

38<sup>th</sup>

REGULAR CONVENTION

# REPORT

## ESSAYS

The Beatitudes ..... Dr. S. C. Ylvisaker  
Respecting the Authority of the Bible A. H. Strand

## THE NORWEGIAN SYNOD OF THE AMERICAN EV. LUTHERAN CHURCH

Held at  
BETHANY LUTHERAN COLLEGE  
Mankato, Minnesota  
June 20-26, 1955

# **The Thirty-eighth Regular Convention**

## **of the**

### **NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH**

**Bethany Lutheran College, Manato, Minnesota**

**June 20-26, 1955**

The 38th Annual convention of the Norwegian Synod opened with a worship service conducted by the Rev. L. K. Hagen of Waterville, Iowa, in the chapel at Bethany College, Mankato, Minnesota.

Pastor Hagen spoke on "The Effect of God's Grace on Our Synod Meeting," using 1 Corinthians 15, 10 as his text. He showed that God's grace humbles us and also encourages and comforts us. It humbles us because we are lost and condemned without it, and also because we are unworthy of it and unable to preach the Gospel without it. This grace of God will also give us strength and comfort for the days ahead, not because of superior intelligence, zeal or faithfulness, but because by it we dare to accept the Gospel and to preach and uphold the Word in its truth and purity. All our work as a Synod must be done in a manner befitting those who are what they are by the grace of God. The Lord asks no more than He has given. When God has shown us in His Word what we are to do, we can move forward with the comfort and courage of His presence and blessing.

"Lord, with glowing heart I'd praise Thee;" "O Father may Thy Word prevail;" "Speak, O Lord, Thy servant heareth" were among the hymns sung by the congregation. Mrs. L. K. Hagen served as organist and Harold Natvig as usher.

Greetings were exchanged between the hosts, Bethany College and Mt. Olive Church, and the convention, represented by Prof. B. W. Teigen and the President of the Synod, Pastor M. H. Otto, respectively.

At the opening session of the convention, after devotion, the secretary called the roll of Permanent and Permanent Advisory Members. There were 24 pastors serving Member congregations present (later 41 out of 44); and 5 (later 6) out of 9 pastors who serve Non-Member congregations or groups; 1 of 7 pastors emeriti; and 8 (later 9) out of 10 professors present at the opening session.

The temporary Credentials Committee reported that 19 delegates were present (later a total of 69) and recognized. The President then declared the 38th 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 M. H. Otto then read his message and report to the convention, (page 5 and following)

## Roll Call

### A. PERMANENT MEMBERS

Pastors Serving Member Congregations: T. Aaberg, J. Anderson, R. Branstad, H. Bremer, D. Dale, M. Dale, S. Dorr, G. Guldberg, A. Gullerud, C. Gullerud, G. Gullixson, W. Gullixson, L. Hagen, H. Handberg, J. Hanson, N. Harstad, N. Hilton, I. Johnson, S. Lee, J. Madson, P. Madson, A. Merseeth, J. Moldstad, R. Newgard, N. Oesleby, G. Orvick, M. Otto, P. Petersen, J. Preus, R. Preus, G. Quill, A. Schulz, A. Strand, T. Teigen, H. Theiste, M. Tweit, R. Ude, E. Unseth, L. Vangen, F. Weyland, P. Ylvisaker.

### B. PERMANENT ADVISORY MEMBERS (Not eligible to vote)

Pastors Serving Non-Member Congregations or Groups: P. Anderson, A. Harstad, D. Johnson, W. Petersen, G. Schweikert, J. Unseth.

Pastor Emeritus: C. Anderson.

Professors: C. Faye, A. Fremder, V. Gerlach, N. Holte, R. Honsey, O. Levorson, G. Lillegard, N. Madson, B. Teigen.

## Congregations Admitted Into Membership With the Synod

Bethlehem Lutheran Church, Ellsworth, Minn.; Our Savior's First Lutheran Church, Granada Hills, California.

## Pastors Admitted Into Membership With the Synod

The Rev. James E. Hanson, Amherst Junction, Wisconsin.

The Rev. Daniel Q. Johnson of Albert Lea, Minnesota.

## Transferred

The Rev. Clarence Hanson to The Dakota-Montana District of the Wisconsin Synod.

## Excused for Absence from the Convention

Pastor H. A. Preus.

## Excused for Part-Time Absence

Pastors: Paul Anderson, Arvid Gullerud, C. M. Gullerud, G. A. R. Gullixson, James Hanson, J. A. O. Preus, M. H. Otto, Arthur E. Schulz, Ahlert Strand, H. A. Theiste.

Professor Alfred Fremder.

## Visitors

Dr. A. Grumm, D.D., Second Vice-President of The Lutheran Church—Missouri Synod; the Rev. H. Schnitker; the Rev. D. DeRose; Dr. W. Poehler; the Rev. A. Koehler; the Rev. A. Drevlow; Teacher M. Garbrecht; the Rev. C. Albrecht; Teacher A. Gerlach; the Rev. E. Schaller; the Rev. R. Reim; Professor M. Galstad; the Rev. P. Nolting; the Rev. W. Schmidt; the Rev. R. Haase; the Rev. P. Krey; the Rev. T. Pederson.

## Representatives Present Eligible to Vote

PASTORS	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	1. Scarville Luth.	1. Nels Faugstad
	Scarville, Ia.	2. Center Luth.	2. Milford Brudvig
2. J. Anderson	Minneapolis, Minn.	3. Hiawatha	3. Sam Honsey
3. R. Branstad	Eau Claire, Wis.	4. Concordia	4. Sewell Nelson
4. H. Bremer	New Hampton, Ia.	5. Redeemer	5. James Geisendorfer
5. D. Dale	St. Paul, Minn.	6. Edgecombe Hills	6. Claude Bergum
6. M. Dale	Holton, Mich.	7. Immanuel	7. Rolf Tjernagel
	Holton, Mich.	8. Scandinavian	Excused
7. S. Dorr	Princeton, Minn.	9. Our Savior's	Excused
	Princeton, Minn.	10. Bethany	9. Judd Soule
			9. Neil Anderson
			Excused

8. G. Guldberg	Forest City, Ia.	11. Forest City Luth.	
9. A. Gullerud	Thompson, Ia.	12. Zion	
10. C. Gullerud	Eau Claire, Wis.	13. Pinehurst Luth.	10. Gorden Kloppen
	Mankato, Minn.	14. Mt. Olive	11. L. Houg
			12. Stephen Wolf
			13. R. Moldstad, Alt.
11. G. Gullixson	Eagle Lake, Minn.	15. Salem	14. Otto Rosenthal
	Cottage Grove, Wis.	16. W. Koshikonong	15. P. A. G. Lee
12. W. Gullixson	Parkland, Wash.	17. Parkland Luth.	16. Henry Hougan
13. L. Hagen	Waterville, Ia.	18. W. Paint Creek	17. Theo. Daniels
			18. Olaf Gjeffe
	Waterville, Ia.	19. E. Paint Creek	19. John Anderson
14. H. Handberg	Fisher, Minn.	20. Bygland Luth.	20. Pahner Dehli
			21. Ralph Sorenson
	Mayville, N. Dak.	21. First Am.	22. Roger Sorenson
	Sheyenne, N. Dak.	22. Holy Cross	23. E. Vinje
15. J. Hanson	Amherst, Jct., Wis.	23. Our Savior's	24. Alton Vick
	Manitowoc, Wis.	24. Grace	25. Lenwick Hoyard
16. N. Harstad	Belview, Minn.	25. Our Savior's	Excused
	Delli, Minn.	26. First Luth.	
	Belview, Minn.	27. Rock Dell	
17. N. Hilton	Sutton's Bay, Mich.	28. First Luth.	Excused
	Elk Rapids, Mich.	29. Grace	Excused
18. I. Johnson	Lake Mills, Ia.	30. Lake Mills Luth.	26. Oscar Huso
			27. Merlyn Duenow
	Lake Mills, Ia.	31. Lime Creek Luth.	28. Oscar Anderson
			29. Oliver Honsey
19. J. Jungemann	Volga, S. Dak.	32. Oslo Luth.	30. Henry Twedt
20. S. Lee	Hawley, Minn.	33. Our Savior's	
	Audubon, Minn.	34. Immanuel	Excused
21. J. Madson	Tacoma, Wash.	35. Lakewood Luth.	
22. A. Merseth	Ulen, Minn.	36. First Wild Rice	31. Lund Fevig
	Fertile, Minn.	37. First Evangel	32. Marvin Scott
23. J. Moldstad	Clearbrook, Minn.	38. Clearbrook	33. Wollin Thompson
			34. Obert Thompson
24. R. Newgard	Northwood, Ia.	39. First Shell Rock	35. Albert Huso
			36. Hugh Markel
	Northwood, Ia.	40. Somber	37. Odis Holstad
25. N. Oesleby	Madison, Wis.	41. Our Savior's	38. Albin Levorsen
			39. Sven Hanson
26. G. Orvick	Madison, Wis.	42. Holy Cross	40. O. M. Wilson
			41. Quintan Urban
27. M. Otto	Lawler, Ia.	43. Jericho Luth.	42. Norman Marozick
			43. Howard Hougan
	Lawler, Ia.	44. Saude Luth.	44. John Robinson
28. P. Petersen	Thornton, Ia.	45. Richland Luth.	45. Geo. N. Anderson
			46. Oscar Natvig
	Story City, Ia.	46. Bethany	47. Luther Younge
29. D. Pfeiffer	Boston, Mass.	47. Boston Luth.	48. J. T. Harmon
30. H. Preus	Cahnar, Ia.	48. Trinity	49. Alfred Tjernagel
31. J. Preus	Ellsworth, Minn.	49. Bethlehem	
	Luverne, Minn.	50. Bethany	
	Jasper, Minn.	51. Trefoldighed Luth.	50. Geo. Bieber
32. R. Preus	Fosston, Minn.	52. Cross Lake Luth.	51. U. J. Larson
	Trail, Minn.	53. Mt. Olive	
33. G. Quill	Granada, Hills, Calif.	54. First Luth.	
34. A. Schulz	Tracy, Minn.	55. Zion	52. Ed Nelson
			53. Henry Weinberg
35. A. Strand	Chicago, Ill.	56. St. Mark's	54. Merle Blundell

36. T. Teigen	Sioux Falls, S. D.	57. Bethel	55. Paul Helland
37. H. Theiste	Minneapolis, Minn.	58. Fairview, Luth.	56. Martin Handberg
38. M. Tweit	St. Peter, Minn.	59. Nicollet Luth.	57. Oscar Pederson
39. R. Ude	Eau Claire, Wis.	60. Ascension	58. Olaf Annexstad
40. E. Unseth	Albert Lea, Minn.	61. Our Savior's	59. Louis Tungsvik
41. L. Vangen	Chicago, Ill.	62. St. Paul's Luth.	60. Martin Haugen
42. F. Weyland	Minneapolis, Minn.	63. Emmaus	61. Soren Borup
43. P. Ylvisaker	Manchester, Minn.	64. Manchester Luth.	62. Charles Vangen
	Hartland, Minn.	65. Hartland Luth.	63. Geo. Tokheim
	Cottonwood, Minn.	66. English Luth.	64. Erling Peterson
Vacant			65. John Meyer
			66. Andrew Emrud
			67. Carl Gulbranson
			68. Ed Fratzke

### Convention Committees—1955

1. *President's Message and Report*: Pastors: F. Weyland, A. Strand, G. A. R. Gullixson. Delegates: Wallin Thompson, G. Tokheim.
2. *Nominations*: Pastors: L. Vangen, J. A. O. Preus, S. Dorr, M. Tweit. Delegates: Erling Petersen, Marvin Scott, Alfred Tjernagel, Alton Vick.
3. *Credentials*: Pastors: L. K. Hagen, J. A. Moldstad, H. Bremer. Delegates: S. Ingebretson, Lenwick Hoyord, O. M. Wilson, John Meyer.
4. *Program*: Pastors: G. F. Guldberg, Paul Petersen.
5. *Press*: G. O. Lillegard (Public), J. Hanson, Arthur Schulz, Paul Madson, (Convention Sentinel).
6. *Doctrinal Matters*: Pastors: M. E. Tweit, J. Anderson, C. M. Gullerud, Christian Anderson. Delegates: Nels Faugstad, Theodore Daniels, Oluf Gjefle, O. M. Wilson.
7. *Missions*: Pastors: S. E. Lee, A. Gullerud, G. Quill, N. A. Madson. Delegates: G. Tokheim, Sewell Nelson, Ralph Sorenson, Claude Bergum, Olaf Annexstad.
8. *Higher Education*: Pastors: J. A. O. Preus, R. Branstad, N. Hilton, Prof. V. Gerlach. Delegates: Milford Brudvig, A. T. Huso, L. Houg, Ed Fratzke.
9. *Christian Elementary Education*: Pastors: I. C. Johnson, R. Ude, Wilhelm Petersen. Delegates: Lund Fevig, P. R. Nelson, O. Natvig.
10. *Young People's Work*: Pastors: P. Madson, Alf Merseth, George Orvick. Delegates: Gilman Aasen, John Anderson, Albert Thompson.
11. *Publications*: Pastors: F. R. Weyland, E. G. Unseth, H. L. Bremer. Delegates: Erling Petersen, Henry Hougan, Sr., Palmer Dehli.
12. *Finances*: Pastors: T. N. Teigen, T. A. Aaberg, S. A. Dorr, J. B. Madson. Delegates: Charles Vangen, J. F. Harmon, G. L. Bieber, J. A. Robinson.
13. *Charities and Support*: Pastors: H. Handberg, D. Dale, J. B. Unseth. Delegates: Martin Haugen, Lloyd Raymond, Stephen Wolf.
14. *Armed Services Commission*: Pastors: N. C. Oesleby, R. Newgard, N. B. Harstad, Prof. R. Honsey. Delegates: L. Tungsvik, Soren Borup, Quintan Urban.
15. *Miscellaneous Matters*: Pastors: H. A. Theiste, R. Preus, L. Vangen, A. M. Harstad. Delegates: P. A. G. Lee, Herman Anderson, Otto Rosenthal, Neil Anderson, Merle Blundell.
16. *Pastoral Conference Records*: Paul Anderson, Prof. A. Fremder.
17. *Resolutions*: Paul Ylvisaker, Prof. N. S. Holte, Daniel Johnson.
18. *Tellers*: K. Olmanson, Desmond Jose, J. Hanson.
19. *Chaplain*: Pastor M. O. Dale.
20. *Equalization*: Pastors R. Newgard and W. Petersen.
21. *Head Usher*: Pastor R. Newgard.

## PRESIDENT'S MESSAGE

Dear Brethren: "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ!"

By the grace of God it is again given us to assemble for the annual convention of our Synod. Such conventions serve a very good purpose, too. They give us an opportunity to hear reports on the progress of the various phases of our synodical endeavors and to consider the general health of our Synod and of the Church at large. They enable us to consult together on the problems that are ours, on ways and means for improving and expanding our work, and for determining the policies we wish to pursue in days to come. Above all, such conventions as this afford us an occasion for arriving at a mutual understanding of, and strengthening in, just those parts of God's holy Word which need special emphasis in our day and in our particular sphere of God's Kingdom on earth.

In our synodical Explanation we under the Third Article find this question: "What is, accordingly, the mission of the Church?" (Q. 216). The answer given is: "It is the mission of the Church faithfully to preserve the Means of Grace pure and unadulterated, to use them diligently for its own edification, and to bring them to all who do not yet belong to the Kingdom of God." In these three simple sentences we have the work of the Church clearly defined for us. It is not only very much in order but quite necessary that we occasionally return to these basic principles, lest we forget what our tasks as congregations and as a synod of the true visible Church are.

It is necessary that we keep the Means of Grace pure in order that we and those with whom we share them may have a certain and saving hope for our life here and hereafter. The moment we begin tampering with the Word, to circumscribe it so as to make it say less than it actually does, or, to generalize it so that it will come to say more than God intended, we have already shirked our first and foremost duty. It is especially important in our day when men are said to be becoming more interested in religion, but when there is a hopeless confusion and a babel of tongues concerning what Christianity itself is, that we be a trumpet that rings true. We dare never forget that the Word is not our creation with which we may do as we please, but that it is God's verbally inspired Word of which the Apostle says, "If any man speak, let him speak as the oracles of God." (I Pet. 4, 11). Unfortunately, this striving to uphold the truth of the Word is not a battle which we have to wage but once, after which we can lay down our arms; it is a never-ending war which the Church will be forced to wage until that day when time ceases and eternity begins. We firmly believe that we in our Synod have been contending for the truth the Lord has entrusted to us, and that He has not withheld His blessing from our efforts, at least not as far as our own communion is concerned.

But it will not be of any benefit to keep the Means of Grace pure and unadulterated unless we also use them. There is the ever-

present danger that we may become very adept at defending the purity and sanctity of the Word and then neglect to use it for the purpose for which God gave it. It is not a course from which we, after much prolonged study, can say we have graduated. If we would know the truth and be preserved in it so that we may be truly free spiritually, we must, as Jesus enjoins us, continue in His Word. (John 8, 31f). Satan is ever ready to suggest to us that so long as we have retained the Word in its God-given purity we cannot be accused of having neglected it, and we may thus be lulled to sleep with a false sense of security. In these critical days it is more necessary than ever that the Family Altar be restored and a more regular private study of the Word be pursued in our homes, so that, as one of our sainted pastors frequently reminded us, our people may know something, and, knowing something, may be able to stand for something.

Even then, we have not carried out our assignment from Above unless we also share the glorious Gospel we have with others. Mission work is the very life's blood of the Church. If we are to remain a healthy church and to continue to possess a soul-winning, soul-preserving, soul-saving faith, we must constantly exercise it through the enlarging of our tents by means of Mission work. No doctrinal warfare must be permitted to curtail it or to suspend its operation for a season. If we do little more than hold our own, we shall be like the man in the parable who buried his talent. Convinced that we have the Word in its God-given purity, we, of all people, should be a most aggressive missionary church. We not only have something to give our spiritually starving and dying fellow-men; we are the very ones who should bring it to them, since we have it in its pristine glory. The marching order given us has never been recalled, "Go ye into all the world, and preach the Gospel to every creature." (Mark 16, 15) "Go out into the highways and hedges, and compel them to come in that my house may be filled," (Luke 14, 23) says the Lord of the Church.

Someone might say that during days of doctrinal disturbance we do not have the time to pursue an aggressive mission policy, that so long as we maintain purity of doctrine we cannot be faulted with having neglected our duty. Jesus' final commission allows no such halting of operations. He says, "Go ye—teach—all nations—all things whatsoever I have commanded you." (Matt. 28, 20) If the times are unsettled we shall have to carry on our work as did the Israelites during the days of Nehemiah, a building trowel in one hand and a sword in the other as they were rebuilding the walls of Jerusalem (Neh. 4, 18), in our case the trowel and the sword being the same, the sacred Word of Holy Writ. We must keep on building and expanding, or forfeit the right to be called a faithful Church of Jesus Christ.

All three of these obligations are so interwoven that one cannot long be carried out without the other. Only the constant use of the Word for our own edification will enable us to keep it pure and inspire us to share the grace and salvation there revealed with

others. Only by keeping the word pure can we have an unconditioned hope for ourselves and be able to give a Gospel which can really enlighten to souls still dwelling in the darkness of unbelief. Only through the giving out to others of the glorious saving hope we have received can we retain a living hope for ourselves.

When we review the activities within our Synod for the past year we must confess that the Lord has, true to the promise where His Word is proclaimed, not let our labors in the Word be in vain. For example, our soul membership was increased by almost 8% in 1954, though our communicant membership lags slightly behind. What is encouraging is the accessions to our congregations by way of work with the adults. This past year there was an increase of 33% in adult baptisms and of 28% in adult Confirmations. Also our attendance at the Lord's Supper is about 10% better than in the previous year, evidence that our members are using the Means of Grace for their own edification. Further, when we consider what has been accomplished and what is further planned in our Mission endeavors, we see that it is not in keeping with the facts to call ours a "do nothing synod."

There is another department where we should be expected to improve in proportion to our numerical growth—in the stewardship of our means. While our congregations in the last calendar year increased their giving for Home Purposes by at least 15% over the previous year, there was a considerably smaller increase in giving for our synodical work. The budgeted funds for the present fiscal year of Synod alone will need almost as much as the Treasurer received for all purposes from our congregations last year. In the final analysis, also our means are devoted to our one main end and task, the keeping and spreading of the Word. In that connection let us not be unmindful of our obligation to provide our pastors and teachers with a respectable standard of living, for they cannot be efficient laborers if they must be burdened with the problem of how to obtain the necessities of life. Such a burden will in the end curtail the work we have asked them to do in our name. We should therefore make an honest endeavor to be good stewards of the manifold grace of God also with respect to the means which the Lord has in abundant measure bestowed upon us individually.

At this convention we have several matters to consider which are directed towards increasing our efficiency as a synod. The Committee of Committees, which was established at the last convention, has given much time and effort to a review of several phases of our work; the task was too monumental to complete in time for this convention. After much thought and careful study this committee has, on the basis of previous resolutions and policies of the Synod, compiled "Guidelines" for the Board of Missions and for the Board for Youth Work, as well as a proposal for securing funds for our expanding mission program. In addition, a change of name is proposed for our Synod, for brevity's sake, and especially to facilitate the extending of our borders in areas where the expression "Norwegian" has no historical significance and where it tends to be more



of a hindrance than an asset. Then, there are problems connected with our Bethany College which are deserving of our earnest and whole-hearted consideration, since the Church must constantly be supplied with new laborers. In brief, all of the work reported on at this meeting should be weighed in terms of helping us to keep, to use, and to spread the Means of Grace.

However, there are also other serious matters confronting us. There is no denying that the state of affairs in our beloved Synodical Conference is not at all what we would like to have them be. All things considered, our relations with the Lutheran Church—Missouri Synod have not really improved over the past year. And so the question arises, What should our course of action be if we are to preserve our heritage of an unconditional Gospel and to be faithful to it?

Because there is a different spirit or attitude prevailing in our sister-synod it is impossible for them and us to arrive at a mutually agreeable approach to the problems under consideration, whereas the Apostle inspired of God says, "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1, 10).

The action our Synod takes in these matters that have to do with our relations with the Lutheran Church—Missouri Synod must be one which will be consistent with our previous testimony and in conformity with the Word of God. Those who have not been faithful to the Means of Grace should know that they have forfeited the right to be called brethren by those who have kept them pure. Those who in spirit are our brethren should know that we are not retreating from the position we have taken in order to preserve those inviolate. Those who want to be our brethren, but who have not troubled themselves to become informed on what the issues are or what all is involved, must be alerted to the fact that, to use a colloquial expression, it "is later than they think" and that they must therefore without delay bestir themselves if they are to retain a pure and unadulterated Gospel for themselves and their Church.

Meanwhile, let there be no cause for anyone, least of all the Lord of the Church, to charge us with neglect of duty in our three-fold obligation as a Christian Church. The confessional banner we hold aloft must be true to the Scriptures, as well as to our history and to our name. To that end we must preserve the Means of Grace pure and unadulterated; use them for our own edification, for our growth in grace and knowledge, for regulating our conduct in all respects; and proclaim them as far and wide as our resources will permit. Then we may have the good hope that the divine approval expressed over the church in Philadelphia in Asia Minor can also be spoken over us, "Thou hast kept my word, and hast not denied my name." (Rev. 3, 8) If we can have that said of us, all shall be well within our synodical Zion.

SOLI DEO GLORIA!

—M. H. Otto

## PRESIDENT'S REPORT

### Ordinations and Installations

Candidate Richard Newgard was on July 11, 1954, ordained and installed as pastor of the Northwood-Somber parish. The service was held in the First Shell Rock Lutheran Church in Northwood, Iowa, the undersigned officiating, with Dr. N. A. Madson delivering the sermon.

The Rev. Wilhelm Petersen was on July 25, 1954, installed as pastor in the independent parish at Oklee, Minnesota, Vice-President J. A. O. Preus officiating.

Candidate James Hanson was on November 7, 1954, ordained and installed as pastor of the Amherst Junction-Manitowoc parish. The service was conducted in Our Savior's Lutheran Church at Amherst Junction, Wisconsin. Pastor N. C. Oesleby, visitor in that circuit, officiated.

Pastor David Dale, Sr., was installed in the Edgecumbe Hills Lutheran congregation in St. Paul on November 28, 1954, by Pastor H. A. Theiste.

On April 24, 1955, the Rev. Robert Preus was installed as pastor of the Mt. Olive Lutheran Church at Trail, Minnesota, and of the Cross Lake Lutheran Church near Fosston, Minnesota, the Rev. Alf Merseeth officiating. This is a new re-aligned parish in the Bagley-Fosston area.

On May 22, 1955, the Rev. G. C. J. Quill was installed as pastor of the Our Savior's First Lutheran Church in Granada Hills, California, the Rev. Oswald Skov of San Fernando officiating.

Candidate Daniel Johnson was ordained and commissioned as a second missionary to the San Fernando, California, field in the Our Savior's Church at Albert Lea, Minnesota, on June 12, 1955, the undersigned officiating. His pastor, E. Unseth, delivered the sermon.

The Rev. D. L. Pfeiffer of Cottonwood, Minnesota, has accepted the call to the Boston Harvard Street Lutheran Church. He was installed June 12, 1955.

Neighboring pastors assisted at each of these ordinations and installations, which, when performed by others, were duly authorized by the President.

Professor Vernon Gerlach was installed as teacher in the field of Christian Education at Bethany College at the opening of the 1954-55 school year on September 7, 1954. The undersigned officiated.

### Transfers

Professor Martin Galstad was transferred from our Synod to the Minnesota District of the Joint Synod of Wisconsin and other States upon his acceptance of a call to teach at Dr. Martin Luther College at New Ulm, Minnesota.

### Death

Pastor Emeritus John Hendricks passed away on January 27, 1955. Funeral services were held from the Fairview Lutheran

Church in Minneapolis on February 1, the pastor, Rev. H. A. Theiste, officiating. Dr. N. A. Madson spoke briefly as representative of the President and Prof. B. W. Teigen as representative of Bethany College.

### **Dedications**

The newly acquired and remodeled parsonage at Lakewood Center, Tacoma, Washington, the Rev. J. B. Madson pastor, was dedicated on October 24, 1954, with the undersigned officiating.

On October 31, the chapel-school of the Our Savior's First Lutheran Church in Granada Hills, California, the Rev. G. C. J. Quill, pastor, was dedicated to the glory of the Triune God, the undersigned officiating.

Bethlehem Lutheran Church of Ellsworth, Minnesota, the Rev. J. A. O. Preus pastor, on May 15, 1955, dedicated its recently purchased and remodeled church with appropriate services, the undersigned officiating.

On June 5, 1955, the new church edifice of the Pinehurst Lutheran congregation near Eau Claire, Wisconsin, the Rev. A. Gullerud pastor, was dedicated, the undersigned officiating.

On May 22, 1955, the parsonage at Lengby, Minnesota, was dedicated, the Rev. Robert Preus officiating.

### **Groundbreaking**

On June 12, 1955, a ground breaking ceremony was conducted in Granada Hills, California, for the new three-room Christian Day School of the Our Savior's First Lutheran Church, the local pastor officiating.

### **Anniversaries**

The First Evangelical Lutheran Church, Delhi, Minnesota, celebrated its 50th anniversary on Sept. 26, 1954.

The 60th anniversary of the St. John's Lutheran congregation at Okabena, Minnesota, the Rev. Geo. Schweikert pastor, was celebrated on May 8, 1955, with Vice President Preus and Prof. C. L. Schweppe of New Ulm, Minnesota, as festival speakers.

The Norseland Christian Day School celebrated its 25th anniversary at the Nicollet Norwegian Lutheran Church and school on May 30; the Rev. D. L. Pfeiffer was festival speaker.

### **Application for Membership**

The Bethlehem Lutheran congregation of Ellsworth, Minnesota, the Rev. J. A. O. Preus, pastor, is at this convention applying for membership in our Synod. The Our Savior's First Lutheran Church of Granada Hills, California, the Rev. G. C. J. Quill pastor, is likewise applying for such membership. The documents pertaining to these applications are at hand for the consideration and recommendation by the Credentials Committee.

### **Synodical Conference Matters**

Your President, along with our voting and other advisory delegates, attended the two sessions of the Synodical Conference last

year. He, together with Conference Vice President, Prof. Geo. Lillegard, also took part in two meetings with the Synodical Conference Praesidium, as did the Presidents of our sister Synods.

What transpired at the two Synodical Conference sessions has been reported in detail through the pages of our *Sentinel* and at the special General Pastoral Conference held in Belview, Minnesota, last January. Though several protests had been received, it was for the sake of orderly procedure in our relations within the Synodical Conference that your President appointed ten men to the committees proposed at the East Detroit session and established at the Chicago session of the 1954 Convention for further study of the issues that are in debate among our synods, with the understanding that said appointments were to hold only until our Synod convened, when it would make its own decision whether to continue or to suspend any further negotiations by committees. All these committees have met at least once, so we may expect a report from the men concerned at this convention.

You also have before you the report of our Union Committee, which takes into account the resolutions of the aforementioned Synodical Conference meeting as well as the general status of our relationship with the Lutheran Church—Missouri Synod, with whom it is that we have our differences. Because there has been no tangible evidence of improvement in our relationship with the said sister-synod, despite our repeated pleas and protests relative to the issues that have been dividing us, our Synod is at this convention faced with the critical question of how it can or dare continue having any further association with this body with whom we had in former years stood shoulder to shoulder on these very same issues.

In this connection we must also report that a representative of the Lutheran Church—Missouri Synod Praesidium will very likely be visiting our convention later in the week when these matters come up for discussion.

It is no more than proper that it also be reported that two members of our Union Committee and your President, upon invitation last July 19th, attended a meeting of the Wisconsin Synod District Presidents with the Commissioners (Doctrinal Committee) of the American Lutheran Church at the Northwestern Publishing House in Milwaukee. We came away from this meeting convinced that the American Lutheran Church had neither been misunderstood nor misrepresented by our Synod in recent years.

### **General**

Your President made a three weeks' trip to the West Coast last October. During that time he, in addition to the aforementioned dedications, preached at the mission festivals of the Parkland and Lakewood Lutheran Churches, conducted visitations in the same two congregations, made a special mission survey trip along Puget Sound, and visited the Parkland and the Granada Hills Day Schools. If we have the necessary manpower and funds we can easily expand our work in these and other fields on the West Coast.

Your President attended almost every synodical Board meeting during the past year, and either he or the Vice-President attended all of the Circuit Pastoral Conferences.

In view of the opportunities we have for serving the Lord with the pure and unadulterated Means of Grace, which it by His grace is our privilege to have, we, for the leading of many fellow-redeemed souls to their Savior and thus for His greater glory, must make this our simple but earnest prayer: "Lord, keep us steadfast in Thy Word."

M. H. Otto

### ***Action of the Synod:***

*RESOLVED, that the Publications Board find ways and means for publishing the President's Message in pamphlet form for distribution among all members of our Synod.*

## THE BEATITUDES

Beauty is regarded and loved as much according to its familiarity as according to its intrinsic worth. Thus a mother's friendly form and a child's loving and laughing face. This is even more the case when we can say: *my* mother, *my* child. The high places of Scripture attract as much by their nearness to our needs and their well-worn phrases as by their high-sounding diction and well-formed words. We do not seem to hear these to the point of weariness or recite them so often that we tire of their heavenly beauty and heaven-born grace. Their beauty and their grace are even enhanced by their frequent study as by their diligent use and repetition. As we breathe the air and grow rich in the beauty of the Twenty-third Psalm, the very familiarity of the words has a way of recalling our whole former life as a thing of beauty and grace, because He, the Lord of Glory and King of Grace, has deigned to live there. And thus, too, in the case of the Lord's Prayer and the sacred Beatitudes. We take them along into a troubled and troublesome life as a glowing ember to light the way for us, to warn and cheer and brighten our every turn. And why? They are the very Word of God by which we live.\*

Much misunderstanding, misinterpretation and disagreement has arisen with regard to the proper place of the Beatitudes in the presentation of the message of salvation. Since they are spoken directly by Christ Himself, we may suppose that they show no fundamental difference in meaning from the clear presentation of the rest of Scripture with reference to the way of salvation through faith in Christ and by grace alone. We may suppose without further ado and study that the Lord on this important occasion of His first recorded preaching and detailed revelation of the human heart with its needs, its faults, its sin and shame, and of God's eternal love and care, would speak a clear language to guide the sinner then and the sinner now. As the body of the Sermon shows clearly what He expects of His children, so the sinner would despair if he did not learn to know what he, the sinner, has a right to expect of Christ: pure and free grace, as only He, the Lord, is able to show it in all its fulness. In other words, we may suppose without further ado that our Lord has stated the Gospel clearly; and only with this as a basis has undertaken to show the clear demands of the Law. It cannot be otherwise. The Bible as a whole as in the specific case has taught us to look for Law and Gospel as an inseparable preaching, the

\*The beatitudes are so called because each sentence begins with the word *beatus* in the Latin Vulgate translation. They are called makarisms in accordance with the Greek *makarios*, meaning "blessed." They appear early in the Gospel according to Matthew (chap. 5) and in a shortened form in the Gospel according to Luke (chap. 6). It is the form as transmitted by Matthew that concerns us here.

