00
Deficit		10.00
	<hr/>	<hr/>
	\$ 4,360.00	\$ 4,360.00
Mankato Savings and Building Association holds 1st Mortgage for \$6,100.00.		
Balance due July 1, 1954 was \$3,435.22.		

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

Payments	\$ 1,701.60	
Repairs	38.88	
Rent		1,740.48
	<hr/>	<hr/>
	\$ 1,740.48	\$ 1,740.48
Mankato Savings and Building Association holds 1st Mortgage for \$4,000.00.		
Balance due July 1, 1954 was \$678.12.		

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

Deficit May 1, 1953	\$ 2,441.07	
Payments	1,946.40	
Repairs	247.90	
Interest	127.50	
Rent		480.00
Loans		2,800.00
Deficit		1,482.87
	<hr/>	<hr/>
	\$ 4,762.87	\$ 4,672.87
Mankato Savings and Building Association holds 1st Mortgage for \$6,000.00.		
Balance due July 1, 1954 was \$2,504.27.		
Loans total \$6,250.00.		

Monich Residence
(On Bethany Campus)

Synod Fund		\$ 24.42
Repairs	\$ 24.42	

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

Deficit May 1, 1953	\$ 1,556.00	
Repairs	184.95	
Interest	300.00	
Payments	2,436.00	
Loan Paid	500.00	
Rent		915.00
Loan		4,000.00
Deficit April 30, 1954		61.95
	<hr/>	<hr/>
	\$ 4,976.95	\$ 4,976.95
Mankato Savings and Building Association holds 1st Mortgage for \$10,000.		
Balance due July 1, 1954 was \$4,147.16.		
Loans total \$13,500.		

Popken Residence
(Seminary House—636 Marsh)

Deficit May 1, 1953	\$ 2,311.21	
Water	30.53	
Light	91.00	
Fuel	265.36	
Soft Water	30.00	
Payment	600.00	
Interest on Contract	155.00	
Interest on Loans	57.38	
Insurance	94.50	
Rent		105.00
Loans		2,900.00
Deficit April 30, 1954		731.47
	\$ 3,736.47	\$ 3,736.47

There is a contract for deed for \$5,800.00 with interest at 4%.
Balance April 30, 1954 \$3,600.
Loans total \$5,150.00.

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

Repairs	\$ 88.63	
Interest	87.00	
Insurance	76.50	
Synod Fund		252.13
	\$ 252.13	\$ 252.13

Loans total \$2,900.00.

Snyder Residence
(Prof. R. Honsey—1046 E. Main)

Repairs	\$ 142.27	
Payment	1,686.00	
Insurance		\$ 35.00
Rent		1,793.27
	\$ 1,828.27	\$ 1,828.27

Mankato Savings and Building Association holds 1st Mortgage for \$5,300.00.
Balance due July 1, 1954, \$1,132.14.

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

Deficit	\$ 1,511.83	
Interest	30.00	
Payments Received		775.00
Rent		766.83
	\$ 1,541.83	\$ 1,541.83

Loans total \$1,000.00.

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

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

Synod Fund		\$ 11.98
Repairs	\$ 11.98	

SEMINARY

Deficit	\$ 3,677.70	
Contributions		\$ 8,122.56
Salaries	8,375.10	
Library	217.06	
Expense	55.19	
Rent Mitchell	480.00	
Deficit		4,682.49
	<hr/>	<hr/>
	\$12,805.05	\$12,805.05

SENTINEL AND TIDENDE

Subscriptions		\$ 3,511.89
Armed Service Commission		319.80
Synod Fund		1,016.81
Sentinel Printing	3,950.85	
Tidende	387.46	
Postage	140.00	
Business Office	272.48	
Editorial Expense	157.78	
Committee Expense	39.93	
	<hr/>	<hr/>
	\$ 4,848.50	\$ 4,848.50

SPECIAL COLLECTION (BONDS)

Balance May 1, 1953	\$ 962.00	
Balance April 30, 1954		962.00

STUDENT FUND

Balance May 1, 1953		\$ 299.22
Contributions		17.00
Loan	300.00	
Balance April 30, 1954	16.22	
	<hr/>	<hr/>
	\$ 316.22	\$ 316.22

SYNOD FUND

Deficit May 1, 1953	\$ 97.41	
Contributions		\$ 7,087.71
Ellefson Legacy		2,120.00
President's Office	233.65	
Treasurer's Bond	25.00	
Treasurer's Allowance	300.00	
Bethany College—Insurance	483.52	
Interest on Note	30.00	
Interest on Fadness Fund	120.00	
Interest on Hanson Trust	436.00	
Interest on Hanson Trust Special	13.93	
Finance Board	145.20	
Trustees	204.81	
Church Extension Board	74.15	
Committee on Reorganization	110.14	
Union Committee	29.33	
Committee on Orthodox Conference	85.94	
Young People's Society	4.69	

Equalization for Professors	355.79	
Printing and Postage	482.46	
Convention Expense	457.29	
Museum	13.00	
Faith of Our Fathers	1,000.91	
Sentinel Deficit	1,016.91	
President's Residence	11.98	
Solfer Residence	252.13	
Anderson Residence	3,549.76	
Miscellaneous	28.05	
Float	45.76	
	<hr/>	<hr/>
	\$ 9,207.71	\$ 9,207.71

TWIN CITY MISSION

Contributions		\$ 92.00
Paid to Twin City Mission	\$ 92.00	

MEMORIAL FROM WESTERN KOSHKONONG LUTHERAN CHURCH

Dear Rev. Gullerud:

The congregation of Western Koshkonong at the annual meeting on March 7, 1954, brought up the following motion after much discussion:

The motion was made and passed that we recommend to Synod the changing of the name by dropping the word "Norwegian."

Percy Swalheim, Secretary

MEMORIAL FROM OUR SAVIOUR'S LUTHERAN CHURCH, MADISON, WISCONSIN

Rev. C. M. Gullerud
President, Norwegian Synod
1004 Plum Street
Mankato, Minnesota

Dear Rev. Gullerud:

This is to inform you that at a regular business meeting held on Friday, May 14, 1954, Our Saviour's Lutheran Church of Madison, Wisconsin, decided to recommend to the Synod the adoption of the following resolutions:

1. Be It Resolved, That our Synod, at a future convention, adopt a new name, from which the term "Norwegian" is omitted.
2. Be It Resolved, That our Synod study ways of encouraging and promoting greater layman participation in Synod activities.
3. Be It Resolved, That at each Synod convention a tentative date be agreed upon for the following convention, and that the date be definitely fixed and publicly announced not later than December first.

