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39th

REGULAR CONVENTION

REPORT

ESSAYS . . .

**Looking to the End
of the Road**

NORMAN A. MADSON

**Where Do We Go
From Here?**

IVER C. JOHNSON

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

**Held at
BETHANY LUTHERAN COLLEGE
Mankato, Minnesota
August 14-19, 1956**

The Thirty-ninth Regular Convention

of the

NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Bethany Lutheran College, Mankato, Minnesota

August 14-19, 1956

Pastors, delegates and friends assembled in the chapel of Bethany Lutheran College on Tuesday morning, 10:30 o'clock, for the opening of the 39th Annual Convention of the Norwegian Synod. The Rev. Nils Oesleby of Madison, Wisconsin, conducted the worship service, using the synodical order of service. "All Hail the Power of Jesus' Name" and "Built on the Rock the Church doth Stand" were sung before the sermon; and "Blest Be the Tie that Binds Our Hearts in Christian Love" and "O Holy Spirit, Grant us Grace" were sung after the message. Luke 18, 9-14 was read as the Gospel.

"The Joy of Christian Fellowship at Our Synod Convention" was the subject treated by Pastor Oesleby on the basis of 1 Corinthians 1, 4-8. The Apostle Paul rejoiced at the remembrance of the Corinthian congregation and gratefully recalled the benefits bestowed on them through the preaching of the Gospel. And Pastor Oesleby showed how the true joy of fellowship expresses itself today in the lives of Christians by gratitude for the grace of God, brought to us through the Word and Sacraments, and in keeping these means of grace pure and unadulterated. The assurance given by the Holy Scriptures of a day of glory for the Christian, when he shall be found blameless in the day of our Lord Jesus Christ, extends the joy of Christian fellowship also into the future. The thought that others share true faith in God's promises is a cause for true rejoicing, in that we rejoice in the hope of meeting again in the presence of God as His righteous children possessing the righteousness which is by faith in the Son of God.

Joint hosts in providing facilities for the Synod convention again were Bethany Lutheran College and Mount Olive Lutheran Church. Greetings were exchanged between the hosts, represented by Prof. B. W. Teigen, and the convention, represented by its president, Pastor M. Otto.

The opening session of the convention began with a devotion led by the Rev. T. N. Teigen of Sioux Falls, S. D., the chaplain for the convention. Announcing the theme of all the devotions to be conducted at this convention, he stated, "We want to testify to the Gospel of the grace of God in the manner of St. Paul." Organist for the convention was the Rev. G. A. R. Gullixson.

The secretary read the roll of Permanent and Permanent Advisory Members and of Professors and Pastors Emeriti. There were 38 pastors serving member congregations present (later 39 out of

44); and 4 pastors (out of 9) were present who serve non-member congregations or groups; 1 pastor emeritus (out of 6) and 8 (out of 10) professors were present. A total of 51 pastors and professors were present the first day of the convention. By the last day there were 57 out of 68 registered.

Twenty-seven delegates presented by the temporary Credentials committee were seated as members of the 39th Regular Convention (later a total of 61 had been seated), and President Milton Otto declared 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.

The President's Message and Report were then read to the convention. (see page 5 and following).

Roll Call

A. PERMANENT MEMBERS PRESENT

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, H. Handberg, N. Harstad, N. Hilton, I. Johnson, S. Lee, J. Madson, A. Merseeth, J. Moldstad, R. Newgard, N. Oesleby, G. Orvick, M. Otto, J. Petersen, P. Petersen, D. Pfeiffer, H. Preus, J. Preus, R. Preus, A. Schulz, T. Teigen, H. Theiste, M. Tweit, R. Ude, E. Unseth, L. Vangen, F. Weyland, P. Ylvisaker.

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

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

Pastors Emeriti: C. Anderson, H. Ingebritsen, A. Torgerson.

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

Congregation Admitted Into Membership With the Synod

Our Savior's Lutheran Church, Ebro Corner, Minn.

Pastor Admitted Into Permanent Membership With the Synod

The Rev. Keith Olmanson, Lawler, Iowa.

Excused for Absence From the Convention

Pastors: P. Blicher, p. em., J. E. Hanson, G. Quill, H. A. Strand.

Excused for Part-Time Absence

Pastors: D. Johnson, N. Harstad, F. R. Weyland, R. Preus, and Prof. C. U. Faye.

Visitors

Mr. Layton Northrup and Mr. Clarence Sick, members of Indian Landing Church, Rochester, New York.

Representatives Present Eligible to Vote

PASTORS	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	1. Scarville	1. Jacob Olson
			2. Nels Faugstad
	Scarville, Ia.	2. Center Luth.	3. Elmer Branstad
2. J. Anderson	Minneapolis, Minn.	3. Hiawatha	4. William Overn
			5. Victor Lind
3. R. Branstad	Eau Claire, Wis.	4. Concordia	Excused
4. H. Bremer	New Hampton, Ia.	5. Redeemer	Excused
5. D. Dale	St. Paul, Minn.	6. Edgecumbe Hills	6. Melvin Johnson

6. M. Dale	Holton, Mich.	7. Immanuel- Scandinavian	7. E. E. Gibson
7. S. Dorr	Princeton, Minn.	8. Our Savior's	8. Nels Larson
8. G. Guldborg	Princeton, Minn.	9. Bethany	
	Forest City, Ia.	10. Forest City Luth.	9. Geo. Orvick, Sr.
	Thompson, Ia.	11. Zion	10. E. L. Hagenson
9. A. Gullerud	Eau Claire, Wis.	12. Pinehurst Luth.	11. Melvin Kloppen
10. C. Gullerud	Mankato, Minn.	13. Mt. Olive	
	Eagle Lake, Minn.	14. Salem	12. Prof. N. Holte
11. G. Gullixson	Cottage Grove, Wis.	15. W. Koshkonong	13. R. A. Moen
12. W. Gullixson	Parkland, Wash.	16. Parkland Luth.	14. Orville Fruechte
13. H. Handberg	Fisher, Minn.	17. Bygland Luth.	Excused
	Mayville, N. Dak.	18. First Am.	Excused
	Shenney, N. Dak.	19. Holy Cross	15. R. L. Sorenson
14. J. Hanson	Amherst Jct., Wis.	20. Our Savior's	16. J. M. Werne- dahl
15. N. Harstad	Manitowoc, Wis.	21. Grace	17. Lenwick Hoyord
	Belview, Minn.	22. Our Savior's	Excused
	Delhi, Minn.	23. First Luth.	
	Belview, Minn.	24. Rock Dell	
16. N. Hilton	Sutton's Bay, Mich.	25. First Luth.	Excused
	Elk Rapids, Mich.	26. Grace	Excused
17. I. Johnson	Lake Mills, Ia.	27. Lake Mills Luth.	18. I. Levorson
	Lake Mills, Ia.	28. Lime Creek Luth.	19. James Butler
18. J. Jungemann	Volga, S. Dak.	29. Oslo Luth.	20. L. Levorson
19. S. Lee	Hawley, Minn.	30. Our Savior's	21. Edwin Petersen
	Audubon, Minn.	31. Immanuel	22. Benj. Anderson
20. J. Madson	Tacoma, Wash.	32. Lakewood Luth.	23. Daniel Comsia
21. A. Merseeth	Ulen, Minn.	33. First Wild Rice	24. Loren Larson
	Fertile, Minn.	34. First Evanger	Excused
22. J. Moldstad	Clearbrook, Minn.	35. Clearbrook	
	Ebro Corner, Minn.	36. Our Savior's	
23. R. Newgard	Northwood, Ia.	37. First Shell Rock	25. Obert Hammon
	Northwood, Ia.	38. Somber	26. M. Halvorson
24. N. Oesleby	Madison, Wis.	39. Our Savior's	27. Daniel Dahlby
25. G. Orvick	Madison, Wis.	40. Holy Cross	28. Melvin Trustem
26. M. Otto	Lawler, Ia.	41. Jericho Luth.	29. G. Radichel
	Lawler, Ia.	42. Saude Luth.	30. O. M. Wilson
27. J. Petersen	Cottonwood, Minn.	43. English Luth.	31. Dr. O. E. Overn
28. P. Petersen	Thornton, Ia.	44. Richland Luth.	32. Lowell Petersen
	Story City, Ia.	45. Bethany	33. Allard Hoyord
29. D. Pfeiffer	Boston, Mass.	46. Boston Luth.	34. Oscar Runholt
30. H. Preus	Calmar, Ia.	47. Trinity	35. Kenneth Dodge
	Ellsworth, Minn.	48. Bethlehem	36. Alfred Aastmp
31. J. Preus	Luverne, Minn.	49. Bethany	37. M. Tjernagel
	Jasper, Minn.	50. Trefoldighed Luth.	38. A. Ljungquist
32. R. Preus	Fosston, Minn.	51. Cross Lake Luth.	39. Emil Sunday
			40. Kent Larson
			41. Art Anderson
			42. D. Jorgenson
			43. R. H. Jorgenson

33. G. Quill	Trail, Minn.	52. Mt. Olive	
34. A. Schulz	Granada Hills, Cal.	53. First Luth.	
35. A. Strand	Tracy, Minn.	54. Zion	44. S. Sanderson
36. T. Teigen	Chicago, Ill.	55. St. Mark's	45. Ernest Larsen
37. H. Theiste	Sioux Falls, S. D.	56. Bethel	46. C. J. Steen
	Minneapolis, Minn.	57. Fairview Luth.	47. M. R. Handberg
38. M. Tweit	St. Peter, Minn.	58. Nicollet Luth.	48. O. E. Pedersen
39. R. Ude	Eau Claire, Wis.	59. Ascension	49. Geo. Anthony
40. E. Unseth	Albert Lea, Minn.	60. Our Savior's	50. L. Borgwardt
			51. R. O. Quill
41. L. Vangen	Chicago, Ill.	61. St. Paul's Luth.	52. C. O. Vangen
42. F. Weyland	Minneapolis, Minn.	62. Emmaus	53. Arthur Schartel
43. P. Ylvisaker	Manchester, Minn.	63. Manchester Luth.	54. Paul Staff
	Hartland, Minn.	64. Hartland Luth.	55. Roger E. Keske
Vacant	Waterville, Ia.	65. W. Paint Creek	56. Andrew Emrud
	Waterville, Ia.	66. E. Paint Creek	57. George Nygard
			58. E. J. Magnuson
			59. N. A. Sorum
			60. Hjalmer Swain
			61. Donald Yohe