\*There is undoubtedly a close connection between this Greek word *makarios* and the Semetic root BRK (Hebr.-Arab)—KRB (Assyr.). Note the meaning of "bless" in all words, and the close proximity to each other of the consonants B and M and R.

one presupposing the other, the one following upon the other. Is the Sermon the Mount in conformity to this manner of preaching?

Instead interpreters have held the opinion that the Beatitudes present a sort of introduction to the body of the Sermon on the Mount in that the content is essentially a preaching of the Law, or that they present the fruits of faith, or that they are to be considered singly so that the one has no particular connection with the foregoing or the following. In the end the result is a strange confusion, so that a young preacher felt justified when he remarked dejectedly that he had never had the courage to preach sermons with the Beatitudes as a text, although he recognized that here must be a deep meaning even though unclear to him. And thus one student thinks so, another so; and in the end no one is sure either with regard to the sequence, the deeper connection or the exact meaning and place of the Beatitudes.

On the other hand, we must not let the beauty, richness and grace of the Beatitudes escape our notice as if these were immaterial. And the purpose of this treatise is that of tracing them singly and as a whole, to show what their plain meaning is, their reference to our Christian estate and to the preaching of Law and Gospel, that we may learn to love this word of our Lord as the word of Comfort which it is.

## I

*"Blessed are the poor in spirit: for their's is the kingdom of heaven."*

The one word "blessed" is enough to prove that this is a gospel promise. The blessedness which God announces and pronounces is the undeserved riches of God. As the word "blessed" implies the fullness of God's grace, so the reward of the activity which man shows is exactly nothing and less than nothing. To Abraham, and before he had the opportunity to earn a reward, God says: "I will bless thee, and make thy name great"—Gen. 12. And to David: "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32. Before all else, forgiveness of sin.

The same contrast is brought out so clearly in the passage before us. It is the contrast which is characteristic of the whole relation between the Law and the Gospel in Scripture: the one shows our worthless deserts, failure, minus quantity: the other reveals the positive, God's gift of grace in Christ. If it were man's earning, we might well read: blessed are the rich in money and goods; or, happy are the rich, for their's is the kingdom of heaven. And how many there are who would put this meaning into the words of Christ, letting the word "blessed" mean nothing more than "lucky," "fortunate" or the like.

But the word "blessed" blots out all thought of reward, every hope to earn, every expectation of being paid for work well done.

Note again the contrast: "Blessed are the poor in spirit: for their's is the kingdom of heaven." "Poor in spirit" contrasted with "kingdom of heaven." The *kingdom* of heaven belongs to the *poor* in spirit. What man cannot reach, because it is too high and lofty and sublime, this is brought near and actually placed in his bosom as a part of what he owns, and that, *now*, not at some future date, but now, in the everpresent eternity.

This blessedness extends to all the poor in spirit, as is evidenced by the plural. There is no difference as though one owns more, the other less of this blessedness. There is no thought of attaining it at some indefinite future time after some condition has been fulfilled. We read plainly: blessed are those who have nothing of which to boast, no riches upon which to depend, nothing to make one feel that he is better than the other. Instead the one has lost every chance to look down upon the other. He is made to feel that all others are better than he and that he is poverty-stricken indeed. Stripped of all glory, devoid of every good thing, rich in nothing but his sin, he is informed of the surprising news that heaven itself is his, not to own at some future time, but now as a very present possession. The contrast is between nothing and something, between a negative and a positive, between earning and owning, between a fancied hope and sure riches. The one, poverty, is a possession which is suffered, the other is a possession gained; the one is a threat, the other an overwhelming gift, breathtaking in its beauty and magnanimous grace.

By changing the words the meaning can be changed. But, by changing the words, the promise may be lost. By changing from Gospel to Law the promise is gone to comfort us no more. But the promises of God are yea and amen; and there is nothing, absolutely nothing, more sure than the promises of the Eternal. Let us remember that this is Gospel in its essence and sure reality. "Blessed are the poor in spirit: for their's is the kingdom of heaven." Thus our Savior teaches us how to preach and teach the Gospel. How blessed are the poor in spirit!

Before we go on, it is well to consider carefully, Who are the poor in spirit and to whom is the promise spoken? There is no doubt. In this, as in the following Beatitudes, Jesus is describing the Christian as he actually appears on earth. In other words, he is already a believer and child of God. Of no one else could Jesus say that he is *blessed*, since this word and designation properly, i.e. in the sight of God, belongs to the *Christian alone*. For that very reason Jesus speaks of him as poor, not in worldly goods, for then neither Abraham nor Job could be counted in that number. For that reason Jesus adds "in spirit." Not all "poor" are poor in the sense that Jesus uses the word. On the other hand, what a withering condemnation of the self-chosen and hypocritical so-called poverty of money and goods upon which the deluded souls of the Catholic Church have learned to depend for the favor of God! To be poor in spirit is truly a God-given thing. It means to be poor in the sight of God, where money does not count but instead the awful absence



of any good thing by which we may please God. There are the poor in spirit whose possessions are the God-accursed sin and shame which they own as the children of hell that they are by nature. And when the Law is preached to them, it is not that they become proud but that they are pressed the more down into the hell of despair and hopelessness—the sorrows of hell encompass them, as the Psalmist declares. They search in vain for rescue or relief. They are poor in this, too, that they find nothing in themselves or in their own so-called good deeds by which they as by a drop of water can cool their tongue and relieve their torture. When God says “poor in spirit,” then He means just that: a spirit that has nothing of which to boast, nothing by which to comfort, nothing to offer God in recompense for sin.

Does our Saviour actually speak of these when he says: “Blessed are the poor in spirit: for their’s is the kingdom of heaven?” Or does Christ speak to delude us? He seems to make matters worse by adding the promise: “their’s is the kingdom of heaven.” (Note the Greek *autoi* and *autón*.) Is there merit in our poverty and sin that we can earn a reward by means of them? Nay, this is the language of *Scripture*, and that is altogether different from the language of men. That is the language of utter surprise, of unsparing humiliation, but of honest appraisal. Of what can “poor” man boast? And yet, there is the gift—and possibly there is no better way of bringing the truth to light but by way of contrast. And so the Gospel reads: *for sin, instead of sin, forgiveness and grace. For poverty, the grace and riches of heaven.*

There is no appeal from this promise of Christ to reason, as there can be no reasonable interpretation of this passage. To us it would appear that where there is a reward, there must also be labor clearly stated. And does not the passage say that heaven belongs to “the poor in spirit?” In other words, heaven is of the poor, not of the rich in spirit. If we fulfill that certain condition of being poor in spirit, then we may attain and secure and own heaven. And even though there is great disproportion between the set condition and the agreed reward, between the labor and the pay, between the stipulated requirement and the stated remuneration, the element and idea of *quid pro quo*, of something for something else and thus eventually of labor and reward, even of being something in order to gain something else, is clearly presupposed as a basis in the bargain.

But it is not a bargain. It is well that we discover in time that this is a gospel promise, a reward of grace, an unmerited gift. This is a reflection of the prodigal’s return and of the salvation of the robber on the cross. The publican was in truth “poor in spirit.” The robber heard the promise: “today shalt thou be with me in paradise.”

As the poverty is real and the sin is real, so the promise, too, is real: “Their’s is the kingdom of heaven.” And as we cannot fathom the disproportion, so we cannot fathom the reality of the blessing. Heaven is above us, beyond us, always more than our every con-

ception in this way or that; but the promise remains true and steadfast. Whether the mind of one explains heaven in this fashion or that, heaven always remains as the realm of God's existence, as the revelation of the beauty and grace of God, as the home of God's perfect love and life. No man who is bound up with this life can understand or form a conception of heaven; for it is of a different sort and nature from the life on earth. And yet, the one is the image of the other as God created man in the image of God. But as heaven is higher than earth, so heaven, being of God, will be discerned only when we are "of God," i.e. belong to God, children of God, born and nurtured of God, heaven-born.

And so the solution remains and is clear: By the teaching of the whole Bible as well as by the contrasting expressions here it is made clear that the attempt to discover anything of merit in the words "the poor in spirit" must fail utterly. But we note that the natural order of words is "the poor in spirit are blessed because (in that) the kingdom of heaven is theirs—from which it is clear that, as important as the words "the poor in spirit" are, the word "blessed" is even more so: "for" as the result of the blessing of God the kingdom of heaven belongs to the poor. In other words, as much as the unbelieving world may despise the Christian, as much as the Christian may despise himself and deplore his own fate of being such a "poor" one, and as much as God Himself seems to verify the truth of this description of the Christian, yet the Christian is blessed by God and given the Kingdom of Heaven as an eternal possession. How blessed it is to be found as a Christian though poor in the sight of men and of God!

## II

*"Blessed are they that mourn: for they shall be comforted."*

Mourning cannot be forced or demanded. It is a natural, spontaneous expression of grief. In other words, it is not necessary to add the words: "in spirit." Mourning is of the spirit; otherwise it is not mourning. It is not a matter of tears as of the eyes. It is not a matter of the mouth, as if sobbing can be of the sound simply. Grief as well as the sob cannot be separated from the feeling and emotions of the heart, if grief be real.

Note how inseparably poverty and grief are joined together: poverty is an inevitable condition of the soul as the result of sin; grief and mourning are the accompaniment of that lack, even as the tear and the sob. Poverty and mourning are companions together, the one feeling what the other is; and as the sinner is sick, mortally wounded, even "dead in trespasses and sins," so the mourning is there to declare that sickness and that death, the unhappy and sorrowing procession of the dead.

"Blessed are they that mourn"—and we see as in one the company of the sinners as they wend their way along the pathway of life, sorrowing and anguished, under the heel of despair as they con-

template the hopelessness of their lost condition. Can there be any earning of a favor or of a prize by mourning, do you suppose? The earning comes by way of a sharp contrast: "they shall be comforted." That word is not from self; by way of that same contrast, it is from God.

What more glorious gospel? Instead of the reward of death, there is life. Instead of sorrow there is the comfort of Christ, heavenly and pointing to heaven. Note the future, "shall be comforted," a future which He holds in His eternal hand as an everpresent reality. By Scripture He reminds us of His substitutionary suffering and death for the sins of all mankind to take away our grief and wipe away our tears. It is He, the Great Succorer Who has come with this as His one purpose, to comfort. Note well, these words have no meaning apart from Christ. In these words, "They shall be comforted," the whole gospel of the Christian religion is laid bare. We may wonder at this that the same Jesus Who speaks and promises comfort says nothing about where that comfort is to be found. And yet, He stands before them and us as the source and embodiment of all true comfort. Without Him there is no comfort, true, lasting, real. Where He is, there grief takes its flight and there is peace. The enmity of sin is no more; the sorrow of sin is gone; the warfare and strife of sin is banished, the suffering and pain are wiped away, the guilt of sin is paid—all that implies sorrow on account of, as a result of, in the companionship and association with sin, the unhappiness, the hurt, the anguish, all, *all* has been removed to be replaced by comfort as the gift of Him Who knows no pretended or false or sham words by which to deceive.

These are sacred words whose content cannot be stretched beyond their true meaning. The words permit only a sense that is in conformity to and in harmony with the comfort which has been spoken so clearly in the rest of Scripture, that comfort which has been bought and wrought for all by Christ. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40.

And when the sinner cries for more comfort against more, ever more sin, then remember, the comfort of Christ always goes beyond; it is never weary or spent. As Christ's "for all" means just what it says, thus the glory of this promise is equally full: "they shall be comforted."

This Jesus Who comforts is not unknown. He it is Who, standing in their midst, has already accepted the challenge of His office as the Lamb of God. As such He walked the pages of the Old Testament. He comforted our first parents, Adam and Eve, when they had sinned. He comforted Abel when he depended on that same Lamb of God, Who already then had come by prophecy in the burnt-offering. He comforted Abraham and Isaac, who were actually given to see how God miraculously substituted the Lamb of burnt-offering for guilty Isaac and thus held before the believing eyes of

a sinful people the wondrous promise and comfort of God. The course of the whole Old Testament became as a long wait for the fulfillment of the promise of God. The promise was spoken by one plain prophecy after the other, by type, by command, by gospel comfort—until Isaiah by the Spirit could say in astonishment of faith: "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." (Chap. 53).

It is this prophecy John the Baptist reechoes when he says: "Behold the Lamb of God," and it is the dedication to His solemn office the same servant of God announces at the Baptism of Jesus. And this Jesus goes forth delivered into the cruel hands of those who should slay Him as the payment for the sins of all. Here He stands having come into the world by the gracious decree of God Himself, ready and willing to comfort all who mourn. Here is the wiping away of tears and the lifting of eyes to the hills of salvation indeed.

### III

*"Blessed are the meek: for they shall inherit the earth."*

"The meek" are those who realize their own unworthy state and are not proud. As riches and pride consort together, so poverty and meekness walk hand in hand, the one to make the other rich. The meek are the poor who know their own poverty and the mourners who realize the cause of their own sorrow. They are the sinners who know their sin and yet do not despair; for in the midst of their meekness they find hope which is of God.

Is meekness, then, something of which to boast? By no means. Meekness is rather as a confession of one's own unworthiness. Meekness seeks instead the company of the poverty and the grief just mentioned. But not as if the one degrades the other and debases the other. The one exalts the other and 'exults' the other. Poor—mourn—meek: the one rejoices in the companionship of the other, but so that the one does not feel ashamed of the other or feel sorry for the other.

There is a striking Christian progression in these thoughts: "poor," because the sinner realizes his sin; "mourns," because the hurt of sin is there; "meek," because the sinner has nothing of which

to boast. But instead of letting each follow the other in a descending scale, the one hallows the other, helps to deepen the significance of the other, broadens the conception and dignifies the picture, until he who is poor and mourns and is meek stands before us as the one whom Christ loves so much that He gave His life that he might live.

"Blessed are the meek: for they shall inherit the earth." There is the like and unexpected contrast, taking us utterly by surprise, the surprise of the gospel. For what can be more unexpected than a reward where there is no earning? pay where there is no labor? "Meek" spells a condition and not a work, and therefore brings a gift rather than a remuneration. So the "blessed" which introduces each sentence and saying is as a kind father who, forgetting that his child has disappointed him grievously, covers the pain with the healing "balm of Gilead," the blood of His dear Son, and, remembering His Son, grants the blessing where there otherwise is none. Therefore, too, He describes the gift as an "inheritance" and not as a reward.

But can the expression "inherit the earth" possibly signify or include the heavenly? The sinner could not be satisfied with less. We are reminded in this connection of the passage: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." I Pet. 1, 3.4. All promises regarding the spiritual include this present but reach up into heaven, make rich in heaven and on earth, comfort in heaven as well as on earth.

Up to this point the Beatitudes describe the Christian as viewed by the Law and the Gospel: "poor" because of sin, and yet "blessed" by the Gospel and owning the Kingdom of God; "mournful" because of his lost condition, and yet comforted by the sure mercy of God; "meek" in view of this verdict of the Law, but made rich by the same strange and opposite lovingkindness of God in the Gospel. This whole attitude and contrary reward of God becomes the more surprising and mysterious the farther we proceed in the contemplation of the Beatitudes of Jesus. It is the same strange contrast as we find in the opposing expressions Law and Gospel, sin and grace; the same contrast as we find in Rom. 3, 23. 24: "All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus."

Man's deserving; God's mercy.

#### IV.

*"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."*

Again the word "blessed" almost frightens us with its marked emphasis. However, we must not be surprised either by Christ's

deception of the Christian or by the contrast so like that of the foregoing beatitudes.

"Blessed" again covers the whole range of good things that God has to give His children. Nothing is withheld, nothing missed. "Hunger" and "thirst" are spiritual, the hunger and thirst after righteousness, the perfect fulfillment of God's demands as expressed in the Law of God. That righteousness must be a perfect righteousness, even as God Himself is perfect, as this same Sermon on the Mount puts it in another connection: "Be ye therefore perfect even as your father in heaven is perfect." Anything short of that is not righteousness and cannot be called so. There is no righteousness which is part righteousness and part unrighteousness.

Therefore Christ uses the expression "hunger and thirst after," the very expression "hunger and thirst" implies a significant change, for it is unattainable by our own "reason or strength." And yet, for this appetite is no small thing in itself. This appetite is an evidence of the change that has come with the advent of the Gospel. The Law is cruel in that it in the end not only judges all attempts at fulfilling its demands as imperfect and as failures, but kills and murders all desire and living 'appetite' for the holy life which pleases God. Where that hunger and thirst have returned, there is life in the fervent desire to attain that which pleases God. Where that life is, even though it consist only in the desire and yearning to embrace the perfection which God loves, and to love the righteousness which Christ points out, and hopes for the possession of that for which he now hungers and thirsts, there is *faith*, the "evidence of things not seen." And faith is that divine activity which in itself is the gift of God.

Let us not despise faith, for it is the key to every blessing of God. Faith is in itself proof that the Holy Spirit has touched the heart with life-giving force. The heavenly seed has been planted in the human heart, and with heaven-born eagerness a hunger and thirst have set in to bless that same heart. Where man had been "dead in trespasses and sins," God has awakened hatred of sin and love of righteousness which is of the Gospel.

A stone or piece of iron has no "hunger and thirst." Therefore food and drink are as nothing to them. Hunger and thirst are evidences of life. But life has its source in God and only in Him. Spiritual hunger and thirst are a proof of spiritual life, a life that only God can create. Thus we begin to realize how blessed that man is in whom God has wrought faith; for that faith has made a separation between man who is "dead in trespasses and sins," who is lost, condemned, banished from God and His favor, and him who, enlightened by the Holy Spirit, shined upon by the Sun of Righteousness, touched by Him Who is Light and Life, has risen to new life in Christ, his Redeemer. In his heart the Seed of God's Word has been planted to bring forth fruit unto everlasting life. That is the promise of Very God. For when Christ says "be filled," He reserves nothing of that which satisfies that hunger and thirst of which He speaks. It is a fulness that signifies and brings eternal life.

Again, let us not despise faith, for it holds in its hand great things. "Thy faith hath saved thee," records Luke (7, 30). We are "justified by faith," Rom. 3, 28. Our faith is "counted for righteousness," Rom. 4, 5. By faith "we have access into this grace wherein we stand," Rom. 5, 2. "By faith ye stand," 2 Cor. 1, 24. "We walk by faith," 2 Cor. 5, 7. "I live by the faith of the Son of God, who loved me, and gave himself for me," Gal. 2, 20. "Ye are all the children of God by faith in Christ Jesus," Gal. 3, 26. "By grace are ye saved through faith," Eph. 2, 8. "Without faith it is impossible to please God," Hebr. 11, 6.

As there is no greater gift than the mercy of God in Christ Jesus, so there is no greater possession than the faith which takes hold of this mercy of God. For faith, though a creation of God, is still the possession of the Christian, whereby all that faith holds and owns becomes his to make him eternally rich. Without faith, the poverty remains; with faith, the blessing remains. What riches faith brings!

V.

*"Blessed are the merciful: for they shall obtain mercy."*

The faith of the Christian is an active thing, producing not wealth of goods or cattle but the fruits of faith, which are these: "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5, 22, 23). Faith is a living thing and must be active; it lives unto God and pleases God. It is unselfish, looking unto the other's needs and welfare. It looks with pity on the other's ills and offers help. It loves, remembering God's love toward him.

Mercy is rooted in God's mercy. It forgives, because God has forgiven him. Mercy cannot be forced. It is freely given, even as God has been merciful. Mercy is coupled with goodness (Ps. 23, 6) and again with truth (Ps. 95, 10). As such it is an attribute of God. When used of God, mercy is the equivalent of loving-kindness (Rev. Vers.) Where God dwells, there is the Mercy-seat, because He dispenses mercy there, even as He says: "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Mat. 9, 13. As God deals graciously with us, so He blesses those who are merciful to others.

But mercy, being free, must not, dare not contradict its own nature. It does not seek a reward, cannot be repaid. If it is not free, it is not mercy. One cannot buy mercy with mercy as if we can bargain in this wise: I'll forgive you if you will forgive me. Where mercy is involved, the period must be placed thus: I forgive. The Christian being overwhelmed by the lovingkindness and free forgiveness and mercy of God in Christ, as a living tree, bears the inevitable fruit of mercy. His very nature is transformed. (If any man be in Christ, he is a new creature"—2 Cor. 5, 17). Where there was no mercy, now there is mercy and all the friends and companions, the brothers and sisters, the whole holy family of virtues, among whom love is first and foremost.

A mirror is a remarkable thing. It reflects whatever is placed

before it, and that, in its exact shape and size and coloring—but not in its true direction. The image is reversed. Furthermore, the image is not lasting; it remains as long as the object is there before it. If the object is taken away, the image is gone. Thus the image of Christ. So long as He is there in our lives, His image, too, is there to beautify and to bless. In fact, we are not true to our purpose as Christians unless our lives reflect His life, our virtues reflect His virtues. But let us remember, the reflection is true only to a point. The only direction an image has is in the reverse. Only in so far as we reflect Him can our image have any direction. The mercy, truth, love, kindness that we may show forth are the mercy, truth, love and kindness which is of Him; but take Him out of our lives, and that same mercy, truth, love and kindness become as a cold and selfish and proud thing, utterly devoid of the love which is warm and life-giving. Oh, the emptiness of the mercy which is without Christ!

We do well to do battle against the conclusion that Jesus in these Beatitudes intends to teach anything that in any way militates against the teaching of the rest of Scripture that we cannot in any wise earn our salvation by any sort of good deeds, good conduct or good intentions. The Word of God is too plain and clear to make any such interpretation possible—though it may seem very plausible and attractive to man as he is by nature. The word “for,” repeated here so often, may seem to be a stumblingblock, however, and may seem to imply a ground or reason for making a stated quality or nature a reason for an inevitable conclusion. Must we, after all, read: If the Christian is merciful, God will show him mercy in return?

However, it is not necessary to look beyond this very text to avoid that shoal. It is evident that the word “blessed” has the fullness of meaning of this word, and as Christian hearers and readers we refuse to give up one jot or tittle of the treasury of good things that God has stored up in this Gospel promise. Instead, let us be careful how we read the sacred words. As in each of the several Beatitudes we must also here read with the proper accent, and that accent is in every case on the word “blessed.”

In accordance with the explanation established under Beatitude I, the thought of these five Beatitudes is briefly this: these believing disciples of Christ, poor in spirit, sinners all and condemned, are in God’s sight counted as blessed, and that by grace, and by promise they own heaven itself. They mourn their sins and the effects of sin; but in the sight of God they are blessed and shall be comforted. They are meek, are known by God and men as such; they frankly and honestly admit their lost condition; but they are blessed by God and shall by grace inherit the earth. They hunger and thirst after righteousness and by their love show their allegiance to the Lord’s cause, and they are blessed in that their hunger and thirst shall be satisfied. They show that their faith is living and active in that they are merciful; but this very activity of faith is a blessing of God which by promise here shall be continued.



And thus our salvation, our mercy, our day-by-day forgiveness, all that makes a demand on the mercy of God is made to rest securely on Christ, His suffering *for us*, his death *for us*, His perfect life *for us*. Only that will save, only that will forgive, only that will earn the mercy of God and give assurance that it is enough. Only God's mercy in Christ fully satisfies. His cry "It is finished" covers all my sin.

As a self-evident thing, with no thought of merit and reward for merit, such a Christian by God's blessing brings forth the fruits of faith. He is merciful to others, even as his Father in Heaven has been merciful to him. But is a thank-offering like a call for a reward? Far be it! It is like the lowly apple which declares that the tree is living and which praises God Who made it so.

## VI.

*"Blessed are the pure in heart: for they shall see God."*

*Pure*—the very word condemns us all. And when Jesus adds "in heart" we know that He who sees all has already looked into these stark and dark recesses which we have tried so frantically to hide, not only from our fellowmen but from God Himself. But the words stand, and as if God reserves His blessing for the "pure in heart." Is not the natural and inevitable corollary the self-evident: damned are the impure in heart, for they shall not see God?

Thus reason would get in the way of the Word of God and the promise of God. How we need to learn and relearn to read! For if we learn to read with the right accent, the Gospel here, too, would shine in all its glory. "Blessed are the pure" means just what the words say: God has blessed and will bless those who by faith have been purified, and the promise of God is: "they shall see God." And let us be brave to crave the full meaning: they shall see God bodily, i.e. in the resurrection of the body. Marvel if you will, at the startling glory of the promise of God! As we learn to see the Son by faith, so we shall also learn to "see" the Father according to the promise: "he that hath seen me hath seen the Father"—Joh. 14, 9.

Again the reward of grace in this case as in the foregoing comprehends all the good things of God. As impurity shuts out from the presence and sight of God in His holiness and justice and righteousness, so purity admits the believer into that purity and holiness which is God. The promise of God brings that purity as the most precious gift it is, and that in its fullness. Sin is moral and spiritual impurity, and its end is hell. Spiritual impurity is the contamination of Satan, and it partakes of the nature of hell. The removal of sin spells the removal of all that divides and separates from heaven. And the salvation that Christ has prepared and made ready means just that: the washing of regeneration of which the Bible speaks, Tit. 3, 5: "According to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost." This is not only negative; it is the positive restoring of purity, it is the "renewing of the Holy Ghost," so that the same passage can say: "according

to his mercy he saved us." Thus God wants us to contemplate our deliverance, the impure having become pure, the damned having been saved and delivered out of hell into heaven. It is the same Jesus, after all, Who has taught us to see all of this in the light of the Gospel promise: "they shall see God."

For this is the very purpose for which He came. He knows that we are impure, and He knows how impure we are. But His mission on earth was none other than just that: to make the impure pure, the sinners saints, the unclean clean, to raise the spiritually dead that they might live in Christ and unto Christ. We cannot and must not and will not forget that work of Christ which lends meaning to His whole coming in the flesh: to redeem me and all sinners. But what is redemption other than cleansing from sin, purifying the impure, offering His holy life as a sufficient ransom for all? As the Scripture says: "For there is one God, and one Mediator between God and men, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time." 1 Tim. 2, 5.6.

"Blessed are the pure in heart: for they shall see God." Then we who were filled with dread at the very sound of the word "pure" learn who Jesus has reference to when He says "pure." They are those who by faith have received the forgiveness of sins, the washing which the Son promises, the cleansing which makes us pure in the sight of God. Who will dare to speak here of earning and reward? of his own purity of body or mind or heart, of hands or eyes or mouth, of thought or wish or ambition, as if we, you, I, anyone in the world of men, could attain to the perfection that Jesus implies here? By His promise, free, full, ever present, He, the Eternal Son, has given us all forgiveness, made us fully clean, as the Lamb of God has by His blood wiped out every guilty stain. God discovers not even the semblance of sin, for that "for us" has settled every accusing account.

Having been purified and cleansed by the blood of Christ, it is a self-evident thing that the Christian gives evidence of his faith by himself being merciful. How can he hide this victory of the Spirit in his life? And so the life purpose of the believer becomes this, as he is reborn as a child of God, that he show by purity of heart, mind, body, by purity of intent and thought, of ambition and striving that the whole person is as a bud that gives promise of the full bloom of heaven. What can be higher reward than this? "They shall see God?"

## VII.

*"Blessed are the peace-makers: for they shall be called the children of God."*

Three words, but they make the difference between life and death, happiness and hell: blessed—peacemakers—children of God. The central thought is that the peace-makers are blessed; but how can there be any blessedness apart from that heavenly company of saints described here, the peace-makers, the children of God?

It is not as though any separation from the foregoing description of the Christian is possible; for the "poor in spirit," they who "mourn" their sinful condition, "the meek," those who long for the righteousness of Christ, those whose sins are forgiven, those who in love are merciful toward their fellows, those who are pure in heart, these all have only one aim and purpose in life: to bring their newfound peace to the fellowmen. The task is plain as the newborn desire is urgent: God Who in Christ has manifested forth His boundless mercy sends us forth into a warring world with the message of the same loving forgiveness, as the children of God to spread happiness wherever we go.

Of Christ Himself the prophet says: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Is. 61, 1-3. Of Jesus in the flesh Mathew says: "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (4, 17). And again: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." (v.23)

What is more natural and self-evident than this that the Christian in all things follow the example of Christ, and as a thankoffering to Him also in this do as He bids: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things"—Rom. 10, 15; Is. 52, 7. And Paul, the disciple of Christ, can boast: "We preach Christ crucified." And again: "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." Acts 13, 38.

There is no grander title than this, no greater mission, no happier cause. It is a calling so important that none exceeds it, for the eternal happiness of all men is dependent on this. It is a work so dignified that no one is worthy, unless God Himself touches our unworthiness and by His grace covers it with His Own worthiness.

Of a sudden the whole world is transformed before our very eyes. A world steeped in sin, iniquity, corruption and the rottenness of death is called forth by the message of life to new life and by the glad tidings of peace to the bright light of God's Own truth. In this glorious work the children of God shall own a part! What blessedness is their's! "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16, 15, 16.

Let our eyes of faith feast day by day on this vision of the Church of God. Though invisible to the natural eye, that Church is beautifully portrayed here as the children of God, who are surely

counted every one. For each is numbered among the elect and given his task to do in the household of God. They are called to be peacemakers in the true and real sense; peacemakers between God and men, peacemakers between man and man, all by the glorious Gospel of a Risen Saviour.

Thus the Beatitudes reach a worthy climax: "they shall be called the children of God." There is our origin as well as our goal, our task and our help to do that task, our song and our harp on the way, our food and our drink—all from and of God, all heavenly and from heaven. Here the CHILDREN OF GOD; there the SONS OF GOD. Can there be any worthier goal and title than this?

---

To sum up:

In the Beatitudes Jesus appears as the Master Painter, Who with bold strokes and consummate skill has given us a most striking reproduction of the Christian as he appears before God and the Church: He is poor, because of the presence of sin; he mourns because of the power of sin; he is meek because of the humiliating filth of sin; but he has in the same moment a living hope despite sin; he possesses a merciful heart toward others, because he has himself been forgiven; he possesses a heart that is clean before God, because it has been washed clean by the blood of Christ, and he strives daily to live as an example of purity before his fellows; he is called by God Himself a "child of God" and given the high calling of being the helpmeet of God as a peacemaker before God and men. As such a child of God he owns the blessings of heaven and earth, the favor of God, and the assurance that no man or devil can hurt nor harm him against the will of the Father.

#### SOLI DEO GLORIA.

---

In the next following verses our loving Saviour pictures the stern future of this Church of God and each member of the same. It shall suffer persecution, be reviled, be spoken against for Christ's sake though falsely, even as the prophets of old: but in the sight of God they shall be the salt of the earth, for by their words and deeds they help to preserve the world from destruction; they shall be the light of the world, for by their word and works they shall help the world to find the way to God and their heavenly inheritance.

And on the way we meet these words without fear and gladly, even thankfully: "Be ye therefore perfect, even as your Father which is in heaven is perfect"—Mat. 5, 48. As believers in Christ we walk with the blessing of Very God as our sacred possession, sins forgiven and owning the mercy of God.

Again: SOLI DEO GLORIA.