Respectfully submitted,
Our Savior's Lutheran Cong.
of Madison, Wisconsin
/s/ John J. Thyse, Secretary

MEMORIAL FROM HARVARD STREET LUTHERAN CHURCH

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

The Boston Norwegian Lutheran Church of Cambridge, Mass., respectfully requests that the Norwegian Synod at its 1954 Convention make provision for traveling equalization of all lay delegates and that this provision apply also to our present convention.

Fraternally,
Robert Preus, President
Arthur Carlsen, Secretary

MEMORIAL FROM THE REV. IVER C. JOHNSON

Suggested for Synod's adoption:

RESOLVED: That the Business Manager of the *Sentinel* be given a consideration each year, above his regular expenses, of \$100.00.

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

I. In view of the statement of the Home Mission Board regarding the revision of our church body's name, be it

RESOLVED that the memorials of Western Koshkonong Lutheran Congregation, Wisconsin, and Our Savior's Lutheran Congregation, Madison, Wisconsin, together with the whole subject of our church body's name be referred to the Committee of Committees, each congregation having the privilege of registering its opinions with this committee. The results shall be reported to the next convention.

II. **RESOLVED** that paragraph 2 of the Memorial of Our Savior's Lutheran Church, Madison, Wisconsin, be referred to the Committee of Committees.

III. With regard to paragraph 3 of the Memorial from Our Savior's Lutheran Church, Madison, Wisconsin:

RESOLVED that officers of Synod set the date of the Synod convention and announce it publicly six months in advance of the convention.

IV. Regarding the Memorial of Harvard St. Lutheran Church,

RESOLVED, that the Synod put into operation the resolution adopted by the Synod in 1949, page 75, paragraph B, regarding lay delegates expenses, namely, "That for the future the Synod adopt a plan similar to that used by its pastors (referred to the Synod's Finance Board)." (Now to Committee of Committees.)

V. **RESOLVED** that the Synod offer the services of a vicar to the congregation or parish served by the President of the Synod.

A MEMORIAL FROM THE FLOOR BY THE REV. H. A. THEISTE

WHEREAS the Constitution of the Norwegian Synod designates two auditors be elected officers of the Synod for reasons that must have seemed good and valid to the framers of the constitution,

WHEREAS the reason for this designation as well as the duties of these auditors have become unclear,

THEREFORE BE IT **RESOLVED** that the Committees study this

matter to determine the purpose intended in making auditors officers of the Synod and also to outline their specific duties.

Action of the Synod: Adopted.

A MEMORIAL FROM THE FLOOR BY THE REV. J. G. ANDERSON AND OTHERS

“RESOLVED that for reasons stated in the pamphlet, “Our Relations With the Lutheran Church—Missouri Synod,” a) we suspend fellowship with the Lutheran Church—Missouri Synod. b) We do not hereby suspend fellowship with those in the Missouri Synod, who voice agreement with our position as described in that pamphlet, or with the Synodical Conference as such. Signed: J. G. Anderson, Arthur Wold, Lenwick Hoyord, Peter Forseth, J. A. O. Preus, R. Preus, D. L. Pfeiffer.”

Action of the Synod: “That this resolution be referred to the next convention of our Synod whether special or regular.

Convention Notes

TUESDAY

The second day of the convention opened with a devotion conducted by Pastor Iver Johnson. On the basis of Matthew 10, 5-6 he pointed to the fact that Jesus sent the twelve disciples to the lost sheep of the house of Israel, which means today that we are not to neglect those of our brethren who have fallen, strayed or been lost.

Two congregations were received into membership in the Synod: Bethany Lutheran Church, Princeton, Minn., and Edgumbe Hills Lutheran Church, St. Paul, Minn.

Prof. G. O. Lillegard began reading his essay “Christian Cross-Bearing in Today’s Twilight Hour.” Pastor F. R. Weyland reported orally on the Kasota Valley Home, after which the convention committee report was considered. The Armed Services Commission report was reviewed after Pastor D. L. Pfeiffer spoke on its important work.

Matthew 10, 7-8a were presented by Prof. C. U. Faye at the beginning of the afternoon session. “The kingdom of heaven” to be preached is not meat and drink but righteousness and peace and joy in the Holy Ghost, as St. Paul shows. God has declared the world just. This is the free, unconditioned Gospel we are to preach.

“The Reorganization Plan” submitted by a special committee was reviewed by the convention, as well as the President’s Message and Report, and the Church Extension Board’s work. In the evening an open meeting was held by the convention committee on Doctrinal Matters.

WEDNESDAY

Pastor L. Vangen’s sermon on Matthew 10, 8b-10 pointed to the words of Jesus on preaching the Gospel, “Freely ye have received, freely give.”

Pastor Paul Ylvisaker was directed to bring greetings to Mr. John Nerison, head of the college maintenance staff, who is recuperating from surgery.

"God-Given Talents at Work," an essay by Pastor Julian Anderson, Minneapolis, Minnesota, was begun and discussed. The treasurer's report was read, and other business transacted.

Wednesday afternoon Pastor Arvid Gullerud preached on Matthew 10, 11-18, calling this text the ordination sermon delivered by Jesus to His twelve followers. It shows what should be our attitude toward men in preaching the Gospel and what we can expect from the world.

The field secretary, the Rev. Milton Otto, represented the Mission Board, giving an oral report on its work and on the Cornwall Mission. He pointed to the words of Jesus, "Ye shall be witnesses of me."

Also on Wednesday afternoon, Dr. Karl Kurth, executive secretary of Colored Missions work for the Synodical Conference, gave an extensive report of the work proposed for the future and touched on the segregation problem in the South. A film of the African Nigeria Mission was shown in the evening after the Communion Service. The afternoon session closed with a discussion of the finances of the Synod.

Holy Communion was celebrated in the evening at Mt. Olive Church, with the Rev. N. B. Harstad conducting the service, assisted by the Rev. D. L. Pfeiffer.

THURSDAY

Matthew 10, 19-20 was the basis for Pastor Alf Merseth's message on "Defense of the Faith." The apostles and Martin Luther and we are privileged to defend the word of Christ. May God who gives us the Truth and power to defend it help us to speak His Word faithfully.

The essay on "Talents" was completed, and the rest of the day was spent on Higher Education. Pastor Julian Anderson gave an introduction on "Why Bethany?" Three speakers followed him, Pastor Iver Johnson telling of physical improvements of Bethany, Pastor N. Oesleby stressing the need for students, and the chairman of the Board of Regents, Pastor M. E. Tweit, giving the financial picture and problems.