Convention Committees—1956

1. *President's Message and Report*: Pastors: H. A. Theiste, D. Pfeiffer, T. N. Teigen. Delegates: Thomas Bieber, Rudolph Quill.
2. *Nominations*: Pastors: G. Orvick, H. Preus, H. Handberg, J. A. Preus, Delegates: Victor Lind, L. Hoyard, Nils Faugstad, M. Handberg.
3. *Credentials*: Pastors: G. Orvick, W. Petersen, P. Ylvisaker. Delegates: Victor Lind, J. Olson, Melvin Kloppen.
4. *Program*: Pastors: T. Aaberg, G. Guldberg.
5. *Press*: Pastors: N. Oesleby, N. Hilton (Public), Pastor F. R. Weyland, N. Madson, Jr. (Convention Sentinel).
6. *Doctrinal Matters*: Pastors: S. Dorr, G. Gullixson, S. Lee, J. Petersen, Prof. B. Teigen. Delegates: George Anthony, Orville Fruechte, Prof. O. Overn, R. M. Jorgenson.
7. *Missions*: Pastors: R. Branstad, A. Harstad, R. Preus, L. Vangen. Delegates: Daniel Comsia, L. Hoyord, Kenneth Dodge, Simon Sanderson.
8. *Higher Education*: Pastors: A. Gullerud, H. Theiste, P. Petersen, E. Unseth. Delegates: Ragnar Moen, D. Yohe, Edwin Petersen, Oscar Wilson.
9. *Christian Elementary Education*: Pastors: J. B. Madson, N. Oesleby, C. Gullerud, C. Anderson. Delegates: Alfred Aastrup, George Orvick.
10. *Youth Work*: Pastors: H. Handberg, N. Harstad, R. Newgard. Delegates: Loren Borgwardt, Benjamin Anderson, Ed. Solberg.
11. *Publications*: Pastors: J. Moldstad, D. Dale, D. Pfeiffer. Delegates: August Ljungquist, C. Steen, Dean Jorgenson.
12. *Finances*: Pastors: J. Anderson, Alf Merseth, I. C. Johnson, G. Schweikert. Delegates: E. J. Magnuson, Elmo Olsen, Prof. V. Gerlach.
13. *Charities and Support*: Pastors: T. Aaberg, P. Anderson, H. Bremer. Delegates: E. L. Hogenon, Nels Larson, G. Nygard.
14. *Armed Services Commission*: Pastors: A. Schulz, J. B. Unseth, K. Olmanson. Delegates: Arthur Schartel, Hjalmer Swain, Prof. Grorud.
15. *Miscellaneous Matters*: Pastors: M. E. Tweit, J. Preus, M. Dale, Prof. G. Lillegard. Delegates: C. O. Vangen, J. Wermedahl, Loren Larson, Oscar Pedersen, Prof. N. Holte, Melvin Halvorson.
16. *Pastoral Conference Records*: Pastors: G. F. Guldberg, T. N. Teigen.
17. *Resolutions*: Pastors: H. A. Preus, R. H. Ude.
18. *Tellers*: Student R. Moldstad. Pastors: K. Olmanson, R. Newgard.
19. *Chaplain*: Pastor T. N. Teigen.
20. *Equalization*: Pastor R. Newgard (Pastors), Pastor John Moldstad (Lay Delegates).
21. *Head Usher*: Pastor K. Olmanson.

PRESIDENT'S MESSAGE

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord."

It is the most glorious and most important business in the world which has again brought us together, the business of our Savior, Who is Lord of Lords and King of Kings. We are the humble instruments through whom He carries on His work in our midst, a work that has to do with the gaining and preserving of immortal souls which He has redeemed with His precious blood. That fact should lend a sacredness and earnestness of purpose to all we say and do here this week; but, it should also fill us with a warm enthusiasm as we go about our work. Think of it—He has chosen us frail, faltering, and altogether insufficient creatures to be His servants, to bring other sinners to know Him as their all-sufficient Savior. In a way, our task is simple, for the Lord has given us the Means with which to carry out that noble calling—His Holy Word and Sacraments. On the other hand, it is also a difficult task in that we must constantly be on the alert to avoid using these Means improperly. It is then in order to be efficient laborers in the Kingdom of our gracious Lord and Savior that we shall devote our attention to the place and use of these Means in our work.

In this second Epistle to Timothy the Apostle Paul writes: "Preach the Word." That injunction is directed also to us and is no different from the commission the Lord of Lords gave His Church just before His triumphant ascension into heaven. Yes, those three words tell us both what we as a Church are to do and what means we should employ in doing that work—"Preach—the Word." We are not given the liberty to modify or alter that Word, to add to or subtract from it, as it suits our own fancies—we are to preach or proclaim the whole body of Truth as contained therein.

Though we sincerely and humbly maintain that we by the mercies of God have the full Truth of His Word in our midst, it is not always such a simple thing to preach and teach it as it stands. There is our Old Adam who is ever at our side tempting us not to be quite so exact in every little point. After all, he argues, our people will not like it if we follow the Scriptures too closely; besides, we cannot afford to offend the many who have found it more convenient to adapt their use of the Word to the temper of our day and age. However, we must not forget whose Word it is which we are to proclaim unto the ends of the earth. Our King and Lord calls it "My Word" and through His prophet declares, "He that hath my word, let him speak my word faithfully." (Jer. 23, 28)

Granted that we have the Word of our Lord and Savior in its full Truth and purity; granted also that it is our aim as a Synod and as individual congregations faithfully to proclaim it, we have not yet fulfilled our obligation unless we do this in the manner further outlined by the Apostle, "Preach the word; be instant in season and out of season."

The occasion will arise when we feel it is perhaps the wiser course

not to put such emphasis on what the Scripture says—it just is not the appropriate time. That is the temptation especially when dealing with those with whom we have had a long and treasured fellowship, or, with such whom we would like to have join our ranks. We might easily come to feel that it were better to be silent now and then rather than constantly to pluck the same string. But the inspired Apostle recognizes no season when the Word should be muzzled; he asks us to preach it even when men consider it unseasonable. Only, let us ever make certain that it is our concern for the King's business and the preservation of His Word and not fleshly zeal which motivates our proclaiming the Truth of His Word, that we subordinate ourselves to the Word, so that it may sound forth in its full God-given force.

Here is where we come to the nub of the matter. The Apostle continues, "reprove, rebuke, exhort with all long-suffering and doctrine." We cannot deny that the Church is today reproving, rebuking and exhorting; in fact, it is doing a great deal of it. Unfortunately, such reproof and exhortation is not always carried out with long-suffering and doctrine, so that it gets to be man's and not God's will which is being set forth. As a result people do not get the information, do not learn the basic principles, which they can then apply to the various situations that will arise in their life. But a conscientious preacher of the Word is a steward of God and a public servant of the Church as the same Apostle elsewhere enjoined to "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." (Tit. 1,9).

That it is important that sound doctrine be proclaimed in every phase of our activity as a Church is quite forcefully impressed upon us when the Apostle says, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." That time is already here. Having been deprived of sound doctrinal preaching for some time, people in some areas are no longer able to digest it when they do hear it and therefore prefer to hear what is less disturbing to them. Yes, being far wiser in their own conceits than the Word is, they in the end come to accept and believe fables. That is God's terrible retribution towards those who misuse or fail to use His infallible Word.

In our day of increasing liberalism it is no easy task at all times to give full expression to the whole counsel of God. When we see how even Lutheran Churches seem to prosper by compromising here, by remaining silent there; when we note how some are, shall we say hesitant, to let the Word speak with the divine authority that resides in it; when we detect what might be called signs of uncertainty and indecision all around us and perhaps even in our own midst, then, we must all the more earnestly and prayerfully study this Word in order to be certain that the position we take and the course we pursue is a Scriptural one.

What we at the same time must be careful to avoid, no matter what the issue, is that we without a sound doctrinal basis press a point so far in one direction that it will cause some to rebound to the opposite extreme. To that end we should fervently plead with our heavenly Father to give us the right judgment, a proper sense of balance, on all issues concerning which the Scriptures have something to say.

The one problem that still lies on our hearts and which we feel quite keenly is the situation that obtains in the Synodical Conference. Last year our Synod suspended fraternal relations with the Lutheran Church—Missouri Synod until the matters to which we had objection had been properly adjusted by them. That body had its convention about six weeks ago in St. Paul, Minnesota, and on these matters passed a number of resolutions which we find embodied in the report of our Union Committee. In view of what transpired at that St. Paul meeting we must during the next few days conclude whether the situation has changed from a year ago and then determine either to continue our stand of a year ago or to modify our position.

Hence the problem before us is, how can we best serve the cause of the Truth, the preaching of the Word—by continuing the course that we adopted a year ago or by joining in a common endeavor, as proposed by the Missouri Synod to have all the synods of the Synodical Conference work together towards a solution of the differences that have all but completely severed the close fellowship that once prevailed between the member synods.

There is reason to believe that our suspension of relations with the Lutheran Church—Missouri Synod has had a sobering effect on many of her members, both pastors and lay people, as seemed to be indicated in her recent convention. Neither can we deny that very likely many, if not most, of the congregations in that body teach and practice as we aim to do in our Synod.