S. C. Ylvisaker

Read by one of his first Bethany students, the Rev. T. N. Teigen

## RESPECTING THE AUTHORITY OF THE BIBLE

Respecting the authority of the Bible is distinctively Lutheran. The Roman Catholic Church acknowledges the principle of the authority of the Bible but it violates that principle by making the Pope the highest authority in the church insisting that he shall interpret the Bible. The Reformed churches also acknowledge the principle of the authority of the Bible but they set aside that authority by teaching that human reason must have a voice in determining Christian teaching. The Lutheran church alone upholds the principle that the Bible, and it alone, can determine what we are to believe and do. Even a casual reference to the Lutheran Confessions makes that fact clear.

The respect of the Lutheran Church for the authority of the Bible stems from the central teaching of the Lutheran church, salvation by grace through faith in Christ.

Lutheran theology sets forth the fact that the main purpose for which God has given us the Bible is that we may be made wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3; 15).

We may very well apply to the entire Bible the statement of the Gospel according to St. John, 20, 31, familiar to all of us because it is from the old standard series of Gospel lessons for the Sunday after Easter: "These are written, that ye might believe that Jesus is the Christ, the Son of God; And that believing ye might have life through his name."

This Christ-centered purpose of the Bible is emphasized in our Lutheran Confessions—(The Apology IV, 87, 102; XII, 53; XX, 2)—These and similar portions of the Lutheran Confessions show us that the purpose of God in giving us the Bible is that we should believe in Jesus as our Savior. The Apology to the Augsburg Confession goes so far as actually to say, "Without the knowledge of the Gospel the Bible remains a meaningless book." (Ap. III, 255).

It is the love of God in Christ Jesus which gives the Lutheran the deep respect he has for the authority of the Bible. The Lutheran sees the God of the Bible not as a stern and ferocious Judge who is ready to pounce upon him and throw him into hell. He sees the God revealed in the Bible as a loving Father who has adopted him into the heavenly family by bringing him to believe in Jesus as his Savior. The precious promises of salvation, the glorious message of reconciliation, the prospect of an eternal home in heaven, these are the concepts which move the heart of man to respect the authority of the Bible.

Lutheran theology proclaims this love of God in Christ to all the world. The outcast of society, the prodigal son, the wayward daughter, the proud Pharisee, the crucified thief, all these are drawn through the love of God in Christ Jesus to take their places

beside Moses and Abraham, Paul and John in the kingdom of glory.

Because the love of God in Christ Jesus is meaningless without the authority of the Bible to confirm this outstanding message, therefore, Lutherans respect the authority of the Bible.

This respect for the authority of the Bible becomes evident even when disruptions occur within the Lutheran Church. At such times Lutherans who are true to their confessions show a marked concern about safeguarding the doctrine of salvation by grace.

The moment that Lutherans fall from the teaching of the Bible that salvation is from start to finish the work of God's grace in Jesus, that moment they lose the truly Lutheran respect for the authority of the Bible.

If a person takes credit for ever so little of his own salvation to himself, he loses a measure of his respect for the authority of the Bible, because he discredits the biblical concept that God's grace in Christ is totally indispensable.

Respect for the authority of the Bible was demonstrated rather forcefully in the two recent meetings of a committee of three members from each of the four synods comprising the Synodical Conference. That was the committee on doctrine appointed to study "The Common Confession" adopted by the Lutheran Church—Missouri Synod and by the American Lutheran Church.

At the meeting of those twelve men, it became thoroughly evident that there was a uniform respect for the authority of the Bible. That respect for the authority of the Bible, we are confident, characterizes our entire Synodical Conference, casual aberrations notwithstanding.

The entire Synodical Conference is agreed that the Bible is the only rule and guide for faith and life. All of us are agreed that every word of the Bible is given to us by the inspiration of God's Holy Spirit.

Everyone in our Synodical Conference will endorse the following statement from Doctor Pieper:

"Holy Scripture possesses divine authority, that is, in all that it says it is entitled to the same faith and obedience that is due God . . . This divine authority of Scripture is absolute." (Christian Dogmatics, Vol I, page 307.)

"To settle a doctrinal controversy, two rules, to which also our old theologians constantly call attention, must be observed. 1) Define exactly the question at issue . . . and 2) When that has been done, let those passages speak which treat of the controversial point. Then Scripture itself will decide the matter with the greatest clearness and certainty." Christian Dogmatics, Vol I, page 350).

Everyone within the Synodical Conference subscribes to the statement with which "The Formula of Concord" begins:

"We believe, teach, and confess that the sole rule and standard according to which all dogma together with (all) teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and New Testament alone . . ."

However, in view of some situations and disturbances which have arisen within our Synodical Conference, the president of our synod asked for an essay on the topic:

## RESPECTING THE AUTHORITY OF THE BIBLE

When issues arise which touch the very heart of the precious doctrine of salvation by grace through faith in Christ, we need to be very careful; on the one hand, that we allow nothing to contaminate our precious treasure of salvation, and, on the other hand, that we allow nothing to excite us to the point that we forget the beautiful example of patience and forbearance, even while rebuking error, which our Savior is compelled to exercise with each and everyone of us in order to keep us in the faith and lead us into heaven.

Our synod became disturbed in 1938 when our sister Synod, The Lutheran Church—Missouri Synod did not flatly reject the following sentence from the so-called, "Declaration" presented to it by the American Lutheran Church:

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

We were disturbed because one may get the impression from this sentence that coming to faith is some kind of meritorious work performed by man, which influences God to justify him.

Our synod explained its dissatisfaction with this sentence. The explanation is found in our overture to the Synodical Conference Convention. It was printed in our Convention report of last year, page 44:

"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' or to 'sinners.' " (Lenski on Romans 4:5 and Romans 5: 16-19).

Our respect for the authority of the Bible has moved us to oppose steadfastly the false doctrine of an "election in view of faith."

Similarly, and also in the area of the sinner's justification before God (we are confining ourselves to that area in our essay), our respect for the authority of the Bible has made us zealous in upholding the biblical doctrine that God has declared the whole world righteous in Christ.

This doctrine has often been called by our older theologians "Objective Justification." It is a precious teaching of the Bible. Therefore, our synod was disturbed when our sister-synod, the Lutheran Church—Missouri Synod, adopted at its convention in 1950 a document called "The Common Confession" which contains the sentence:

"By His redemptive work Christ is the Propitiation for the sins of the whole world; hence the forgiveness of sin has been assured and provided for all men. (This is often spoken of as objective justification.)"

From this sentence, one may gain the impression that although Christ has redeemed all people, God has not declared all people righteous in Christ.

Our synod expressed itself as not satisfied with the definition of objective justification just quoted from "The Common Confession."

In our overture to the Synodical Conference Convention last year, our synod stated:

“ . . . 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 . . . ” (See Convention Report of our Synod, p. 44).

Since “The Common Confession” was to have settled, among other things, the difference which has existed between the Lutheran Church—Missouri Synod and the American Lutheran Church on the doctrine of objective justification, our Synod expected a statement so clear that one would have no trouble in understanding that God has declared the whole world righteous in Christ *before* any individual takes personal possession of that justification by the operation of the Holy Ghost through the means of grace to believe it.

In its respect for the authority of the Bible, our Synod presented its overture to the Synodical Conference and asked that body to adopt a definition of objective justification which is clear and concise. This the Synodical Conference did.

The definition reads as follows:

“This doctrine (of universal justification) is expressly stated in Romans 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 whole 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.” (See Report of the Thirty-seventh Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church, page 43).

The clarity with which Romans 5:18 sets forth the doctrine of objective justification becomes apparent when a person compares a few popular translations of the passage.

The King James Version translates:

“Therefore as by the offence of one (judgment came) upon all men to condemnation; even so by the righteousness of one (the free gift came) upon all men unto justification of life.”

The Revised Standard Version translates:

“Then as one man’s trespass led to condemnation for all men, so one man’s act of righteousness leads to acquittal and life for all men.”

Phillips, in his *Letters to Young Churches*, translates:

“One man’s disobedience placed all men under the threat of condemnation, but One man’s obedience has the power to present all men righteous before God.”

Lenski translates:

“Accordingly then, as through one’s fall—for all men a verdict of condemnation; so also through One’s verdict of justification—for all men a declaring righteous to life.”

Microscopic analysis is not necessary to show that all four of those translations set forth the doctrine of objective justification.

Objective justification of all people has taken place before individuals have taken personal possession of their justification through faith in Jesus. That is why it is called “objective” justification.

Dr. Pieper says:

“Objective justification precedes faith, for it is the object of faith, and



its proclamation creates faith." (Rom. 10:17. (*Christian Dogmatics*, Vol. II, p. 552).

In article IV of the Augsburg Confession, the teaching of the Lutheran Churches on Justification is stated as follows:

"Also they teach that men cannot be justified before God by their own strength, merits, or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, Who, by His death, has made satisfaction for our sins. This faith God imputes for righteousness in His sight." Romans 3 and 4.

In this article we notice justification presented in both its aspects: objective in considering *what* people believe, subjective in considering *when* people believe.

If the expression "freely justified for Christ's sake" would be entirely isolated from its context, we would have what we call *objective* justification. Taking that expression in its context, "are freely justified for Christ's sake, *when they believe* that they are received into favor . . ." we have what we call *subjective* justification.

Doctor Pieper sets forth a very clearcut distinction between objective and subjective justification when he says:

"When the sinner comes to faith in Christ or in the Gospel, he is at once justified before God by his faith. Since the Gospel offers him the forgiveness of sins gained by Christ for the whole world (objective justification), the acceptance of this offer, by faith, is all that is needed to accomplish his subjective justification." (*Christian Dogmatics*, II p. 503).

Because our respect for the authority of the Bible is motivated by our appreciation of the doctrine of salvation by grace through faith in Christ, we wish to do all that God gives us grace and opportunity to do to safeguard this precious doctrine from anything which might possibly serve to create misunderstanding in regard to any part of it.

Therefore, our synod asked the Synodical Conference "to reject the St. Louis Resolutions of 1938 and "The *Common Confession*" as satisfactory doctrinal statements." This request the Synodical Conference referred to a committee of representatives from each of the four synods in order "to remove whatever might threaten to disturb" the unity of the Synodical Conference.

While it would be of great value to the unity of the Synodical Conference if the two documents were rescinded, it would be of even greater value if the Lutheran Church—Missouri Synod would adopt at its convention next year, resolutions similar to the following:

"We reject any interpretation of the Common Confession, the 1938 Union Resolutions, or any existing document, which implies election in view of faith.

"We reject any interpretation of the Common Confession, the 1938 Union Resolutions, or any existing document, which implies that God has not declared the whole world righteous in Christ."

Such procedure follows the sound Lutheran practice cited earlier in this essay: "1) Define exactly the question at issue . . . 2) Let those passages speak which treat of the controversial point. Then Scripture itself will decide the matter with the greatest clearness and certainty."

When the suggestion of such clear-cut rejections of false doctrine was made to the representatives from the Lutheran Church—Missouri Synod at the meeting of the Synodical Conference committee dealing with “*The Common Confession*,” all three members from the Lutheran Church—Missouri Synod agreed at once to such a rejection.

Furthermore, all three of those men indicated that they were certain that their synod would not hesitate to adopt such resolutions.

The resolution adopted at the June 15, 1955, meeting of the Synodical Conference Committee on Doctrine reads as follows:

“*WHEREAS* in consequence of the recent fellowship negotiations fears have been expressed that error may creep into the constituent synods of the Synodical Conference; therefore be it

*RESOLVED*, that the Synodical Conference Committee on Doctrinal Issues recommend to the President of the Synodical Conference that he immediately request the various synodical presidents to ask their Union committees at once—jointly—to draw up antitheses concerning those points which have caused apprehension in any of the constituent synods; and, be it further

*RESOLVED*, that the Synodical Conference Committee on Doctrinal Issues request the President of the Synodical Conference to ask the chairman of the Missouri Synod Committee on Doctrinal Unity to take the initiative and call a meeting of the Union committees of the constituent synods for this purpose as soon as possible.”

However, our respect for the authority of the Bible requires more than resolutions and official confessions of churches with which we are in fellowship.

Dr. Pieper puts it this way:

“A church body is orthodox if the true doctrine, as we have it in the Augsburg Confession and the other Lutheran Symbols, is actually taught in its pulpits and its publications and not merely ‘officially’ professed as its faith. Not the ‘official’ doctrine, but the actual teaching determines the character of a church body, because Christ enjoins that all things whatsoever He has commanded His disciples should actually be taught and not merely acknowledged in an ‘official document’ as the correct doctrine.” (Christian Dogmatics, Vo. III, page 423).

Therefore, we have been given the assurance that our discussions with the Lutheran Church—Missouri Synod will cover all fields in which there have been differences between us.

Our respect for the authority of the Bible must be of such a nature that it includes all things which are commanded us of God, even those areas which involve human judgment in the timing of our application of Bible passages relating to the continuing or the breaking of fellowship relations with a church body in our Synodical Conference.

The apostle Paul and his co-worker Barnabas went from Antioch to Jerusalem for a discussion regarding a matter of doctrine and practice in the early church. When the conference was over they returned to Antioch and reported.

That done, the apostle Paul said in effect to Barnabas: “Let’s take a trip to all the cities in which we’ve preached the gospel and see how the people are getting along.”

Barnabas agreed but wanted to take John Mark along. Paul’s answer was to the effect: “Nothing doing. Mark abandoned us at

Pamphylia on a previous trip and I simply will not consider taking him along."

Sad to say, "The contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches." (Acts 15, 36ff.)

We are confident that both Paul and Barnabas governed their actions on the basis of Bible truths. However, in the case before us there was a difference in human judgment in the application of Bible truths to a specific case.

Paul's judgment said: "I want a co-worker who does not quit. No second chance for one who has failed me before. The work is too important to chance having a quitter along."

Barnabas' judgment said: "Mark needs another chance. He needs more encouragement to be faithful to his Savior."

In His grace, God showed that Barnabas had not done wrong in giving John Mark a second chance to prove himself. Mark turned out to be a very faithful servant of the Lord. The Gospel according to St. Mark proves that very well.

St. Paul was such a monument to God's grace in Christ that he modified his judgment and accepted John Mark as a co-worker in the ministry. Paul proved that when he wrote to Timothy: "Take Mark and bring him with thee; for he is profitable to me for the ministry." (2 Timothy 4, 11)

By God's grace, all of us have been brought to a deep respect for the authority of the Bible. We have been troubled by some of the things which have happened within the Lutheran Church—Missouri Synod. With equal respect for the authority of the Bible, some among us have concluded that now is the time when we must follow Romans 16, 17 and "Avoid them," while others have concluded that now is the time to continue to apply Galations 6, 1 and "restore such an one in the spirit of meekness."

By God's grace, and out of respect for the authority of the Bible, we recognize that all of us still have flesh and blood. Those who wish to break now realize that flesh and blood cry out for an end of annoying situations. Those who wish to continue to try for harmony realize that flesh and blood cry out to escape inconveniences.

Therefore, we scrutinize the passages involved very carefully, weighing them and balancing them with our conduct.

The clarity of Romans 16, 17-18 has never been questioned in our Synod. It is so clear that a modern translation of the Bible such as the Revised Standard Version casts no shadow over it. We quote: "I appeal to you, brethren, to take note of those who create dissension and difficulties, in opposition to the doctrine which you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by fair and flattering words they deceive the hearts of the simple-minded."

While there are circumstances under which there is a proper involvement of human judgment in the timing of the application of this passage, circumstances never arise which permit the mutilation of the passage. It is altogether false teaching to say that human judgment is to determine whether or not a person causing divisions is serving his own appetite and, on the basis of that judgment, to determine whether or not such a division-maker is to be avoided.

As a result of some questionable exegesis of Romans 16, 17-18, thrown out for discussion in the Lutheran Church—Missouri Synod in 1945, the president of that body had a guideline for study prepared and distributed in 1951. That guide line sets forth the Scriptural truth that we are to avoid those who make divisions and offenses, and that it is not our province to determine whether or not they serve their own appetites, because God has settled that matter for us.

However, as we have indicated, there are passages in the Bible which our respect for their authority compels us to view simultaneously with Romans 16, 17 and similar passages.

Galations 6, 1 is such a passage: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Likewise, Ephesians 4, 2-3 comes into consideration: "With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."

We wish to give full respect to the authority of the Bible in considering passages which ask for severance of fellowship and also for those which speak of seeking to restore the unity which the Spirit of God produces through His Word.

We are giving thought to a resolution of the Synodical Conference which would make it impossible for the Lutheran Church—Missouri Synod to become involved with such negotiations with other church bodies as those which brought about the 1938 Resolutions and "*The Common Confession*." The resolution which was adopted reads: "Resolved, That we respectfully petition the four constituent synods to agree to *act in unison* in any possible future discussions with other church bodies. . ."

This resolution has not been invalidated by a recent article in the Lutheran Standard which speaks of friendly relations between the commissioners of the American Lutheran Church and the unity committee of the Lutheran Church—Missouri Synod.

We are also giving thought to a resolution of the Synodical Conference which prompted each synod to appoint committees to study "such areas of doctrine and/or practice as need clarification and settlement among us. . ." Study of such matters was assigned to the theological faculties, mixed conferences, other smaller groups and the sessions of the Synodical Conference.

We are not ignoring the effect which the merger action of the American Lutheran Church with the other bodies of the American

Lutheran Conference will have upon the Lutheran Church-Missouri Synod.

Human judgment is not infallible. But when it comes to the timing of severance or continuation of fellowship with the Lutheran Church—Missouri Synod at this stage of developments, human judgment is inescapably involved because of our respect for the authority of the Bible. We do not want to violate even one passage of the Bible.

We acknowledge the limitations of human judgment and we admit that circumstances create fluctuations in our thinking. One is reminded of something William Hays wrote way back in 1913:

"The self-same person, according to the line of thought he may be in, or to his emotional mood, will apperceive the same impression quite differently on different occasions. A medical or engineering expert retained on one side of a case will not apperceive the facts in the same way as if the other side had retained him."

In the matter before us this year regarding our relationship with the Lutheran Church—Missouri Synods, we must bear in mind that each one of us voting on this matter assumes a tremendous moral responsibility. We have to answer as individuals such questions as: "Before God can I honestly say I have done all that lies in my power to help the weak and to encourage the steadfast in my sister-synod? Am I treating my brothers and sisters in the faith in the Lutheran Church—Missouri Synod with a patience and long suffering which approximates very closely that which my Savior *must* exercise with me if I am to enter heaven?"

It is difficult to forget the statement of St. Luke to which Pastor Christian Anderson made reference in the latest *Clergy Bulletin*. Pastor Christian Anderson referred to the words of the husbandman: "Lord, let it alone this year also, till I shall dig about it, and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down."

The more deeply we have tasted the goodness and the love of God revealed to us in the Bible, the more we have found comfort in our Savior's manner of dealing with the lost and the fallen, the more we have become very, very conscious of our own utter and complete dependence upon the grace of God alone for our personal salvation, the more sincerely we confess with the hymn writer, "Nothing in my hand I bring, Simply to Thy cross I cling," the more we will be inclined to pray: Oh, Thou merciful and gracious God, who hast snatched me from the clutches of the devil and hast closed the abyss of hell before my very eyes, grant me grace that in all my dealings with my fellowmen, Thy love for me may be clearly evident. If, O Lord, I should make a mistake in my dealings with my fellowmen, let me ever remember that Thou hast declared the whole world righteous in Christ, so that my mistake may be that I have leaned too far on the side of love, sympathetic understanding of human frailties, patience and forbearance, than that I have become guilty of leaning too far in the direction of cutting them off too soon from my fellowship.

If the Lutheran Church—Missouri Synod had declared that it

had abandoned its doctrinal position set forth in its *Brief Statement*, if it had declared that it no longer believed and taught the doctrine of objective justification, if it had declared that it no longer would accept the principal of verbal inspiration, then our respect for the authority of the Bible would demand that we sever our relationship with that church body at once.

But the Lutheran Church—Missouri Synod has never made such a declaration of abandonment of its doctrinal position as set forth in the *Brief Statement*.

On April 21, 1955, I wrote to the President of the Lutheran Church—Missouri Synod as follows:

"Dear Doctor Behnken,

"I am one of the essayists for our synodical convention to be held in June. I'd appreciate it very much if you would be willing to inform me on a matter which has puzzled me somewhat.

"What is the relationship between the *Brief Statement* and the *Common Confession* in the doctrinal position of the Lutheran Church—Missouri Synod?

"Is one to assume that because the *Common Confession* is the more recent statement of doctrinal position, it supersedes the *Brief Statement*?

"Or, is one to assume that the *Brief Statement* is to be interpreted in the light of the *Common Confession*?

"Since the Lutheran Church—Missouri Synod is the major synod in the Synodical Conference, is it proper to assume the resolution passed by the conference in Chicago, ' . . . not to use the Common Confession as a functioning union document. . . ' signifies that the *Brief Statement* is still the primary statement of doctrine for the Lutheran Church—Missouri Synod?

"Would you kindly grant me a reply to these questions in such a form that I may be permitted to use those answers in my essay as direct quotations from you?"

The following reply was received from Doctor Behnken on April 30, 1955.

"Dear Brother Strand,

"Your letter, under date of April 21, was duly received. Gladly will I give you the requested information as well as I can do it.

"The *Brief Statement* was officially adopted by the Lutheran Church—Missouri Synod in 1932. Though no attention was given the matter at the time, I have been informed that it was not unanimously adopted. There was one vote against it. At our Centennial Convention in Chicago, Synod voted to reaffirm the *Brief Statement*.

"The resolution read: 'RESOLVED, That our Synod again declare that the *Brief Statement* correctly expresses its doctrinal position; and that our Synod fervently pray the Lord of the Church to keep us faithful in the truth of His Word and preserve us from all error. That the *Brief Statement*, adopted by Synod in 1932, be incorporated in the official *Proceedings* of this convention.' (1947 *Proceedings*, Page 476)

"The *Common Confession* (Part I) was adopted in 1950. The vote was not unanimous. To the best of my judgment there were about six to eight votes against the resolution to adopt. We do not hold that the *Common Confession* supersedes the *Brief Statement*, though it is a more recent statement. We still hold firmly to the resolutions of 1932 and 1947 concerning the *Brief Statement*.

"We have never claimed that the *Brief Statement* is to be interpreted in the light of the *Common Confession*. We have held that the *Common Confession* is not at variance with the *Brief Statement*. It is a shorter document. It has received some clarifications and amendments in *Common Confession*, Part II, which, however, has not yet been adopted by the Lutheran Church—Missouri Synod. I might add here that, if any interpretation must be given, one in the light of the other, (though I do not believe that this is necessary), then the *Common Confession* must be interpreted in the light of the *Brief Statement*.

"The *Brief Statement* is still the primary *brief* statement of the doctrinal position of the Lutheran Church—Missouri Synod. In reality the *primary* statement of doctrine is Holy Writ and the Lutheran Confession, which we believe to be the correct interpretation of Holy Writ. However, in the *Brief Statement* our Synod has stated *very briefly* what its doctrinal position is. We believe that it sets forth the Scriptural doctrine very excellently.

"Hoping that the above gives you the desired information and wishing you the Lord's blessings in the preparation of your essay for your Synodical Convention, I am with kindest greetings, Fraternally yours, J. W. Behnken."

In view of this statement from the president of the Lutheran Church—Missouri Synod, one cannot regard as contrary to the Bible the judgment of those who are inclined to hope that through brotherly meetings with people from our sister-synod there will emerge clear, unambiguous statements on the doctrine of inspiration, objective justification, church fellowship and all doctrines and practices involved in our disagreements.

We have every reason to believe that the mutual respect for the authority of the Bible which prevails in all the synods of our Synodical Conference, will, by the grace of God, bring into being a clarification of our doctrinal position which will heal the bruises which have been sustained and will be carried over into our practice without fail.

Our respect for the authority of the Bible demands of us that we give the same reverence to I Corinthians 13, that we give to Romans 16, 17-18.

It is admitted among us that there are many within the Lutheran Church—Missouri Synod who are staunch defenders of the truth and who are bearing testimony against error whenever it arises. It is also recognized among us that efforts toward maintaining discipline are being exerted in our sister synod, even though scant publicity is given to those efforts, as far as outsiders are concerned.

It may not be taken amiss to state that an official of the Lutheran

Church—Missouri Synod informed me that a letter was sent to all clergymen in that church body with the information that disciplinary action is being taken by that synod in the case of a pastor who has made doctrinally unsound statements in public gatherings.

True, we may sometimes be inclined to view some of the disciplinary action taken by our sister synod as inadequate. However, that does not actually indicate that it is hopeless to believe that as long as there is a mutual respect for the authority of the Bible, it is definitely in the range of the power of God's grace to re-establish "the unity of the Spirit in the bond of peace" among us.

The real issue before us is this: Can we be of more service to the Lord in His efforts to lead His people into the kingdom of heaven by *breaking* this year with the Lutheran Church—Missouri Synod, or by using our opportunities in all meekness and love to rectify what is amiss?

I believe I will not be misunderstood if I say in conclusion that when Cain asked the Lord: "Am I my brother's keeper?" The Lord's treatment of Cain indicated that the Lord was not so much concerned about whether or not Cain regarded himself as his brother's *keeper* as He was concerned about whether or not Cain had been his brother's *brother*.

As we contemplate our relations with the Lutheran Church—Missouri Synod on the basis of our respect for the authority of the Bible, let's be sure we ask ourselves very earnestly: "Am I my brother's brother?"

A. H. Strand

Note: Compare this essay with the Convention's action on the Union Committee report (pages 42 to 46).

President: M. H. Otto

Secretary: W. C. Gullixson



## REPORT OF THE UNION COMMITTEE ON THE 1954 SYNODICAL CONFERENCE CONVENTION

At its last convention, our Synod resolved to send an overture to the Synodical Conference, requesting it to vote on five resolutions dealing with Objective Justification, Unionism, Prayer Fellowship, the "1938 Resolutions" and the "Common Confession." (Cf. 1954 Synod Report, p. 43 ff.) It was our hope that, if the Synodical Conference adopted these resolutions, it would influence the Lutheran Church—Missouri Synod to make them its own, at its forthcoming 1956 Convention, and thus avert the threatened break in our fraternal relations.

Our Resolutions I and II covered the historical position of the Synodical Conference on Objective Justification and Unionism. These were adopted, although the second resolution met with strong opposition. The Synodical Conference could not very well refuse to adopt them without repudiating its own history. Our purpose in presenting these historical theses was to lay the basis for Resolutions III, IV and V, which covered points on which there had been disagreement for years. We had ever since 1938 protested against the "Declaration" of that year and circularized the whole clergy of the Synodical Conference with a detailed criticism of the "St. Louis Resolutions" and with our pamphlet "Unity, Union, and Unionism." The 1938 "Union Resolutions" were in the end abandoned as the basis for negotiations with the A.L.C., but this did not change the fact that they were left untouched as a confessional document. Therefore we now asked the Synodical Conference to reject them. (Synod Report, 1954, p. 45.)

The situation was the same with regard to the "Common Confession." We voiced our objections to it from the beginning and sent an overture to the Houston Convention of the Lutheran Church—Missouri Synod, asking it to "reject it (the CC) as a settlement of its doctrinal differences with the American Lutheran Church." (Synod Report, 1951, p. 54.) Since this request was not granted, we sent to all the pastors in the Synodical Conference a pamphlet entitled "Our Relations with the Missouri Synod," which reviewed the history of our prolonged negotiations with the Missouri Synod and stated in some detail our objections to the CC in particular. Still our request to the Synodical Conference of 1954 that it **reject** the CC was merely referred to a new committee for study. Since committees had already done everything that could be done to discuss and clarify the doctrines and principles at issue, and since we had carried our case to the public, requesting definite action for or against the CC, we can only say that the Synodical Conference action was a denial of our request. The Synodical Conference resolved "not to use the CC as a functioning union document" (S. C. Report, 1954, p. 193), but this also left it untouched as a confessional document of the LC—MS.

We fared no better in the matter of Unionism and Prayer Fellowship. We had for years testified against unionistic trends and pronouncements in the LC—MS, and had published and sent abroad several pamphlets dealing with Rom. 16, 17, Prayer Fellowship and Unionism. But our request to the Synodical Conference that it repudiate the Saginaw Resolution on Joint Prayer was merely referred to a committee for study. Here, too, we had already done everything we could do to state our case, so that new committees cannot be expected to bring out anything new to resolve the differences between us.

An unyielding attitude was shown also by spokesmen of the LC—MS in other matters discussed at the S. C. Convention. Our convictions on the points at issue were stigmatized as manifesting a

separatistic spirit, as going beyond Scripture, or as involving a misapplication of Scripture, here was no meeting of minds on any of the doctrines and principles which have for years divided the Synodical Conference into two camps, nor was there any such "unity of spirit" as must underlie all fraternal relations in the Christian Church (1 Cor. 1, 10).

Our Synod wants to continue in the old paths for whose sake we broke with those who were so near and dear to us in the old Norwegian Synod. Now that the LC—MS has in so many ways shown that it no longer walks in the old ways with us, we believe that we must take steps to break with it also. The time has come when we must testify by action against the unionism which has become so common in Synodical Conference circles. To continue the argument by word and pen will be more likely to aggravate than to resolve our differences.

We are convinced that we and those who stand as we do represent the old Scriptural principles and spirit of the Synodical Conference, and that it is the LC—MS which has departed from them. But since the LC—MS by its large majority controls the Synodical Conference, we are forced to withdraw from the Synodical Conference also, though we stand on its official platform and would like to see it reconstituted by those who share our convictions. By the same token, we do not wish to break fraternal relations with those who agree with us in our stand and who testify with us against errors and unionistic practices. On the contrary, we wish to continue fraternal relations with them in whatever honorable way is open to us and to labor for a realignment of conservative Lutherans on more realistic lines than those which prevail under the present chaotic conditions in the Synodical Conference.

We also believe that we as a Synod will be able to concentrate more whole-heartedly on preaching the unconditioned Gospel when we once have dissociated ourselves from those who do not agree with us. We will then be testifying against them by our separation from them and will not have to be responsible for errors and public offenses such as have so often gone unrebuked in Synodical Conference circles. Therefore we recommend to the Synod:

1. That we declare on the basis of Rom. 16, 17 that fellowship relations with the Lutheran Church—Missouri Synod are suspended and that the exercise of such relations cannot be resumed until the offenses have been removed by them in a proper manner.
2. That we declare our desire to maintain and establish fraternal relations with those synods, congregations, and individuals who are of one mind and spirit with us in matters of Christian doctrine and practice.
3. That we authorize our Synodical officers to inform the proper LC—MS and Synodical Conference officers concerning our action and to attend to whatever problems may arise in connection with our Synodical Conference work. (The Negro and Nigeria Missions, the Bethesda Home, etc.)

## ***Action of the Synod:***

### **Suspension of Relations With the Lutheran Church—Missouri Synod**

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). Since the days of the apostles it has always been the case that Christian men and women have

sought out the fellowship of other Christian men and women who are of the same mind and the same spirit as themselves. And likewise it has always been the case that such fellowship has been highly prized and treasured by all who call themselves by the name of Christ.

Thus it was that when the founding fathers of our Norwegian Synod migrated to these American shores 100 years ago, they began to search for other Christians in their new homeland who held the same doctrines and shared the same convictions as themselves, a search which was particularly difficult and unrewarding at the time. All of the older and larger American Lutheran groups they found to be quite un-Lutheran in both doctrine and practice. Indifference to sound doctrine and apathy to the Lutheran Confessions was the rule rather than the exception. Unionism, rationalism and Reformed theology had brought the various Lutheran groups to such a state that true confessional Lutheranism had all but disappeared—with few exceptions—among them the little band of Saxon immigrants in Perry County, Missouri, under the leadership of C. F. W. Walther. Here they found a group of truly kindred souls, Christians of a different nationality, it is true, but of a like precious faith.

Thus it was that the fortunes of the Missouri Synod and the Norwegian Synod were thrown together for the first time, an association which has brought abundant blessings to both groups over the years. Shoulder to shoulder they fought to establish a strong, sound, orthodox Lutheranism in America. Shoulder to shoulder they contended for a verbally-inspired Bible, for the purity of the doctrine of objective justification and all the other distinctive Lutheran doctrines. Shoulder to shoulder they testified against the evils of indifference and unionism.