In the afternoon Matthew 10, 21-31 formed the text for the sermonette by Pastor Paul Petersen. In these verses Jesus told His disciples of the persecutions they could expect. "Our crosses become our crowns only when they are placed there by the Lord Himself." We gladly suffer for His name and for His Truth's sake.

Fifty pastors and 69 delegates have been seated in the convention. Mr. Christian Olsen of the Bethany Board of Regents was given the floor, and a discussion on the topic "Students for Bethany" followed.

The evening was entirely turned over to the election of officers and board members. Pastor M. Otto was elected to the presidency of the Synod; and Pastor C. M. Gullerud was made Editor of *Sentinel*. Mrs. K. Kurth spoke to the ladies in the recreation room about her experiences on the trip to Africa with her husband.

FRIDAY

Matthew 10, 32-33 was the text for the devotion led by Prof. Martin

Galstad. "Whosoever shall confess Me before men, him will I confess also before my Father which is in heaven." The fruit of a faithful confession is a confession of Christ for the Father. He warned against a "Christ-centered Unitarianism" and advocated putting the Word in the center.

Prof. Lillegard's paper was completed and the convention committee on "Doctrinal Matters" was given the floor. There was much discussion about circularizing the Lutheran Church—Missouri Synod with pertinent materials.

The Rev. George Schweikert conducted the devotion at the beginning of the afternoon session on the basis of Matthew 10, 34-36. Jesus said: "I came not to send peace . . . and a man's foes shall be they of his own household." Troubles visited the very first family on earth over the true religion; and it has been thus ever since.

Ascension Lutheran Church, Eau Claire, Wisconsin, was received into membership. It was reported that the first service at our Granada Hills California mission would be conducted on Synod Sunday. "Doctrinal Matters" again were considered at length. The work of the Synod's Publication Board was reviewed. Pastor emeritus C. Anderson was thanked for his work on preparing "a Liturgy and Agenda" for our use. Next, Christian Day Schools were considered.

A special evening meeting session was devoted to a continued discussion of the overture to be presented to the Synodical Conference regarding our relations with the Lutheran Church—Missouri Synod.

SATURDAY

The devotion conducted by the Rev. G. A. R. Gullixson was in the nature of a memorial service for two pastors who had departed this life since the 1953 convention of the Synod, viz., J. A. Petersen and Erling Ylvisaker. Matthew 10, 37-39 was the text. Jesus asks that His followers give up all human ties, if need be, in order to remain true to Him." Jesus not only demands such loyalty but He also produces such loyalty. He who wishes to find his life needs to lose it in Christ, centering all things in Him."

Business matters and some elections took up the morning session.

Pastor emeritus Christian Anderson completed the series of devotions on the 10th chapter of Matthew. Because men hated Christ and His salvation, so would they also hate them, the disciples. Christ's promise, "He that receiveth you, receiveth Me," was to comfort and encourage them. May God help us to be faithful workers in His kingdom!

President B. W. Teigen spoke briefly on the "Million Penny Campaign" for new kitchen equipment. Unfinished business was completed. The Committee of Committees was elected. Chaplain A. M. Harstad of Bethesda Home, Watertown, Wisconsin gave a report on the Home and his work there. The Resolutions Committee prepared communications to the following in behalf of the Synod: The Rev. C. A. Moldstad, the Southeastern District of the Wisconsin Synod, the Rev. Emil Hansen, the Rev. L. P. Lund, the Rev. John Hendricks, the Rev. Clarence Hanson, the Rev. P. Blicher, Prof. Martin Galstad, the Rev. Grant

Quill, the Rev. Joseph Petersen, the Rev. Gerhardt Becker, Mrs. P. Osland, Mrs. J. A. Petersen, Mrs. Erling Ylvisaker, the Rev. Juul Madson, Mr. Joseph Pedlar, the Rev. Oscar Naumann, the Minnesota District of the Wisconsin Synod, and the Bethany College staff.

The convention closed at 6:10 p.m.

SYNOD SUNDAY

Services were conducted at the College and at Mt. Olive Lutheran Church. Dean N. A. Madson conducted the Norwegian services at the church. He preached on Luke 14, 25-33, "What it Costs to Remain a Christian." We must learn to deny everything that is clear to the old Adam, We must take up the cross which Christ lays upon us and be glad to carry it. We must be living witnesses.

Pastor Hugo Handberg preached to an overflow crowd in the chapel at the college. Speaking on Phil. 1, 27 he presented what we must take with us into the new century. The influences of the world, with its wickedness and corruption are a threat to the Christian life. But "stand fast in one spirit, with one mind striving together for the faith of the Gospel." "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." The Rev. John Moldstad, Bagley, Minn., conducted the altar service.

In the afternoon a Choral Union Concert was presented with Prof. Alfred Fremder at the organ and the Rev. G. A. R. Gullixson directing the Choral Union and Pastor's Chorus.

Professor Fremder showed himself a master of the organ in such numbers as "Toccata in E Minor" by Pachelbel and "Fugue in G Major" by J. S. Bach.

The Choral Union, a welcome feature of Synod Sunday, presented two groups of chorales and choruses, among them: "Christ is Arisen" by Hirsch-Buszin, "How Blest Are They Who Hear God's Word" by Brun-Thomasson, and "God's Word is Our Great Heritage" set to J. S. Bach's arrangement of "A Mighty Fortress."

The pastor's chorus sang a group of chorales and closed with a request number: "Den Store Hvide Flok vi ser."

"After 100 Years," a pictorial presentation of our Synod prepared by the Rev. Iver Johnson, was offered for sale at this convention.

The Chaplain for the convention was the Rev. Paul Ylvisaker. The Rev. F. Weyland prepared the Handbook of the convention reports and memorials.

W. C. Gullixson, Secretary

The Synod's Officers and Boards

Officers

The Rev. M. H. Otto, President

The Rev. J. A. O. Preus, Vice-President

The Rev. W. C. Gullixson, Secretary; The Rev. Stuart Dorr, Alternate

The Rev. S. E. Lee, Treasurer; The Rev. Paul Ylvisaker, Alternate

Auditors

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

Board of Trustees

The Rev. G. A. R. Gullixson (1 year, elected 1954); Mr. A. Levorson, Northwood, Iowa (3 years, elected 1952); Mr. L. Orvel Larson, 501 Maywood Ave., Madison, Wis.; The Rev. Paul Ylvisaker (3 years, elected 1953); Mr. L. Houg, Kasota, Minn.; Mr. Herman Anderson, Fisher, Minn. (3 years, elected 1954).