Accordingly, how can we, in the action we take, on the one hand be longsuffering without sacrificing doctrine, and on the other be faithful to the doctrines of Holy Writ without violating its injunction to be longsuffering? How can we best help not only the Missouri Synod as a Synod but also our own Synod in its educational, mission and charitable endeavors on both congregational and synodical levels—how can we best promote the true welfare of our King's business and His Kingdom—by resuming some measure of fellowship with the Lutheran Church—Missouri Synod, or by maintaining the present status quo?

Bearing in mind the Apostle's directive in his divinely inspired counsel to Timothy, our convention committee on Doctrinal Matters will have to study the entire situation most prayerfully and carefully, so that on the basis of its recommendations we can act in a way that will enable us to preach the Word faithfully, in season and out of season, to reprove, rebuke and exhort with all longsuffering and doctrine.

May we as individual delegates and as a Synod during the days of our convention and in our work at home ever strive to keep before us this divine assignment as so clearly expressed by the inspired Apostle to the same pastor Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." (I Tim. 4,16) God grant us this for Jesus' sake. Amen.

SOLI DEO GLORIA!

PRESIDENT'S REPORT

Ordinations and Installations

Candidate Desmond Jose was in the festival service on Synod Sunday at Bethany College, Mankato, Minnesota, June 26, 1955, ordained into the Office of the Holy Ministry and commissioned as missionary to his native land, Cornwall, England. The undersigned officiated, assisted by the Dean of the Seminary, the Field Secretary of the Mission Board and the festival speaker for the day.

On September 18, 1955, the Rev. Joseph N. Petersen was installed as pastor of the English Lutheran Church in Cottonwood, Minnesota, the Rev. N. B. Harstad officiating, and the Rev. T. N. Teigen delivering the installation address.

The Rev. Robert Preus, Ph.D., was installed as pastor of the Clearwater congregation, Plummer, Minnesota, on July 8, 1956, the Rev. Hugo Handberg officiating.

Candidate Keith N. Olmanson was on July 22, 1956, ordained into the Holy Ministry at the Norseland Lutheran Church, St. Peter, Minnesota, as assistant pastor in the Jerico-Saude parish of Lawler, Iowa, where he has been serving as assistant and teacher the past year. His former pastor, the Rev. M. E. Tweit, gave the address and the undersigned served as ordinator.

Transfers

The Rev. Paul Madson was transferred from our Synod to the Pacific-Northwest District of the Evangelical Lutheran Joint Synod of Wisconsin and other States upon his acceptance of a call to St. Paul's Lutheran Church, Tacoma, Washington, which he had previously been serving as interim pastor.

Teacher Alfred Pieper was transferred to the Western Wisconsin District, and Teacher Ronald Roehl was released to the Northern Wisconsin District, both districts members of the Evangelical Lutheran Joint Synod of Wisconsin and other States.

Resignation

The Rev. L. K. Hagen for reasons of family health resigned from his call in the East and West Paint Creek congregations, Waterville, Iowa, effective June 17, 1956. Subsequently he received and accepted a call as missionary in the Colorado District of the Lutheran Church—Missouri Synod and requests that his name be dropped from the list of our clergy.

Death

Pastor Emeritus Emil Hansen, for many years incapacitated by a crippling ailment, passed away on March 16, 1956. Funeral services were held at the Bethel Lutheran Church, Sioux Falls, South Dakota, on March 20, his pastor, the Rev. T. N. Teigen officiating. Vice-President, Dr. J. A. O. Preus spoke briefly on behalf of the Synod.

Vacancies

There are at present two vacancies in our Synod, the one in the Paint Creek parish of Waterville, Iowa, for reasons indicated above, and the other in the Luverne, Minnesota, parish, occasioned by its pastor's, the Rev. Dr. J. A. O. Preus, accepting the call to serve as full-time solicitor for Bethany College.

Dedications

Our Savior's First Lutheran Church of Granada Hills, California, dedicated its new three-room school on December 4, 1955, the pastor, the Rev. G. C. J. Quill, officiating, and the Rev. A. C. Keibel of the Wisconsin Synod delivering the sermon for the occasion.

The new parsonage of the Ascension Lutheran Church, Eau Claire, Wisconsin, was dedicated on February 12, 1956, its pastor, the Rev. R. H. Ude, officiating.

On July 1, 1956, the new church of the First South Wild Rice Lutheran congregation in Ulen, Minnesota, was dedicated to the glory of the Triune God, the undersigned preaching and officiating.

Application for Membership

Application for membership in the Norwegian Synod has been made by the Our Savior's Evangelical Lutheran Church of Ebro Corner, Minnesota, the Rev. J. Moldstad, pastor.

If it has completed its preparation, the Indian Landing Bible Lutheran Church of Rochester, New York, the Rev. Paul Anderson, pastor, will be making similar application.

The Rev. Keith N. Olmanson is applying for permanent membership in the Synod.

Anniversaries

On August 7, 1955, the Somber Lutheran Church of Northwood, Iowa, the Rev. R. Newgard, pastor, celebrated the 50th anniversary of its school, the former pastor, the Rev. A. J. Torgerson, now emeritus, serving as the festival speaker.

On July 19 of this year the Rev. G. A. R. Gullixson observed the 25th anniversary of his ordination into the Holy Ministry.

The 30th anniversary of his ordination was observed by the Rev. A. M. Harstad at the Bethesda Lutheran Home in Watertown, Wisconsin, on Aug. 12, 1956.

This year also marks the 50th ordination anniversary of the Rev. Henry Ingebritson, now emeritus, of Lake Mills, Iowa.

Synodical Conference Matters

Your President attended one meeting of the Synodical Conference Praesidium with the other synodical presidents. Attempts to provide or suggest some solution to the issues before the Conference on this level were of no avail. The only information we previously had on the action of the Lutheran Church—Missouri Synod's convention in St. Paul, Minnesota, on the matters of concern to us was that membership in the Lutheran World Federation was definitely declined, and, apparently for reasons which we respect as valid. A more complete report on that convention will be submitted later by our Union Committee. The one thing to which we would call attention here is that it is somewhat disturbing to note that the Lutheran Church—Missouri Synod seemingly made no effort specifically to prove our grievances and our action accompanying them as being wrong. In this connection we must report that there will be a representative from the Praesidium of the Missouri Synod to report on and to discuss intersynodical matters with us on Wednesday evening.

As our members know, the Wisconsin Synod last August proposed a resolution, to be voted on at a special meeting this August, calling for the termination of fellowship relations with the Lutheran Church—Missouri Synod for essentially the same reasons as our Synod gave when suspending fellowship with that body in June, 1955.

A report just received states that their Doctrinal Committee is proposing that this vote be held in abeyance until the procedures suggested by the Missouri Synod convention in St. Paul be given a fair trial.

Needless to say there was an unusual volume of correspondence for your President this past year after our Synod suspended fellowship relations with the Lutheran Church—Missouri Synod and in connection with our 1955 Resolutions which were sent to the entire Synodical Conference clergy.

Invitations for Doctrinal Discussions

An invitation to discuss our respective doctrinal positions has been received from the Orthodox Lutheran Conference, the Rev. A. M. Schupmann, President.

There is also an invitation at hand from the Presidents of the United Lutheran Church in America and the Augustana Evangelical Lutheran Church "to consider such organic union as will give real evidence of our unity in the faith and to proceed to draft a constitution and devise organizational procedures to effect union."

General

With a few exceptions, your President attended all the synodical Board meetings and Pastoral Conferences during the past year; the Vice-President attending the Iowa-Southern Minnesota conference. In that connection it should be reported that our Boards and

Committees are conscientiously striving to carry on the work of the Synod in their respective fields, many individuals sacrificing much in time and personal convenience in order to serve the interests of the Synod. May our congregations likewise be moved generously to support the activities of the Synod with their gifts and their prayers.

There is one field in which we have little to report and that is on the activity of our Visitors. On behalf of Visitor T. N. Teigen, Pastor M. E. Tweit visited the St. John's congregation of Okabena, Minnesota, the Rev. George Schweikert, pastor, on February 18-19, 1956. It is to be feared that our congregations are not making as effective use of this tried and time-honored institution as they might. The convention will then without question want to approve of this, that there should be more emphasis and direction given to this phase of our work, but in a way which will not jeopardize the rights and sovereignty of the local congregations.

Incidentally, the Bethany Development Association has a report which might perhaps be duplicated and distributed to our delegates prior to action on the report that will be submitted by the convention committee on Higher Education.

Two doctrinal essays have been assigned for this convention. Dr. N. A. Madson will present the first, entitled, "Looking to the End of the Road," which will form the doctrinal basis for a practical discussion on the general subject, "Where Does Our Synod Go from Here?" by the Rev. Iver C. Johnson.

There is no question but that our Synod has an unlimited number of opportunities before it to bring an unconditioned Gospel to our fellow-men; the members of our congregations have this past year furthermore shown that they are ready to support that work, too, with their means; and, we have ample reason to feel that the Lord of the Church is blessing our labors. May we, then, during these unsettled times in which the world's day is rapidly drawing to a close, prove to be faithful stewards of the manifold grace of God, praying with the disciples of old, "Grant unto thy servants, that with all boldness they may speak thy word." (Acts 4,29).

Respectfully submitted.

—M. H. Otto

Action of the Synod:

Approved.

LOOKING TO THE END OF THE ROAD

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward." Heb. 11, 24-26.

Fellow redeemed:

The Bible is the most practical book ever written. And why is it that? Not only because it has a most unique author (the Holy Ghost, the Spirit of all grace and truth), but also because it answers life's most vital question. It has been written for such as are in sore need of it, yea, who could not get along without it—poor sinners, telling them how they can be saved, nay, *have* been saved. Ever so often we hear men who ought to know better say (when matters of doctrine have for some time claimed their attention): "We shall now turn to something more practical." But tell me, how can *anything* be more practical than that word which tells mortals, "who through fear of death were all their lifetime subject to bondage" (Heb. 2, 15), that there is life and immortality in store for them, and that it may be had without money and without price?