In 1872 these two synods, who had grown to love and respect each other so much, were joined in an even closer association as charter members of the Synodical Conference, an organization which was founded to be an avowed bulwark against unionism and liberalism among church groups bearing the Lutheran name. Shortly thereafter—in the '80's—both synods, Missouri and Norwegian, were rocked by the controversies on the doctrine of conversion and election. Our Norwegian Synod in particular suffered grievous losses, but those who remained in the synod clung to their treasured association with their Missouri brethren.

Again in 1917 our Norwegian Synod was torn asunder by controversy and division—this time over the question of unionism—and brought almost to the point of extinction. But again the remnant of those who wished to remain faithful to the Word of God and the Lutheran Confessions clung steadfastly to their brethren in the Missouri Synod. From this time forth the association necessarily became that of the “big brother” and the “little brother.” The few pastors who re-organized our Norwegian Synod had little or nothing in the way of congregations or property. But, as always before, they found their Missouri brethren to be faithful and true

friends. Loyal to the Missourians lent their encouragement and strength. Generously they opened up their schools for the training of Norwegian Synod pastors and teachers. In every way they continued to hold out a strong hand of love and fellowship.

In the face of such a long and treasured fellowship, therefore—one which has continued unbroken through testings and trials for almost 100 years—it is with the deepest and most heartfelt sadness that we consider the events of the past 20 years. For it is to the year 1935 that we must turn back as the time when the first noticeable rift appeared in our peaceful fraternal relations with the Lutheran Church—Missouri Synod. At that time the Missouri Synod first adopted an independent course by opening negotiations with the unionistic American Lutheran Church, whereas our Norwegian Synod declined this invitation, later stating its position with regard to such negotiations in the pamphlet, *"Unity, Union and Unionism."* The rest of the story is history—a tragic history to those of us in the Norwegian Synod who had grown to respect the Missouri Synod as a real bulwark of orthodox Lutheranism and to love our brethren in the Missouri Synod as deeply as our own brethren.

First it was the 1938 St. Louis Articles of Union, which were drawn up and accepted as the doctrinal basis for union with the A. L. C. When this document was delivered to us for approval, however, it was found to contain the old error of the Iowa and Ohio synods on the central doctrine of justification, as well as certain unscriptural principles on church fellowship held by the A. L. C. The result was that neither our Norwegian Synod nor the Wisconsin Synod could give approval to such a doctrinal statement, and the Missouri Synod was petitioned to revoke these 1938 St. Louis Articles (Proceedings of the Norwegian Synod, 1943, an insert between pp. 68-69; cf. also Proceedings of the 39th Regular Convention of the Missouri Synod, 1944, p. 241) inasmuch as they contained false doctrine (e.g., the statement on justification in the Declaration: "to this end He also purposes to justify those who have come to faith." Cf. Proceedings of the 37th Regular Convention of the Missouri Synod, 1938, p. 222). Our pleas, however, were not directly nor satisfactorily answered (cf. Proceedings of the 39th Regular Convention of the Missouri Synod, 1944, p. 251).

Then came the Saginaw Resolution of 1944, which attempted to draw a distinction between "joint prayer" and "prayer fellowship"—a distinction which the Missouri Synod previously had never made. These resolutions, accordingly, were also protested by our Norwegian Synod on the grounds that this distinction cannot be supported on the basis of Scripture and opens the door to further unionistic practices. The answer of the Missouri Synod to such protests was the re-affirmation of its 1944 Resolution (cf. Proceedings of the 40th Regular Convention of the Missouri Synod, 1947, p. 517; also Proceedings of the 42nd Regular Convention of the Lutheran Church—Missouri Synod, 1953, p. 552).

In 1945 the Chicago Statement appeared, signed by 44 Missouri Synod pastors and professors, many of whom held high positions of leadership in that Synod. This was a document which further weakened the bulwarks against unionism and laid down unscriptural principles of church fellowship. Representatives of our Norwegian Synod repeatedly asked the Missouri Synod in committee meetings either to require the signers of the Statement to retract or to exercise discipline over against them. In this case no satisfactory doctrinal discipline was exercised, nor did these signers retract their Statement.

Then came the agreement with the National Lutheran Council, a federation of liberal and heterodox Lutheran synods, by which the Lutheran Church—Missouri Synod entered into joint welfare work and joint armed service work with these erroristic groups (cf. Proceedings of the 43rd Regular Convention of the Synodical Conference, 1954, pp. 99-100)—a practice which is still being carried on, contrary to all the principles of the Synodical Conference and the “old” Missouri Synod (cf. *Directory For Service People*, May–June, 1955). To these acts of unionism, as well as numerous other instances, our Norwegian Synod has repeatedly protested, but to no avail.

Then, in 1950, came the Common Confession, the most recent document between the Lutheran Church—Missouri Synod and the A. L. C., which was hailed as a settlement of the past doctrinal differences between these two bodies and a sufficient basis for union between them (cf. Proceedings of the 41st Regular Convention of the Lutheran Church—Missouri Synod, 1950, p. 585). To this document we can only state once again that, in spite of numerous attempts to prove the adequacy of the Common Confession and vigorous and valorous defences of the Common Confession, we find it to be a document of compromise which does not in any way reject the errors of the A. L. C. and which is, therefore, inadequate as a settlement of past doctrinal differences and unsatisfactory as a basis for union. Once again our Norwegian Synod petitioned the Missouri Synod to “reconsider its adoption of the Common Confession and to reject it as a settlement of its doctrinal differences with the A. L. C.” (cf. Report of the 34th Regular Convention of the Norwegian Synod, 1951, pp. 54-55). In this case our petition was met by resolutions calling for postponement and delay (cf. Proceedings of the 42nd Regular Convention of the Lutheran Church—Missouri Synod, 1953, p. 539).

Finally, at the last convention of the Synodical Conference in 1954, our Norwegian Synod sent an urgent and prayerful plea to that body, as a court of last appeal, to petition the Lutheran Church—Missouri Synod to take some action to remedy these many offenses. Briefly we asked the Synodical Conference to vote on five resolutions dealing with Objective Justification, Unionism, Prayer Fellowship, the “1938” Resolutions, and the Common Confession (cf. Report of the 37th Regular Convention of the Norwegian Synod, 1954, pp. 43 ff.). It was our hope that, if the

Synodical Conference adopted these resolutions, it would influence the Lutheran Church—Missouri Synod to make them its own at its forthcoming 1956 Convention, and thus avert the threatened break in our fraternal relations.

In this memorial our Resolutions I and II covered the historical position of the Synodical Conference on objective justification and unionism. Our purpose in presenting these historical theses was to lay the basis for Resolutions III, IV and V, which covered the points on which there had been disagreement for years. The end result was that while Resolutions I and II were adopted (Resolution II with considerable opposition from Missouri Synod spokesmen), Resolutions III, IV and V were not acted on directly, but were assigned to committees for further study.

This procedure, we are convinced, will settle nothing. In the first place, these matters (prayer fellowship, unionistic activities, the Chicago Statement, negotiations with the A. L. C. and all the documents pertaining thereto) have already been discussed in one committee after the other for many years with no tangible results. As a matter of fact, the situation is that we are not only no closer together, but that we are actually drifting farther and farther apart.

What seems to be of even greater moment, however, is the fact that these issues, all of which involve unionism in one form or another, which have been discussed in committees in the past and which are now assigned to new committees, were so vigorously and stoutly defended by the spokesmen for the Lutheran Church—Missouri Synod at the 1954 Synodical Conference meetings. Our delegates and pastors who were in attendance at East Detroit and Chicago were saddened by the un-yielding spirit shown there by the Missouri Synod spokesmen in defending every point covered in our Resolutions III, IV and V. Our convictions on the points at issue were at times characterized as manifesting a separatistic spirit, as going beyond Scripture, or as involving a misapplication of Scripture. The many discussions demonstrated that there was no real meeting of minds, nor was there any such "unity of the spirit" as must underlie all fraternal relations in the Christian Church (cf. I Cor. 1:10).

We feel, therefore, that, as matters now stand, further negotiations by committees will be fruitless; that an impasse has been reached in our fraternal relations with the Lutheran Church—Missouri Synod; and that further negotiations will result in indifference and in compromise of Scriptural doctrine and practice. At this point we can only say that we have testified to the Lutheran Church—Missouri Synod as best we know how and have tried in many ways for many years to preserve the unity in confession and practice which we enjoyed with it for so many years.

As for ourselves, we affirm that we want to remain true to the Word of God and the Lutheran Confessions. We want to continue in the old paths in which our fathers walked, together with the fathers of the Lutheran Church—Missouri Synod. Before God,

therefore, we feel that we have only one choice. Since the Lutheran Church—Missouri Synod has shown us in its official proceedings that it no longer walks in the old ways with us, we must declare that the Lutheran Church—Missouri Synod has broken the bond that has bound us together for 100 years. The time has come when we must testify by action against the unionism which has become so common in the Lutheran Church—Missouri Synod in recent years. To continue the arguments by word and pen will be more likely further to aggravate than to resolve our differences.

THEREFORE WE HEREBY DECLARE with deepest regret that fellowship relations with the Lutheran Church—Missouri Synod are suspended on the basis of Romans 16, 17, and that the exercise of such relations cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner.

It is our firm conviction that we and those who stand with us represent the Scriptural principles and spirit of the Synodical Conference, and that it is the Lutheran Church—Missouri Synod which has departed from them. Therefore we wish it to be clearly understood that we have no desire to suspend fraternal relations with those who agree with us in our stand and who testify with us against these present errors and unionistic practices. On the contrary, we wish to continue fraternal relations with them and to labor for re-alignment of Lutherans faithful to the Lutheran Confessions on more realistic lines than those which prevail under the present chaotic conditions in the Synodical Conference.

TO THIS END WE HEREBY DECLARE our desire to maintain and establish fraternal relations with those synods, congregations and individuals who are of one mind and spirit with us in matters of Christian doctrine and practice.

WE HEREBY AUTHORIZE our synodical officers to inform the proper Lutheran Church—Missouri Synod and Synodical Conference officers concerning our action, and to attend to whatever problems may arise in connection with the work in the Synodical Conference.

We realize that in the case of cooperative schools, Bethesda Home, and other institutions of similar nature it will take time to bring about a God-pleasing solution of their problems.

RESOLVED, that we request permission from the proper officers of the other synods of the Synodical Conference to circulate the entire report of the Committee on Doctrinal Matters as adopted by the Synod among the entire clergy, professors and teachers of the Synodical Conference.

RESOLVED, that the Synod direct a communication with this report to the 1956 convention of the Lutheran Church—Missouri Synod.

## REPORT OF THE MISSION BOARD

While our mission work the past year indicates encouraging progress, what we have done is really nothing to shout about. But what God has done should cause us all to make a jubilant noise unto the Lord.

God has abundantly blessed our missionaries and their Gospel ministration, and has put even the most optimistic among us to shame by the way in which He has supplied us with the funds for carrying on his work.

If only one soul had been won for God's kingdom by these efforts and this money it would have been a most profitable expenditure. But actually scores of infants were baptized, children and adults instructed in the Christian faith, and the Gospel preached unto hundreds who otherwise might never have had the ministry of God's unconditioned grace and redeeming love in Christ. And all of this was made possible by God moving His people to contribute a portion of their means entrusted to their care for the cause of missions.

Maybe the proportion was not as large as it should have been. Perhaps we have not because we ask not. However, the unusually large income reported by our Synod's treasurer just before the close of the fiscal year in April seems to indicate the effectiveness of such methods as the "Lenten Self-Denial Folders" and certainly demonstrates the truth that if God's people are only given an opportunity to contribute systematically and regularly they respond most willingly in fulfillment of this Word of God: "Thy people shall be willing in the day of Thy power."

We extend sincere thanks to our Synod's members for their co-operation in this work, as indicated by their generous response to the appeals for the cause of missions.

As we view the fulfillment of God's promises, should it not make us ashamed of our faint-heartedness and fearfulness which has so often hindered or hampered the cause of God's Kingdom? Even today our missionaries are bearing the brunt of the financial cost of this work by having to struggle along with inadequate salaries, just because we fear that to raise them will cause shortages in our treasury. Every business knows that the better the working conditions, the more productive will the laborer be. Is this the wisdom the Lord points to when He says the children of this world are in their generation wiser than the children of light?

We can indeed point to the establishment of new missions which have shown most encouraging growth both numerically and in the ability to meet their own costs of operation. And yet we are timid and hesitate to send out more workers to establish new missions, because we fear we will not have the money needed. Is this in accordance with our Lord's command when He says: "Launch out into the deep and let down your nets for a draught?"

Behold what God hath wrought and how He beckons to us:

### I. NIGERIA MISSION AND NEGRO MISSION IN NORTH AMERICA

This part of our mission work will be reported on by the Rev. Geo. A. R. Gullixson, who is our representative on the Synodical Conference Mission Board. One phase of this work which should receive our immediate attention is the raising of an additional sum of about 25 cents per Synodical member as our proportionate share for the new buildings needed at our colleges in Selma, Alabama, and Greensboro, No. Carolina. This we should do in accordance with our agreement made at the last Synodical Conference convention.



## II. THE CORNWALL MISSION

This type of work, in such areas as Cornwall where the Lutheran church is little known, and through lack of knowledge is grossly misunderstood, is necessarily slow. We were aware of this when we first proposed taking up the work in this field. However, the faithful preaching of the Gospel and the devoted ministrations of our missionary, the Rev. Joseph Petersen, have not been without results. At the present time we have one organized congregation and two preaching stations in three different villages of Cornwall. Preaching services, Bible classes and instruction classes in the fundamentals of our faith are being conducted in all places and many are showing marked interest in our work.

It is now time for the Rev. Joseph Petersen to come home from Cornwall, not only because his visa expires in August, but also to give him the refreshment and stimulation of home contacts and fellowship with the home church and fellow pastors. Candidate of Theology Desmond Jose, who came here from Cornwall to prepare himself for this work, has been extended a call by the Cornwall congregation and will leave in July for his field of labor. We believe it would be eminently proper for the Synod to take note of this in a fitting manner at this convention.

Receipts for the Cornwall mission have exceeded expenditures by some \$700.00 to date. This is in no small measure due to the fine work of Desmond Jose who made many trips into our various congregations, stimulating further interest in the Cornwall Mission by his sermons and lectures. May God grant continued success to this venture as our new worker assumes his charge! He will need our prayers as well as, and even more than, our financial support.

## III. HOME MISSIONS

### California

On June 27, 1954, the first service was conducted in our new mission in the Granada Hills section of the San Fernando Valley, California. With the blessings of God and under the able guidance of our missionary-pastor, the Rev. Grant C. J. Quill, this work has progressed rapidly and Our Savior's First Lutheran Church of Granada Hills, was organized December 6, 1954. This congregation numbers at present 101 souls and 56 communicant members. Ninety-six children are enrolled in Sunday school. It also operates a flourishing Christian Day School with twenty-four children in attendance. Mr. Ronald Roehl, a graduate of our Bethany College, has been the teacher this past year.

The congregation began its services in a house remodeled to make a very respectable chapel and school. A second teacher has been called to take care of the many children seeking admission to the Day School, which is virtually self-supporting. While it had been contemplated to enlarge the present facilities to make a second school-room available as well as to give additional auditorium space, this was not found feasible under existing building codes. Therefore plans are being made to build a permanent three-room school which would provide space for about 100 pupils and give the congregation an auditorium large enough to accommodate 250-300 worshipers. The cost of this construction, about \$25,000.00, is being assumed by the congregation and will be financed by the sale of bonds.

A second mission in this area is projected for this year and the Rev. Daniel Johnson of Albert Lea, a recent graduate of Concordia Seminary, Springfield, Ill., has been called to this field.

### Bagley, Minnesota

The Rev. Robert Preus was installed as pastor of the Chester and

Cross Lake congregations on April 24 of this year. His place of residence is Trail, Minn.

The Lengby, Ebro Corners and Concordia congregations, served by the Rev. John A. Moldstad, are now self-supporting. This is a great gain indeed in this field for which these congregations are to be greatly commended.

### **Ellsworth, Minnesota**

A new mission congregation was organized in Ellsworth in September, 1954. This congregation which now numbers about 50 members has secured its own church building which was dedicated on Sunday, May 15. It reports an average attendance of 30 at services which are held every Sunday. The mission was started by the Luverne-Jasper congregations under the leadership of their pastor, the Rev. J. A. O. Preus, without any outlay of funds on the part of the Mission Board. We heartily recommend this method of procedure and earnestly urge all our pastors and congregations to survey carefully the possibilities in their communities for similar ventures of faith. It is certain to prove stimulating to the sponsoring congregation and will be abundantly blessed by the Lord. And where there is no prospect in the immediate area, a congregation may sponsor the opening of a mission in a field farther away by borrowing money against its own property to finance the establishing of a new mission. The new mission assumes the obligation of repaying the loan endorsed by the Synod.

The work in our other mission fields has progressed under the blessing of God and in many instances has shown marked advances. In general there have been substantial reductions in subsidy and several congregations are near to becoming self-supporting.

Your Mission Board has been consistently studying and exploring possibilities for opening new missions, especially in the Western area. Officers of Synod and members of the Mission Board have visited various suggested areas, and in all these endeavors have had the finest cooperation from the local pastors.

We must all be on the alert for opening new fields, not only because it is the command of our Lord that we go everywhere preaching the Gospel, but also because the Lord has given us, His people, the means and has supplied His church with ministerial candidates and teachers, and we must put these gifts to use, or we shall lose them together with the precious Gospel which is the power of God unto salvation. "How shall we escape if we neglect so great a salvation?"

Again, let us broaden our base of operations so that we may extend the services of our College, our Seminary and our other facilities of Christian welfare.

May God grant an ever increasing zeal for missions!

H. A. Theiste

## **GUIDE LINES FOR THE MISSION BOARD**

### **(As Adopted)**

(Prepared by the sub-committee of the Committee of Committees elected in accordance with the resolution of the Convention Committee on Miscellaneous matters on the Reorganization Plan (as adopted) II. i p. 52 of the 1954 Convention Report.)

### **I. PERSONNEL**

1. This Board is made up of 7 members. It shall be composed of 4 pastors and 3 laymen, of which 2 members are elected each year for a term of 3 years; (3 members every 3rd year). (N.B. this is as in effect at the present time, committee suggestions will be marked

with an asterisk "\*" otherwise past resolutions are merely restated or implemented by more definite assignment).

\*It is desirable that at least two members of each District of the Synod should be represented, preferably a pastor and a layman. At the present time, by "Districts" is meant the areas served by the various Visitors of the Synod—the Northwest District, the Southern Minnesota and Iowa District, and the Eastern District.

2. The Board should elect from its members a Chairman, Vice-chairman, Recording Secretary, Recording Treasurer, Field Secretary, (Committee of Committees member, Alternate Committee of Committee member).

a. **The Chairman** shall call all meetings and preside at the meetings of the Board. He shall cast the deciding vote in the event of a tie in matters before the Board.

\*The Chairman together with the Recording Secretary shall sign for all vouchers for payment by the Treasurer of Synod (cf. II. 15.)

\*The Chairman shall be responsible for the appeals for Funds for the Home Mission Treasury and the Cornwall Mission. (cf. II. 14)

b. **The Vice-Chairman** shall preside in the absence of the Chairman.

c. **The Recording Secretary** shall record all resolutions of the Board and make such notes as may be pertinent to the business of the Board. He shall further supply copies of the minutes to all members of the Board, the Officers of the Synod, (The President, Vice President, Secretary, and Treasurer of the Synod) and such others as may be resolved upon by the Board. He shall have the minutes available at the Conventions of the Synod for study by the Convention Committee. (S.R. 1941)

He shall prepare and sign all vouchers for expenditures resolved upon by the Board (with the Chairman) and present them to the Treasurer of the Synod for payment. (cf. II. 15)

\*He shall prepare the Report of this Board for the Convention and submit same to this Board for ratification in time for the Convention.

\*d. **The Recording Treasurer** shall secure from the Treasurer of the Synod and have ready for the meetings of this board a report on all monies received for the various Funds under jurisdiction of this Board as well as all monies expended.

He shall provide proper forms for Congregations and/or Parishes, desiring subsidy from Home Mission Funds.

He shall receive all applications for such subsidies and together with the Field Secretary make recommendations to the Board for action.

He shall render account of the Centennial Campaign for Christ Funds.

He shall prepare a Financial Statement of Home Mission Funds (S.R. 1941), Cornwall Mission Funds, Centennial Campaign for Christ Funds and any other Funds under jurisdiction of this Board and have it available for the Convention Committee.

He shall prepare the estimate of the financial needs of this Board for the fiscal year and present same to the Board in due time for ratification or correction and presentation to the May meeting of the Finance Committee (Committee of Committees).

e. **The Field Secretary** shall be held responsible for all field work in connection with the establishment and maintenance of missions.

He shall be responsible for all correspondence between missionaries and the Mission Board. He shall have such executive powers as may be given him by the Board.

He shall provide proper forms for the Missionary Reports and receive and report pertinent data to the Board.

He shall seek to visit each subsidized Preaching Station, Congregation and/or Parish at least once each year and report his findings to the Board.

He shall be the Board's contact with the Cornwall Mission.

He shall supply the editor of Sentinel with information of general interest regarding the Home Mission work after each regular meeting of the Board. (S.R. 1949)

He shall serve as the Board's representative in securing information concerning theological candidates, vicars and students for placement.

## II. DUTIES

1. In general it shall be the duty of this Board to locate and establish Evangelical Lutheran Congregations of the confession of the Norwegian Synod of the A.E.L.C. wherever the opportunity affords itself and to support such Congregations and/or Parishes as are in need of the assistance and guidance this Board can render.

2. **re Subsidies.** The Board shall render such financial aid to Congregations and/or Parishes or Mission Stations as is in keeping with the needs of the Congregations to support the Gospel ministry in their midst and the funds available to the Board for such use. It shall endeavor to build up the Kingdom of Christ by encouraging the Congregations and/or Parishes under their assistance in good stewardship practices, particularly with regard to supporting the ministry in their midst, and striving toward the objective of becoming self-supporting, with the goal in view of reducing the subsidy by at least 10% annually.

3. **re New Fields.** The Board shall investigate the possibilities of beginning work in newly created industrial centers and be on the alert for opening preaching stations especially in areas where no Lutheran Church now exists.

4. **re Missionaries.** It shall also serve to encourage the missionaries to be faithful stewards of the mysteries of God entrusted to their care, aiding them through such subsidies and salary grants as are required, and counseling them through the duly chosen members of the Board.

5. **re Cornwall Mission.** The Board shall be responsible for the care and maintenance of the Cornwall Mission. It shall keep and render account of the Funds needed and used for this Mission Field.

6. **re Christian Day Schools.** It shall be the duty of the Board to establish Christian Day schools on Home Mission fields wherever possible.

7. **re Other Boards.** The Board shall work in close cooperation with the other Boards of Synod, especially the Board of Visitors and the Board of Trustees, the faculties of Bethany College and Bethany Seminary.

8. **re Theological Candidates.** It shall seek to make use of the theological candidates graduating from our Bethany Seminary and other candidates expressing the desire to work in our Synod. To this end the Field Secretary shall secure from the Dean of the Seminary a resume of the gifts and aptitudes of each Candidate, a biographical sketch (vita) and the Dean's recommendation for placement.

9. **re Theological Vicars.** It shall together with the Dean of the Seminary seek to make use of the theological students ready for their vicarage year and arrange for proper remuneration for such services rendered.

10. **re Theological Students.** It shall together with the Dean of the Seminary seek to make use of the theological students for summer work and arrange for proper remuneration for such services.

11. **re Finances.** The Board shall prepare and present an estimate of their needs for each Fiscal year and present same to the Finance Board (Committee of Committees) at their May meeting.

12. **re Salaries of Missionaries.** The Board shall establish a minimum salary scale for its missionaries commensurate with the circumstances

of the Missionary (whether married, single, children, etc.) and in keeping with the costs of living.

**13. re Appeals for Funds for this work.** The Chairman of the Board shall be responsible for the appeals for Funds for this Board through the regular channels of the pages of *Sentinel* or other media, especially during the Lenten season and the Mission Festival season.

**\*14. re Authorization of Expenditures.** All expenditures resolved upon by the Board shall be duly authorized by the Chairman and Recording Secretary of the Board in voucher form for payment by the Treasurer of the Synod.

**15. re Purchase of Property.** When under II. 1, the Board finds its interests to be best served by the purchase of real estate property, whether for a place of worship, a parsonage or school or a combination of any of these, the Board shall herewith be authorized to do so in the following manner:

a. It shall present its recommendations to the Board of Trustees for their approval.

b. Such approval having been secured it shall through its properly chosen officers (delegate) proceed to complete the transaction. Upon delivery of the necessary legal documents to the Board of Trustees of the Synod, the Treasurer shall be authorized to make whatever payments have been agreed upon.

c. The Board shall be given authority to negotiate loans through the Church Extension Board (Board of Trustees) to cover the cost of such purchases. It shall however first use such funds as are available in its jurisdiction, e.g. Centennial Campaign for Christ Funds, V.J. Offering, etc. It shall then apply for loans from the Church Extension Funds of the Synod and/or through the Church Extension Fund (Board of Trustees). (The Church Extension Board (Board of Trustees) shall be the proper loaning agency for the Board of such loans). It shall be authorized to make payments against such loans from Current Funds in the Home Mission Treasury. (Property subsidy).

d. The Mission Board shall be responsible for the maintenance of property until such time as the property is taken over by the Congregation.

e. The Mission Board shall encourage such Preaching stations to organize at the earliest possible time and to make financial arrangements to purchase the property from the Synod. It shall be understood that their first obligation however will be the support of the missionary in their midst so that current funds may be used to create further expansion.

f. At such time as the Congregation is ready to undertake the purchase of the property from the Mission Board it should seek to refinance the undertaking locally or elsewhere if possible in order to release such funds for further expansion. Title shall be transferred only upon the completion of payment of a mutually agreeable purchase price.

g. If in the meantime there has been a wide fluctuation in the value of the real estate thus purchased, proper regard shall be shown by both the Board and the Congregation for each other and such loss or gain shared by both parties equally.

**16. re Buildings.** Should the Board find it necessary to erect buildings, it shall be authorized to consult a competent architect. It shall examine and approve all building plans before granting approval for construction and shall supervise such construction through appointed delegates. The above stated procedure concerning purchase of property shall also apply to erection of such buildings, (negotiating loans, etc.). (16 a.b.c.d.e.f.g.)

**17. re Abandonment.** Should the Board find a given field to show little or no progress, it shall make a careful survey of the situation

and report to the Synod before any action is taken to abandon the field. (S.R. 1947 8b/p. 40)

\*18. These Guide Lines shall take precedence over any or all resolutions pertaining to the work of the Mission Board, Cornwall Mission, and use of Home Mission Treasury and Cornwall Treasury Funds.

They may be enlarged upon or changed by resolutions of Synodical Conventions in the future. Such changes shall be recorded and noted by the Recording Secretary in the minutes of the next regular Board meeting.

### III. MEETINGS

1. The Mission Board shall meet regularly every two months.

Special Meetings may be called by the Chairman in consultation with the Field Secretary.

\* An Executive Committee of 3 members who could meet conveniently shall be chosen from the members of the Board to handle minor matters in the interim so that the work need not be hindered. Their actions however shall be subject to the ratification of the Board at its next regular meeting.

The place and time of all regular meetings shall be determined by the Board itself at each meeting. The Chairman shall designate this in the event no designation has been made.

### IV. DUTIES RELATING TO MISSION WORK

While certain duties are incumbent upon the Mission Board, certain duties and considerations are also incumbent upon Missionaries, Preaching Stations, Congregations and/or Parishes as well. That all may know what is proper and considerate the following information may prove helpful.

**A. Preaching Stations (new fields).** In general, such places where the Mission Board inaugurates mission work shall be regarded as a Preaching Station. While the Mission Board may subsidize such services in toto, the unorganized male communicants in such preaching stations ought to seek to assist (with a view to taking over these costs) in such costs as are incurred and organize as early as practicable.

#### **B. Mission Congregations:**

a. Such Congregations and/or Parishes seeking or receiving subsidy from Home Mission Funds should make application for such subsidy on or before March 1st of each Fiscal year such aid is expected. They should be ready and willing to provide such information as will aid the Board in arriving at an equitable decision concerning such aid. This request should be addressed to the Recording Treasurer of this Board.

b. They should be willing to consider recommendations of the Board relative to their pastor's salary and other expenses.

c. Such Mission Congregations as desire Financial assistance for building purposes shall direct their requests to the Mission Board who in turn will submit them with recommendations to the Board of Trustees (Church Extension Board) for action. (S.R. 1930)

d. In the event of a vacancy in a Congregation and/or Parish or Preaching Station supported by the Mission Board, the Mission Board should be consulted as to possible Candidates for the vacancy either by correspondence with the Field Secretary or by inviting a representative of the Mission Board for consultation. It is understood that all subsidies cease when such vacancy is created and not renewed until proper arrangements are made with the representative of the Board involved.

e. **re Dissolution.** In the event of the dissolution of Mission Stations or Congregations that have received support from the Synod over a period of years, and have been nurtured by it, the Synod should

receive for its Home Mission Treasury a somewhat proportionate share resulting from any sale of its property.

### **C. Missionaries:**

Missionaries should be ready and prompt in giving their reports to the Field Secretary of the Board, so that the Board can act as good stewards of the Funds entrusted to their care.

They should be ready and willing to counsel with the Board or its representatives concerning mutual problems pertaining to the building up of the Kingdom of God.

Should a missionary be called to another field, whether the new field is or is not under the jurisdiction of this Board, he should notify the Board through its Field Secretary at once so that matters may be properly arranged.

## **Action of the Synod:**

1. *The Synod commends the Mission Board for the way in which it has husbanded our resources on the various mission fields the past year.*

2. *The Synod recommends that the regular reports on the mission fields appear in our "Lutheran Sentinel" from month to month.*

### **Cornwall Mission**

*While the rule regarding our seminary graduates now stipulates that they shall have a year of vicarage before they are granted their diploma, the Synod deems it necessary and proper to make an exception in the case of Mr. Desmond Jose, who has been extended a call to our mission field in Cornwall, England.*

3. **RESOLVED** that candidate of theology Desmond Jose be ordained at this convention, at the Sunday morning's service, June 26, 1955.

4. *The Synod expresses its gratitude to the Rev. Joseph Petersen for his faithful work in establishing our mission in the Cornwall field, and welcomes him home after four years of labor in that field.*

### **Nigerian Mission**

5. *The Synod commends the Rev. Gerhart Becker for his faithful labor among the colored people of Nigeria the past year and assures him that he is not being forgotten in our prayers before the throne of grace.*

### **The Home Field**

6. *The Synod rejoices in the encouraging reports coming from our missionaries on the home fields. It commends its Mission Board for providing for the further extension of our mission work. It would encourage all of its pastors to consider themselves as missionaries, and on their own initiative endeavor to establish congregations in neighboring communities.*

7. *By the grace of God we do have an unconditioned Gospel to proclaim. And for that very reason ours is a correspondingly great responsibility. For it is none other than the Lord of the harvest who has told us: "For unto whomsoever much is given, of him shall be much required." Luke 12, 48. May we then, in these days of*

*uncertainty and doubt on every hand, go forth to our God-given work in the spirit of Paul, ever confessing: "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1, 12.*

### **Re Mission to Norway**

8. *RESOLVED, that, with the view to sending a man to Norway as soon as practicable to investigate mission possibilities there, —the Mission Board makes an appeal for funds through the "Lutheran Sentinel." The Board shall agree on the amount of funds needed for such exploratory work. It shall also inform those who are ready to contribute to such a fund that, in the event the sum needed is not forthcoming, the money gathered shall be allocated to such work in our home mission field as the Board shall determine.*

### **Guide Lines**

9. *RESOLVED, that the Synod adopt the Guide Lines for the Mission Board as prepared by the Committee of Committees and amended.*



## BETHANY BOARD OF REGENTS

The Board of Regents of Bethany Lutheran College begs leave to refer the delegates of the convention to the report of the President of the college for the details of the administration of the college during the year since the 1954 convention, and to submit the following report of its own:

**Regarding The Presentation Of Bethany's Cause To The Convention:** We request that the convention through its Program Committee arrange and announce a definite time for the presentation of Bethany's cause to the convention. The Rev. J. Anderson, a member of the board, is prepared to lead the discussion, should the convention desire it.