Wisconsin's Board of Trustees

The Rev. G. A. R. Gullixson; Mr. A. Levorson; Mr. L. O. Larson; The Rev. Paul Ylvisaker; Mr. Herman Anderson; Mr. L. Houg.

Board of Regents for Bethany Lutheran College

The Rev. M. E. Tweit (3 years, elected 1952)
Mr. Christian Olsen, Nicollet, Minn.; the Rev. Julian Anderson (3 years, elected 1953)
The Rev. Iver Johnson; Mr. Theodore Jacobson, Waterville, Iowa (2 years, elected 1953)
The Rev. S. Dorr (3 years, elected 1953)
Mr. Elmer Wold, Santiago, Minn.; the Rev. N. Oesleby (3 years, elected 1954)

President of Bethany Lutheran College

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

Editor of "Lutheran Sentinel"

The Rev. C. M. Gullerud; Associate Editors: The Rev. L. Vangen, The Rev. M. O. Dale, Dr. Robert Preus, The Rev. T. N. Teigen. Managing Editor: The Rev. T. Aaberg

Business Manager of "Sentinel"

The Rev. Paul Petersen

Synod Boards

Committee of Committees, elected 1954:

Board of Trustees: The Rev. P. Ylvisaker, Hartland, Minn.
Board of Regents: The Rev. M. Tweit, St. Peter, Minn.
Board of Missions: Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.
Synodical Conference Mission Board: The Rev. G. A. R. Gullixson, Cottage Grove, Wis.
Board of Support: Mr. O. L. Pedersen, 3338 Emerson Ave. North, Minneapolis 12, Minn.
Christian Day School: Mr. H. Burgdorf, 618 Morgan Avenue South, Minneapolis 5, Minn.
Board of Publications: Mr. Stanley Ingebretson, Bethany College, Mankato, Minn.
Young People's Board: The Rev. R. Branstad, 321 No. Farwell St., Eau Claire, Wis.

Board of Missions: Mr. T. Bieber Jasper, Minn.; The Rev. E. Unseth (3 years, elected 1952); Mr. Russell Holt, 3838 West Broadway, Minneapolis 12, Minn.; Dr. J. Preus, Prof. Norman S. Holte, 10 Edgewood Rd., Mankato, Minn. (3 years, elected 1953); The Rev. H. A. Theiste; Mr. O. H. Wilson 3113 Emmett St., Madison 4, Wis. (3 years, elected 1954).

Board of Support and the Board of Directors of the Kasota Valley Home: Mr. Arthur Wold, Princeton, Minn. (3 years, elected 1952); Mr. O. L. Pederson, 338 Emerson Ave. No., Minneapolis 12, Minn.; The Rev. F. R. Weyland (3 years, elected 1953); The Rev. G. Guldberg; Mr. Gerhard Soli, 1305 N. Broad St., Mankato, Minn. (3 years, elected 1954)

Christian Day School Board: The Rev. Julian Anderson; The Rev. Paul Petersen; Mr. P. A. G. Lee, Deerfield, Wis. (3 years, elected 1952); The Rev. Paul Madison; Mr. Howard Burgdorf, 618 Morgan Ave. So., Minneapolis 5, Minn. (3 years elected 1953); Mr. Carl Annexstad, St. Peter, Rt. #3, Minn. (3 years, elected 1954)

Publications Board: The Rev. Iver Johnson (3 years, elected 1952); Mr. Arthur Jordahl, Hartland, Minn.; The Rev. H. A. Preus (3 years, elected 1953); Prof. R. Honsey, Bethany College, Mankato, Minn.; Mr. S. Ingebretson, Bethany College, Mankato, Minn. (3 years, elected 1954)

Young People's Board: The Rev. John Moldstad (3 years, elected 1952); Mr. Stanley Gorden, Tracy, Minn.; Mr. J. Storlie, Eau Claire, Wis. (3 years, elected 1952); The Rev. R. Branstad (3 years, elected 1953); Mr. Channing Handberg, 2127 Fourth St., No., Minneapolis 11, Minn.; The Rev. G. Guldborg (3 years, elected 1954)

Armed Services Commission: The Rev. Hugo Handberg (3 years, elected 1952); The Rev. R. Ude (3 years, elected 1953); The Rev. D. L. Pfeiffer (3 years elected 1954)

Union Committee: Prof. G. O. Lillegard, Bethany College, Mankato, Minn.; Dr. N. A. Madson, Bethany College, Mankato, Minn.; Dr. J. A. O. Preus; Mr. C. O. Vangen, Albert Lea, Minn.; Dr. O. E. Overn, 834 Prospect Place, Madison, Wis.

Committee on Fraternal Organizations: Prof. C. U. Faye, Bethany College, Mankato, Minn. (3 years, elected 1952); The Rev. R. Preus (3 years, elected 1954)

Railroad Secretaries: The Rev. S. E. Lee; The Rev. C. Anderson, assistant; The Rev. A. Strand; The Rev. L. Vangen, assistant

Synodical Conference Mission Board: The Rev. G. A. R. Gullixson

Committee on Liturgy and Agenda: The Rev. M. E. Tweit; Professors N. A. Madson and B. W. Teigen

Circuit Visitors

Iowa District: The Rev. E. Unseth; The Rev. H. A. Preus (alternate) (3 years, elected 1953)

Northwest District: The Rev. D. L. Pfeiffer; The Rev. H. A. Theiste (alternate) (3 years, elected 1953)

Chicago-Madison District: The Rev. Nils Oesleby; The Rev. M. O. Dale (alternate) (3 years, elected 1953)

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 9, Minn.
Anderson, Paul G.	626 Landing Rd. No., Rochester 10, N. Y.
Becker, Gerhardt	Obot Idim P. A. via Uyo, Nigeria
Blicher, Peter (P. em.)	545 S. Clay St., Denver 19, Colorado
Branstad, Raymond	321 No. Farwell St., Eau Claire, Wis.
Bremer, H. L.	228 S. Locust Ave., New Hampton, Iowa
Dale, David Sr.	2345 Edgumbe Rd., St. Paul, Minn.
Dale, M. O.	Box 226, Holton, Mich.
Dorr, Stuart	Rt. 1, Box 169, Princeton, Minn.
Faye, Prof. C. U.	Bethany Lutheran College, Mankato, Minn.
Fremder, Prof. A.	1052 Marsh St., Mankato, Minn.
Galstad, Prof. Martin	Dr. Martin Luther College, New Ulm, Minn.
Gorud, Prof. Albert	920 Marsh St., Mankato, Minn.
Guldborg, Gottfred	Thompson, Iowa
Gullerud, Arvid	R. #4, 3309 Hastings Way, Eau Claire, Wis.
Gullerud, C. M.	1004 Plum St., Mankato, Minn.