In spite of all that has been said about this Book (for few books have had so much said *against* them by men who after all knew so little *about* them as have the Holy Scriptures), let it be said at once to all who would find fault with this matchless revelation: It has not been written to teach us how we are to find heaven here upon earth. On the contrary, it tells us that we are neither to love the world, nor the things that are in it. "If any man love the world," says John, "the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2, 15-17. The Bible has the seriousness of eternity about all which it says. And while it be true that "all things are ours" as true believers (1 Cor. 3,21), let us not employ that apostolic word to make our fellowmen enamored of the world, for then we are but misusing it.

If we find nothing more in the Bible than a set of rules which tell us how we are to live a clean moral life, enjoying the good will and respect of our fellowmen, we shall have missed the very heart and center of its saving message. For rightly does Luther say: "*Die ganze Schrift treibt Christum*," i.e., "All of Scriptures concern themselves about Christ." And says the evangelist John toward the close of his precious gospel (John's Gospel centers about the miracles of the Saviour): "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But 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." John 20, 30,31.

The Bible plainly teaches, then, that this world is not our abiding home. Says Paul: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. (There were "social-gospelers" also in Paul's day.) For our conversation is in heaven (*"vort borgerskab er i himlene,"* is the Norwegian rendering of it, while Luther has translated it: *"Unser Wandel ist in Himmel"*) from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Phil. 3, 18-21. Or, as the same apostle tells the congregation at Colosse: "For ye are dead, and your life is hid with Christ in God." Col. 3, 3. There is sound Scriptural reason for the spiritual song:

"I'm but a stranger here,
Heaven is my home;
Earth is a desert drear,
Heaven is my home.
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland,
Heaven is my home."

But since natural man is what he is: Not only earth-bound in all his inclinations, with mind darkened and will perverted, God, who knoweth our frame and remembereth that we are dust, deals with us accordingly. (Right here I would exemplify the natural man's none too high aspirations by calling attention to Millet's well-known painting: *"The Man With the Hoe,"* And as for natural man's disinclination to suffer anything for any cause whatsoever, we have Ibsen's caricature of a man, Peer Gynt, who did not want to go back into the melting pot and be refashioned—for it hurt!) In man's struggle not only with the devil and the wicked world about him, but also with his own deceitful heart, he needs to have the new man in him constantly encouraged to do that which is right. That is why God speaks so oft by way of encouragement. "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." Isa. 40, 1,2. It is by way of encouragement to every repentant sinner that the words of our text have been written. In fact, the entire 11th chapter of Hebrews has listed for us names of those who should serve to encourage us on our journey to the promised land. It is in order that we may lift up the hands which hang down, and the feeble knees, that we may make straight paths for our feet, lest that which is lame be turned out of the way, and that it rather be healed (Heb. 12, 12,13) that these words concerning one of God's elect have been recorded. Moses was given grace to become "the man of God" (Deut. 33, 1), which Scripture

calls him, and from the days of his youth was taught to look even unto the end of the road. This, then, shall be the theme around which our thoughts shall be centered in this discussion:

Looking to the End of the Road.

We have divided the theme into four parts for the sake of making the discussion of it a bit easier:

1. It is a road which only *faith* can travel.
2. It is a road as *rugged* as it is beset with dangers.
3. It is a road which has but one *objective*—that we may win Christ.
4. It is a road which invariably leads to an *eternal reward* in heaven.

1. When the apostle Paul writes to his fellow believers in the Corinthian congregation: "For we walk by faith, not by sight," 2 Cor. 5, 7, he is setting up a road marker not only for himself and his fellow believers in Corinth of that day, but for all believers to the end of time. When we no longer heed that divine directive (to walk by faith, not by sight) we are no longer the children of God. It is not at all strange, therefore, that our text should be phrased as it is: "By *faith* Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."

But when the question arises as to what that faith is, we must be ready to answer any soul that asks us. And it must be a true answer. We had a most important question on this score in our *Explanation* of Luther's Small Catechism (No. 191) reading thus: "How may we know that weak faith is a true faith?" And the answer? "Weak faith is a true faith, when it carries with it hatred of sin and longing for grace in Christ, and, especially, love to the brethren." And then followed the proof passage (which in this instance covers but the last statement of the answer): "1 John 3, 14: 'We know that we have passed from death unto life (i.e., from spiritual death to spiritual life), because we love the brethren.' " But who are those brethren? Those who boast of their faith, and are ever reminding you of all the good they have done for the kingdom? Never! The person who boasts of his faith and its accomplishments will go down to his house as unblessed today as did the Pharisee of Christ's day, who thanked God that he was not like other men. Most strikingly has the English poet Richard Crashaw pen-pictured the Pharisee and the publican for us in these words:

"Two went to pray? Or rather say:
One went to brag, th' other to pray;
One stands up close and treads on high
Where th' other dare not send his eye;
One nearer to God's altar trod,
The other to the altar's God."

And the important thing in all true worship is not nearness to the altar, but nearness to the altar's God, the God who told us: "I

dwelt in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57, 15. When Augustine says:

"Our hearts for Thee, O God, were made,
And will not rest until they rest in Thee,"

he is giving expression to a universal truth. Man must lay hold of something outside of himself, if he is not ultimately to sink into abysmal despair. There must be what we in Norwegian call "*livsanskuelse*." It is only he who has died many a time before he dies who will be prepared to die when he dies. And Moses was prepared to die. He is one of the few souls of whom we definitely know that he is in heaven today, even as an Elijah.

"By faith Moses, when he was come to years." What does that mean? It simply means that he had grown up, had come to manhood, had reached that stage when it was not due to some immature and hastily-arrived-at decision of thoughtless youth. No, it was based on mature judgment. We are not told anything further in Scripture as to the length of the stay in his parental home or the manner of his instruction during those impressionable years, beyond this: "And Pharaoh's daughter said unto her (his mother, who had been summoned), Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." Ex. 2, 8, 9. But in Stephen's masterly defense before the sanhedrin the day they stoned him to death as the first Christian martyr, we are told that when Moses "was forty years old it came into his heart to visit his brethren the children of Israel." Acts 7, 23. Which again does not necessarily mean that he had had no knowledge of them as his kinsmen until then. *That* he had learned, no doubt, from the days when he was being trained in the home of his parents. And what a tribute to the effectiveness of child training is not the whole future life of this man of God. There is no reason to doubt that Moses (even as a Daniel, almost a thousand years later, in the Babylonian court) led a life in strict accord with the rules governing a true Israelite, even when he was taken to the royal court of the Pharaohs, to make his home there.

But the time did come when he had to make a decision as to where he would cast his lot: With the aristocratic and proud Egyptian rulers, or with the despised and persecuted shepherd folk, whose lot might well be compared with that of the most miserable D.P.'s of our day. And Moses, fully aware of what it would mean, chose the latter. We rather like the way Scripture puts it: "*Refused to be called the son of Pharaoh's daughter.*" Faith has also its negative side, which we do well in pondering in these days when a Norman Vincent Peale's "*Power of Positive Thinking*" seems to have misled so many. The person who hasn't learned to know and respect the negatives of the Decalog will never learn to appreciate the glorious positives of the un-conditioned Gospel. The Boy Scouts' twelve laws with no "don'ts" in them may be boasted of (as has been done in certain quarters) as an improvement on the Com-

mandments (Cf. Th. Graebner's "*Y Religion and Boy Scout Morality*," p.11), but we need have no fear that the Decalog will have been changed an iota when the final judgment shall be rendered, in view of our Saviour's definite declaration: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5, 18. Rightly has Dr. Walther said: "Without the Law the Gospel is not understood: without the Gospel the Law benefits us nothing," (Law & Gospel, p. 6), Moses, with all the world about him crying in his ears not to play the part of a fool and cast his lot with a disenfranchised people in bondage, was given grace from on high to stand up and say "no" such that even a Pharaoh had to take note of it.

It was by *faith*, then, that Moses was enabled to do what otherwise would have been impossible. It is by faith, and by faith alone, that you and I shall be able to enter our coveted Canaan above. There may be times when you are tempted to ask: "Since it is by faith alone that we are saved, without the deeds of the law, why is it that Holy Writ has so little to say by way of defining faith?" One of the few passages defining faith is the first verse of the chapter from which our text is taken: "Now faith is the substance of things hoped for, the evidence of things not seen." But while Scripture does not enter upon many and exhaustive definitions of faith, it does give us an abundance of examples of faith. And one clean-cut example is worth more than a score of definitions. And the *source* of faith as well as the *nature* of faith remain the same now as in years ago. Its source? What else than the Word of God? "Faith cometh by hearing," says Paul, "and hearing by the word of God." Rom. 10, 17. And when he defines the nature of faith as "the substance of things hoped for, the evidence of things not seen," Heb. 11, 1, that also remains the same throughout all ages.

When men no longer speak of faith as being the same in essence as it was in the days of an Abel, we reply with the words of our beloved Luther: "*Die Glaube ist einerlei von Anfang des Welt bis an das Ende*," i.e., "Faith remains the same from the beginning of the world even unto the end." St. L. Walch III, 85. Or, we might make use of the words which our own Dr. V. Koren employed back in 1908, delivering what he called his last will and testament to the synod he so long and faithfully had served. Speaking on "*Den Hellige Skrifts Inspiration*," i.e., "The Inspiration of Holy Scriptures," he directed these pointed words to those who were always stressing the great progress which had been made down through the centuries, and consequently had their scruples regarding *verbal inspiration*, which he was stressing: "There has, to be sure, been progress in what we call the auxiliary sciences, the knowledge of languages, archaeology and the like; but when it comes to the knowledge of God and true Christianity, it lies in the very nature of the case that the individual humans of the 20th century are not come any farther than had they of the 16th or 2nd century.—When it is said that we stand on the shoulders of our fathers, and have therefore a wider horizon than had they, then this is nothing more

than phrases and empty talk. We are not closer to the truth than were they, and we have the same road to travel as had they, in order that we may come to Christ and believe on Him. God's Word is eternal and unchangeable as is God Himself; for it is the revelation of God's eternal counsel and eternal will." Samlede Skrifter II, pages 216.217.