**Regarding The Presidency:** In accordance with the rules governing the Board of Regents, the board herewith submits the name of B. W. Teigen as its nominee for the office of President of Bethany College for the term 1955-1959.

**Regarding The Assignment of Christian Day School Teachers:** Recently a committee made up of the Supt. of Schools of the Synod, the President of Bethany College, The President of the Synod, and the head of the Education Dept. of Bethany College was set up for the purpose of assigning this year's calls to graduates of the Education Dept. We recommend to the convention that this committee be made a permanent committee.

**Regarding The Three-Year Teacher Training Program:** In seeking to make the transition from the old two-year teacher-training program to the planned three-year program, the board has authorized a summer course to be given after the second year; it is expected that this course will begin in 1956.

**Regarding Theological Graduates' "Vicarage":** See 1954 "Report", page 62, par. 1, a. In the opinion of the theological faculty and of the board, the resolution regarding the "vicarage" of our seminary graduates is unworkable. Your board therefore requests the Synod to reconsider this matter.

**Regarding The Bethany Kitchen:** At the 1954 convention President Teigen reported the need of repairing and remodeling the kitchen (see 1954 "Report," page 55). In accord with that report, funds for this purpose have been received in the amount of \$8,000 at the time of this writing. The total cost, we judge, will be \$15,000. Your board has authorized the undertaking of this work during the coming summer. In order that the work may be done this summer, it was necessary that contractors be engaged, equipment purchased, etc., immediately. Your board has also consulted with the Committee of Committees in regard to the raising of the remaining amount of money.

**Regarding The 1955-1956 Budget:** We have submitted our budget request to the Committee of Committees, which committee will, as we suppose, report the matter to the convention. Permit us, however, to call attention to the fact that the Synod's grant of \$15,000 for 1954-1955 was not fulfilled but fell short by several thousand. Likewise, the amount promised to the seminary was not received in full. Not receiving needed amounts results in these things, among others: the board's failure to raise our teachers' salaries, as they ought to be raised; and our failure to add even modest amounts to Bethany's facilities and equipment. We ask the convention seriously to consider the fact that budget promises have not been fulfilled for several years; and, if the convention does not plan to fulfill these commitments, to tell the Board of Regents which parts of Bethany's current program are to be curtailed or removed.

**Regarding The Proposed Entrance To BLC's Main Building:** See 1954 "Report," page 62, par. 2. Your board favorably regards this and

similar proposals and earnestly wishes for the means to carry them out. However, at the present time it regards other matters (kitchen, gymnasium) as more pressing and must, therefore, report that it has as yet done nothing to provide for a new entrance to BLC's main building.

**Regarding Tuckpointing:** Inspection, by qualified persons, of the condition of all of BLC's buildings has led us to the conclusion that we must plan for the tuckpointing of all our buildings. We believe that this ought to begin in 1956; perhaps a two or three year program could be worked out. The expense involved would be a major one, something like \$14,000. We request the Synod to make provision at this convention for doing this work.

**Regarding A Gymnasium:** Bethany has no gymnasium that is at all acceptable for its own physical training program or for inter-school athletic contests. For several years Bethany has rented the Mankato Teachers' College gymnasium for its athletic games. We have, however, regarded this as a temporary solution only. It results in having games on nights when it would be much better for BLC not to have them; the transportation to and from the gymnasium, and related matters, are no inconsiderable burdens. Besides, it is by no means certain that either this gymnasium, or another, will always be open to us. We have, therefore, seriously considered the need of erecting our own gymnasium and have, to that end, elected a committee to study plans, etc., without, however, having committed either the college or the Synod to any expenditures. We request the Synod to study this matter at this convention and to give some indication of its wishes in the matter.

Of necessity, much of this report has to do with Bethany's need for money, your money; and thus Bethany may appear to be only an unwelcome burden. Let us all be reminded, then, that at Bethany we are really concerned with God's Word—with training pastors and teachers, with giving a general Christian training to others whose service of the church will be of another kind. Indeed, our task is not an easy one; but it is a task we can carry out in faith in the Savior.

## REPORT OF THE PRESIDENT OF BETHANY LUTHERAN COLLEGE—1954-55

I herewith submit a report of the work of Bethany Lutheran College for the fiscal year beginning July 1, 1954. It, together with the report of the Dean of the Seminary and the report and recommendations to the Board of Regents, should give the Synod an overview of what has been done during the past year, what the College has to offer, and what its future needs are if it is to continue to fulfill its mission. At our convention I shall provide you with financial statements of the College and Book store which will be more complete and up to date than they could possibly be at this time.

### Enrollment

The statistics for the year 1954-55 are as follows:

HIGH SCHOOL: grade 9, 21; grade 10, 22; grade 11, 32;  
grade 12, 29; total, 104.

JUNIOR COLLEGE: grade 13, 50; grade 14, 24; Post  
graduates, 3; Adult Special, 2; Total, 79.

TOTAL HIGH SCHOOL AND JUNIOR COLLEGE: 183.

SEMINARY: 1st year, 2; 2nd year, 6; 3rd year, 2; Total, 10

TOTAL HIGH SCHOOL, JUNIOR COLLEGE AND SEMINARY:  
193.

These statistics do not seem to reveal any significant trend. The Synod should keep in mind, however, that Bethany could serve more students than it is at the present time. It should also be remembered that students are the most important part of the school; without them there is no school. It is of course possible to gather so many students in one institution that the process of education is hampered. But it is also true that one can have so few students that the cost per student becomes exceedingly heavy, and the school is not able to offer the variety of courses necessary to serve the educational needs of our youth. It is, therefore, of the greatest importance that our Church members use their school.

### **Faculty**

The following have served on the faculty during the past year: Mr. Donald Anderson (education, practice teaching), Miss Ella Anderson (English, mathematics, library), Rev. Julian Anderson (Greek), Miss Sophia Anderson (business manager, biology, shorthand), Miss Edna Busekist (English, home economics), Mr. C. U. Faye (theological library), Mr. Alfred Fremder (music, religion), Mr. Vernon Gerlach (religion, education, psychology, English), Mr. Albert Grorud (mathematics, physics, science), Mr. Norman Holte (social science), Mr. Rudolph Honsey (humanities, Norse, German, religion), Mr. Julius Larsen (chemistry, mathematics, German, religion), Mr. Herbert Larson (assistant dean of men), Miss Mildred Larson (nurse, dean of women), Mr. George Lillegard (Greek, religion, seminary), Miss Marjorie Loberg (music), Dr. N. A. Madson (seminary), Mr. Calvin Minke (business), Mr. Dwain Mintz (physical education, health), Mr. Ragnar Moen (mechanics), Mr. B. W. Teigen (English, religion), Miss Eleanor Wilson (Latin, English). Prof. N. S. Holte has served as Registrar and Prof. A. A. Grorud as Principal of the high school.

As in previous years, our faculty members have continued their program of self-improvement. Several have attended summer school, with three of them receiving the M.A. degree within the year. All have attended faculty workshops organized to improve instruction within the junior colleges, and many have attended sectional meetings of their particular fields of interest. In addition several faculty meetings have been devoted to the subject of the evaluation of our educational offerings and effective teaching.

At the present time ten members of the faculty have acquired the M.A. degree, with two or three others having nearly completed all their degree requirements. It goes without saying that the most important characteristic of a teacher is what he believes and how he lives, for through his position he will be shaping the character of students by what he teaches and by what he does not teach and how he lives and how he does not live. Therefore, at a Christian school a minimum requirement is that a teacher be a sincere Christian who teaches and practices according to the Word of the Gospel. Academic preparation, however, is also of importance. Our parents who send their children to our school do want to know whether the teachers are competent. In view of this, it is necessary that Bethany continue its policy of helping the teachers to improve their academic background. The trend in the educational world is to raise the requirements for teachers. In this respect the private schools, too, must be as good, if not better, than the public schools.

### **Accreditation**

The University of Minnesota has for several years accredited Bethany, both in its high school and junior college departments. Three years ago the university's Senate Committee on Institutional Relationships felt the need of revising and bringing up to date its

criteria (standards for making judgments) for the evaluation of secondary schools. This was done, with the private schools themselves cooperating in the revision. These new criteria were used during an interim period of 1952-54 to test out their practicality as instruments in maintaining and improving education in the private schools. During the interim period no school was dropped from the accredited list except at the school's request. Beginning September, 1954, however, all schools were to be visited and evaluated in the light of the revised criteria and then be accredited for a period of five years or be conditionally accredited or dropped from the accredited list.

On March 8, 1955 a committee under the chairmanship of Dr. Robert J. Keller of the University of Minnesota made a visitation of our school. While we have not as yet received a complete written report of the visitation, we have received the assurance that Bethany has been accredited for a five-year period. Under date of May 11, 1955, Dr. Keller wrote to our principal, Mr. Grorud, as follows: "As a result of favorable action by the University Senate at its regular meeting on April 28, 1955, I can now report to you that Bethany Lutheran Academy was continued on the list of accredited high schools for the normal five-year period. This recommendation, subject only to annual reports which satisfy the **Criteria for the Accreditation of Private High Schools**, was endorsed by my Senate Committee on Institutional Relationships on the basis of an oral report which I made to them as chairman of the Visiting Committee for your school." This was welcome news, and I am happy to report it to this convention of the Synod.

There remains the question of whether Bethany should seek accreditation in a regional accrediting association, in this region the North Central Association of Colleges and Secondary Schools. Many, especially outside of the state of Minnesota, inquire about our regional rating and the transfer of our credits. Because of our accreditation by the University of Minnesota our students have no trouble in transferring their credits, but accreditation in North Central would no doubt go a long way to allay whatever fears parents and students may have with regard to this problem. Since Bethany has now been accredited by an agency within the state, it can apply for North Central accreditation. Dr. Keller informally urged us to consider applying for this type of accreditation, since he felt that our school was in an educationally strong position to make application. There is also the possibility that the University will drop its accrediting functions; the trend is in that direction. Consequently, the College is at the present time exploring the possibility of seeking accreditation in North Central. It may take some time before the program can be carried out, but a beginning has been made.

### Finances

The problem of financing private institutions of higher learning becomes more difficult as each year passes. I have reviewed some of these problems in previous reports and in the **Bethany Bulletin**. Suffice it to say at this time that none of them have disappeared. The Board of Regents is making a valiant effort to provide Christian education at a nominal cost to our students and, therefore, has not advanced the price for three years. But the expenses are gradually creeping up. Our budget called for \$15,000 from the Synod toward current operations, but only \$10,000 were received. The financial pinch is quite acute at this time.

A Christian college has only what its friends and supporters give it. Bethany has many such loyal friends, and the College is grateful to all who have contributed to its cause, either indirectly through the Synod or directly to the College. The following donations have been directly received by the College treasurer (as of May 18th):

Immanuel Lutheran Church, Mankato .....	\$ 17.05
Duane Shurson—tapes for recording machine .....	39.60
Norseland Auxiliary—knives, etc. ....	208.92
Rev. D. C. Henning .....	5.00
Memory of Mrs. Knut Knutson from friends .....	3.00
Bible Lutheran Sunday School, Rochester, N. Y. ....	25.00
St. Mark's Lutheran Church, Butte, Mont. ....	12.00
Norseland Auxiliary—knives .....	60.48
Olive Peterson—for band .....	35.00
Mr. William Schurick—potatoes .....	19.50
Mankato Auxiliary—balance on chapel drapes .....	31.53
Mr. and Mrs. Gilmer Anderson, memory of Clarence Anonson ..	1.00
Mr. E. Tweenen—organ fund .....	100.00
Bethany Day offering—organ fund .....	864.53
Mt. Olive Lutheran Church, Mankato—organ fund .....	73.80
Graphic Publishing Co., Lake Mills, Iowa—organ fund .....	100.00
Alumni—organ fund .....	10.00
Nels Spangelo—organ fund .....	1.00
Alumni—organ fund .....	10.00
Ebenezer Lutheran Church, Hudson, Wis. ....	780.00
Zion Lutheran Church, Tracy, Minn. ....	29.50
Memory of Yvonne Karnitz—organ fund .....	25.00
Mt. Olive Lutheran Church, Mankato—organ fund .....	5.00
North Iowa Auxiliary—redecorating Dean of Men's room .....	371.64
Harold Burgdorf—organ fund .....	5.00
Trinity Lutheran Church, Belle Plaine, Minn.—memory of Yvonne Karnitz—organ fund .....	27.00
Mr. M. O. Tjernagel—organ fund .....	5.00
Balance of Mary Lunde bequest .....	35.96
Mr. and Mrs. Charles Cox, memory of Mother Cox .....	5.00
Mr. and Mrs. Wallace Cox, memory of Grandmother Cox .....	3.00
Mr. and Mrs. E. H. Molnau .....	25.00
Mr. and Mrs. I. L. Escherich and Harlan, Lona Leegaard, and Bonnie Brackey, memory of L. B. Blom .....	3.00
Synod—organ fund .....	510.63
Rev. E. J. Kallsen .....	50.00
Mr. and Mrs. Elmer Burgdorf .....	25.00
Mrs. Leona Juergens—organ fund .....	100.00
Princeton .....	3.40
St. Paul's Lutheran Church, Pipestone, Minn. ....	13.00
Mr. and Mrs. E. W. Cooper .....	200.00
Frank Reich .....	6.00
Mr. and Mrs. G. B. Swottnick .....	10.00
Rev. A. W. Fuerstenau .....	2.00
Mr. and Mrs. George Goddard—library lights .....	285.00
Trinity Lutheran Church, Oak Park, Ill. ....	390.00
Mr. and Mrs. Elmer Burgdorf,—memory of Mrs. Emma Schielle .....	5.00
Lillian and Gerry Graef .....	20.00
Bethany Ladies Aid Princeton, Minn. ....	18.60
Miss Amelia Storaasli—organ fund .....	5.00
Anonymous .....	1.00
Donations for Paint and Varnish Club .....	55.00
Gifts in Natura from the Congregations of our Synod .....	156.09

### Seminary Library

Our librarian, Prof. Faye, has continued to work faithfully at the monumental task of putting the seminary library into a useable state. All the books have been shelved according to their content and about a thousand books have been properly cataloged according to the Library of Congress system. Prof. Faye has also authorized the binding

of a considerable number of back issues of periodicals as well as old books that needed new binding.

During the course of the year, several valuable sets of books have been received, such as Eckhardt's **Homiletisches Reallexikon** from the Rev. A. T. Bostelmann, and a set of **The Pulpit Commentary** and other books from the Rev. Victor Lemke. Mr. and Mrs. E. Goddard of Lombard, Ill., have donated new lights for the library and Mr. Arthur Hanel of Mankato an electric wall clock.

The future needs of the library center in the need for funds to continue subscriptions to periodicals, to do more binding, and to get standard and essential works of reference which the library at the present time does not have. There is also need to paint the library and to secure more library equipment.

### **The Book Store**

In 1947 the Synod, believing that the usefulness of the Synod Book Store could be expanded by merging with the Bethany Book Store, authorized the merging of the two. Since that time the Lutheran Synod Book Company has been a part of the College (see Annual Report, 1947, p. 45). Under the competent and faithful management of the sainted J. A. Petersen and the present manager, Mr. Stanley Ingebretson, the Book Store has grown in its usefulness to our Church. Through its services a large amount of literature is being distributed throughout our circles. The Book Store has finally acquired a fairly good inventory of books, pictures, and other published material so that it can effectively serve its clientele. The gross sales for 1954 totaled \$53,689.52; this figure is about \$900 below the 1953 figure. The Book Store has added a considerable amount of new equipment, such as an imprinting machine, display tables, storage shelves in the store room, and typing table.

Mr. Ingebretson has made several trips into our congregations to bring to their attention the services of the Book Store, and as a result he reports that there has been a substantial increase in the retail "walk-in trade." But it is hoped that more of our people will avail themselves of this opportunity to get significant and worthwhile Christian reading materials, especially when today the media of mass communication brings so much into the home that is not only unwholesome but definitely degrading.

### **Alumni**

I am happy to report that the Alumni Association has been quite active during the past year. At its annual meeting last Bethany Day, October, 1954, the Association adopted several forward-looking resolutions. It authorized the Alumni Executive Committee to inaugurate a plan whereby the alumni will have an opportunity to contribute regularly to the support of the College through systematic distribution of envelopes. It also urged the formation of local chapters of the Alumni Association in various parts of the country where our alumni have gathered in numbers. The Executive Committee was also authorized to print the **Alumni Newsletter** in a more attractive format.

1200 of the new **Alumni Newsletter**, together with contribution envelopes, have been mailed out. All the alumni have also received copies of the **Bethany Bulletin** entitled "The Present Crisis in Christian Higher Education" and the current issue of the College catalog. It is our sincere hope that the alumni will continue their support of their Alma Mater, Bethany Lutheran College.

### **Continuing Interest in Christian Education**

Recent months have seen an upsurge in the interest in education. One can hardly pick up a newspaper or magazine without reading about some problem or movement in public education. President

Eisenhower has called for a nation-wide study of our educational system. At the present time, state and regional conferences are being held to carry out this plan. These conferences will culminate in the White House Conference on Education which is to be held in Washington November 28 through December 1. Six questions have been posed for study by all the conferences: 1) What should our schools accomplish? 2) How can we get the school facilities needed? 3) How can we get enough good teachers—and keep them? 4) How can we organize our schools most efficiently and economically? 5) How can we pay for our schools? 6) How can we obtain a continuing public support of education?

I would like to suggest to the Synod that it sponsor its own study program of all its educational facilities. The Church is the most important teaching agency, for it has Christ's direct command to teach. But are all church members conscious of their high responsibilities or are they shifting these responsibilities over to other agencies? What blessings to Christian education would accrue if all our congregations would examine in their voters' meetings, study clubs, Ladies Aids, Y.P.S. groups, etc., such questions as these: What is the mission of our Church? What should our schools accomplish? How can they best carry out their responsibilities? How shall they be supported? I propose that the Synod elect a committee to prepare guide-lines, give source materials, and pose discussion questions. If such a program were carried out on all age levels in our congregations we could learn better to appreciate all our agencies of teaching: Christian Day School, Saturday and Sunday School, Vacation Bible School, our High School, College, and Seminary. If we do not learn to appreciate what we have and **use** what we have, we shall **lose** what we have. May God in His mercy preserve us from that calamity!

B. W. Teigen

## BETHANY LUTHERAN SEMINARY

"When we are dead and gone," says Luther, "where would there be others to take our place, if it were not for the schools? For the sake of the Church we must have and maintain Christian schools: for God maintains the Church through schools—schools sustain the Church." The fact that our institution has neither wealth nor numbers must not in the least dishearten us. For again the "friar of Wittenberg" reminds us: "The cloisters and monasteries were also originally schools, but now that they have grown rich, they have shoved work away from them." Regardless, then, of size or means, the work for the furtherance of God's kingdom is also ours to do with cheerful hearts and unshaken confidence in the precious promise which the Lord of the Church has vouchsafed all who are His obedient and willing servants. It is still true, thank God: "As thy days, so shall thy strength be." Deut. 33, 25.

In the past year we have been singularly blessed, both teachers and students, with health and strength to carry on our daily work unhindered. Our students have enjoyed the privilege of perfecting their homiletical talents in taking their regular turns in preaching at the college evening chapel hours. They have also this year conducted Sunday morning devotions at the Blue Earth County Home, have assisted the Rev. M. J. Wehausen in his spiritual ministrations at the state mental hospital of St. Peter, Minnesota. They have accepted preaching engagements in neighboring congregations when their assistance was requested. Practical field work was also afforded them in canvassing for our local Mt. Olive congregation as well as prospective mission fields in the Twin Cities.

Our theological library, under the supervision of the experienced librarian, Prof. C. U. Faye, has made many valuable accessions. Books

and theological journals have been bound and thus made readily available to students and teachers to a greater degree than ever before. Among the later accessions is the twenty volume set of the Babylonian Talmud. A detailed report on the status of our library will be submitted by Prof. Faye. But we do want to express our sincere thanks to the many friends of our school who have remembered our library not only with valuable gifts in the form of books, but with contributions to the financial needs of the seminary as well.

It has been our aim to acquaint our theological students with the writings of Luther in the original German that they shall be able to read him with profit in their ministry. We are convinced that the "Ilias of evils" which is come upon the Lutheran Church as a whole in this country, is, in large measure, due to an inexcusable neglect of the Reformer's writings. We have also made it a point to give our students a reading knowledge of Norwegian, so that they may profit by reading such excellent theological material as is to be found in the writings of Dr. V. Koren et. al., most of which is not available in English. In fact,, the more languages the theological student is able to avail himself of, the more he will very likely be "apt to teach," one of the qualifications required of those who are to be ambassadors for Christ. 1 Tim. 3, 2.

On June 3 two of our theological students were graduated: Mr. Keith Olmanson of St. Peter, Minnesota, and Mr. Desmond Jose of Cornwall, England. Mr. Jose represents the first-fruits of our missionary work among the Cornish people. Having been instructed and confirmed in the Lutheran faith by our Cornwall missionary, the Rev. Joseph Petersen, Mr. Jose came to America to prepare himself for the ministry. Having spent four years at Bethany, both college and seminary, he will now return to his homeland on July 14, to preach an unconditioned gospel to his fellow countrymen. Mr. Olmanson has accepted a call to serve as Pres. Milton Otto's assistant in Lawler, Iowa. Our prayer for these two young men, as they go forth into the fields (still "white unto the harvest"), is this: "Give them, O Lord, the willingness, humility, patience, zeal, courage, and steadfast resolve to carry out the work which the apostle has outlined for all who are to serve faithfully their one and only Saviour: Hold fast the faithful word as they have been taught, that they may be able by sound doctrine both to exhort (i. e., comfort) and to convince (i. e., put to shame) the gainsayers." Titus 1, 9.

*"And, when their work is finished here,  
Let them in hope their charge resign;  
Before the throne with joy appear,  
And there in endless glory shine."*

Norman A. Madson, dean.

## BETHANY COLLEGE OPERATIONS ACCOUNT

JULY 1, 1954—JUNE 20, 1955

Income charged to students	
(Schedule I) .....	\$93,925.57
Uncollected, June 20, 1955 .....	18,773.17
	<hr/>
Collected of current year's charges ..	75,152.40
Less Bonds received as payment ....	300.00
	<hr/>
Cash received .....	74,852.40
Other cash income from school	
activities (Schedule II) .....	2,597.11
Other income for operating use	
(Schedule III) .....	14,402.49
Cash collected on old accounts and	



notes .....	15,446.17	\$107,298.17	
Cash borrowed from current funds:			
Key Fund .....	12.85		
Lectern Fund .....	76.64		
Seminary Scholarship Fund 1955 .....	500.00		
Organ Fund .....	1,538.16		
Bookstore Deposits .....	452.34		
Penny Campaign .....	3,609.70		
Freezer Fund .....	75.90	6,265.57	
Total cash received for current use .....			\$113,563.76
Cash available for use .....			\$115,788.15
Payments made:			
Accounts payable of July 1, 1954 .....	792.26		
Withholding Tax of July 1, 1954 .....	376.57		
Synod Book Improvement Note .....	1,000.00		
Notes Payable—Bank .....	5,000.00		
Classroom Light Fund .....	80.00		
Seminary Scholarship Fund 1954 .....	500.00		
For reduction of:			
Student Funds Payable .....	1.05		
Student Loan Fund .....	250.00		
Rostrum Fund .....	9.83		
Minke Memorial .....	4.18		8,013.89
Cash available for current use .....			\$107,774.26
Current Expenses .....	\$114,006.64		
Additions to Furniture and Equipment .....	2,817.44		
Alterations and Permanent Improvements .....	434.10		
Advanced to Seminary and Seminary Library .....	1,735.48		118,993.66
Deficit in cash to meet current needs .....			11,219.40
Liabilities made necessary:			
Accounts Payable .....	6,890.03		
Notes Payable—Bank .....	4,000.00		
Rentals due on houses .....	955.00		
Withholding Tax Payable .....	371.50		
Social Security Tax Payable .....	180.24	12,396.77	
Cash on hand and in bank to meet liabilities ...	1,177.37		
Deficit .....			\$ 11,219.40

SCHEDULE I  
Income charged to Students

Board .....	\$34,451.71
Breakage .....	547.50
Choir Fees .....	720.00
Diploma, Cap and Gown .....	355.75
Dormitory Room Rent .....	14,159.73
Laboratory Fees .....	1,980.67
Late Registration .....	3.00
Library Fees .....	1,064.78
Music Income .....	3,108.51
Nurse Income .....	2,900.54
Office Miscellaneous .....	363.55
Piano and Organ Rent .....	770.17

Tuition .....	32,930.16
Typewriter Rent .....	487.50
Car Storage .....	82.00
<b>Total .....</b>	<b>\$93,925.57</b>

**SCHEDULE II**  
Other Income from School Activities

Band .....	\$ 114.17
Choir Concerts and Sale of Records .....	2,085.65
Laundry Income .....	318.29
Registration Deposits .....	39.00
Transcripts .....	40.00
<b>Total .....</b>	<b>\$ 2,597.11</b>

**SCHEDULE III**  
Other Income for Operating Use

Bethany College Fund .....	\$10,000.00
Donations and Subsidy .....	2,239.30
Gifts in Natura .....	156.09
Interest Income .....	57.58
Miscellaneous Income .....	693.52
Paint and Varnish .....	55.00
Rent—Lutheran Synod Book Company .....	1,200.00
<b>Total .....</b>	<b>\$14,402.49</b>

**THE FINANCIAL PROBLEM OF JUNE 20, 1955**

Obligations of Current Year to be Met

Organ Fund Loan to be returned .....	\$ 1,538.16
Bookstore Deposits to be paid this summer .....	345.00
Penny Campaign Loan to be returned .....	3,609.70
Lectern Fund to be used for lectern .....	125.00
Lectern Fund to be transferred to Penny Campaign .....	49.36
Accounts Payable to be paid .....	6,890.03
Note to be paid to the bank .....	4,000.00
Rentals on houses to be paid .....	955.00
Withholding Tax to be paid .....	371.50
Social Security Tax to be paid .....	180.24

Total Current Obligations .....

Cash on hand .....	\$1,177.37
Seminary advances to be received .....	1,735.48
<b>Total .....</b>	<b>\$ 2,912.85</b>

Salaries for July and August must also be met. Collections from students can scarcely be expected to cover these. Where shall we look for the \$15,000 needed for our current obligations?

**NORWEGIAN SYNOD MEMORIAL LIBRARY**

**LIBRARIAN'S REPORT—1954-55**

**Gifts.** It is an agreeable duty to acknowledge receipt of the following gifts (if the undersigned has omitted any that should have been included, he asks forgiveness for the lapse): electric lighting from Mr. and Mrs. E. G. Goddard (this gift came through the thoughtfulness of Prof. Lillegard, who suggested it to the donors): a large electric wall clock from Mr. Arthur Hanel of Mankato, Minn.; Eckhardt's *Homiletisches Reallexikon* from the Rev. A. T. Bostelmann; Spence's *Pulpit Commentary* and other books from the Rev. Victor Lemke; boxes of books from the Rev. Herman A. Preus, from the Rev. and Mrs. Emil Hansen and others.

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

1. **The acquiring of material.** We receive regularly more than 30 Lutheran, and more than 10 non-Lutheran periodicals (including a

Rom. Cath. theological journal). In addition to the sets mentioned above under "Gifts", we have acquired, rather economically, the 20 volume photographic reprint of the standard (the 1886 Vilna) edition of the Babylonian Talmud. We should have other standard works, but our funds have, so far, not permitted their purchase. We have just about used up the \$1000 provided by the Jorgenson Memorial Fund.

2. **The preservation of material.** For the time being we can and must get along with the shelving we have. Many books will have to have their bindings mended, or will have to be rebound. The completed volumes of periodicals should be bound before some of the issues in them are lost. Some binding and mending of bindings have been done in the past year, but it is expensive. In a few cases, it might be more economical to purchase a second-hand copy than to have the old copy in the Library rebound. As usual, as the Library gets better organized, the need for standard equipment grows, that is, equipment such as book-ends, shelf labels, etc. The walls of the Library should be repaired and repainted.

3. **Making available the resources of the Library.** As far as the undersigned knows, all information asked for, if contained in our books, has been found. We have made use of the Interlibrary Loan system to borrow, from other libraries, books that we do not have. About 1000 of our books have now been cataloged.

4. **Staff.** President Teigen has seen to it that the Librarian has had two helpers during the year. The librarian has been unable to be present during the five evenings a week that the Library has been open. Student of Theology Theodore Pederson has kept an eye on things three evenings, and Mr. James Gullerud, (a College Student) has been in attendance the remaining two evenings and has also assisted materially, by doing the clerical work of classifying and cataloging. The library has also had some anonymous clerical work donated to it. If more help were available, the cataloging would proceed more rapidly. If it should prove necessary to have a stricter system for the checking out of books, that would also necessitate more help. The clerical work is increasing.

In conclusion the following is repeated from last year's report:

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

Respectfully submitted,  
C. U. Faye, Librarian

## **Action of the Synod:**

### **RESOLVED:**

1. *that under the present seminary curriculum arrangement the seminary students complete a three-year course and then enter upon a one-year vicarship. The granting of the diploma shall follow upon the completion of the vicarship. During the summers of the years during which they are at the seminary, the students should be asked to do church-work on a voluntary basis only. The assignment of vicars shall be made by a committee consisting of the dean of the seminary, the president of the Synod, and the Home Mission Board.*

2. *that the Board of Regents of Bethany appoint a committee to study the auditorium-gymnasium project, and to furnish facts and figures, but without detailed plans, for the 1956 convention;*

and that the Board of Regents consult with the Alumni Association in its planning.

3. that Bethany College begin the necessary work toward acquiring accreditation of the high school department from the North Central Association of Colleges Secondary Schools.

4. that a committee be elected to prepare materials for discussion in our congregations concerning the entire subject of Christian education; that this committee be composed of one representative from each of the followings Board of Regents, Bethany Faculty, and the Christian Day School Board.

5. that the board of Regents engage a full-time student canvasser and fund solicitor. The expenses of this position shall be paid from Bethany College funds. The specific duties of this position shall be outlined by the Board of Regents.

6. that we thank the students, faculty, and friends of Bethany who have contributed time and money to the Penny Campaign, which has resulted in the improvements in the kitchen.

7. that the incorporation of Bethany Lutheran College and Theological Seminary be authorized and that the Board of Regents of Bethany Lutheran College and the Trustees of the Synod be instructed to carry out this resolution.

8. that the Committee of Committees and the Board of Regents study the manner of electing the President of Bethany Lutheran College and report their findings to the 1956 convention.

9. that the Librarian of the Norwegian Synod Memorial Library (the Seminary Library) be archivist of the Synod; that the duties of the archivist and the nature of the archives be studied and defined by the Committee of Committees.

## BOARD OF CHRISTIAN ELEMENTARY EDUCATION

### SUPERINTENDENT'S REPORT

The Board of Christian Elementary Education held two plenary meetings during the past year, the rest of its work being carried on by sub-committees and correspondence. At this convention we wish to call attention to the following phases of our Synod's work in this vital area of elementary education:

#### I. Our Synod's Schools

During the past year there were 13 Christian Day Schools in operation among the 63 congregations of our Norwegian Synod, with 14 congregations participating. These schools, together with their respective enrollments and teachers, are as follows:

School	Enrollment	Teachers
1. Madison (Madison, Wis.)*	215**	Miss Grace Seebach Mr. Quintin Urban
2. Pilgrim-Hiawatha (Mpls.)*	88**	Mrs. Faye Erickson
3. St. Mark's (Chicago)	27	Mr. Merle Blundell Mr. Elvin Harms
4. First Lutheran (Granada Hills)	24	Mr. Ronald Roehl
5. Saude, Iowa	22	Rev. Paul Madson

6. Cottage Grove, Wis. ....	20	Miss Lila Mickleson
7. Parkland (Parkland, Wash.) .....	22	Mr. Donald Kuske
8. Jerico, Iowa .....	18	LaVonne Broderius
9. Nicollet (St. Peter) .....	18	Miss Donna Johnson
10. Mt. Olive (Mankato) .....	15	Mr. Donald Anderson
11. Our Saviour's (Princeton) .....	13	Mr. LeRoy Levorson
12. Lime Creek, Iowa .....	13	Miss Maren Preus
13. Somber (Northwood, Iowa) .....	6	Miss Elizabeth Preus

Totals .....501 15 teachers

(\*Cooperative schools. Madison Lutheran School is operated jointly by 7 Synodical Conference congregations in Madison, among which are the two Norwegian Synod congregations in that city—Our Saviours and Holy Cross.)