Gullixson, C. A. R.	R. #1, Cottage Grove, Wis.
Gullixson, Walther C.	101 So. 132nd St., Box 826, Parkland, Wash.
Hagen, L. K.	Waterville, Iowa
Handberg, Hugo	Mayville, North Dakota
Hansen, Emil (P. em.)	1014 W. 14th St., Sioux Falls, South Dakota
Hanson, Clarence (P. em.)	5216 Lake Harbor Rd., Muskegon, Michigan
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.	1041 Main St., Mankato, Minn.
Ingebritson, H. (P. em.)	Lake Mills, Iowa
Johnson, Iver C.	Lake Mills, Iowa
Jungemann, J. H.	Egan, South Dakota
Larsen, Julius	Bethany Lutheran College, Mankato, Minn.
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. em.)	1019 S. Lake Ave., Sioux Falls, So. Dak.
Madson, J. B.	9020 Meadow Rd., Tacoma 99, Wash.
Madson, Prof. Norman A., D.D.	1115 E. Main St., Mankato, Minn.
Madson, Paul	Lawler, Iowa
Merseeth, Alf	Box 264, Fertile, Minn.
Moldstad, C. A.	The Manse—Main St., Brewster, Mass.
Moldstad, John	Bagley, Minn.
Newgard, Richard	106-13th St. So., Northwood, Iowa
Oesleby, Nils C.	13 So. Hancock St., Madison 3, Wis.
Orvick, George	2704 Milwaukee St., Madison, Wis.
Otto, Milton H.	Lawler, Iowa
Petersen, Joseph	42 East End, Redruth Cornwall, British Isles
Petersen, Paul G.	Box 143, Thornton, Iowa
Petersen, Wilhelm	Oklee, 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.	321 Harvard St., Cambridge 39, Mass.
Quill, Grant	9944 Collett Ave., Granada Hills, Calif.
Schultz, Arthur	675 Second St., Tracy, Minn.
Schweikert, George	Okabena, Minn.
Strand, Ahlert H.	4218 Wabansia Ave., Chicago 39, Ill.
Teigen, Prof. B. W., President B.L.C.	Bethany Lutheran College, Mankato, Minn.
Teigen, Torald N.	917 S. Grange Ave., Sioux Falls, So. Dak.
Theiste, H. A.	916-31st Ave. N., Minneapolis 11, Minn.
Torgerson, A. J. (P. em.)	703 Grandview, Yakima, Wash.
Twiet, M. E.	R. #3, St. Peter, Minn.
Ude, Ruben	R. #1, Eau Claire, Wis.
Unseth, Eivind	324 W. College St., Albert Lea, Minn.
Unseth, J. B.	516 Page Ave., North Mankato, Minn.
Vangen, Luther	2219 W. North Ave., Chicago 47, Ill.
Weyland, F. R.	4227 Thomas Ave., N., Minneapolis 12, Minn.
Ylvisaker, Paul	Box 102, Hartland, Minn.
Ylvisaker, S. C., Ph.D. (P. em.)	201 Hensel, Bryan, Texas

TEACHERS AT BETHANY LUTHERAN COLLEGE 1953-54

Anderson, Ella	9 Edgewood Road, Mankato, Minn.
Anderson, Sophia	9 Edgewood Road, Mankato, Minn.
Busekist, Edna	Otto, New York
Larson, Mildred	Cahmar, Iowa
Loberg, Marjorie	Nelsonville, Wis.
Mintz, Mr. Dwain	631½ South Second St., Mankato, Minn.
Moen, Mr. R. A.	135 Shaubut St., Mankato, Minn.
Werner, Mr. Norman	Long Prairie, Minn.
Wilson, Eleanor	2166 Keyes Ave., Madison, Minn.

CHRISTIAN DAY SCHOOL TEACHERS 1953-54

Blundell, Merle	St. Mark's, Chicago, Ill.
Boderius, LaVonne	Jerico, New Hampton, Iowa
Johnson, Donna	Norseland, St. Peter, Minn.
Johnson, Hazel	Lime Creek, Lake Mills, Iowa
Jordahl, Lavonne	Somber, Northwood, Iowa
Madson, Paul	Saude, Lawler, Iowa
Mickleson, Lila Mae	W. Koshkonong, Cottage Grove, Wis.
Mueller, Dorothy	Hiawatha, Minneapolis, Minn.
Mumme, Betty	Mt. Olive, Mankato, Minn.
Ross, Ellen	Parkland, Parkland, Wash.
Schroeder, Elroy	Zion, Princeton, Minn.
Seebach, Grace	Our Saviour's and Holy Cross, Madison, Wis.
Wilbrecht, Bertha	Hiawatha, Minneapolis, Minn.

CONGREGATIONAL CONTRIBUTIONS for the Fiscal Year May 1, 1953 to April 30, 1954

PASTOR	CONGREGATION	CONTRIBUTION
1. Aaberg, T.	Center	\$2,056.21
2. Aaberg, T.	Scarville	2,860.55
3. Anderson, J.	Hiawatha	1,166.69
4. Branstad, R.	Concordia	1,729.07
5. Bremer, H.	Redeemer	24.85
6. Dale, M.	Immanuel	498.52
7. Dale, M.	Scandinavia	492.43
8. Dorr, S.	Our Savior's	3,679.63
9. Dorr, S.	Redtop	360.00
10. Guldberg, G.	Forest City	1,034.28
11. Guldberg, G.	Zion	1,140.40
12. Gullerud, A.	Pinehurst	1,243.05
13. Gullerud, M.	Mt. Olive	6,342.62
14. Gullerud, M.	Salem	426.61
15. Gullixson, G.	Western Koshkonong	5,115.04
16. Gullixson, W.	Parkland	2,478.60
	(Legacy)	2,120.00
17. Hagen, L.	East Paint Creek	1,162.74
18. Hagen, L.	West Paint Creek	2,071.26
19. Handberg, H.	First American	1,457.24
20. Handberg, H.	Bygland	2,108.40
21. Handberg, H.	Holy Cross	1,034.55
22. Harstad, N.	Delhi	594.03
23. Harstad, N.	Our Savior's	1,813.93