A road which only faith can travel, to be sure, but let us make certain that we do not so picture faith that it will seem beyond the reach of the weak and trembling. "*Kristendommens väsen er fattigdom*," says Bishop Heuch in one of his overpowering sermons, i.e., "The essence of Christianity is poverty." And what is he doing when he utters that rather striking statement? He is simply re-echoing what had been sounded forth on the mountainside over in Galilee long centuries ago: "Blessed are the poor in spirit: for their's is the kingdom of heaven.—Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5, 3 & 6. Or, as the sainted Dr. Walther has put in in his Law & Gospel: "One who desires to believe is already a believer. For how could a person possibly desire to believe something which he regards untrue." p. 202.

And why is it quite necessary to sound a warning against that pseudo-piety of our day which parades under the name of "*Existentialism*"? Because we are again face to face with a veritable Søren Kierkegaard cult with its *existentialism fever*. And what is that? Well, it amounts to this in brief: "If you have the choice of being certain of a thing for which you long, and that of being uncertain of it, but with a desperate longing for it, choose the latter." That is the sum total of Søren Kierkegaard's ungodly philosophy—let us not adorn it with the name of theology. And we have church periodicals peddling this poison in the name of the Christian religion.

Had that been the *livsanskuelse* of a Moses, there would have been no story of the Israelites' exodus from Egypt. But Moses knew whom he believed, and was not in doubt about the final outcome, so long as God's boundless grace prevailed. He shared in common with Paul not only a burning zeal for the salvation of his people, but also an unwavering trust in the efficacy of the word of grace through which salvation is brought us from on high. What Paul wrote to the Romans centuries later, might well have been penned by the intrepid leader from the house of bondage: "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring Christ up again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Rom. 10, 6-9.

Saving faith, then, is a very personal thing. Well may the question be asked: Can there be anything more personal? But that does

not mean that it has to become sickeningly sentimental, nor will it become revoltingly boastful. True faith will realize that faith itself is just as much a gift of God as is the unmerited grace of God upon which it builds its every hope. It is as Scripturally true as it is personally subjective when the true believer makes Count Nicolai Zinzendorf's well-known words his own:

"Lord, I believe Thy precious blood,
Which at the mercy seat of God
For ever doth for sinners plead,
For me, e'en for my soul was shed."

But faith is at the same time singularly non-subjective, when testifying concerning the all-embracing universality of God's redemptive work. And so the same Zinzendorf who could write the words just quoted, could immediately add:

"Lord, I believe, were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid,
For all a full atonement made."

Only that person will dare look even unto the end of the road who, like a Moses, walks by faith. Faith is as courageous as it is patient. It will ever confess with the prophet: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40, 31.

2. But while Moses is a living example of one who walks by faith, not by sight, he is also an example of one of those whose road of faith is beset with dangers from beginning to end. It is not an overstatement, but a sober truth, when the inspired writer tells us: "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Heb. 12, 6. And again: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3, 12. We are now not referring to the dangers involved in his being hid as a new-born infant from the governmental authorities—that was a risk which his believing parents had to take, and for which God prepared also them. No, we are referring to the dangers which beset him from the day he made his choice to share with his enslaved people their crushing burdens. For what does our text say? "Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." v. 25. Again Scripture has a rather striking way of putting it: Moses deliberately *chose* affliction, but it was with *God's* people; he was willing to forego all worldly pleasures which he could have indulged at the royal court, but it was because he had been given grace to see the *brevity* of the *illicit* as compared with the *true* when one is to speak of pleasures.

A road as rugged as it is beset with dangers. In the life of this remarkable leader we have an exemplification of what Brorson has in mind when he sings in his inimitable hymn, "I walk in Danger All the Way":

"I pass through trials all the way,
With sin and ills contending;
In patience I must bear each day
The cross of God's own sending;
Oft in adversity
I know not where to flee;
When storms of woe my soul dismay,
I pass through trials all the way."

Just think of the contrast between the luxuries of the royal court and that of the lone shepherd out in the wide stretches of the Midian wilderness! When you are disowned and dispossessed after having been surrounded by the comfort and conveniences of a luxurious and cultured court, as was Pharaoh's in that day, and are reduced to the status of a shepherd, it requires more than the natural eye to see the wisdom of such a choice. But Moses had more than the optic nerve of the physical eye to direct him. You may be certain that his father and mother, whatever years they were permitted to devote to his training, were not remiss about training him up in the way he should go. In that training was no doubt the thought which an Isaiah as well as a Paul have spoken of in the well-known words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (Isa. 64, 4; 1 Cor. 2, 9.) When Paul quotes Isaiah to the Corinthian congregation, he has just referred to the princes of this world. There were certain things which they did not know, even in what Scripture itself refers to as "all the wisdom of the Egyptians." Acts 7, 22. Had they known it, they would not have crucified the Lord of glory. What was it, then, which Moses was given to know which they did not know? In the verse immediately following our text we are told that "he endured as seeing him who is invisible." v. 27. And it is this basic truth, that though the outward man perish, yet the inward man is renewed day by day, which we need to hold before the eyes of our children and those who are committed to our care, telling them in the words of Holy Writ itself: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4, 17, 18.

But the grace to endure as seeing him who is invisible did not come to Moses without his going to school where the Holy Spirit was the instructor, and where he learned through anything but pleasant experience. We do not get rid of the old Adam over night. And also Moses had his share of that disreputable character. He had not learned to be patient and meek when he slew the Egyptian whom he caught mistreating a fellow Israelite. And let us not call him a saint when he does that which is wrong, any more than we call David a saint when he becomes guilty of adultery and murder, or Abraham a saint when he tells a lie. What we must learn from these instances is to see how God makes use of the sins committed

by His elect to bless them in after life, as Luther rightly interprets Rom. 8, 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." After forty years in Midian, Moses had so progressed in the matter of controlling his temper under the most trying circumstances that we must marvel at his unperturbed poise and cool judgment. Behold him at Migdol, when the terror-stricken Israelites, at the sight of the pursuing Egyptian hosts with horsemen and war chariots were closing in on them, accused their leader of having basely betrayed them and led them to die in the wilderness! Calmly he faced them with words as reassuring as they were majestic: "Fear ye not, stand still, and see the salvation of the Lord, which he will shew you to day: for the Egyptians whom ye have seen to day ye shall see them again no more for ever." Ex. 14, 13.

Again and again in their long trek, God's chosen people showed that they did not realize how blessed they were after all under the leadings of Jehovah, the covenant God—"slow to anger, and plenteous in mercy." And it was only at the earnest interposition of their leader that they were not stricken down in their tracks, when they had made unto themselves a golden calf around which they were dancing when Moses returned from Mount Sinai. The scene which follows is one of the most touching in all of Old Testament history, when the faithful leader at the sight of the idol dashes the God-given tablets against the rock at his feet, but immediately offers himself as a sacrifice, if but his people can be spared. Listen to his earnest prayer on their behalf: "And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written." Ex. 32, 31.32. Think of it: Willing to be eternally damned, if it would save his people from their sins! *There* is indeed the "mother heart," as Luther puts it, which will sacrifice, if need be, all for its child. He had learned not only to be patient, but also to rely upon God's mercy. Before his record is to be closed it is to have this inscription: "Now the man Moses was very meek, above all men that were upon the face of the earth." Num. 12,3. And so absolutely dependent was this leader upon God's mercy that when God asked him to go on without any assurance of His grace, Moses refused, saying: "If thy presence go not with me, carry us not up hence.—And the Lord said unto Moses, I will do this thing also that thou hast spoken: for thou shalt find grace in my sight, and I know thee by name." Ex. 33, 15 & 17.

When the question arises: "Why was not Moses permitted to enter the promised land of Canaan?" we are again face to face with a matter which takes on the appearance of a paradox. But let us listen to Luther's exposition of Deut. 3, 20, where Moses confesses: "But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, 'Let it suffice thee; speak no more unto me of this matter,'" Says Luther: "This has been written for our example and comfort. For even though the

Lord did not hear him (i.e., in his request that he might be permitted to enter), from which Moses concluded that the Lord was wroth with him, as he here states, still God does not forsake him, but commands him to ascend the mountain (Pisgah) and to behold the land, and to give the command to Joshua. Thus we also must not wonder, when we are not heard, since we do not know how we ought to pray, but we should by no means doubt, that we are acceptable to God and are dear to Him, and should under wrath grasp His goodness, that we may not despair." St. L. Walch III, 1404. This is of course, in keeping with what Paul writes the Romans (8, 26): "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Peter was a believer when he asked the Saviour to depart from him out in the fishing smack, filled to the sinking point by that miraculous draft of fishes, saying in his fright: "Depart from me, for I am a sinful man, O Lord." Luke 5, 8. But when the Spirit of God brought that request to the throne of grace the Spirit had so fashioned it that it pleaded for the very opposite. Peter was in greater need of the Saviour's help now than ever before, and as a result he was given the comforting assurance: "Fear not; from henceforth thou shalt catch men." Luke 5, 10.

But while Moses was not permitted to lead his people into Canaan, he had so schooled himself in the ways of God, which are not our ways any more than His thought are our thoughts, that he did not become disgruntled and despondent because such hopes were not realized. The millennialists, the "impact on the world" church leaders, the social-gospelers of our day have much to learn from this man of God. When we in a mistaken enthusiasm for the spreading of the Gospel forget what Scripture has foretold us regarding the nature of Christ's kingdom here on earth, and would make of the Gospel a message which is no longer unpalatable to the worldling, then we are become millennialists, whether we realize it or no. Wishful thinking is not going to make facts out of fables. You may have caught yourself joining in the singing of that bit of millennialistic emotion:

"The morning light is breaking;
The darkness disappears;
The sons of earth are waking
To penitential tears;
Each breeze that sweeps the ocean
Brings tidings from afar
Of nations in commotion,
Prepared for Zion's war."