Pilgrim-Hiawatha Lutheran School of Minneapolis is also a cooperative effort on the part of Hiawatha Lutheran Church of our Norwegian Synod and Pilgrim Lutheran Church of the Wisconsin Synod.

\*\* The enrollment figures given above represent **total** enrollment in all schools. In the two cooperative schools the actual number of students attending from Norwegian Synod congregations would number about 60 all told in the total of 303, making the total number of children from our synod receiving Christian education in our schools about 250).

We are happy to report that one new school was opened during the 1954-55 school year—First Lutheran School in Granada Hills, California, our newest mission. The enrollment of 24 students in this new school covers only grades 1-3. Pastor Quill has informed us that this new congregation is planning to expand their school by adding 2 or 3 new grades this next school year, which will involve the opening of a second room and the calling of a second teacher.

We frankly pose this question: Why are we not opening new schools **every** year? While we are thankful to our heavenly Father for the 13 schools now in operation, what about the 49 congregations of our synod which have no Christian Day School to offer their children? Of the approximately 1,250 children in our synod of elementary school age, only 250 are now receiving Christian training in a Christian school at the hands of Christian teachers. We rejoice in this, but we ask: What about the other 1,000? As a synod are we not being remiss in our Christian duties? After all, we have been **commanded** to baptize and **teach** our children. Does this not mean **Christian** teaching and **Christian** education?

All schools, with the exception of the two on the west coast, were visited by the Superintendent this past year. Discipline and student morale were found to be exceptionally good in all schools, the buildings were found to be in good condition, providing pleasant surroundings, and the teachers are to be commended for their devotion and the overall excellence of their work.

## II. Christian Day School Finances

A glance at the Treasurer's Report discloses the fact that the expenditures for our Synod's day schools this past year (\$3,944.36) exceeded our income by over \$1,200.00! Chief item of expense was, of course, the subsidies granted (Granada Hills—\$1,000; Pilgrim-Hiawatha—\$1,330; Parkland—\$890; Mt. Olive—\$380. Total—\$3,600.00). This represents an increase of \$1,060 over the last school year.

The income in the Christian Day School Fund, on the other hand, increased only about \$600.00 from the previous year.

The presence of a sizeable surplus in the Christian Day School Fund at the beginning of the year prevented this phase of our Synod's work from running into the red this year in spite of our operational

deficit. At the end of the year, however, this surplus is down to \$2,281.73. Your Christian Day School Board is quite naturally concerned about this problem of finances for our Synod's schools. According to present estimates our expenses for this coming school year will be even higher than the past year, inasmuch as two of our subsidized schools will apparently need increased subsidies. We ask the congregations of our Synod, therefore, to consider seriously the possibility of increased support for our Christian Day Schools.

### III. Publicity for Our Christian Day Schools

As in the past, the Christian Day School Board has made use of the **Sentinel** to publicize the work of elementary education among our people. Rev. Paul Petersen was again in charge of this phase of our Board's work.

As most of our people already know, the tract, "There is No Excuse" by Prof. Fremder, was also published during the past year and distributed free of charge to all of our congregations at the expense of the Christian Day School Board.

For the benefit of our teachers the Board has continued the publication of the **Christian Day School Bulletin** under the editorship of the Rev. Paul Madson. We believe that this little paper has been of great help to our teachers.

### IV. Synod-Wide Testing Program

During this past year your Board has taken the initial steps to set up a synod-wide testing program in all of our Synod's elementary schools. That is to say, during the first week in May of this year a series of achievement tests (The Coordinated Scales of Attainment series) was given to each child in all of our Synod's 13 schools. The purpose of these tests is to show the actual attainment, or achievement, of each individual child in all of the subjects taught in the elementary grades (reading, arithmetic, spelling, social studies, science, etc.) as compared with the average achievement level attained by thousands of other children in schools all over the country.

Your Board feels that some such testing program is almost a necessity for any efficient and well-run school system, and that such a program as this would be of great benefit to all concerned, inasmuch as it can serve as a measuring-stick of the actual quality of work being done in our schools. Each child's work, for example, can be charted with reasonable accuracy in the various subjects taught, so that additional attention can be given to individual weaknesses. Likewise each teacher can be measured and analyzed and deficiencies corrected. The teacher, moreover, can have an accurate picture of each child committed to his care. Parents can be shown with reasonable definiteness the progress of their children and where additional help at home is needed. And finally, the congregations and the Synod can have some concrete measure of the overall quality of work being done in their schools.

The tests which were given this last May were intended by the Board to be something in the nature of an experiment. The results, we might add, were highly informative and interesting. Taking our Synod's schools as a whole, on the basis of test results obtained from 12 of our 13 schools, we find that the average child in our school system is about 3 months farther advanced in actual achievement than the average over the country—factual proof that Christian schools are not a bit inferior when compared with the public school system. Taking the scores grade by grade the figures are as follows:

Grade 1	1.8 (i.e. 1 yr, 8 mos)	2.4 (i.e. 2 yr, 4 mos.)
Grade 2	2.8	3.3
Grade 3	3.8	3.9
Grade 4	4.8	5.0

Grade 5	5.8	6.3
Grade 6	6.8	6.8
Grade 7	7.8	8.1
Grade 8	8.8	8.7

These test results, when broken down and studied carefully, will also show in which particular subjects (arithmetic, reading, etc.) our schools are proficient or deficient.

These results, of course, are applicable, strictly speaking, only to this past year's work, but they indicate where our efforts toward improvement should be directed. They also tell us that our Christian Day schools are slightly superior to the public schools in almost every respect—a fact that should be publicized to the parents of prospective students and to our congregations as a whole.

The Christian Day School Board, therefore, feels that such a testing program should be set up on a continuing, permanent basis; and to this end we recommend to this convention:

That the synod adopt a permanent, synod-wide testing program for all elementary schools in the synod; and

That the Board for Christian Elementary Education be empowered to implement and carry out said testing program.

### V. Assignment of Teacher Candidates

During the past year the Superintendent of elementary schools, together with the President of Bethany College and the head of the Education Department of Bethany College, functioned as a temporary Assignment Committee in the assigning of teacher candidates to the various schools of our Synod where there were vacancies to be filled. The Christian Day School Board feels that this also should be made a permanent arrangement by appropriate action at this convention (cf also Report of the Board of Regents, where this matter is likewise treated).

JULIAN G. ANDERSON, Superintendent

## Action of the Synod:

*WHEREAS a new school was opened this past year by Our Saviour's First Lutheran Church, Granada Hills, California;*

*1. RESOLVED that the Synod commend this congregation and encourage it in its future school expansion and urge other congregations to follow its example.*

*WHEREAS the demands on the Christian Day School treasury will be greater this year;*

*2. RESOLVED that all congregations be encouraged through the SENTINEL and other means to increased interest and participation in the Christian Day School program. All congregations who are not already doing so are urged to take part in the annual Christmas Tree offering.*

*WHEREAS the experimental testing program carried on by the Christian Day School Board proved to be of great value;*

*3. RESOLVED that the Synod adopt a permanent, Synod-wide, testing program for all elementary schools in the Synod; and that the Board for Christian Elementary Education in consultation with the local schools be empowered to implement and carry out said testing program.*

*4. BE IT RESOLVED that the Synod set up a permanent committee made up of the Superintendent of schools of the Synod,*

*the president of the Synod, and the head of the Education Department of Bethany College for the purpose of assigning teaching calls to the graduates of the Education Department.*

## REPORT OF THE HOME FOR THE AGED

Several meetings have been held by the Board of Directors of the Home for the Aged during the year at Kasota for the purposes of conducting the various phases of business pertaining to the operation of the Home. These meetings have been most harmonious due in a large measure to the splendid work being done at the Home by Mr. and Mrs. Houg.

Repairs to the physical property of the Home have been taken care of as necessary, and improvements in its equipment have been made to wit: the purchase of new kitchen ranges and the installation of formica counter tops in the kitchen.

Donation week again this year added to our larder in goodly amounts of many canned goods, fruits, vegetables, etc. For these gifts and those which we receive throughout the year we are most grateful.

The Home is practically filled at all times, and to assist in the work additional help has been employed as needed.

Receipts from the Christmas Seals have been gratifying, and we hope more of our members will participate.

The Rev. J. B. Unseth continues at the Home in the work of religious care of the residents, and Mr. Houg conducts daily devotional services.

O. L. Pedersen, Secretary

### KASOTA VALLEY HOME FINANCIAL STATEMENT FOR 1954

#### INCOME

1954 Income from all sources .....	\$11,798.89
Jan. 1, 1954 balance in bank at Mankato .....	134.30
	<hr/>
	\$11,933.19

#### EXPENDITURES

Salaries .....	\$ 4,036.30
L. Houg, allowance for car expense .....	180.00
Utilities .....	621.38
Fuel .....	865.30
Groceries .....	2,722.73
Supplies .....	320.05
Traveling expense for board .....	69.32
Seal expense .....	446.48
Taxes, bond and license .....	188.02
Petty cash .....	650.00
Money returned to State-supported residents .....	207.50
Repairs .....	444.19
Equipment .....	284.95
Christmas gifts .....	35.00
Float charges .....	2.80
Flowers .....	30.00
Loan and interest from Mr. A. Fadness .....	525.00
	<hr/>
Total expenditures .....	\$11,629.02
Jan 1, 1955 balance .....	304.17
	<hr/>
	\$11,933.19



Jan. 1, 1955 balance in Synod treasury .....	\$ 1,323.84
Jan. 1, 1955 balance in Bank at Mankato .....	304.17
Loan held by Synod Treasurer .....	4,000.00

Total cash assets .....\$5,628.01

Respectfully submitted,  
G. E. Solli, Treasurer

## Action of the Synod:

1. *The Synod commends the work of the staff and directors of the Kasota Valley Home for the Aged and urges that our congregations continue in their generous support of this worthy cause.*

2. *The Synod encourages the aged of our own Synod to make more general use of the Kasota Valley Home for the Aged.*

3. *The Synod urges our people to increase their support to the fund for our retired church-workers.*

4. **RESOLVED**, that the Board of Support and of Directors of the Kasota Valley Home for the Aged be authorized to use funds received from the sale of Kasota Valley Christmas Seals for the support of needy pastors and widows.

## PUBLICATION BOARD

(No Report)

## Action of the Synod:

1. **RESOLVED**, That two complete sets of the "Lutheran Sentinel" be bound and filed in the Seminary Library, and likewise two sets of the "Luthersk Tidende." We recommend that the Seminary Librarian enlist help to assemble this material.

2. *That the Rev. Clarence Hanson be asked to furnish a copy of his topical and biographical index of the "Lutheran Sentinel," to be filed in the Seminary Library, and that the Seminary Librarian be asked to keep it up to date.*

3. *That the Book Store manager be given the authority to dispose of all surplus copies of "The Lutheran Sentinel" and "Tidende." (Referred to the Publication Board.)*

**WHEREAS**, Dr. Robert Preus' book, "The Inspiration of Scripture," will soon be available, and whereas we feel that this book would be beneficial to pastors, professors and lay people,

4. **RESOLVED**, that it be given the greatest possible publicity.

## REPORT OF THE YOUNG PEOPLE'S WORK COMMITTEE

The Young People's Work Committee held two meetings during the past year, at which times it also met with the executive committee of the Young People's Association. The work of the Association occupied a large portion of the Youth Board's attention. The 1954 convention was held at Zion Lutheran Church, Thompson, Iowa, July 31st and August 1st. The Rev. J. A. O. Preus presented the topic:

"Purpose and Formation of Synods," and Prof. M. Galstad discussed the subject: "Do We Have Religious Liberty?" The Rev. H. Handberg preached for the convention service. The following officers were elected: President—Larry Monson, Eau Claire, Wisconsin; vice president — Norman Madson, Mankato, Minnesota; secretary — Janelle Jungeman, Sioux Falls, S. D.; treasurer—Faye Myre, Lengby, Minnesota. The convention for 1955 will be held at Eau Claire, Wisconsin, Sept. 9-11. The convention begins on a Friday evening this year to enable the young people to have a full day on Saturday for their sessions.

The Youth Board will sponsor a choral union on Synod Sunday afternoon under the direction of the Rev. G. A. R. Gullixson. The offering at this program will be used not only to sponsor the choral union, but for youth work in general.

The interest in summer camps for our young people has increased greatly, and this summer four camps will be conducted within our Synod. One will be held in western Minnesota, at Tracy, June 26-July 3, another in northern Iowa, at Clear Lake, June 27-July 3, a third in northern Wisconsin, at Drummond, July 9-16, and the fourth in northern Minnesota, at Henning, August 21-27. The Youth Board has provided the publicity for these camps and recommends them to the youth of our Synod.

The quarterly magazine published by the Youth Board and the YPA under the editorship of Robert Moldstad has been received with much interest among our young people. 1,000 copies of the magazine are mailed each quarter. This figure indicates the number of young people in the congregations of our Synod.

This year the Board has sought to encourage "Youth Rallies" in the various areas of our Synod. Some areas have been conducting such rallies for many years, but, in keeping with the request of the Synod, the Board is urging the remaining areas also to do this.

The "Guidelines" prepared by the Committee of Committees for this Board were studied and approved by the Board.

The temptations confronting our young people do not diminish as the years go by, but rather increase. It is a fact also in our Synod that the greatest loss to the church is found in the immediate post-confirmation age group. We as a Synod and as individual congregations must meet this challenge. It is with this in mind that the Youth Board has engaged in the work mentioned in this report. However, the Board can only suggest and offer its services. The success of the work will be determined by the kind of interest shown in youth work by the individual pastors and congregations. The Board pleads with both pastors and congregations to make youth work a vital part of their work and to assist the Youth Board and the YPA in every way possible to carry out its program.

R. M. Branstad, Secretary

## GUIDELINES FOR THE YOUTH BOARD

### I. Personnel of Board

- A. The Board shall be made up of one pastor and one layman from each circuit of the Synod as well as the president of Bethany. (1949)
- B. A pastor and a layman shall be elected by the Synod each year for a term of three years.
- C. The Board shall elect its own chairman, vice chairman, secretary, recording treasurer, YPA advisor, and YPA QUARTERLY editorial advisor.
- D. The duties of these officers shall be:
  1. The chairman shall call all Board meetings and preside at

these meetings. He shall cast the deciding vote in the event of a tie in matters before the Board.

2. The vice chairman shall preside in the absence of the chairman.
3. The secretary shall record all resolutions of the Board and make such notes as may be pertinent to the business of the Board. He shall further supply copies of the minutes to all members of the Board, the president of the Synod, the treasurer of the Synod, and such others as may be resolved upon by the Board. He shall have the minutes available at the conventions of the Synod for study by convention committee. He shall prepare the report of this Board for the convention committee. He shall prepare the report of this Board for the convention and submit the same to this Board before the convention.
4. The recording treasurer shall keep an account of all the monies received and expended for the work of this Board. He shall prepare a financial statement and have it available for the convention committee.
5. The YPA advisor shall be responsible for aiding the YPA executive committee in carrying out its work and planning for the YPA convention. He shall attend said convention and act as its advisor.
6. The YPA editorial advisor shall advise the editorial board of the YPA QUARTERLY and shall be responsible for all that is published in this QUARTERLY.

## II. Duties of the Board

- A. This Board shall be responsible for the promotion of youth work in the Synod.
- B. It shall arrange for Synod-wide young people's conventions each year. (1949)
- C. It shall sponsor the Choral Union as a part of the Synod Sunday service. (1950)
- D. It shall plan the Choral Union early enough so that the music can be distributed by Christmas. (1953)
- E. It shall promote annual summer camps. Said camps, when organized by groups within the Synod and accepting young people from other congregations in the Synod, shall consult with the Board for coordination in planning and administration. (1952, 1953)
- F. It shall consider ways and means of increasing the interest in, and the vitality of, our Young People's Societies. (1953)
- G. It shall prepare and present a budget to the Committee of Committees.
- H. All expenditures authorized by the Board for the Choral Union or youth work in general should be presented to the Youth Board in itemized account and proper authorization by the chairman and secretary should be made in voucher form for payment by the treasurer of the Synod.
- I. It shall promote and use the offering received at the Choral Union to sponsor the Choral Union and youth work in general.

## III. Meetings

- A. This Board shall meet twice a year, or more often if the chairman or the Board shall find it necessary.
- B. The Board shall meet with the executive committee of the YPA at least once each year.

## Action of the Synod:

*WHEREAS, the name "The Young People's Work Committee" is an unwieldy one,*

1. RESOLVED that the Synod adopt the recommendation of the Committee of Committees that the name of the "Young People's Work Committee" be changed to the name "Youth Board."

2. RESOLVED, that the Synod adopt the Guidelines for the Youth Board, as prepared by the Committee of Committees.

WHEREAS, the Youth Board has capably fulfilled the Synod's directives.

3. RESOLVED, that the Synod adopt the Youth Board's report.

## ARMED SERVICES COMMISSION

The work of your Armed Services Commission has become as routine as public worship every Sunday. No glowing report can be written about it. The Lutheran Sentinel, Portals of Prayer (A Booklet of Daily Devotions), and the monthly service message have been supplied regularly to our more than 200 members in the Armed Forces. The Gospel according to John was also sent, during Lent, to those names on our mailing list. Nevertheless, our work is also as important as public worship, and should be continued.

The fact that our work in this field is routine makes it easy to forget for those who are not actually engaged in it. As we write this report, there is a deficit in our fund. This fund is not on the budget (where it perhaps ought to be), but must be raised by special collections. The date for these collections, as suggested by the Synod is the Sunday on or nearest July 4th. But because this date is so soon after our Synodical Convention, that it is easily overlooked or forgotten, we suggest that it be changed to some date which may have more prominence in our minds.

David Pfeiffer

### Action of the Synod:

*The Synod rejoices in the opportunity to be of regular service to people in the armed services of our country by supplying them with Christian literature for their spiritual edification.*

1. RESOLVED, that the Synod again urge the pastors and congregations to send material such as personal letters, sermons, tracts, bulletins, etc., to their servicemen.

2. RESOLVED:

a. that the funds needed for this work be included in the budget of the Synod as is done with some other activities of the Synod;

b. that the suggested date for the annual offering for the work of the Armed Services Commission be changed from the Sunday nearest July 4, to the Sunday following Armed Forces Day, the third Saturday in May.

### Action of the Synod on Pastoral Conference Records:

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

Madison-Chicago (Oct. 12-31, 1954, papers read: "Exegesis of Ephesians 1, 1-2" by Rev. R. Ude, "How to instruct Confirmands"

with demonstration by Rev. N. S. Oesleby, "The History of the Negotiations between the A.L.C. and the Missouri Synod" by Rev. C. M. Gullerud, "Chiliasm" by Rev. Neil Hilton.)

Iowa-Southern Minnesota (Oct. 4, 1954 and May 4, 1955, papers read: "Marriage Counselling" by Rev. M. Otto, "Formula of Concord, Article IV" by Rev. T. Aaberg, "Sketch of Life and Works of Wm. Tyndale" by Rev. L. Hagen, "Exegesis of I Tim. 4, 12-16" by Rev. P. Ylvisaker, "Formula of Concord, Article V" by Rev. P. Petersen, "Remarriage of Divorcees" by Rev. M. Otto.)

The general pastoral conference (Jan. 25-27, 1955) devoted its sessions to a discussion of the inter-Synodical situation.

The Northwest conference records were not available at this time because of exceptional and unavoidable circumstances. (Adopted)

## REPORT OF THE COMMITTEE OF COMMITTEES

The newly formed Committee of Committees met four times, once each quarter, as suggested by the Synod. Each meeting except the first one occupied two days. In addition the various sub-committees met regularly during the year to prepare for the Committee meetings. The work of the Committee this past year was especially difficult and time consuming because, first of all, the Committee had to orient itself, and, secondly, because of the tremendous task placed before it in providing "Guidelines" for all the boards and committees of the Synod. While the Committee is ready to present "Guidelines" for two boards and committees, it begs leave for more time to complete the work. No doubt the Synod did not realize the work involved when it requested that all these "Guidelines" be prepared "during the coming year." It means that all the resolutions of the Synod for the past 37 years had to be looked up for each board and committee. These had to be tabulated, organized, revised, and added to "with the view to improving their efficiency and eliminating duplication of duties" as requested by the Synod. This work was first assigned to sub-committees, then studied by the Committee. After it was approved by the Committee, it was then sent to the board or committee involved for further study and suggestions.

In addition to the "Guidelines" now being presented to the Synod, several others are in the process of being completed. Your Committee has become convinced that this is a very valuable work and should do a great deal to improve the efficiency of the Synod's work. The Committee believes that when the work is completed, a "Handbook" should be printed in which all the "Guidelines" will be preserved for handy reference.

**Guidelines**—The two "Guidelines" which have been completed are those for the Mission Board and the Youth Board. These "Guidelines" have received the approval of the Boards to which they pertain. Since they incorporate all the resolutions of the Synod which should still apply to these Boards, these "Guidelines" are intended to supersede all former resolutions of the Synod regarding these Boards. Therefore the Committee of Committees recommends to the Synod:

The "Guidelines" for the Youth Board which the Synod has requested and the Committee of Committees has prepared shall be adopted by the Synod. The "Guidelines" for the Mission Board which the Synod has requested and the Com-

mittee of Committees has prepared shall be adopted by the Synod.

**Youth Board**—Since the name "The Young People's Work Committee" is an unwieldy one, the Committee of Committees also recommends:

The name of the Young People's Work Committee shall be changed to the "Youth Board."

**Seminary Board of Control**—The Committee has given a great deal of study to the request of the Synod to provide regulations for the Seminary Board of Control and to propose the method of election. However your Committee believes that such regulations should not be adopted until a thorough study of the regulations of the Bethany College Regents can be made. Therefore it recommends:

For the meantime the Bethany College Regents elect a committee from its own midst to supervise the administration of the seminary.

**Committee of Committees**—The study of the Reorganization Plan assigned to the Committee has not been completed. However, in studying the work of the Committee of Committees, the Committee found that its work has been hampered because some of the elected delegates were unable to attend the meetings. Therefore it recommends:

The various Boards and Committees of the Synod shall be asked to appoint a substitute to attend the meetings of the Committee of Committees if the elected member can not attend, and the substitute shall be seated as an advisory member of that meeting.

The Committee also requests that the Synod's nominating committee ascertain whether the candidates it purposes will be able to attend the meetings.

**Synod Vice-President**—In order that the Vice President of the Synod be acquainted with the work of the Committee, should he have to fill a vacancy in the president's office, the Committee recommends:

The Vice President of the Synod shall be made an advisory member of the Committee of Committees.

**Synod Name**—The request of the Synod that the Committee study the matter of a change of name for the Synod was considered at every meeting. It is the unanimous opinion of the Committee that the time for such a change has come, and it proposes that it be done at this convention. Every congregation has had ample time to consider the matter and report its opinions to the Committee as requested by the Synod. The Committee received no objections to a change of name. It did spend a great deal of time studying the names which were proposed. It therefore submits the name which it believes to be the most suitable and most acceptable. It recommends:

The Synod shall adopt the name "The Evangelical Lutheran Synod" to replace its present name, "The Norwegian Synod of the American Evangelical Lutheran Church."

**Finances**—The Committee of Committees is also the finance board of the Synod. The matter of the Synod's finances was discussed at each meeting. At the February meeting the financial report of the treasurer indicated that our budget for the year has headed for a large deficit. In discussing the problems of meeting the budget, it became the general opinion of the Committee that the Biblical principles of the stewardship of our material blessings must be more clearly understood and practiced by our pastors and congregations. With proper Christian stewardship practiced in our congregations, the budget would be met and most of the appeals for special collections could be eliminated. With this in mind, the Committee intends to promote the instruction in stewardship within our Synod during

the coming year. However, the threatened deficit could not await such a program of instruction. Therefore, inserts for Sunday bulletins were sent to each congregation stressing the immediate needs of the Synod. The Lord blessed these efforts and the resulting deficit was far less than we feared it would be. See the Treasurer's report.

A sub-committee on "finance information" was elected from the Committee to try to coordinate the various appeals for funds and to see to it that they appeared in the "Sentinel" at the proper times. Letters were sent also to the pastors and the contact men in the congregations with information about the Synod's finances.

**Loan Plan**—The Committee has studied the "Comprehensive Loan Plan" which is proposed by the Board of Trustees and makes the following recommendation:

The Synod shall adopt the "Comprehensive Loan Plan" which is proposed by the Board of Trustees.

**Bethesda Home**—The Bethesda Home, Watertown, Wis., has requested financial assistance from the members of our Synod for its expansion program. With regard to this request the Committee recommends:

Whereas Bethesda Lutheran Home, Watertown, Wis., is in the midst of a necessary expansion program, and whereas our people have had a keen interest in this God-pleasing work of charity, be it resolved: That we encourage our people to remember this expansion program with their gifts.

**Bethany Kitchen**—The Bethany College Regents have found it necessary to modernize the college kitchen. The students themselves are raising much of the funds. No requests for this work are being made of the Synod's budget. The Committee recommends:

The Synod shall approve of the Bethany Lutheran College kitchen modernization.

**Budget**—The Committee has set the following budget for the 1955-56 fiscal year:

Home Missions .....	\$20,600.00
Cornwall Mission .....	2,200.00
Colored Missions .....	2,500.00
Synod Fund .....	6,500.00
Support Fund .....	2,400.00
Bethany College .....	15,000.00
Bethany Seminary .....	10,800.00
Total .....	\$60,000.00

**Bethany Debts**—Over the years our Synod has accumulated an unsecured debt of approximately \$25,000.00. Most of this debt is the result of repair work and enlargement at Bethany College which has been ordered by the Synod but for which the Synod has failed to provide the funds. In order to remove this unsecured debt, the Committee recommends:

The Synod shall make a planned effort to remove the \$25,000.00 debt on Bethany College (\$14,000.00 for music rooms and gutters, 1948; \$5,500.00 for plumbing, 1954; \$5,500.00 in current deficit), the time and manner of making this effort to be under the direction of the Committee of Committees (Finance Board).

R. N. Branstad

## **Action of the Synod on Miscellaneous Matters:**

*WHEREAS, in studying the work of the Reorganization Plan of the Committee of Committees, the Committee found that its*

work has been hampered because some of the elected delegates were unable to attend the meetings.

1. RESOLVED, that the various boards and committees of the Synod be asked to appoint a substitute to attend the meetings of the Committee of Committees if the elected member cannot attend, and the substitute shall be seated as a member of that meeting.

2. RESOLVED, that the Vice President of the Synod be made an advisory member of the Committee of Committees so that he may be acquainted with the work of that committee.

3. RESOLVED, to table until the 1956 convention, that the Synod adopt the name "The Evangelical Lutheran Synod" to replace its present name, "The Norwegian Synod of the American Evangelical Lutheran Church."

4. RESOLVED, that the Synod request its Committee of Committees to study during the coming year the advisability of electing a second Vice President to assist in official duties and that they report their findings to our next convention.

5. RESOLVED, that the Synod reaffirm its 1954 resolution regarding the equalizing of lay-delegate expenses.

WHEREAS, Bethesda Lutheran Home, Watertown, Wisconsin, is in the midst of a necessary expansion program, and  
WHEREAS, our people have had a keen interest in this God-pleasing work of charity,

6. RESOLVED, that we encourage our people to remember this expansion program with their gifts.

7. RESOLVED, that the President appoint a committee of five, three pastors and two laymen, to study the change of name for the Synod.

## TREASURER'S SUMMARY—1954-55

Fund	1954 Balance or Deficit	Income	Disburse- ments	1955 Balance or Deficit
Home Mission .....	\$4,855.05	\$19,754.84	\$20,716.22	\$3,893.67
Synod .....		7,340.55	6,563.86	776.69
Bethany College .....	-404.01	11,541.33	11,699.15	861.84 Def.
Colored Mission .....	63.61	1,898.87	1,908.36	54.12
Support .....	-635.36	1,730.56	1,815.00	719.80 Def.
Seminary .....	-4,682.49	12,395.00	9,285.43	1,572.92 Def.
Cornwall .....	-373.62	2,808.75	2,100.00	335.13
Christian Day School.....	3,504.69	2,721.40	3,944.36	2,281.73
Church Extension .....	4,594.98	696.88	5,700.00	2,861.86
	(Loans Pd.)	3,270.00		
Home for the Aged .....	6,543.08	3,135.37	1,919.29	7,759.16
Student .....	16.22	60.00		211.22
	(Note Pd.)	135.00		
Centennial .....	-5,901.01	323.24		5,577.77 Def.
Armed Service .....	-128.69	258.58	269.39	139.50 Def.

Total Income for year, — \$68,082.62. This is an increase of \$5,295.26 over the previous year if we deduct the Centennial Fund. Our total budget was \$61,221.96. We came \$4,241.07 short of meeting it. We must confess that the Lord has richly blessed us and we pray that He will continue with His rich blessings in the coming year.

S. E. Lee, Treasurer



# REPORT OF THE BOARD OF TRUSTEES

The Board has met during each quarter of the year. As the Synod grows, the responsibility of this committee also multiplies. The executive work earlier done so well by Prof. Martin Galstad has this year been divided between the Chairman, Mr. Albin Levorson, and the Supervisor of college residences, Mr. Lauritz Houg. The Church Extension department, now under this board, has been the special interest of Mr. Orvel Larson and Rev. George Gullixson, and they submit the report on that work. Rev. Alf Merseth, who had served on the former Church Extension Board, has served us well as advisory member. All in all, we have tried to give conscientious attention to your property.

The Treasurer's Report will show what expenses have been necessary in the maintenance of our college residences. Major improvement was made in the Monich property.

The 631 So. 2nd Street house (Petersen residence) has not been sold, but it becomes increasingly plain that we should dispose of it. We ask authorization to sell the 636 Marsh Street property (Popken house).

We have bought the Eliason property that lies at the very entrance of our fine college athletic field on Division Street. Proceeds from the sale of lots in the Mount Olive subdivision will go a long way to pay for the Eliason property. A full report on the sale of these lots must await next year's report.

We have recently purchased the 933 Marsh Street residence to provide us with another suitable college residence.

The Trustees have been concerned about the more prompt audit of our Treasurer's books.

Paul Ylvisaker, Secretary

## TRUSTEES' REPORT (Church Extension Committee)

As a layman, my short experience as Church Extension Secretary has been very interesting. I am more convinced of the importance of this phase of our church work and certainly encourage that this item be included in each year's budget.

Loans during the past year have been granted to Bethlehem, Ellsworth, Minnesota, \$3,000; Grace, Elk Rapids, Michigan, \$2,000, and to Redeemer, New Hampton, Iowa, \$700.

Repayments on loans during the fiscal year amount to less than 5% of the 10% repayment plan in effect in our Synod. Since the 10% repayment plan has been explained to each congregation at the time of the loan, the Synod should expect such payment each year, or in lieu of such payment, a request should be brought to the Secretary to allow an extension of time, because of circumstances beyond their control. Prompt repayments are necessary to make full use of this revolving fund.