24. Harstad, N.	Rock Dell	3,309.38
25. Hilton, N.	Grace	83.00
26. Hilton, N.	Suttons Bay	81.50
27. Johnson, I.	Lake Mills	2,199.99
28. Johnson, I.	Lime Creek	1,617.80
29. Jungemann, J.	Oslo	689.30
30. Lee, S.	Immanuel	513.02
31. Lee, S.	Our Savior's	391.62
32. Madson, J.	Lakewood	1,328.20
33. Merseth, A.	First Evanger	659.28
34. Merseth, A.	First So. Wild Rice	637.11
35. Moldstad, C.	Brewster	65.00
36. Moldstad, J.	Concordia	359.96
37. Moldstad, J.	Chester	54.60
38. Moldstad, J.	Cross Lake	50.67
39. Moldstad, J.	Immanuel	25.00
40. Moldstad, J.	Our Savior's	508.57
41. Moldstad, J.	St. Paul's	459.75
42. Oesleby, N.	Our Savior's	6,209.24
43. Orvick, G.	Grace	701.15
44. Orvick, G.	Our Savior's	673.19
45. Otto, M.	Jerico	5,727.76
46. Otto, M.	Saude	4,008.66
47. Petersen, P.	Richland	1,456.19
48. Petersen, W.	Clearwater	15.00
49. Petersen, W.	Ebenezer	5.00
50. Petersen, W.	Nazareth	50.00
51. Pfeiffer, D.	Cottonwood	1,024.09
52. Preus, H.	Trinity	699.22
53. Preus, J.	Bethany	3,211.30
54. Preus, J.	Ellsworth	34.73
55. Preus, J.	Rosedell	2,940.74
56. Preus, R.	Boston	2,746.885
57. Schweikert, G.	St. John's	1,939.89
58. Schulz, A.	Zion	2,286.38
59. Strand, A.	St. Mark's	3,360.97
60. Teigen, T.	Bethel	1,413.95
61. Tweit, M.	Nicollet	3,532.07
62. Tweit, M.	Norwegian Grove	969.72
63. Theiste, H.	Fairview	4,189.03
64. Ude, R.	Ascension	138.48
65. Ude, R.	Calvary	164.49
66. Unseth, E.	Our Savior's	5,380.24
67. Vangen, L.	St. Paul's	4,115.43
68. Weyland, F.	Emmaus	184.86
69. Vacant	Holy Cross	2,474.54
70. Ylvisaker, P.	Hartland	598.02
71. Ylvisaker, P.	Manchester	346.96
72. Vacant	Bethany (Story City)	1,039.28
73. Vacant	First Shell Rock	2,647.45
74. Vacant	Somber	1,931.17
75. Miscellaneous		4,567.95