But is it Scriptural? Is it in accord with facts? There may have been a time when the mission societies had reason to believe that a golden era for the Gospel was dawning, but are the tidings from afar in our super-charged, nervous, jittery, fearful generation, those of nations prepared for Zion's war? The sooner we realize that we as true believers shall to the end of time remain but an insignificant minority, the better for us. In the clear words of the Brief State-

ment we confess: "Scripture clearly teaches, and we teach accordingly, that the kingdom of Christ on earth will remain under the cross until the end of time." It is as true to day as it was on the day when Paul confirmed the souls of the believers in Lystra, Iconium, and Antioch of Pisidia, not promising them any marked outward success, but reminding them of the sober truth that "we must through much tribulation enter into the kingdom of God." Acts 14, 22.

And that Moses clearly understood the meaning of chastisements which come from God, is plainly taught us in that prayer of his which has been preserved to us in the 90th Psalm. What a prayer for an age when men want to be crucified with Christ, but do not want any of the pain connected with the ordeal (and that 90th Psalm is deserving of a more honored place among the *must* Psalms alongside the 1st, the 23rd, the 46th etc. than is often accorded it in many of our homes): "Make us glad according to the days wherein thou hast afflicted us, the years wherein we have seen evil." v. 15. A path as rugged as it is beset with dangers. It is as though sung out from the eventful life of this singular man that we have these classic words of Olearius:

"Learn to mark God's wondrous dealing
With the people that He loves;
When His chastening hand they're feeling,
Then their faith the strongest proves:
God is nigh, and notes their tears,
Though He answers not, He hears;
Pray with faith, for though He try you,
No good thing can God deny you."

3. It is a road which has but *one objective*—that we may win Christ. When the question is being asked today, as it has been asked down through the centuries, "Are there few that be saved?" what is its answer? Well, our Saviour has given the true answer in that 13th chapter of Luke: "Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets (Yes, they had that outward connection with church all right, which is so important to many, without being in dead earnest about their Christianity). But he shall say, I tell you, I know ye not whence ye are; depart from me all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." v. 23-28.

There are countless numbers who say they want to be saved, and many may even make themselves believe that they mean it.

But at the same time that they want to get to heaven, there are so many other things they also want, that the *one thing* becomes blurred in the variety of things their eyes want to behold. What does Christ mean when He says: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil (the Greeks used that word "evil" to designate a diseased eye—PONEROS), thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?" Matt. 6, 22.23. He means of course that you either seek Him first, or you do not seek Him at all. Scripture uses all manner of expressions to teach this *singleness* of purpose in the matter of your soul's salvation. There we have the sickened eye which sees double, the backward gaze, the trusting in uncertain riches, the cares and riches and pleasures of this life—all of them meant to teach us this lesson, there must be one thing we really want above all others, or we will not attain to it at all. Your attitude toward life here must be such that you can honestly say that you *hate* this present life that the life eternal may be yours. For says Christ: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12, 25.

"Esteeming the reproach of Christ greater riches than the treasures in Egypt." Moses had that healthy "livsanskuelse" which was to take possession also of the regenerated Saul of Tarsus: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." Phil. 3, 7-9.

But you may ask: "Did Moses really have the excellency of the knowledge of Christ Jesus?" Had he not had that knowledge, how could he then have written, as he does in Deut. 18, 15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken?" Moses a prototype of Christ? That's exactly what the Bible passage just cited implies. Yes, to be sure, it fell to his lot to tell his people to their face what God demanded of them in his holy law. But that does not mean that Moses had no regard for Israel's condemnation under that all-perfect law. He realized that unless God would show mercy, his people would be lost. If we question whether or no Moses had knowledge of the coming Christ, then we question the word of the Christ Himself, who tells the unbelieving Jews of His day: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me." John 5, 45.46. And what are His words to the downcast Emmaus-bound disciples yon first Easter eve? "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory?"

And beginning *at Moses* and all the prophets, he expounded unto them in all the scriptures the things concerning himself." Luke 24, 25-27.

By the "reproach of Christ" is meant that his choice was like unto that of God's own Son. Christ did not think it robbery to be equal with God, but made Himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, as Paul tells us in Philippians 2: His lowly birth, the gainsaying of the people He came to redeem ("his own received him not"), His suffering and most cruel death! But also Christ had the end of the road in mind, as the apostle reminds us, in Heb. 12, 2: "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." To have a share in the reproach of Christ makes one exceedingly rich even in this world, and one has still greater riches in store for him at the end of the road. To win the world's approval at the expense of faithfulness to the cross of Christ, leaves one wretchedly poor.

4. It is a road which invariably leads to an *eternal reward* in heaven. "For he had respect unto the recompense of the reward." Did Moses, then, rely on work righteousness? By no means. His walk would then not have been one of faith. We are not saved because of what we have done in obedience to God's commandment. No, it is alone God's mercy which saves us. But the remarkable thing about God's gracious mercy is this, that while it is all of Him ("It is God which worketh in you both to will and to do of his good pleasure," Phil. 2,13), yet He permits His faithful children to call it their own. As His children we are not only permitted, but taught to pray: "Give us this day *our* daily bread." In the very last book of Holy Scripture we are told: "Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Rev. 14, 13.

We cannot close this paper without a word from our dear Luther. He tells us in his exposition of Galatians that the world hath no grace to appreciate and reward the good works of Christians, e.g., their preaching of the Gospel in the world, their prayers, their intercessions. And so, when he comes to those passages in Christ's sermon on the mount where we are told that great shall be our reward in heaven, Luther puts it this way: "If now God would let us remain without a word of consolation, we would despair because of this persecution and say: Who wants to be a Christian, preach, and do good works? Is this to last eternally? Is it never going to change? Here He steps up to us, consoles, and strengthens us, and says: You are now in grace and God's children; although you must on that account suffer in the world, be not terrified, but be firm, do not permit these things to tire and weaken you, but let every man perform his duty; he may fare badly, but it shall not be his loss; let him know that the kingdom of heaven is his and that

he shall richly be repaid for it. What? Repaid? Has it not been given us already, through Christ, without and before all good works? God will repay in this manner that, as St. Paul says, "He will make a great, bright star of you and give you particular gifts, already in this life.—Not that the works deserve it because of their worthiness, but because He has promised it for our strengthening and consolation." St. L. Walch VII, 666 ff.

And in our looking to the end of the road, let us remember to sing occasionally also those hymns in our family devotions which stress what Luther here holds forth, namely consolation, for that is Scriptural. Let Brorson's stirring words sound forth from our tabernacles now and then for our needed encouragement:

"Despised and scorned they sojourned here,
But now, how glorious they appear!
Those martyrs stand, a priestly band,
God's throne forever near.
So oft in troubled days gone by,
In anguish they would weep and sigh;
At home above the God of love
For aye their tears shall dry.
They now enjoy their sabbath rest,
The paschal banquet of the blest;
The Lamb, their lord, at festal board
Himself is host and guest."

Amen.

N. A. Madson, D.D.

WHERE DO WE GO FROM HERE?

In 1895 the Polish writer Henryk Sienkiewicz, after lengthy study of the Latin writers of the first few Christian centuries, gave to the world an historical novel dealing with the Rome of Nero and the early Christian martyrs. Immediately it became a sensational seller, remaining popular to this day, and in this generation it has been filmed at least twice in America. Although it was written as a book of biographical contrasts between pagan and Christian personalities and philosophies, it bore the Latin title *Quo Vadis*, a question, these words coming from a scene pictured near the end of the book, and restated in the concluding paragraph.

In the Rome of this era Nero's perverse and cruel desires for pleasure and revenge, prompted by his megalomania, filled him with much devilish planning for the extermination of Christians, like the cruelty by which he had dealt with previous political opponents. The holocaust of fiendish, inhuman cruelty and persecution certainly swirled around Christian heads in those days as recorded history and this fictional narrative vividly describe. But at the peak of this trouble, the author describes an unbelievable scene. The Apostle Peter is seen deserting the Roman Christians, walking out of the city away from the scene of trouble with a friend. But on the road Peter sees a vision, supposed to be the Lord Jesus appearing to him, who, in reply to Peter's question "*Quo vadis, domine?*" stated that He was going to succor those same Christians in Rome whom Peter is supposed to have deserted. As the scene concludes, the reader sees an immediately changed apostle heading resolutely back to Rome, silent to his own friend's similar question "*Quo vadis, domine?*"

Speaking frankly, about the only thing remotely commendable about this whole episode are those very words "*Quo vadis?*" which have been repeated and printed many times since as captions and titles of editorials, poems, and paintings, not in reference to this incident, but because of their meaning! For those words are exactly and simply the meaning of this convention essay. "*Quo vadis?*" means "*Whither goest thou?*" It is our purpose at this time to ask ourselves, as we should have asked in the past, and ought to in the future, "*Quo vadis, Norwegian Synod?*"

That this is a pertinent question ought not be debated. For we are now at the end of a year of work which certainly had us wondering at its beginning—not necessarily that the outlook was completely dark, gloomy, foreboding, dangerous, or doomed to failure—but that in our wariness a big question mark was found in the thinking of many of us.

This wariness was due, of course, to the resolutions adopted last June in which our fraternal relations with the Missouri Synod were suspended for doctrinal reasons. It is no secret that there were those among us who were honestly fearful of the consequences of this action. On the other hand, there were those like the young

pastor sitting in the back row of our hall on that day when the suspension vote was taken, who, in reply to the question "Do you think that this break will really hurt us?" answered very forthrightly "It can't!"