Congregation	Original Loan	Paid Since May 1, 1954	Total Paid	Balance Due	Date Due
Ascension, Eau Claire	\$7,500	\$	\$	\$7,500.00	1963
Bethel, Sioux Falls	2,500	200	200.00	2,300.00	1961
Bethel, Sioux Falls	5,000			5,000.00	1963
Bethel, Sioux Falls	1,000		100.00	900.00	1963
Bethlehem, Ellsworth	2,000			2,000.00	1964
Bethlehem, Ellsworth	1,000			1,000.00	1964
Grace, Elk Rapids	2,000			2,000.00	1964
Redeemer, New Hampt.	2,000		201.35	1,798.65	1963
Redeemer, New Hampt.	2,000	200	200.00	1,800.00	1964
Redeemer, New Hampt.	700			700.00	1965

Pinehurst, Eau Claire	6,500			6,500.00	1964
Parkland, Parkland	4,500	300	2,800.00	1,700.00	1958
Trinity, Calmar	5,000	500	4,400.00	600.00	1955
Concordia, Eau Claire	1,500	100	400.00	1,100.00	1961
Edgcumbe Hills, St. Paul	5,000			5,000.00	1963
Harvard St., Boston	3,000	400	450.00	2,550.00	1963
Lakewood, Tacoma, Wash.	7,500	750	937.50	6,562.50	1964
Our Savior's Bagley	2,000			2,000.00	1963
Our Savior's Belview	2,500	500	1,250.00	1,250.00	1961
Salem, Eagle Lake	1,500	220	1,500.00		Paid
Somber, Northwood	1,000	100	100.00	900.00	1963
Our Savior's First, Granada Hills	9,000			9,000.00	1964
Mt. Olive, Trail	500			500.00	1964
<b>TOTALS</b>	<b>\$75,200.00</b>	<b>\$3,270.00</b>	<b>\$12,538.85</b>	<b>\$62,661.15</b>	

## CHURCH EXTENSION—WISCONSIN CORP.

APRIL 30, 1955

Congregation	Original Loan	Paid Since May 1, 1954	Total Paid	Balance Due	Date Due
Ascension, Eau Claire	\$ 300	\$	\$	\$ 300.00	1961
Ascension, Eau Claire	1,600	90	257	1,343.00	1959
Our Savior's Amherst Junction	400	40	200	200.00	1959
Pinehurst, Eau Claire	3,500	100	1,130	2,370.00	1960
Pinehurst, Eau Claire	1,000			1,000.00	1964
Concordia, Eau Claire	1,600		480	1,120.00	1961
Concordia, Eau Claire	1,100	110	440	660.00	1961
Concordia, Eau Claire	3,500		350	3,150.00	1961
<b>TOTALS</b>	<b>\$13,000</b>	<b>\$340</b>	<b>\$2,857</b>	<b>\$10,143.00</b>	

L. Orvel Larson, Secretary

## REPORT OF THE BOARD OF TRUSTEES ON A COMPREHENSIVE LOAN PLAN FOR THE NORWEGIAN SYNOD

WHEREAS it is apparent that the Lord is granting the Synod unprecedented opportunities to expand the frontiers of our Synod,

WHEREAS the Lord is answering our prayers for more pastors to labor on these frontiers,

WHEREAS many of these opportunities will be lost for lack of funds to provide suitable chapels and/or church and school buildings,

WHEREAS the resources of our present Church Extension Funds are in limited amount and inadequate for all the needs that present themselves,

WHEREAS the credit of such newly founded missions is very limited as regards loans for building needs from local agencies such as banks, savings and loan associations, etc., and

WHEREAS the Mission Board together with the Board of Trustees have in the past secured loans for longer or shorter terms for the purpose of enhancing the Church Extension loans to complete such building projects (Hiawatha, Edgcumbe Hills, Granada Hills for example)

THEREFORE BE IT RESOLVED

1. That the Synod establish a comprehensive loan plan to be known as The Church Extension CERTIFICATE FUND.

2. That the purpose of this Fund shall be to supplement the existing Church Extension Funds in aiding Congregations and Missions to secure real estate, and building churches, schools and parsonages.

3. That this Fund be administered by the Board of Trustees of Synod (Church Extension Board).

4. a. That this Board be authorized to encourage the members of Synod to loan monies to this Fund at an acceptable rate of interest and issue therefore suitable notes or Certificates.

b. That Notes for this Fund be issued in multiples of \$25.00.

c. That Certificates for this Fund be offered on the basis of the present U.S. Savings Bond (Series "E"). These Certificates may be purchased at \$18.75 and will increase in value every six months and will reach maturity value at \$25.00 in 10 years. These certificates will be subject to repayment on 30 days notice.

d. That the Treasurer of Synod be instructed to keep an accurate account of such Notes and Certificates issued and shall be authorized to make such interest payment as are due.

5. That this Board shall be authorized to make loans to Congregations and/or Mission Stations upon proper application at a mutually agreeable rate of interest.

6. That the Board of Trustees prepare guide-lines that shall govern the use of these Funds on soundly businesslike principles and present them to the next Convention for adoption.

7. That in the loaning of the "Certificate Funds," the ratio of such Funds to the regular Church Extension Funds (non-interest bearing) be left to the discretion of the Board in keeping with conditions and circumstances pertaining to each case.

8. That these Funds shall be secured by a first or second mortgage on the property for which they are to be used.

9. That the Treasurer of Synod upon authorization of the Board of Trustees be instructed to secure such proper papers together with a schedule of repayment.

10. That all repayments of these loans be instituted on a monthly basis to include interest and principal.

11. That the Treasurer of Synod also make a report of this Fund (receipts and disbursements, gains or losses) at each regular Convention of the Synod.

12. That the Treasurer of Synod be authorized to hire such clerical help as may be needed to keep such separate records.

13. That the expense of administering this plan be borne out of the Synod Fund.

14. That any balance accruing from the difference in the rate of interest of borrowing the Certificate Funds and loaning them to the various churches be accounted for at the end of each fiscal year and be credited to the regular Church Extension Fund.

15. That the Board of Trustees shall set aside 5% of the repayment monies as a Contingent Reserve Fund for repayment of notes and Certificates that come due.

16. That monies already borrowed for the above-stated purposes shall hereafter be considered a part of this Fund.

## **Action of the Synod on Finances:**

### **Budget**

1. *RESOLVED, that for the fiscal year (May, 1955—April, 1956) the Synod adopts and certifies the budget of \$60,000 as proposed by the Committee of Committees.*

*WHEREAS, the Synod disapproves of deficit spending year after year,*

2. *RESOLVED*, in the event we must borrow money at the close of this fiscal year to meet the budget, that either the budget for the following year be increased to cover deficits, or the work curtailed.

3. *RESOLVED*, that we ask all congregations who designate their contributions when remitting to the Synod's treasurer—and especially the pastors and treasurers of those congregations—to watch carefully the standing of the individual funds, published monthly in the "Lutheran Sentinel," and to try to direct and designate their synodical contributions in such a way as to keep all funds in proper balance.

### **Bethany Kitchen**

*WHEREAS*, the kitchen project originated with the Bethany "Family," and is being ably promoted by the faculty and students, and

*WHEREAS*, through their efforts about two-thirds of the necessary money has been raised (\$9,000 plus),

4. *RESOLVED*, that the Synod encourage the Bethany "Family" to carry on the project to its successful conclusion in the same manner.

### **Comprehensive Loan Plan**

*WHEREAS*, the Comprehensive Loan Plan had been recommended for adoption by the Committee of Committees: and,

*WHEREAS*, the adoption of this plan depends on the "soundly businesslike principles" employed in administering these loans, and

*WHEREAS*, paragraph 6 recommends: "That the Board of Trustees prepare guide-lines that shall govern the use of these funds on soundly businesslike principles and present them to the next convention for adoption."

5. *RESOLVED*, that the Board of Trustees prepare these guide-lines and present them to the 1956 convention, and

6. *RESOLVED*, that further action on this plan be deferred until the 1956 convention.

### **Trustees**

7. *RESOLVED*, that the Synod adopt the Board of Trustees report.

### **Synod's Liability on Loans to Congregations**

*WHEREAS*, the Synod, through the action of the Board of Trustees in borrowing from individuals and loaning to various congregations in need of funds for building programs, has already become liable for \$35,650.00,

8. *RESOLVED*, that the Synod declares that its liability on loans for this purpose shall not exceed 75% of the total assets of its church Extension fund.

*Rescinded 1957*

### **Bethany College**

*WHEREAS, there is an indebtedness of \$25,000 on Bethany College, to wit:*

\$14,000.....	music rooms and gutters
5,500.....	plumbing
5,500.....	current deficit

*WHEREAS, there is an immediate need for tuckpointing the College buildings, an operation estimated to cost at least \$14,000, therefore*

*9. RESOLVED, that the synod raise these needed funds by special collections, and*

*10. RESOLVED, that this special collection be under the supervision of the Board of Regents and executed by the full-time Bethany canvasser and fund solicitor.*

### **Repayment of Loans**

*WHEREAS, the Board of Trustees has borrowed money from individuals and loaned these funds to new missions and an established congregation for building projects,*

*11. RESOLVED, that the Board of Trustees be responsible for securing such loans by a first or second mortgage, and arranging plans for repayment, and*

*12. RESOLVED, that in cases where the loans are made on the recommendation of the Mission Board, the Mission Board shall be responsible to the Board of Trustees for arranging the security and repayment of said loans.*

### **Centennial Funds**

*13. RESOLVED, that the Treasurer of the Synod transfer the \$8,897.91 from the Centennial Fund for Home Missions to be made a part of the Church Extension Fund. This rescinds any previous conflicting resolution concerning the separate accounting of it.*

# THE TREASURER'S REPORT—1954-55

(Subject to Audit)

## ARMED SERVICE COMMISSION

Deficit May 1, 1954 . . . . .	\$ 128.69	
Contributions . . . . .		258.58
Printed Matter and Expense . . . . .	269.39	
Deficit April 30, 1955 . . . . .		139.50
	<u>\$ 398.08</u>	<u>\$ 398.08</u>

## BETHANY LUTHERAN COLLEGE

Deficit May 1, 1954 . . . . .	\$ 404.01	
Contributions . . . . .		11,105.32
Hanson Trust Interest . . . . .		436.00
Subsidy . . . . .	10,000.00	
Note Paid . . . . .	1,000.00	
Board Expense . . . . .	780.15	
Interest on Notes . . . . .	219.00	
Deficit April 30, 1955 . . . . .		861.84
	<u>\$ 12,403.16</u>	<u>\$ 12,403.16</u>

Notes total \$14,100.00.

## BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1954 . . . . .	\$	\$ 95.25
Contributions . . . . .		80.00
Paid for Scholarship . . . . .	75.00	
Balance April 30, 1955 . . . . .	<u>100.25</u>	
	<u>\$ 175.25</u>	<u>\$ 175.25</u>

## BETHESDA HOME

Contributions . . . . .		584.56
Paid to Bethesda . . . . .	584.56	

# CHILDREN'S FRIEND SOCIETY

Minneapolis, Minn.

Contributions . . . . .		\$	183.42
Paid to Children's Friend . . . . .	182.51		
Balance April 30, 1955 . . . . .	<u>.91</u>		
	\$ 183.42	\$	<u>183.42</u>

## CENTENNIAL FUND

Deficit May 1, 1954 . . . . .	\$ 5,901.01		
Contributions . . . . .		323.24	
Deficit April 30, 1955 . . . . .		<u>5,577.77</u>	
	\$ 5,901.01	\$	<u>5,901.01</u>

## CHRISTIAN DAY SCHOOL

Balance May 1, 1954 . . . . .		\$	3,504.69
Contributions . . . . .			2,721.40
Hiawatha, Minneapolis, Minn. . . . .	1,330.00		
Parkland, Parkland, Wash. . . . .	890.00		
Mt. Olive, Mankato, Minn. . . . .	380.00		
Our Savior's First, Granada Hills, Calif. . . . .	1,000.00		
Board Expense . . . . .	156.70		
Printed Matter . . . . .	187.66		
Balance April 30, 1955 . . . . .	<u>2,281.73</u>		
	\$ 6,226.09	\$	<u>6,226.09</u>

U. S. Savings Bond "F" \$25.00

## CHURCH EXTENSION

Balance May 1, 1954 . . . . .		\$	4,594.98
Contributions . . . . .			696.88
Loans Paid . . . . .			3,270.00
New Loans . . . . .	5,700.00		
Balance April 30, 1955 . . . . .	<u>2,861.86</u>		
	\$ 8,561.86	\$	<u>8,561.86</u>

U. S. Savings Bond "F" \$25.00

# CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1954 . . . . .		\$ 60,231.15
New Loans:		
Bethlehem, Ellsworth, Minn. . . . .		3,000.00
Grace, Elk Rapids, Mich. . . . .		2,000.00
Redeemer, New Hampton, Iowa. . . . .		700.00
Loans Paid:		
Lakewood, Tacoma, Wash. . . . .	750.00	
Concordia, Eau Claire, Wisc. . . . .	100.00	
Salem, Eagle Lake, Minn. . . . .	220.00	
Boston, Boston, Mass. . . . .	400.00	
Our Savior's, Belview, Minn. . . . .	500.00	
Somer, Northwood, Iowa . . . . .	100.00	
Trinity, Calmar, Iowa. . . . .	500.00	
Redeemer, New Hampton, Iowa . . . . .	200.00	
Bethel, Sioux Falls, S. D. . . . .	200.00	
Parkland, Parkland, Wash. . . . .	300.00	
Balance April 30, 1955 . . . . .	<u>62,661.15</u>	
	\$ 65,931.15	\$ 65,931.15

## CHURCH EXTENSION--WISCONSIN CORPORATION

Balance May 1, 1954 . . . . .		\$ 416.29
Loans Paid . . . . .		340.00
Balance April 30, 1955 . . . . .	<u>756.29</u>	
	\$ 756.29	\$ 756.29

## CHURCH EXTENSION--WISCONSIN CORPORATION

### Capital Account

Balance May 1, 1954 . . . . .		\$ 10,483.00
Loans Paid:		
Our Savior's, Amherst Jct., Wisc. . . . .	40.00	
Ascension, Eau Claire, Wisc. . . . .	90.00	
Concordia, Eau Claire, Wisc. . . . .	110.00	
Pinehurst, Eau Claire, Wisc. . . . .	100.00	
Balance April 30, 1955 . . . . .	<u>10,143.00</u>	
	\$ 10,483.00	\$ 10,483.00



# CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable . . . . .	\$ 62,661.15	
Ascension, Eau Claire, Wisc. . . . .		7,500.00
Bethel, Sioux Falls, S. D. . . . .		8,200.00
Bethlehem, Ellsworth, Minn. . . . .		3,000.00
Grace, Elk Rapids, Mich. . . . .		2,000.00
Redeemer, New Hampton, Iowa. . . . .		4,298.65
Pinehurst, Eau Claire, Wisc. . . . .		6,500.00
Parkland, Parkland, Wash. . . . .		1,700.00
Trinity, Calmar, Iowa. . . . .		600.00
Concordia, Eau Claire, Wisc. . . . .		1,100.00
Edgecumbe Hills, St. Paul, Minn. . . . .		5,000.00
Boston, Boston, Mass. . . . .		2,550.00
Lakewood, Tacoma, Wash. . . . .		6,562.50
Our Savior's, Bagley, Minn. . . . .		2,000.00
Our Savior's, Belview, Minn. . . . .		1,250.00
Somber, Northwood, Iowa. . . . .		900.00
Our Savior's First, Granada Hills, Calif. . . . .		9,000.00
Mt. Olive, Trail, Minn. . . . .		500.00
	<u>\$ 62,661.15</u>	<u>\$ 62,661.15</u>

## CHURCH EXTENSION--WISCONSIN CORPORATION

### Capital Account Itemized

Notes Receivable . . . . .	\$ 10,143.00	
Ascension, Eau Claire, Wisc. . . . .		1,643.00
Our Savior's, Amherst Jct., Wisc. . . . .		200.00
Pinehurst, Eau Claire, Wisc. . . . .		3,370.00
Concordia, Eau Claire, Wisc. . . . .		4,930.00
	<u>\$ 10,143.00</u>	<u>\$ 10,143.00</u>

## COLORED MISSION

Balance May 1, 1954. . . . .		\$ 63.61
Contributions . . . . .		1,898.87
Disbursements . . . . .	1,908.36	
Balance April 30, 1955 . . . . .	<u>54.12</u>	
	<u>\$ 1,962.48</u>	<u>\$ 1,962.48</u>

# CORNWALL MISSION

Deficit May 1, 1954 . . . . .	\$ 373.62	
Contributions . . . . .		2,808.75
Salary of Missionary . . . . .	1,800.00	
Furlough (Mrs. J. Petersen) . . . . .	270.00	
Reservation for Desmond Jose . . . . .	30.00	
Balance . . . . .	<u>335.13</u>	
	\$ 2,808.75	\$ 2,808.75

# EDGE CUMBE HILLS LUTHERAN CHURCH

St. Paul, Minn.

Contributions . . . . .		\$ 3.00
Home Mission ( Centennial) . . . . .		1,645.33
Interest on Notes . . . . .	185.00	
Balance Paid for Building . . . . .	1,645.33	
Deficit April 30, 1955 . . . . .		<u>182.00</u>
	\$ 1,830.33	\$ 1,830.33

Notes Total	\$ 5,000.00
Church Extension	5,000.00
Centennial Funds	<u>6,645.33</u>
Total Investment	16,645.33

# DEAF INSTITUTE

Contributions . . . . .		\$ 26.00
Paid to Deaf Institute. . . . .	26.00	

# FADNESS FUND

Balance May 1, 1954 . . . . .		\$ 2,164.92
Interest from Synod Fund . . . . .		120.00
Paid to Home for the Aged . . . . .	120.00	
Balance April 30, 1955 . . . . .	<u>2,164.92</u>	
	\$ 2,284.92	\$ 2,284.92

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

# O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSION

Balance May 1, 1954 . . . . .		\$ 131.00
Balance April 30, 1955 . . . . .	131.00	

# E. M. HANSON MEMORIAL FUND

Balance May 1, 1954 . . . . .		\$ 500.00
Balance April 30, 1955 . . . . .	500.00	

# THOMAS AND LOUISE HANSON MEMORIAL FUND

Invested in Property of the Norwegian Synod		\$ 10,900.00
Interest from Synod Fund . . . . .		436.00
Paid to Bethany College . . . . .	436.00	
Balance Invested . . . . .	10,900.00	
Balance in Cash May 1, 1954 . . . . .		457.18
Balance in Cash April 30, 1955 . . . . .	<u>457.18</u>	
	\$ 11,793.18	\$ 11,793.18

# THOMAS AND LOUISE HANSON MEMORIAL FUND SPECIAL

Balance May 1, 1954--Bond . . . . .		\$ 348.30
Interest Paid from Synod . . . . .		13.93
Paid to Mrs. W. T. Christenson . . . . .	13.93	
Balance April 30, 1955 . . . . .	<u>348.30</u>	
	\$ 362.23	\$ 362.23

# HIAWATHA LUTHERAN CHURCH

Minneapolis, Minn.

Balance May 1, 1954 . . . . .		\$ 45.74
Payments on Mortgage . . . . .		550.00
Interest on Notes . . . . .	421.50	
Balance April 30, 1955 . . . . .	<u>174.24</u>	
	\$ 595.74	\$ 595.74

The Synod holds a first mortgage on this property for \$15,000.00. Notes total \$14,500.00.

## HOME MISSION

Balance May 1, 1954 . . . . .		\$ 4,855.05
Contributions . . . . .		19,754.84
Bethel -- Sioux Falls, S. Dak. . . . .	1,860.00	
Redeemer -- New Hampton, Iowa . . . . .	600.00	
Lakewood -- Tacoma, Wash. . . . .	1,800.00	
Immanuel -- Holton, Mich. . . . .	540.00	
Our Savior's -- Hawley, Minn. . . . .	1,020.00	
Trinity -- Calmar, Iowa . . . . .	1,125.00	
Hiawatha -- Minneapolis, Minn. . . . .	960.00	
Ascension -- Eau Claire, Wisc. . . . .	2,400.00	
Bagley Parish -- Bagley, Minn. . . . .	140.00	
Our Savior's -- Amherst Jct., Wisc. . . . .	320.00	
Grace -- Manitowoc, Wisc. . . . .	320.00	
Edgecumbe Hills -- St. Paul, Minn. . . . .	3,120.00	
Edgecumbe Hills -- (Special) . . . . .	130.00	
Edgecumbe Hills -- (Centennial) . . . . .	1,645.33	
Our Savior's First -- Granada Hills, Calif. . . . .	3,300.00	
Rev. Wilhem Petersen . . . . .	150.00	
Indian Landing -- Rochester, N. Y. . . . .	616.65	
Lenten Folders . . . . .	148.75	
Office File . . . . .	45.30	
Board Expense . . . . .	475.19	
Balance April 30, 1955 . . . . .	<u>3,893.67</u>	
	\$ 24,609.89	\$ 24,609.89

\$1177.38 of the balance belongs to the Centennial Fund.

## SUPPORT FUND

Deficit May 1, 1954 . . . . .	\$ 635.36	
Contributions . . . . .		1,730.56
Payments to:		
Rev. Emil Hansen . . . . .	600.00	
Rev. John Hendricks . . . . .	135.00	
Rev. A. J. Torgerson . . . . .	300.00	
Mrs. Bergit Runholt . . . . .	780.00	
Deficit April 30, 1955 . . . . .		<u>719.80</u>
	\$ 2,450.36	\$ 2,450.36

## JUBILEE FUND

Balance May 1, 1954 (Bonds and Stamps . . . . .	\$ 39.15	
Balance April 30, 1955 . . . . .		39.15

# JUBILEE FUND

Balance May 1, 1954 . . . . .		\$ 12.92
Balance April 30, 1955 . . . . .	12.92	

## LAKEWOOD LUTHERAN CHURCH

Tacoma, Wash.

The Synod holds a deed to this property.

## MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1954 . . . . .		\$ 45.00
Balance April 30, 1955 . . . . .	45.00	

## MISCELLANEOUS

Balance May 1, 1954 . . . . .		\$ 2,312.20
Contributions and Disbursements:		
Bethany College Kitchen . . . . .	604.00	604.00
Army and Navy Commission (Mo. Synod) . . . . .	37.65	37.65
Equalization (Pastors) . . . . .	229.25	75.78
Japanese Mission . . . . .	55.00	55.00
Choral Union . . . . .	235.45	100.78
"This is the Life" . . . . .	7.00	7.00
Faith of Our Fathers . . . . .		601.92
Bethany Choir . . . . .	25.00	25.00
Asia Missions . . . . .		175.00
Paint and Varnish (Bethany) . . . . .	20.00	15.00
Ebenezer Home . . . . .	4.00	4.00
Kasota Valley Home (Bedding) . . . . .	9.80	9.80
Seminary Library . . . . .	1,212.05	212.05
Organ and Athletic (Bethany) . . . . .	510.63	510.63
Christian Day School Trust . . . . .	500.00	
Fort Dodge Home . . . . .		2.00
Present Balances:		
New Church Building . . . . .	10.00	
European Relief . . . . .	257.71	
Estonian Relief . . . . .	10.00	
Bethany College Building . . . . .	10.00	
Equalization (Laymen) . . . . .	10.35	
City Mission . . . . .	5.00	
Bethany College Decorating . . . . .	10.00	
Spiritual Welfare . . . . .	5.00	
Lakewood Property . . . . .	200.00	
Jewish Mission . . . . .	1.00	

Faith of Our Fathers . . . . .	601.92	
Asia Missions . . . . .	175.00	
Fort Dodge Home . . . . .	2.00	
Balances Total . . . . .	<u>1,297.98</u>	
	\$ 4,747.81	\$ 4,747.81

#### JOHN A. MOLDSTAD MEMORIAL

Balance May 1, 1954 . . . . .		635.35
Balance April 30, 1955 . . . . .	635.35	

#### HOME FOR THE AGED

Balance May 1, 1954 . . . . .		\$ 6,543.08
Contributions . . . . .		3,015.37
Fadness Interest . . . . .		120.00
Paid to Kasota Home . . . . .	1,100.00	
Printing Seals . . . . .	699.29	
Interest on Note . . . . .	120.00	
Balance April 30, 1955 . . . . .	<u>7,759.16</u>	
	\$ 9,678.45	\$ 9,678.45

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

#### HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1954 . . . . .		\$ 622.05
Loans Outstanding . . . . .	250.00	
Balance April 30, 1955 . . . . .	<u>372.05</u>	
	\$ 622.05	\$ 622.05

#### OUR SAVIOR'S FIRST LUTHERAN CHURCH Granada Hills, California

New Loans . . . . .		\$ 6,500.00
Interest Refund . . . . .		24.00
Loans Paid . . . . .	7,000.00	
Interest on Notes . . . . .	240.11	
Legal Services . . . . .	7.54	
Deficit April 30, 1955 . . . . .		<u>723.65</u>
	\$ 7,247.65	\$ 7,247.65

Notes Total	\$ 10,300.00
Church Extension	9,000.00
Centennial	1,075.20
Cash Advance	<u>500.00</u>
	20,875.20

PINEHURST LUTHERAN CHURCH  
Eau Claire, Wisc.

Loans . . . . .		\$ 5,850.00
Paid to Pinehurst . . . . .	5,850.00	

Notes Total \$5,850.00.

RADIO ACTIVITIES

Contributions . . . . .		\$ 5.00
Paid to Stations . . . . .	5.00	

BETHANY COLLEGE RESIDENCES AT MANKATO, MINN.

Anderson Residence  
(The Anderson Sisters - 9 Edgewood Road)

Deficit May 1, 1954 . . . . .	\$ 742.83	
Payment on Mortgage . . . . .	810.95	
Rent . . . . .		770.00
Deficit April 30, 1955 . . . . .	<u>          </u>	<u>783.78</u>
	\$ 1,553.78	\$ 1,553.78

Mankato Savings and Loan Association holds 1st mortgage for \$6,100.00.  
Balance due Feb. 1st was \$3,138.84.

JANS RESIDENCE  
(Prof. G. Lillegard, 1214 Marsh St.)

Deficit May 1, 1954 . . . . .	\$ 4,090.72		
Payment on Mortgage . . . . .	793.50		
Legal Fees . . . . .	65.35		
Repairs . . . . .	492.92		
Interest . . . . .	30.00		
Transferred from Tufte Residence . . . . .		6,992.00	
Insurance Collected . . . . .		30.00	
Balance April 30, 1955 . . . . .	<u>1,549.51</u>		
	\$ 7,022.00	\$ 7,022.00	

Notes total \$1,000.00.

Mankato Savings and Loan Association holds 1st mortgage for \$8,600.00.

Balance due Feb. 1st was \$8,346.87.

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

HOLTE RESIDENCE  
(Prof. N. Holte, 10 Edgewood Road)

Deficit May 1, 1954 . . . . .	\$ 10.00		
Payment on Mortgage . . . . .	810.95		
Interest on Notes . . . . .	120.50		
Repairs . . . . .	45.59		
Rent . . . . .		<u>987.04</u>	
	\$ 987.04	\$ 987.04	

Mankato Savings and Loan Association holds 1st mortgage for \$6,100.00.

Balance due Feb. 1st was \$3,111.90.

Notes total \$4,350.00.

KROGSTAD RESIDENCE  
(Prof. A. Grorud, 920 Marsh)

Payment on Mortgage . . . . .	\$ 759.80		
Repairs . . . . .	73.67		
Rent . . . . .		<u>833.47</u>	
	\$ 833.47	\$ 833.47	

Mankato Savings and Loan Association holds 1st mortgage for \$4,000.00.

Balance due Feb. 1st, was \$295.41.



## MITCHELL RESIDENCE

(Dean N. A. Madson, 1115 E. Main)

Deficit May 1, 1954 . . . . .	\$ 1,282.87	
Payments on Mortgage . . . . .	984.20	
Repairs . . . . .	33.42	
Interest . . . . .	132.50	
Rent . . . . .		480.00
Deficit April 30, 1955 . . . . .		<u>1,952.99</u>
	\$ 2,432.99	\$ 2,432.99

Mankato Savings and Loan Association holds 1st mortgage for \$6,000.00.  
 Balance due Feb. 1st was \$2,052.57.  
 Notes total \$6,250.00.

## MONICH RESIDENCE

(On Bethany Campus)

Repairs . . . . .	\$ 2,153.97	
Rent . . . . .		243.67
Deficit April 30, 1955 . . . . .		<u>1,910.30</u>
	\$ 2,153.97	\$ 2,153.97

## PETERSEN RESIDENCE

(631 So. 2nd St.)

Deficit May 1, 1954 . . . . .	\$ 61.95	
Payment on Mortgage . . . . .	1,433.00	
Loan Paid . . . . .	500.00	
Repairs . . . . .	64.53	
Interest . . . . .	270.00	
Rent . . . . .		129.72
Deficit April 30, 1955 . . . . .		<u>2,199.76</u>
	\$ 2,329.48	\$ 2,329.48

Mankato Savings and Loan Association holds 1st mortgage for \$10,000.00.  
 Balance due February 1st was \$3,522.76.  
 Notes total \$13,000.00.

POPKEN RESIDENCE  
(Prof. Cal Minke - 636 Marsh)

Deficit May 1, 1954 . . . . .	\$ 731.47	
Payment on Contract . . . . .	600.00	
Interest on Contract . . . . .	131.00	
Interest on Notes . . . . .	144.39	
Water . . . . .	31.10	
Light . . . . .	109.97	
Repairs . . . . .	261.87	
Soft Water Service . . . . .	10.00	
Fuel . . . . .	14.40	
New Loans . . . . .		1,050.00
Rent . . . . .		<u>984.20</u>
	\$ 2,034.20	\$ 2,034.20

There is a contract for deed for \$5,800.00 with interest at 4%.  
Balance due April 30th was \$3,000.00.  
Notes total \$6,200.00.

OWEN RESIDENCE  
(933 Marsh Street)

Down Payment . . . . .	\$ 100.00	
Deficit April 30, 1955 . . . . .		100.00

Purchase price of this residence is \$16,000.00.

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

Interest on notes . . . . .	\$ 81.00	
Repairs . . . . .	30.41	
Note Paid . . . . .	600.00	
Rent . . . . .		<u>711.41</u>
	\$ 711.41	\$ 711.41

Notes total \$2,300.00.

SYNDER RESIDENCE  
(Prof. R. Honsey, 1047 E. Main)

Payment on Mortgage . . . . .	\$ 745.50		
Repairs . . . . .	11.18		
Rent . . . . .		<u>756.68</u>	
	\$ 756.68	\$	<u>756.68</u>

Mankato Savings and Loan Association holds 1st mortgage for \$5,300.00.  
Balance due Feb. 1st was \$776.39.

PRESIDENT'S RESIDENCE  
(Prof. B. W. Teigen, on Campus)

Repairs . . . . .	\$ 28.53		
Rent . . . . .			28.53

TUFTE RESIDENCE  
(Residence Sold, 509 So. 4th St.)

Sale of House . . . . .		\$ 7,500.00	
Taxes . . . . .	109.50		
Abstract . . . . .	5.25		
Legal Fees . . . . .	18.25		
Commission . . . . .	375.00		
Transfer to Jans Res. . . . .	<u>6,992.00</u>		
	\$ 7,500.00	\$	<u>7,500.00</u>

ELLIASON RESIDENCE AND PROPERTY  
(On Division St. Entrance to Athletic Field)

Purchase Price . . . . .	\$ 6,800.00		
Loan . . . . .		1,000.00	
Rent . . . . .		100.00	
Deficit April 30, 1955 . . . . .		<u>5,700.00</u>	
	\$ 6,800.00	\$	<u>6,800.00</u>

Notes Total \$1,000.00.

# SEMINARY

Deficit May 1, 1954 . . . . .	\$ 4,682.49	
Contributions . . . . .		12,395.00
Envelopes . . . . .	40.50	
Salaries . . . . .	8,552.88	
Rent Mitchell Res. . . . .	480.00	
Library . . . . .	212.05	
Deficit April 30, 1955 . . . . .		<u>1,572.92</u>
	<u>\$ 13,967.92</u>	\$ 13,967.92

U. S. Savings Bond "F" \$125.00.

# SENTINEL

Subscriptions . . . . .		\$ 4,012.35
Synod . . . . .		596.79
Sentinel Printing . . . . .	4,183.60	
Postage for Mailing . . . . .	113.21	
Expenses . . . . .	288.83	
Periodicals for Editor . . . . .	<u>23.50</u>	
	\$ 4,609.14	\$ 4,609.14

# SPECIAL COLLECTION ( BONDS )

Balance May 1, 1954 . . . . .	\$ 980.50	
Bonds Cashed . . . . .		400.00
Balance April 30, 1955 . . . . .		<u>580.50</u>
	<u>\$ 980.50</u>	\$ 980.50

# STUDENT FUND

Balance May 1, 1954 . . . . .		\$ 16.22
Contributions . . . . .		60.00
Note Paid . . . . .		135.00
Balance April 30, 1955 . . . . .	<u>211.22</u>	
	<u>\$ 211.22</u>	\$ 211.22

# SYNOD FUND

Contributions . . . . .		\$ 7,340.55
President's Office . . . . .	177.23	
Vicar for President . . . . .	450.00	
Treasurer's Allowance . . . . .	600.00	
Treasurer's Bond . . . . .	25.00	
Visitor's Expense . . . . .	15.00	
Bethany College Insurance . . . . .	483.52	
Interest on Notes . . . . .	270.00	
Interest on Fadness Fund . . . . .	120.00	
Interest on Hanson Trust . . . . .	436.00	
Interest on Hanson Trust Special . . . . .	13.93	
Trustees . . . . .	505.26	
Committee of Committees . . . . .	589.53	
Union Committee . . . . .	790.62	
Committee for Seminary . . . . .	20.90	
Young People's Board . . . . .	172.42	
Annual Reports . . . . .	161.60	
Equalization for Professors . . . . .	109.28	
Printing and Postage . . . . .	210.49	
Convention Expense . . . . .	104.71	
Sentinel Deficit . . . . .	596.79	
Synodical Conference Delegates . . . . .	527.64	
Choral Union . . . . .	59.55	
Miscellaneous . . . . .	100.43	
Float . . . . .	23.96	
Balance April 30, 1955 . . . . .	776.69	
	\$ 7,340.55	\$ 7,340.55

Notes Total \$1,000.00.