PAROCHIAL REPORT

		Members			Bap- tized		Con- firmed		Services							
Pastors	Congregations	Baptized	Confirmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Funerals	Other	Av. Attendance	Sunday	Av. Attendance	
1. Aaberg, Theo.	Scarville	100	68	30	5	0	0	0	197	1	1	9	60	47	75	
2. Aaberg, Theo.	Center	155	115	46	3	0	0	1	212	4	1	9	60	47	75	
3. Anderson, J. G.	Hiawatha, Mpls.	140	89	33	12	0	1	6	190	6	2	14	40	91	78	
4. Branstad, R. M.	Concordia	437	242	87	18	2	0	0	621	8	2	15	100	52	120	
5. Bremer, H. L.	Redeemer, N.H.	119	78	20	7	1	0	1	66	1	2	13	25	51	35	
6. Dale, M. O.	Holton, Mich	140	78	21	6	3	1	1	157	2	1		53	55	55	
7. Dale, David, Sr.	Edgecumbe Hills	3														
8. Dorr, S. A.	Our Savior's	280	201	66	8	0	8	1	400	3	4	9	50	52	110	
9. Dorr, S. A.	In Princeton	2	82	43	17	1	0	1	80	0	0	9		52	40	
10. Guldberg, G. F.	Zion, Thompson	1	164	120	27	2	9		267		3	7	90	52	90	
11. Guldberg, G. F.	Forest City	1	128	91	20	3			185	1	3	7	35	51	45	
12. Gullerud, A. G.	Pinehurst	1	325	205	65	7	4	9	706	2	4	62	95	82	145	
13. Gullerud, C. M.	Mt. Olive	1	235	151	53	7	1	5	595	2	1	14	120	82	145	
14. Gullerud, C. M.	Salem, E. Lake	1	96	64	18	3	1	1	111	3	1	6	50	49	35	
15. Gullixson, G.A.R.	Koshkonong	1	342	254	94	10	6	1	309	4	4	13	87	52	110	
16. Gullixson, W. C.	Parkland	1	305	169	34	16	1	6	373	7	3	13	48	52	110	
17. Hagen, L. K.	E. Paint Creek	1	98	78	37	2	0	0	89	0	1	9	29	48	43	
18. Hagen, L. K.	W. Paint Creek	1	96	81	35	3	0	0	95	1	1	9	40	48	47	
19. Handberg, H. J.	1st. Am. Mayville	1	157	96	47	5	0	3	117	0	2	10	55	47	71	
20. Handberg, H. J.	Bygland	1	38	29	11	0	0	0	68	1	0	6	25	46	25	
21. Handberg, H. J.	H.C., Sheyenne	1	16	14	4	1	1	0	7	0	2	0	0	19	10	
22. Harstad, N. B.	Rock Dell	1	265	185	93	6	0	4	217	1	2	2	120	46	78	
23. Harstad, N. B.	Our Savior's	1	165	110	50	4	0	4	119	2	1	10	90	52	76	
24. Harstad, N. B.	1st. Ev. Delhi	1	80	48	21	1	0	1	76	0	2	2	55	47	38	
25. Johnson, Iver C.	Lime Creek Ev.	1	92	67	30	3	0	1	109	1	2	10	50	50	50	
26. Johnson, Iver C.	Lake Mills	1	125	100	25	3	0	4	215	1	0	11	52	52	65	
27. Jungemann, J.H.	Oslo, Volga	1	115	79	28	1	0	0	110	1	1		49	52	39	
28. Lee, S. E.	Our Savior's	1	70	43	17	4	1	1	147	0	0	11	52	39	39	
29. Lee, S. E.	Immanuel	1	156	90	36	2	1	1	225	3	0	11	52	76	76	
30. Madson, J. B.	Lakewood, Tacoma	1	136	67	24	12	3	2	186	2	0	11	45	53	60	
31. Vacant	1st Shell Rock	1	160	113	40	2	0	3	218	1	2	8	51	60	60	
32. Vacant	Somber	1	95	65	23	1	4	1	159	2	2	6	49	50	50	
33. Merseeth, Alf	1st. Evangel	1	115	81	35	6	1	2	192	2	0	13	41	51	50	
34. Merseeth, Alf	1st S. Wild Rice	1	193	132	57	3	1	0	235	1	2	13	48	51	56	
35. Moldstad, C. A.	Luth Mission, Mass.	3	17	9	0	1	0	0	30	0	0	0	53	8	8	
36. Moldstad, J. A.	Concordia	1	68	51	16	0	0	0	63	1	0	7	43	46	40	
37. Moldstad, J. A.	O.S., Bagley	2	74	38	11	2	0	5	35	1	1	1	130	41	55	
38. Moldstad, J. A.	St. Paul's, Lengby	2	124	87	32	1	5	0	11	34	0	3	7	38	51	64
39. Oesleby, N. C.	O.S., Madison	1	375	280	105	12	1	3	572	1	6	14	66	52	157	
40. Orvick, Geo.	O.S., Amherst Jct.	1	79	65	19	2	0	0	60	0	1	3	55	30	44	
41. Orvick, Geo.	Grace, Manitowoc	1	48	38	13	0	0	0	76	0	1	0	25	29	29	
42. Otto, M. H.	Jerico	1	313	251	78	10	0	8	839	2	4	9	149	51	148	
43. Otto, M. H.	Saude	1	168	124	40	3	0	1	434	1	3	7	108	51	85	
44. Petersen, Jos.	Cornwall	3	10	6									103	29	29	
45. Petersen, P. G.	Richland, Thornton	1	185	108	42	5	0	6	266	1	1	11	82	51	51	
46. Petersen, P. G.	Bethany, Story City	1	20	14	7	1	0	0	39	0	0	13	15	52	25	
47. Pfeiffer, D. L.	Eng. Ev. Cottonwood	1	181	120	33	8	0	3	312	2	2	11	60	51	70	
48. Preus, H. A.	Trinity, Calmar	1	126	87	34	1	0	2	196	2	3	18	50	50	50	
49. Preus, J.A.O.	Bethany, Luverne	1	233	133	35	10	2	4	570	8	1	11	129	50	147	
50. Preus, J.A.O.	Trefoldighed, Jas.	1	94	62	25	4	1	4	299	0	1	7	132	47	67	
51. Preus, J.A.O.	Ellsworth	3	35	14	6	1	0	0	3	14	1	0	0	25	26	
52. Preus, Robt.	Cambridge, Mass.	1	180	122	37	6	1	0	434	4	3		47	43	81	
53. Schulz, A. E.	Zion Ev., Tracy	1	196	135	33	6	0	5	436	1	5	13	0	51	100	
54. Schweikert, G.	St. John's, Okabena	2	280	196	50	5	0	9	712	0	3	0	0	182	0	
55. Strand, A.H.	St. Mark's, Chicago	1	289	249	60	9	0	9	725	4	10	10	130	52	142	
56. Teigen, T. N.	Bethel, S. F.	1	204	104	24	15	1	0	229	3	2	11	65	52	82	
57. Theiste, H. A.	Fairview	1	537	348	63	15	0	4	966	2	12	15	185	70	153	
58. Tweit, M. E.	Nicollet	1	283	210	88	7	0	3	508	1	5	6	116	49	145	
59. Tweit, M. E.	Norw. Grove	2	127	83	36	3	2	2	285	1	0	5	52	48	61	
60. Ude, R. H.	Calvary, Seym'r.	1	69	44	13	10	1	1	111	2	0	8	32	48	32	
61. Ude, R. H.	Ascension, E.C.	2	49	28	9	2	4	0	7	59	0	0	6	34	24	
62. Unseth, E.G.	O.S., Albert Lea	1	472	312	121	12	1	7	895	8	4	15	151	65	195	
63. Unseth, J. B.	Kasota Home	1							32			50	16	48	17	
64. Vangen, L.	St. Paul's	1	180	142	28	9	14		6	5	10	95	52	105	105	
65. Weyland, F. R.	Emmaus, Mpls.	1	261	161	22	6	0	0	1	245	1	4	14	35	55	
66. Ylvisaker, E.	Holy Cross	1	526	276	97											
67. Ylvisaker, Paul	Hartland	1	160	111	47	6		6	140	1	8		45			
68. Ylvisaker, Paul	Manchester	1	43	26	10	4			39	1	2	9	42			
69. Vacant, J.A.M.	Cross Lake	1	50	35	12	1	0	0	20	0	1		26	32	32	
70. Vacant, J.A.M.	Mt. Olive, Trail	1	28	21	8	0	0	0	12	0	2		26	18	18	
4. Anderson, Paul	Bible, Rochester	2							90	4	2	10	40	50	40	
26. Hilton, Neil	1st Ev., Suttons Bay	1	127	103	15	4	0	4	90	4	0	6	12	49	20	
27. Hilton, Neil	Grace, Elk Rapids	1	32	23	7	0	1	2	145	0	0	6	12	49	20	