Now we have finished that first year of a possible longer period of time, but a brief review of the twelve months gone by shows that it has not been such a bad year after all. True, there have been those whose love for the Missouri Synod prompted them to leave our Synod after its stand. But a congregational accounting shows that in several of our parishes we have gained back more new members than were lost, for the very same reasons! While there has been increased activity against Bethany College by former brethren, yet the flow of outside students at our school was not completely stopped. And last reports promise an enrollment from all sources already greater than last year. And while other Lutheran bodies in our land have had to sweat out real financial crises this past year, it is a fact that our own people have arisen to our needs, contributing thousands of dollars more for our budgeted needs than in any other year.

While one could arrive at all sorts of logical reasons for this, our Christian hearts will quickly supply the real reason. When His believers do what has to be done in accordance with God's Word, acting obedient to it even in the face of possible dire consequences, He does not forget them, but extends His blessing hand. This is just another proof of the truth that "God never yet forsook in need, the soul that trusted Him indeed." How our hearts ought to be strengthened in faith an hundredfold so that we continue to view and plan our future in God's grace with boldness and confidence.

But, where do we go from here? Is the reason for our existence upon earth simply this, that splinter groups and minorities are necessary, that somebody has to testify to erring Lutherans and others, and we are elected? Or is there a definite task set for us upon earth in addition to these aforementioned activities? Where do we go from here, whether it be in the physical company of thousands of fellow Lutherans, or alone?

Again, Christian faith will not stumble in ignorance in answering. For there can be only one correct path ahead, regardless of how it is described. Let us put it this way. Our dear Lord Jesus gave all believers until the end of time their marching orders when He commanded "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28, 19-20. This is not the time for us to signal the bugler to sound "Retreat," for our continued march toward the promised joys of heaven shall be, and must be, down the road of obedience to Christ's Great Commission to His Church, but in the enjoyment of Christ's promise of grace and protection. You might say it differently. This is our way of saying it, and upon

this we shall now elaborate. Putting it briefly however—it shall be our business to *preach* and *teach* the *pure Word of God*.

There are possibly quite a few present at this meeting who attended other Synod conventions during those ten re-formative years after 1918. But how many are there here today who were present at Lime Creek in 1918? When you study the faces, the churches, the entire work of our church today, you ought to be the best qualified to witness to the fact that the feathers have certainly grown back on the “plucked chicken!” Why? Because our re-building fathers, many of whom are still with us today, were not forgetful of Christ’s Commission, but immediately made provision for performing mission work among other things. And in acting according to Christ’s Word they lived to see their congregations blessed. Today our Synod exists as a very proof of God’s blessing, for by various rules of logic and the wishes of Satan, we really should not even be around. But we are!

Now we know that a state of relaxation or lethargy is not of the essence of true Christian living. And it is to the glory of God that we can happily say that forgetfulness of our Redeemer’s Commission does not describe our Synod’s work today. Through the activity of alert and earnest pastors, missionaries, congregations and Mission Board members, we have seen during the past few years an accelerated mission program which, speaking very frankly, has not been equalled proportionately by any other Lutheran church body.

Our own Synod has experienced that mission work in the Golden State is far from a fruitless venture. Pastors have gone out from their own congregations in a number of places in our Synod to found daughter congregations in nearby towns and areas. For various reasons already-established congregations have been attracted to our Synod, have desired pastoral service from us, and the number is still increasing.

And yet, many cities of the Pacific Coast states have countless blocks of homes without the shadow of a church steeple falling over them. In the Midwest we are surprised again and again by the areas into which our own work can be extended. And we haven’t tried western Canada or Alaska yet!

It is not enough to stop with affairs at home. Through the self-sacrifice of one of our fine pastors, whose efforts we shall probably never properly appreciate, God has blessed us with a foreign mission of our own. And a high point of last year’s Synod Sunday festival service was the commissioning of our first *foreign* foreign missionary to continue the work in Cornwall. This work is not insignificant, nor dare we become complacent in a disinterested, prayerless, payless manner. Now there are those among us who feel that the same type of program could be successful in the Land of the Midnight Sun. Is this impossible? The interest, money, and work expended in the past years on behalf of Nigeria and Cornwall has not been unblessed by God!

Call it whatever else you like, this business of mission work is essentially a task of preaching, isn’t it? And when we preach, or

teach, God's Word, whether it be from the pulpit, in private devotion or consultation, in school, or over the back-yard fence, the Holy Spirit's promise accompanies it "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Is. 55, 11. There is plenty of evidence that this preaching of the Gospel has not been fruitless. God has blessed us exceedingly more than we deserve. Now may the Spirit send to each of us personally the zeal to use this powerful tool.

A dozen years ago an older Missouri pastor, in a personal conversation, expressed himself mildly critical of our so-called "inept mission work." He was not however very well acquainted with our work. But in that conversation he used an expression which I have liked ever since. Although he was not happy with certain tendencies developing in his church, he felt a great deal of happiness regarding a particular attitude he had noticed with many of the graduates of St. Louis and Springfield seminaries at that time. They were going out into the church, said he, with a "zeal for souls." Now we know that a lot of so-called "zeal for souls" is not true zeal for souls. But the words do imply something, insofar as "zeal for souls" excludes personal ambition, zeal for acclaim, zeal for large churchliness, and other failings which have entered too much church work.

And isn't it true that a measure of the success and blessings which God heaped upon good old Missouri was due to the sacrificial willingness of many of its men, both pastors and laymen, to spend hard years sometimes as pastors and teachers in order that souls might be served, even though uncertain financial and living conditions were also their lot.

Let us continue to grow personally in such a zeal for souls. A big boost in this type of development, in addition to a deeper study and realization of God's love to us as shown in Christ's atonement, could be a closer personal interest by every "old-time" Synod member in the "newcomers"—the nearby mission congregations and members. If there is a mission church near you, you would do well to visit it and take part in its activities often. Although this is not always as easy to do as advise, besides morally supporting them, the pep and renewed vigor for your own personal church life might be the biggest result.

Every visit that I have made to a young congregation has given me a big stimulus, especially one. Winter before last we had the pleasure of visiting our mission in Granada Hills, California. To describe that sensation or the potentialities of that area adequately is as impossible as trying to picture southern California at all! The hustle and interest in that group of new and old Lutherans in endeavoring to reach others, in taking active part in church affairs and its teaching agencies—even in keeping the church clean—would put a lot of us in typical midwestern settled congregations to shame! May God grant a continuation in that spirit to that mission and bless its school in its almost unbelievable growth.

But in speaking specifically of one group, we have described nothing other than that which is true in varying degree in all of our

young churches and missions. But how easy it is for us to get stale. How grand it would be if a proper zeal for souls, prescribed in God's Word and practiced by many, could rub off on us all when we slump into our sometimes periodic ruts, so that the interests in our lives include not only our families, our churches, our homes, our lawns and gardens, sports and entertainments, but also the souls of neighbors and other friends.

The effectiveness of the Lutheran Reformation lay not so much in the fact that good Germans of that day were told the simple message that Jesus was their only Savior, but that after they were told once, they were told again and again, and to that essential point were steadily added various other doctrines of Scripture, as individual spiritual diets permitted. Various means of catechetical and musical forms, plus the translation of the Word into everyman's language, were used, so that through repetitive teaching and continuous instruction Scriptural truths were verily sung and memorized into German Lutheran hearts. The Lutheran Reformation was not a "fly-by-night," revivalistic, evangelistic campaign which left the Germans high at night, but high and dry in the morning. Since then Scriptural Lutheran practice in building Christ's Church has never been a "one-night-stand" affair noted for its brevity and the ease with which men become Lutherans, but a life-long task of growing up in the faith through Word and Sacrament.

This has not become our practice because it is a Lutheran opinion. For such is entirely in accord with Christ's Great Commission again, for when He says "Make disciples" and "baptize" He continues His recipe for proper church work by adding "*teaching* them to observe all things whatsoever I have commanded you." While teaching is the essence of good preaching, yet there is a specific part of our church work, methods and ways of instruction, which we usually list apart from so-called "mission work." All of them promise God's blessing upon us, if we are not forgetful but faithful.

There are many forms of instructive church activity, the center of which ought to be some study of God's Word. But there is no better method for a bare study of Scripture than through the organized regular Bible Class. No congregation has ever gone broke because of the expenses involved in having one, but it is surprising that in a church body which wants to be so faithful to God's Word there are so few classes for Bible Study in our congregations. We can not learn more about the things of God, a knowledge which ought to be most desirable among us, unless we look in the book in which the Triune God reveals Himself.

In all of our teaching activity, we can teach a lot of things, but unless the Word of God be our chief textbook, we do not teach essentials nor are we using the proper tools. This must be the trowel with which we add new and old bricks to the building of Christ's Church. There are those who want to use other man-made religious philosophies and theories to do this, but any such spiritually empty conglomeration builds nothing of eternal worth.

As for the young, we can do more than just teach them about

God in Sunday School and other part-time agencies. Christian parents or congregations provide, or might provide, total elementary education tempered by God's Word through the medium of the Lutheran Christian Day School. It is not that we simply want to compete with the public education of our states; this is a matter of giving the blood-bought souls of Christ's lambs something better than just secular education: i.e. an education whose heart and soul is God, His world, His created things, and His love and providence.

This summer it was reported in the press that one of the larger Lutheran bodies in our land went on record opposed to, and protesting, any and every sort of parochial education in the United States. Religious apathy and disinterest being what it is, it makes one wonder how the mouth of any church could be opened in discouragement, instead of encouragement, of any possible proper means of Christian education. A shaky future lies ahead for those Lutherans. Despite all the propaganda to the contrary, the cause of American education is not improving. Despite successful efforts at consolidating school districts, providing higher salaries so that better teachers may be held in the teaching profession, there are ever increasing problems in administration, instruction and discipline in the field of public education. The school then which adds Christ to its curriculum will always be miles ahead in the eyes of the concerned believer. The Christian school, on the elementary or secondary level, is a matter of faith as far as its operation and support is concerned. May the Holy Spirit therefore enlarge that faith in the hearts of those for whom the proper education of their young is a cherished thing.