U. S. Savings Bond "F" \$25.00.

## TWIN CITY MISSION

Contributions . . . . .		\$ 122.00
Paid to Twin City Mission . . . . .	122.00	

## WEBSTER PROPERTY

Payments Received . . . . .		\$ 143.00
Legal Fees, Taxes, and Repairs . . . . .	378.85	
Deficit April 30, 1955 . . . . .		235.85
	\$ 378.85	\$ 378.85

The Synod holds the deed to this property in Webster Wisc.

## MT. OLIVE SUB-DIVISION

Down Payment on 4 Lots . . . . .		\$ 2,000.00
Legal Fees . . . . .	117.00	
Balance April 30, 1955 . . . . .	1,883.00	
	\$ 2,000.00	\$ 2,000.00

# CONVENTION NOTES

## TUESDAY

The devotion was conducted by Prof. R. E. Honsey. He introduced the general theme of the week's morning devotions: "Exhortations from Scripture Regarding the Truth." From Jer. 6, 16 the topic "Seek the Truth" was set forth. In the Bible verbal inspiration is the foundation of our faith, and justification by faith the central teaching. The Truth is to be found in Jesus Christ who says: "I am the Truth." We are bound to the Word and the Confessions, based on the Word.

Two congregations and two pastors were received into membership with the Synod (see page 2). Pastor A. Strand began reading his topic "Respecting the Authority of the Bible." The work among our Synod's young people was considered, also Kasota Valley Home. The chairman, M. H. Otto, had to leave to conduct Mrs. Glenn Reichwald's funeral. Vice President J. A. O. Preus took over the chair in the afternoon. Pastor H. A. Thieste presented the cause of missions, particularly our Cornwall mission, our California field, and a proposed mission to Norway (C. U. Faye).

## WEDNESDAY

"Know the Truth" was Pastor N. Hilton's theme for the morning devotion based on John 8, 31-32. There is absolute truth, is the assurance we have from God's own Son. We need it to be saved, and we know the truth for God reveals it so that the simple can understand it. To know the truth we must continue in His Word and keep it in our minds and in our hearts. Discussion followed Pastor Strand's topic; and a presentation of our Synod's work in Higher Education was led by Pastor J. Anderson. P. em. Christian Anderson, one of the founders of our Bethany College, presented an historical account of what Bethany means to our Synod. Prof. N. S. Holte, Mr. Bruno Walenski and Mr. George Anthony each gave their views on what Bethany means to them as professor, student and parent, respectively. President B. W. Teigen also spoke in behalf of the College and Seminary. The Treasurer's annual report was read and discussed. And the convention committee on Doctrinal Matters read the first draft of its report.

The convention pastoral service, at which Holy Communion was celebrated, was held Wednesday evening at Mt. Olive Lutheran Church. The Rev. G. C. J. Quill conducted the service, assisted Pastor Gullerud in the distribution, and delivered the confessional sermon. The Rev. A. M. Harstad played for the service.

Using as his text Hosea 17 Pastor Quill reminded his fellow workers in the ministry that they too are to confess their sins and amend their sinful lives. Thereupon he comforted them with the assurance that the Lord desires to have mercy on them, and forgives their sins by virtue of the merits of the same Christ whom they preach to others.

## THURSDAY

The fourth day of the convention opened with a devotion led by Pastor Luther Vangen. The text Mt. 28, 19-20 was read and he spoke on the topic "Teach the Truth." To carry out the command of our Lord Jesus Christ to teach the truth to all nations, we must preserve God's Word in its purity, continue to equip ourselves for our task by personal growth in knowledge, and press every effort, talent and means at our disposal into the blessed work.

53 delegates and 57 pastors and professors besides many visitors were present. Convention committee reports on Finances and Bethany were taken up, but most of the day was given over to the reading and discussing of Doctrinal Matters. Dr. A. Grumm, 2nd Vice President of the Lutheran Church—Missouri Synod, representing President J. W. Behnken, was given the floor to speak on doctrinal matters presented in the document and to answer questions directed to him. Dr. Grumm and others discussed the Missouri Synod's position on the 1938 Union resolutions, the Saginaw Resolutions on joint prayer and prayer fellowship, and the 1945 Chicago Statement, originally signed by 44 pastors and professors of the Missouri Synod, and the Common Confession.

Thursday evening was devoted to elections.

## FRIDAY

The Rev. Paul Anderson conducted the morning devotion. His text was Jude 3 and 4 and he used the theme "Contend for the Truth." There is a time for the Christian to be friendly and another time to fight. We cannot be sleeping when God's Word is at stake. We must contend for the faith with the holy weapon God has given us, His Word.

After preliminaries, discussion on Doctrinal Matters continued with Pastor J. G. Anderson reading the report of the convention committee. Christian Elementary Education report was considered and discussed as well as the report on Missions and Miscellaneous matters. The report on Doctrinal Matters again was taken up, and, when no speakers asked for the floor, the assembly was ready to vote on suspending fellowship with the Lutheran Church—Missouri Synod. This action was declared unanimous after a rising vote of 65 to 10; 19 advisory members asked that they be counted as supporting the action.

On Friday evening the essay of Dr. S. C. Ylvisaker on "The Beatitudes" was read in part by the Rev. T. N. Teigen. Also some business was transacted on Finances and other matters.

## SATURDAY

"Buy the Truth, and sell it not," Prov. 23, 23, was Pastor J. B. Madson's text for the morning devotion. "Though there are many material blessings which we may acquire or dispose of at our discretion, there is a greater blessing which we may not treat in this manner: We are to keep the truth. In so doing we are to acquire it at all costs and refuse to sell it at any price. Our actions these past days were done out of concern for keeping the truth."

"The Beatitudes," essay by Dr. S. C. Ylvisaker, was read and discussed and completed. Convention Committee Reports on Committee of Committees, and Publications, were considered among others and much business transacted on the last day of the convention. The Rev. A. Harstad presented the cause of Bethesda Home. Letters of greeting were mailed to the following: Mr. Theodore Daniels, the Rev. A. J. Torgerson, p. em., the Rev. J. Petersen, the Rev. and Mrs. H. A. Preus, the Rev. and Mrs. G. Becker, the Rev. H. Ingebritson, p. em., Dr. S. C. Ylvisaker, the Rev. Emil Hansen, p. em., Mr. N. Tjernagel, the Rev. C. Hansen, the Rev. C. A. Moldstad, the Rev. P. Blicher, p. em., Mrs. E. Moellers, the Rev. J. Nauman, the Rev. Mr. Vogle, the Michigan Pastors and Teachers conference of the L. C.— M. S., the Rev. Mr. Huebner, the Rev. Mr. O. Krueger.

Afternoon devotions were conducted by the following: the Rev. Paul Madson, the Rev. Theo. Aaberg, the Rev. G. Guldberg, the Rev. Hugo Handberg, the Rev. J. A. Moldstad, and the Rev. W. Petersen. The 119th Psalm was divided and read at these devotions.

Pastor E. G. Unseth prepared and distributed the *Handbook of Reports* for this convention.

The Ladies Aid of Mt. Olive Lutheran Church served coffee each day of the convention during the afternoon recess.

A new rostrum was in use in the chapel at Bethany College given in memory of the late Rev. Justin A. Petersen.

Dean N. A. Madson conducted a brief devotion after adjournment.

## SYNOD SUNDAY

(By J. B. M.)

The closing day of the convention dawned as clear and delightful as had been all the preceding days of the convention. At 10:30 a.m. more than 500 worshippers overflowed the college chapel for the welcome Synod Sunday service, at which Pastor M. E. Tweit of St. Peter, Minn., conducted the altar service and preached the festival sermon. Professor Alfred Fremder was at the organ. Candidate of theology R. Desmond Jose, a June graduate of Bethany Seminary, was, by resolution of the convention, ordained and commissioned as missionary to his native country, Cornwall, England.

Basing his sermon on the text Luke 16, 10-17, the preacher exhorted his hearers to "Faithfulness in God's Service," and thereby reminded also the ordinand of the duties of his calling as a servant of the Lord. President M. H. Otto was the ordinator in the rite of ordination, and was assisted by Pastor Tweit; Pastor H. A. Thieste, field secretary of the Home Mission Board; and Dr. N. A. Madson, dean of the Seminary.

The afternoon of Synod Sunday was again graced with a musical program, in which a choral union of 80 singers, assisted in part by a children's chorus, sang eleven number under three groups entitled: Songs of Praise, Festival Anthems, and Anthems



of Christian Comfort. The familiar Pastors' Chorus also made its appearance to sing three numbers, and Bethany's music master, Prof. Alfred Fremder, made the chapel's noble pipe organ sing in his rendition of three chorale preludes. The choruses were directed by the Rev. G. A. R. Gullixson, who, besides the work of directing these groups for some years, has had the task of selecting and preparing the music.

During the afternoon program it was announced that the convention offering for Bethany College received at the morning service totaled almost \$3,500.

The songs of praise proved a fitting climax to the 38th convention of the Norwegian Synod, and as the pastors, delegates, and visitors made their departure, it was with the strains of this uplifting music still sounding in their ears and hearts.

The Secretary

## THE SYNOD'S OFFICERS AND BOARDS

### Officers

The Rev. M. H. Otto, President

The Rev. J. A. O. Preus, Ph.D., 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

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); The Rev. Alf Merseth; Mr. Albin Levorson, Northwood, Ia., (3 years, elected 1955).

### Wisconsin's Board of Trustees

Mr. A. Levorson; Mr. L. O. Larson; The Rev. Paul Ylvisaker; Mr. Herman Anderson; Mr. L. Houg, the Rev. Alf Merseth.

### Board of Regents for Bethany Lutheran College

Mr. Christian Olsen, Nicollet, Minn.; the Rev. Julian Anderson; the Rev. S. Dorr (3 years, elected 1953).

Mr. Elmer Wold, Santiago, Minn.; the Rev. N. Oesleby (3 years, elected 1954)

Mr. Nels D. Faugstad, Emmons, Minn.; the Rev. Luther Vangen; the Rev. Robert Preus, Ph.D. (3 years, elected 1955)

### President of Bethany Lutheran College

Prof. B. W. Teigen, M.A. (4 years, elected 1955)

### Editors of "Lutheran Sentinel"

**Editor-in-chief:** The Rev. C. M. Gullerud; **Associate Editors:** The Rev. S. Dorr, E. G. Unseth, G. F. Guldborg, and Paul Ylvisaker; **Managing**

**Editor:** The Rev. Theo. Aaberg

## **Business Manager of "Sentinel"**

The Rev. Richard Newgard

### **Synod Boards**

#### **Committee of Committees, Elected 1955:**

Board of Trustees: Mr. L. Houg, Kasota, Minn.  
Board of Regents: Mr. Chr. Olsen, Nicollet, Minn.  
Board of Missions: Mr. Thomas Bieber, Jasper, Minn.  
Synodical Conference Mission Board: The Rev. G. A. R. Gullixson  
Board of Support: The Rev. G. F. Guldberg  
Christian Day School: The Rev. Paul Petersen  
Board of Publications: Mr. Stanley Ingebreton  
Youth Board: The Rev. R. Branstad

**Board of Missions:** Dr. J. Preus, Prof. Norman S. Holte, 10 Edgewood Rd., Mankato, Minn. (3 years, elected 1953) The Rev. J. Petersen, (one year); The Rev. H. A. Theiste; Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis. (3 years, elected 1954); Mr. Thomas Bieber, Jasper, Minn.; the Rev. E. G. Unseth (3 years, elected 1955).

**Board of Support and the Board of Directors of the Kasota Valley Home:** Mr. O. L. Pederson, 338 Emerson Ave. No., Minneapolis, Minn.; The Rev. F. R. Weyland (3 years, elected 1953); The Rev. G. Guldberg; Mr. Gerhard Solli, 1305 N. Broad St., Mankato, Minn., (3 years, elected 1954); Mr. Arthur Wold, Princeton, Minn., (3 years, elected 1955).

**Christian Day School Board:** The Rev. Paul Madson; 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); Mr. P. A. G. Lee, Deerfield, Wisc.; the Rev. Geo Orvick; The Rev. Paul Petersen (3 years, elected 1955).

**Publications Board:** Mr. Arthur Jordahl, Hartland, Minn.; The Rev. H. A. Preus (3 years, elected 1953); Prof. R. Honsey, Bethany College, Mankato, Minn.; Mr. S. Ingebritson, Bethany College, Mankato, Minn. (3 years, elected 1954); The Rev. Iver Johnson (3 years, elected 1955).

**Youth Board:** The Rev. R. Branstad, Mr. Conrad Faugstad (1 year) Emmons, Minn. (3 years, elected, 1953); Mr. Channing Handberg, 2127 Fourth St. No., Minneapolis 11, Minn.; The Rev. G. Guldberg (3 years, elected 1954); Mr. Walter Meyer, 2215 W. North Ave., Chicago, Ill., the Rev. John Moldstad (3 years, elected 1955).

**Armed Services Commission:** The Rev. R. Ude (3 years, elected 1953); The Rev. D. L. Pfeiffer (3 years, elected 1954); The Rev. Hugo Handberg (3 years, elected 1955).

**Union Committee:** Prof. G. O. Lillegard, Dr. N. A. Madson, The Rev. M. E. Tweit, Mr. C. O. Vangen, Albert Lea, Minn.; Mr. Oscar Pedersen, Minneapolis, Minn.

**Committee On Fraternal Organizations:** The Rev. R. Preus (3 years, elected 1954); The Rev. Arthur Schulz (3 years, elected 1955).

**Railroad Secretaries:** The Rev. S. E. Lee; The Rev. H. A. Theiste, Assistant; The Rev. G. A. R. Gullixson; the Rev. Luther 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. T. N. Teigen (1 year, elected 1955); 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).

Anderson, Rev. Julian	4432 Garfield Ave. So., Minneapolis 9, Minn.
Anderson, Sophia	9 Edgewood Rd., Mankato, Minn.—44905
Busekist, Edna	Bethany Lutheran College, Mankato, Minn.
Larsen, Mr. U. J.	Bethany Lutheran College, Mankato, Minn.
Larson, Mr. Herbert	Bethany Lutheran College, Mankato, Minn.
Larson, Mildred	Bethany Lutheran College, Mankato, Minn.
Loberg, Marjorie	Bethany Lutheran College, Mankato, Minn.
Minke, Mr. Calvin	636 Marsh St., Mankato, Minn.—33174
Mintz, Mr. Dwain P.	145 Fairfield Ave., Mankato, Minn.—81141
Moen, Mr. R. A.	135 Shaubut St., Mankato, Minn.—44611
Wilson, Eleanor	Bethany Lutheran College, Mankato, Minn.

## CHRISTIAN DAY SCHOOL TEACHERS

1954-55

<i>Name</i>	<i>School</i>
Mr. Donald Anderson	Mt. Olive; Mankato, Minn.
Mr. Merle Blundell	St. Mark's; Chicago, Ill.
Miss LaVonne Boderius	Jerico; Lawler, Iowa
Mrs. Faye Erickson	Hiawatha, Minneapolis, Minn.
Mr. Elvin Harms	St. Mark's; Chicago, Ill.
Miss Donna Johnson	Nicollet; St. Peter, Minn.
Mr. Donald Kuske	Parkland; Parkland, Wash.
Mr. LeRoy Levorson	Our Saviour's; Princeton, Minn.
Rev. Paul Madson	Saude; Lawler, Iowa
Miss Lila Mickleson	Western Koshkonong; Cottage Grove, Wis.
Miss Elizabeth Preus	Somber; Northwood, Iowa
Miss Maren Preus	Lime Creek; Lake Mills, Iowa
Mr. Ronald Roehl	Our Savior's; Granada Hills, Calif.
Miss Grace Seebach	Our Saviour's & Holy Cross, Madison, Wis.
Mr. Quintin Urban	Our Saviour's & Holy Cross, Madison, Wis.

## CONGREGATIONAL CONTRIBUTIONS

For the Fiscal Year May 1, 1954 to April 30, 1955

<i>Pastor</i>	<i>Congregation</i>	<i>Contribution</i>
Aaberg T.	Center	\$1,166.74
Aaberg T.	Scarville	1,946.71
Anderson, J.	Hiawatha	721.21
Anderson, P.	Indian Landing	118.75
Branstad, R.	Concordia	1,108.81
Bremer, H.	Redeemer	43.95
Dale, David	Edgecumbe Heights	17.80
Dale, M.	Immanuel	187.11
Dale, M.	Scandinavia	187.31
Dorr, S.	Bethany	381.52
Dorr, S.	Our Savior's	2,054.57
Dorr, S.	Redtop	184.60
Guldberg, G.	Forest City	128.00
Guldberg, G.	Zion	741.14
Gullerud, A.	Pinehurst	382.00
Gullerud, M.	Mt. Olive	2,177.67
Gullerud, M.	Salem	280.78
Gullixson, G.	Western Koshkonong	1,671.64
Gullixson, W.	Parkland	625.00
Hagen, L.	East Paint Creek	948.34
Hagen, L.	West Paint Creek	1,112.69
Handberg, H.	Bygland	1,789.40
Handberg, H.	First American	795.45
Handberg, H.	Holy Cross	146.30
Harstad, N.	Delhi	165.80
Harstad, N.	Our Savior's	471.28

Harstad, N.	Rock Dell	1,002.46
Hanson, J.	Grace	227.00
Hanson, J.	Our Savior's	370.43
Hilton, N.	First	101.00
Hilton, N.	Grace	4.00
Johnson, I.	Lake Mills	754.45
Johnson, I.	Lime Creek	289.43
	(Legacy)	1,000.00
Jungemann, J.	Oslo	459.04
Lee, S.	Immanuel	269.12
Lee, S.	Our Savior's	219.22
Madson, J.	Lakewood	698.92
Merseeth, A.	First Evanger	284.96
Merseeth, A.	First South Wild Rice	247.84
Moldstad, C.	Brewster	25.00
Moldstad, J.	Concordia	227.96
Moldstad, J.	Our Savior's	168.23
Moldstad, J.	St. Paul's	251.91
Newgard, R.	First Shell Rock	806.42
Newgard, R.	Somber	539.80
Oesleby, N.	Our Savior's	2,595.30
Otto, M.	Jerico	2,521.68
Otto, M.	Saude	1,533.35
Orvick, G.	Holy Cross	1,649.89
Petersen, J.	Cottonwood	711.60
Petersen, P.	Richland	749.80
Petersen, P.	Bethany (Story City, Ia.)	1,025.42
Petersen, W.	Little Oak	88.55
Petersen, W.	Clearwater	108.79
Pfeiffer, D.	Boston	1,452.16
Preus, H.	Trinity	339.57
Preus, J.	Bethany	3,010.35
Preus, J.	Bethlehem	74.20
Preus, J.	Trinity	1,091.79
Preus, R.	Cross Lake	24.30
Preus, R.	Mt. Olive	82.30
Quill, G.	Our Savior's	419.34
Strand, A.	St. Mark's	2,771.79
Schweikert, G.	St. John's	1,404.98
Schulz, A.	Zion	761.68
Teigen, T.	Bethel	820.13
Theiste, H.	Fairview	3,683.77
Tweit, M.	Nicollet	2,889.80
Tweit, M.	Norwegian Grove	615.38
Ude, R.	Ascension	252.99
Unseth, E.	Our Savior's	3,027.38
Vangen, L.	St. Paul's	1,187.27
Weyland, F.	Emmaus	105.75
Ylvisaker, P.	Hartland	618.95
Ylvisaker, P.	Manchester	229.38
Miscellaneous		4,963.47

Rev. S. E. Lee, Treasurer  
Hawley, Minn.

## BEQUESTS, LEGACIES AND ANNUITIES

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

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

These various types of gifts from its members are very acceptable to Synod. However, the annuity type of gift is more desirable than a bequest or a legacy from the 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 bequests of a sum of money, forms 2 and 5 are 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 dispersed 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.....	75
Committee of Committees Report.....	76
Action of the Synod.....	78
Convention, Opening .....	1
Members, Pastors, Delegates.....	2
Committees .....	4
Notes by the Secretary.....	101
Education, Board of Regents.....	56
Bethany President's Report.....	57
Bethany Seminary Report .....	62
Bethany's Operations Account.....	63
Memorial Library .....	65
Action of the Synod.....	66
Elementary Christian Education.....	67
Action of the Synod.....	70
Essays	
The Beatitudes—S. C. Ylvisaker, Ph.D.....	13
Respecting the Authority of the Bible—A. Strand.....	28
Finances, Action of the Synod.....	82
Kasota Valley Home and Charities and Support Board Report.....	71
Missions, Report .....	47
Guide Lines .....	49
Action of the Synod.....	54
Officers and Board of the Synod.....	104
Pastors and Professors .....	106
President's Message .....	5
Report .....	9
Publications, Action of the Synod.....	72
Teachers at Bethany College.....	108
at Parochial Schools.....	109
Treasurer's Report .....	85
Summary .....	79
Trustee's Report .....	80
Loan Plan .....	81
Action of the Synod.....	82
Statistics .....	110
Union Committee Report.....	40
Action of the Synod: Suspension of Relations.....	42
Youth Board .....	72
Guide Lines .....	73
Action of the Synod.....	74

# PAROCHIAL REPORT FOR THE YEAR 1954

STATE	LOCATION	CONGREGATION	#	SUNDAY SERVICE	PASTOR	MEMBERS			BAP- TIZED		CON- FIRMED	SERVICES			DAY SCHOOL	SUNDAY SCHOOL	OTHER SCHOOLS	STUDENTS	CONTRIBUTIONS		VALUE OF PROPERTY	DEBT ON PROPERTY									
						BAPTIZED	CONFIRMED	VOTING	CHILDREN	ADULTS	CHILDREN	ADULTS	COMMUNED	MARRIAGES	BURIALS	SPECIAL	AV. ATTENDANCE	SUNDAY	AV. ATTENDANCE	ENROLLMENT			TEACHERS	ENROLLMENT	TEACHERS	DAYS TAUGHT	ENROLLMENT	IN SYNOCDAL INSTITUTIONS	IN PUBLIC H. S. & COLLEGES	FOR HOME PURPOSES	FOR ALL OTHER PURPOSES
1. Calif.	Granada Hills	Our Savior's First	3	10-45	G. Quill	82	47	11	18	3	6	37	1	4	99	27	64	24	1	86	11		1	\$3,468	\$ 167	\$26,000	\$19,800				
2. Illinois	Chicago	St. Mark's	1	10:30	A. Strand	290	250	60	13	1	8	5	735	11	2	10	135	52	143	28	2	90	14		10	2	12,625	2,146	60,000	1,000	
	Chicago	St. Paul's	1	10:45	L. Vangen	180	142	28	23	1	5			6	3	9	70	52	105			70	9	4	11	7,408	1,290	89,500			
4. Iowa	Calmar	Trinity	1	9:30	H. Preus	126	85	35	6				157	3	12	35	51	50			15	4	20	12	2	6	3,000	500	25,000	600	
5.	Forest City	Forest City	1	9:30	G. Gulberg	130	89	20	2	2	2		196	1	1	8	35	51	45		20	5	10	20		5	2,142	409	35,000		
6.	Lake Mills	Lake Mills	1	9:45	J. Johnson	125	100	25	4		5		312	1		10		50	45		12	4	15	22	2	10					
7.	Lime Creek	Lime Creek	1	11:00	J. Johnson	92	87	30	4	1			135		1	9		51	50		17	14									
8.	Lawler	Saude	1	*	M. Otto	160	118	37	1		3		430	6	10	72	50	86	22	1				1	13	4,891	1,957	27,000			
9.	New Hampton	Jerico	1	*	M. Otto	305	245	74	3		3	2	774	4	4	10	115	51	139	18	1		36	7	15	6,159	2,655	48,000	883		
10.	New Hampton	Redeemer	1	10:00	H. Bremer	131	84	20	3	1	2		112	1				65	45		25	2	12	35		5	3,446	82	30,000	5,214	
11.	Northwood	First Shell Rock	1	*	R. Newgard	145	115	41	2		6		202	2				85			35	6	15	19	2	15	2,191	848	20,000		
12.	Northwood	Somber	1	*	R. Newgard	100	70	24	2		2		117	1	2			51			6	1		19	11	5	7	3,600	722	26,000	1,800
13.	Scarville	Center	1	*	T. Aaberg	161	118	47	6	1		1	212	1	7			50			27	3	10	24		5	3,947	1,323	30,000		
14.	Scarville	Scarville	1	*	T. Aaberg	113	72	32	9	2		2	188		7			50			15	3	10	13	2	4	3,452	2,056	30,000		
15.	Story City	Bethany	1	2:30	P. Petersen	21	15	7					42					22	19		6	1					1,422	441	5,000		
16.	Thompson	Zion	1	11:00	G. Gulberg	165	120	27	5				305	2	2	8	90	51	90		46	5	10	10	1	12	3,873	741	45,000		
17.	Thornton	Richland	1	11:00	P. Petersen	178	105	43	8		6	3	251	1	1	11	76	51	88		46	8	15	44		15	4,708	619	17,000		
18.	Waterville	East Paint Creek	1	*	L. Hagen	104	81	39	1				127	2	10	41	47	45		18	4	15	12		4	1,869	674	9,800			
19.	Waukon	West Paint Creek	1	*	L. Hagen	96	82	39			3	3	107	2	10	40	47	50		7	4	15	7		7	2,152	629	9,700			
20. Mass.	Cambridge	Boston	1	*	R. Preus	194	126	38	13		3	3	551	2	5	12	56	87		53	10				10	9,038	1,190	50,000			
21.	Brewster	Mission	3	11:30	C. Moldstad	24	12	1					28	1				52	12		6	1									
22.	Elk Rapids	Grace	1	*	N. Hilton	36	25	7	1		1		156	1		9	19	23	30		14	3			6	1,200		5,000	3,475		
23.	Holton	Immanuel & Scand.	1	11:00	M. Dale	151	83	29	8	1	2	1	250	2		5		51	54		38	5	5	38		7	2,374	316	30,000	850	
24.	Suttons Bay	First	1	*	N. Hilton	98	75	20					72	1	1	12	18	50	35		25	4				6	2,600	335	15,000		
25. Minn.	Albert Lea	Our Savior's	1	10:45	E. Unseth	460	308	116	19	3	9	3	880	3	4	11	149	69	197		160	17	10	80	2	16	8,610	2,777	60,000	1,000	
26.	Audubon	Emmanuel	1	11:00	S. Lee	161	93	38	8		1		268	3	1	14	50	73		47	7	10	42		12	2,449	434	34,000			
27.	Belview	Our Savior's	1	*	N. Harstad	186	122	51	8		6		160	1	11		47	70	2		31	7	10	25		16	5,678	458	32,000	2,075	
28.	Belview 4 N. E.	Rock Dell	1	*	N. Harstad	269	192	93	5		7		239	1	6	128	39	85		46	7	10	42		16	5,440	733	25,000			
29.	Clear Brook	Concordia	1	9:15	J. Moldstad	68	51	16	1		1		29	1	2	50	47	41		15	3	12	13		5	925	425	12,000			
30.	Cottonwood	English	1	*	D. Pfeiffer	150	111	30	6				334	2	3	9	50	52	70		30	5	15	34	1	4	2,800	800	10,000		
31.	Delhi	First	1	*	N. Harstad	91	55	21	2		2		95	1	7		41	35		37	4	10	29		6	1,749	216	5,700			
32.	Eagle Lake	Salem	1	9:00	C. Gullrud	101	63	18	7	1	1		125	1	7	35	51		19	2		15			3	1,500	220	8,000	200		
33.	Ebro Corner	Our Savior's	3	10:15	J. Moldstad	87	47	14	4	1	2		25	2	1	6	41	48	64		43	7	12	34		12	950	200	6,000	2,000	
34.	Ellsworth	Bethlehem	3	8:00	J. Preus	50	29	8	1	2	4	4	80	1			48	30		16	4	36	8		8	970	50	8,000	3,000		
35.	Fertile	First Evangel	1	*	A. Merseeth	126	83	42	4				185	1	2	11	44	50	52		33	5	12	19		1	2,664	356	26,000	340	
36.	Fisher	Bygland	1	8:30	H. Handberg	42	30	11	5		1	1	84	2		5	25	41	25		6	4	10	7		1	1,640	1,163	5,500		
37.	Foston	Cross Lake	1	*	Vacant J. A. M.	50	35	12					22	1		10	27									1	4	375	40	3,000	
38.	Gaylord	Norwegian Grove	3	*	M. Tveit	125	81	36	3		1		279	5	9	55	46	65		27	4					3	1,676	744	20,000		
39.	Hartland	Hartland	1	*	P. Ylvisaker	155	116	48	4		3		138	1	2	9	42			33	7	10	24	2		8	2,810	620	28,500		
40.	Hawley	Our Savior's	1	9:30	S. Lee	70	43	17	1				163	1	13		51	39		27	5	10	30		5	2,412	164	14,000	5,336		
41.	Jasper	Trefoldighed	1	9:30	J. Preus	104	65	25	5				253	2	3	71	52	61		19	4	10	22		4	3,200	1,220	15,000			
42.	Kasota	Kasota Valley Home	2	9:00	J. Unseth								33	1	38	16	50	17									130				
43.	Langby	St. Paul's	3	11:30	J. Moldstad	128	87	32	10				42	2	3	6	45	49	76		33	4	12	12		5	2,100	450	32,000	6,000	
44.	Luverne	Bethany	1	11:00	J. Preus	264	166	46	8	5	10	10	712	11	5	9	130	52	168		70	9	36	48	4	30	12,457	2,800	70,000	12,000	
45.	Manchester	Manchester	1	*	P. Ylvisaker	39	24	9	2		1		38	1		7		42		19	4	10	16			2	1,590	265	11,000		
46.	Mankato	Mt. Olive	1	10:30	C. Gullrud	243	149	54	3		4		802	3	4	12	147	64		15	14			14	7	8,352	2,365	42,000	9,481		
47.	Minneapolis	Emmaus	1	10:45	F. Wyland	257	162	23	4				233	2	1	12	51	52	60		56	7	10	43		9	4,739	187	19,000	3,609	
48.	Minneapolis	Fairview	1	10:30	H. Theiste	622	383	68	20	1	7	5	1,088	6	6	11	74	140	5	141	23	40	94	5	22	13,350	3,136	85,000	9,000		
49.	Minneapolis	Hiawatha	1	9:30	J. Anderson	156	104	40	7	1	3	3	236	4																	

**Furnishing Your Needs in Christian  
Literature, Gifts, Church and  
School Supplies  
Since 1920**

**Bibles, Hymn Books, Devotional Books,  
Mimeograph and Stationery Supplies,  
Gift Items and Greeting Cards**

**GRACE FOR GRACE, The History  
of Our Synod ..... \$1.00**

**FAITH OF OUR FATHERS,  
Hundredth Anniversary ..... \$2.00**

**THE INSPIRATION OF SCRIPTURE .. \$4.50  
(Prepublication Special Until Sept. 1, 1955,  
\$3.00)**

**THE LUTHERAN SYNOD BOOK CO.  
BETHANY COLLEGE  
MANKATO, MINNESOTA**