TOTALS 11463 7662 2520 348 33 182 93 16980 121 140 657 3474 3552 4333

1. Member of Synod.

2. Preaching Place.

FOR THE YEAR 1953

	Day School		Sunday School		Other School		Stu- dents		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			14	2	15	12	1	5	\$ 3,299.81	\$ 4,026.21	\$ 30,000.00	\$
2			20	3	30	20	1	8	3,708.52	2,298.00	30,000.00	.....
3	16	1	80				1	7	4,736.99	849.07	45,000.00	20,000.00
4			127	12	67	234	1	25	8,800.00	2,000.00	65,000.00	26,000.00
5			20	2	14	35			3,000.00	21.00	25,000.00	5,000.00
6			34	5	10	45		4	2,479.58	855.44	30,000.00	1,100.00
7											35,000.00	25,000.00
8	15	1	40	4			2	30	5,647.22	3,777.22	35,000.00	.....
9			20	3			2	0	250.00	120.00		.....
10			40	5	10	40		13	6,970.13	1,107.70	45,000.00	.....
11			20	4	10	20		6	1,556.70	741.69	35,000.00	.....
12			110	18	75	90		16	6,810.13	1,546.35	16,500.00	2,470.00
13	15	1+	75	9	10	40	14	10	7,380.66	6,352.56	42,000.00	11,540.00
14			16	2				4	1,500.00	598.86	8,000.00	520.00
15	16	1	31	5			1	24	10,523.96	4,742.38	50,000.00	.....
16	15	1+	70	6	10	85			8,818.62	1,813.19	65,000.00	7,500.00
17			8	2	15	17	0	5	3,036.94	1,816.75	9,800.00	.....
18			6	2	15	17	0	11	2,265.32	3,102.69	9,700.00	.....
19			45	5	10	38		5	3,367.55	1,246.96	17,500.00	.....
20			6	4	10	7	0	4	1,068.87	1,656.36	4,500.00	.....
21								1	392.15	625.50		.....
22			50*	5*	14	49		10	5,237.97	2,690.74	25,000.00	.....
23	2*		37*	5*	14	32		9	5,320.67	1,783.54	32,000.00	4,900.00
24			34	3	10	34		8	1,059.28	520.47	5,000.00	.....
25	16	1+	11	1			1	4	3,575.00	1,635.00	20,000.00	.....
26			18	4	15	30	1	10	2,155.00	2,235.00	10,000.00	.....
27			29	4			0	6	1,900.00	994.67	5,000.00	.....
28			25	4	10	24		2	2,111.23	348.49	14,000.00	5,960.58
29			40	7	10	35		12	2,495.37	606.58	10,000.00	.....
30			85	9	10	166		8	3,400.00	1,372.45	16,000.00	12,800.00
31			36	5	15	29	1	17	2,576.00	2,338.00	ca. 20,000.00	.....
32	7	1		4	19	11	7	7	2,734.00	1,992.00	ca. 26,000.00	1,000.00
33			25	4	10	17	0	3	1,845.26	518.88	13,000.00	.....
34			40	8	10	31	0	8	4,238.03	695.89	20,400.00	.....
35												.....
36			16	3	36	18	0	6	900.00	250.00	11,000.00	125.00
37			36	5	36	41	0	9	510.00	108.00	6,000.00	2,000.00
38			28	5	16	13	0	5	1,655.00	610.00	20,000.00	.....
39	13	1	69	8	10	22	1	14	13,000.00	5,311.00	70,000.00	4,600.00
40			0	0	28	8	2	3	1,697.90	672.77	15,000.00	440.00
41			9	3	0	0	1	5	659.37	96.84	2,000.00	.....
42	11	1			29	15	0	19	5,955.48	5,920.21	45,000.00	833.00
43	22	1					1	7	4,613.89	4,055.58	25,000.00	.....
44									131.00			.....
45			52	6	12	50	0	14	3,971.67	1,275.51	16,300.00	.....
46			4	1	0						5,000.00	.....
47			33*	4	11	30	0	6	3,815.00	950.00	8,000.00	.....
48			12	4	20	12	2	5	2,500.00	1,200.00	25,000.00	1,100.00
49			64	9	35	75	2	20	9,748.43	3,534.55	70,000.00	17,000.00
50			20	4	10	25	0	6	3,732.89	2,688.72	15,000.00	.....
51			0	0	0	0	0	4	300.00	30.00		.....
52			50	10	38	0	0	18	7,015.11	2,488.25	50,000.00	.....
53			45	5	10	45	1	8	4,783.36	2,484.44	38,500.00	.....
54			70	11	10	34	0	26	6,454.00	1,361.00	35,000.00	.....
55	30	4	100	15	0	0	5	20	12,114.35	3,905.73	50,000.00	.....
56			75	8	10	94	28	7	3,800.00	1,250.00	50,000.00	15,500.00
57			105	20	10	53	5	20	13,306.36	4,934.83	85,000.00	11,700.00
58	20	1+			45	26	6	15	9,203.19	4,954.09	55,000.00	.....
59					36	22	0	2	1,871.50	886.20	20,000.00	.....
60			20	3	10	25	0	6	921.42	110.17	2,500.00	1,698.00
61			73	5	0	0	0	3	760.32	72.21	17,000.00	.....
62			140	16	45	86	4	16	7,143.71	3,849.21	60,000.00	12,000.00
63									129.69			.....
64			55	6			6	10	7,484.05	3,612.33	89,500.00	.....
65			45	7	10	53	0	19	6,204.47	385.79	19,000.00	4,248.82
66												.....
67			38	6	10	28	3	7	2,750.00	560.00	28,500.00	.....
68			12	3	15	14		3	1,640.00	240.00	11,000.00	.....
69							1	5	300.00	50.00	3,000.00	.....
70								5	300.00	60.00	2,000.00	500.00
4							0	7	2,600.00	157.00	15,000.00	.....
26			11	2	10	12	0	6	800.00	83.00		.....
27												.....
198	15	24	18	33	94	195	75	611	\$267,032.52	\$115,177.08	\$ 1,798,700.00	\$195,571.40

3. Not Yet Member.

* Saturday School.

+ Pastor Assists.

BEQUESTS, LEGACIES AND ANNUITIES

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

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

These various types of gifts from its members are very acceptable to Synod. However, the annuity type of gift is more desirable than a bequest or legacy from the view point 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 extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

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

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

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

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

INDEX

Armed Services Report.....	70
Charities and Support Board Report.....	64
Church Extension Board Report.....	70
Convention, Opening.....	1
Members, Pastors, Delegates.....	2-4
Committees	5
Notes by Secretary.....	91
Education, Board of Regents Report.....	52
Bethany President's Report.....	53
Bethany Finances.....	56
Bethany Seminary Report.....	58
Memorial Library.....	60
Re Seminary Control Board.....	62
Bethany Development Association Report.....	75
Elementary Christian, Report.....	63
Essays	
"Christian Cross-bearing"—G. O. Lillegard.....	17
"God-Given Talents at Work"—J. G. Anderson.....	30
Finance Board Report and Resolutions of the Synod.....	73 & 78
Kasota Valley Home Report.....	65
Memorials to be Found on Pages.....	61, 68, 77, 89-91
Missions, Home Mission Board Report.....	46
Cornwall Report.....	48
Officers and Board of the Synod.....	94
Pastors and Professor.....	96
President's Message.....	5
Report	10
Publications Board Report.....	66
Liturgy and Agenda.....	67
Reorganization Plan.....	49
Teachers at Bethany College.....	98
at Parochial Schools.....	98
Treasurer's Report.....	78
Trustee's Report.....	72
Statistics	100
Union Committee Report.....	40
Young Poeple's Board Report.....	69