This ought to be our prayer and confidence for our Bethany also. Not all of the things reported about our college's future and student enrollment during the past year have sounded so very hopeful, even though we all must appreciate the bleak outlook which must sometimes appear for those who labor personally in its behalf. But the sun has been in the happy habit of rising after dark nights for many centuries now, and it shall continue. And that brighter sunrise is beginning to appear again as far as Bethany is concerned, for even the most gloomy soul ought to be cheered by the present promise of a fall enrollment this year decidedly up already! And when finances play such a big part of the picture in our Bethany attitude, what a cheering note that is!

Whether or not Bethany is needed is not debatable! It is a necessity for the spiritual life of our Synod in so many ways. Bethany's doors have to swing open to any, and all, who desire good education and conservative Lutheran instruction. Our plans must be filled with a deeper realization of this, and in addition, with some plain old-fashioned, "horn-tooting," personal campaigning for our college. God has provided the potential reward, but does not always reward before there has been labor.

We ought to consider the latest developments and plans at our school as a big forward step. During the coming months we can be helped, instructed, and led, in knowledge and advancement of

Bethany by one of our most familiar younger faces in the office of a public relations man. We ought to have confidence that before very long this special work will prove its worth, even though it will not be an easy work. But the sad truth is that we are too often afflicted with an ingrained suspicion and critical disposure toward things new or different. May God grant to those who pass among our congregations in behalf of Bethany a gratifying work—successful promotion of our school and its needs, and pleasant cooperation from all who can be of help.

Bethany's potential helpers are many. The properly enlisted support of the alumni could be a strong one with proper organization. Ten years ago the Alumni Association's annual meeting devoted much energetic debate to the subject of a new Bethany fieldhouse. But because there was no orderly plan presented, some spoke in high financial figures and some low, the net result was not much of anything. Now any reasoning brain can see that any proportion of alumni members multiplied by a \$5 or \$10 pledge each year, multiplied by the ten years that have passed since, could have resulted in a sizable gymnasium fund. It is not too late for us who have profited by our education here at Bethany to show that in a definite way. Just as all of our people regularly supply our Synod's needs through their Sunday contributions and other plans, the Alumni could by regular giving provide for much capital expansion on this hilltop.

But it is not only the big help which is help. Every parent who sends his children here and pays for their education contributes; Christian friends who help educate their friends and relatives contribute; teachers consecrated enough to serve for less contribute; donors of special gifts of food or money, bequests, legacies; and every loyal Synod member who places his Synod Sunday offering on the church altar is a vital partner in this work as in all our synodical work. This partnership ought not be dissolved.

Several years ago one of our pastors announced to an older member that he had invited his brother in our synod to preach for him one Sunday. Immediately she asked "Is he a good 'Synod' man?" It is not too much to ask that same question of every one of the young men who graduate from our seminary in the years to come, for that is the very purpose for which it is maintained. It is an historical fact, however, that as the seminary goes, so goes the church. When liberalism prevails at any ministerial school, it can be expected to pervade the church later. But when orthodoxy reigns, it cannot but be felt in doctrine and practice. Great responsibility then lies upon the shoulders of those men chosen to prepare our future pastors. May a deep consideration of future consequences move us to wise choices in instructors and instruction at our seminary that all it does may never be a haphazard affair. Even though they might appear to be the most "cantankerous," "bull-headed," "narrow-minded," and "stubborn" men in the world, let us never entrust this particular future of our church to any men but those most richly blessed with the gifts of the Holy Spirit. There

are enough temptations of a liberalizing tendency to be found out in the ministry without having them incipiently instilled in any seminary of this church.

There are many other labors in our church in which instruction is a chief part. The work among the servicemen is of extreme importance, exposed as they are to problems and temptations which are sometimes far away and unreal to us. Our church paper, the *Sentinel*, ought to rate particularly high as a medium of teaching as home after home receive the Bread of Life at regular intervals through its pages. Let us continue these tasks in a manner deserving of God's blessing.

But there is one other work which we want to mention emphatically in conclusion, because it is too easily neglected among us all wherever we are. That is the work known among us as charity work or support work. It is interesting to note that the only definition of religion found in the whole Bible is one emphasizing this matter. "Pure religion and undefiled before God and the Father is this," says James, "To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1, 27. There is not a single man among us today who can properly feel the case of the widow, her fears and loneliness, and few among us who know the distress of the orphan. But we find that our Lord in His Word again and again reminds us of our obligations and proper feelings toward the widow, the orphan, and the hoary head. The early Christian Church members were not slackers in this care, nor should we be. There are those in the world today receiving apparently unusual blessings, understood only by the fact that throughout earlier periods of their lives a tender devotion to their elders according to the Fourth Commandment was their daily habit. Others are reaping the whirlwind of trouble because of dishonor in this same regard. Today our Kasota Valley Home exists to afford such Christian love and consideration in a special degree, and when the time is ripe to enlarge this work into other parts of our Synod, there ought to be no arguing about its desirability or value. Nor should we begrudge the minutes we could spend in each of our congregations each week in bringing personal cheer and Christ's Gospel comfort to those whose lives are not always as bright as ours.

In these previous paragraphs now we have listed various kinds of work, not forgetting however that there are more things that could have been described, but for the sake of brevity, have been deliberately excluded. These specific reminders ought to be an incentive to us all. Let us continue our work reminded of our duties, but also realizing that not all of these possible endeavors can be accomplished with the same ability, to the same skill and degree, or with the same success among us. For there are diversities of people, their spiritual gifts and physical abilities, and the fields in which they work. Some of us engage in endeavors which seem richly and quickly blessed; for others the rewards come hard. But regardless of the size of work or success, let faithfulness to duty be the theme.

Sometimes one of the hardest lessons for us to learn when we are younger is that our work in life may never be "big" work, but "small" work, in the sight of man. How easily we get dissatisfied, or discouraged, because we can not do big things. But there's a good chance we might never do bigger things anyplace if we do not perform the small duties first. The words of Jesus "He that is faithful in that which is least is faithful also in much" Luke 16, 10, ought to show us what God expects of us all anywhere, and also hints as to why God has chosen the ones He has for particular earthly labor.

Now when we talk about "our" work, even though it is a commanded labor, how easy it is to inflate ourselves with a feeling of our own importance. It is not always good to the ego to speak too much of these things. For we must after all remember "Except the Lord build the house, they labour in vain that build it." Psalm 127, 1. No human being, no matter what exalted position he holds in the church, is anything more than an instrument of God. God does much, or little, through us; we don't do it by ourselves. That thought held high will not be conducive to pompous pride.

We are to be excited and zealous about our work, but it must be with a zeal which is "according to knowledge." There is only one source of true knowledge, the holy Word of God. In this Word we are told of the other Means of Grace which God would have us use in His Kingdom work. These are the only means by which the Church of God can be built among us or others. As we use them, God grant us the steadfast ability to preserve these precious things pure and unadulterated. The doctrines of any church called Christ's dare not be anything other than those based upon, drawn from, proven and preserved by God's Holy Word. Any teaching adulterated by the incomplete wisdom of man or emasculated by man's doubt and unbelief dare never find lodging in our creeds. Only by such purity can we hope to receive the comforting assurance of our soul's salvation and certainty of an heavenly inheritance.

Let our believing hearts say daily: "Don't you dare do that which is contrary to God's commands! Don't you dare belittle the precious truths of God's Word! Don't you dare smirk at the plan of God's gracious redemption! Don't you dare deviate one iota, or tolerate any deviation, from any point of Scripture by which we might be robbed of precious grace! Don't you dare pretend a public confession of faith with any who would not speak the things of God clearly!" "Rene laere" may still be a thing of ridicule to many people; it must not be so with us. God's Word violated is God's Word ineffective. God's Word pure is God's Word powerful. This was Luther's doctrine, and it is ours. And "Christ's Word and Luther's doctrine pure among us ever shall endure" ought to be a remembered motto. Then we are not forgetting Jesus' words to his Church "teaching them to observe *all things* whatsoever I have commanded you."

We believe that this same Word of God supports every single doctrine in the Lutheran Confessions. Therefore we confess that our church is the true visible church of Christ on earth. This church,

however, is not a perfect church. We must never forget that the old Adam lives with conservative Lutherans just as much as he does with liberalizing and Romanizing Lutherans. Our living for Christ must be tempered with this thought, lest we zealously operate in a manner, or with methods, which render blessed results improbable or impossible. There are certain temptations and dangerous pitfalls which beset the orthodox, of which they must be careful.

In certain localities of our Synod we often hear the charge "You Synod people think that you are the only ones who can be saved!" Usually this is a statement of hatred and spite. But if it is an honest appraisal or impression of a smug and overbearing manner by which we defend our teachings, then we are guilty of an arrogance which ought to be promptly corrected. We do not deny that there are those who never seem able to get a correct impression, but it ought to be a serious matter for us if humility is missing from our Christian life. We must reject the teaching, and never give such a proud impression, that God has set a fence around our church or any particular religious group upon earth, excluding all others from the hope of salvation.

We do believe that our church, true to the Lutheran Confessions, is the true visible Church of Christ upon earth. But at the same time we confess an additional belief when we say in the words of the Apostle's Creed "I believe in the Holy Christian Church, the Communion of Saints." Outside of this Church of true believers, wherever they may be found, there is no salvation. Let us practise this confession also, looking always for evidences of the true Christian faith in those we know who are at present outside of our fellowship and rejoice when and if we find such evidences. Unless an unbelieving contempt for Christ or deliberate defense of error darkens it, every soul with which we come into contact must be looked upon as a potential co-heir with us of the joys of eternal life.

The pride and joy of possessing God's grace and favor ought never degenerate into arrogant selfishness. But when Christians have to suffer abuse for the sake of the Word of Grace, it is sometimes very tempting for them to want to withdraw into a sinful shell of separatism away from everybody. "Scripture warns us clearly and emphatically against entanglements with errorists" Thesis VI, *Unity, Union, and Unionism*, p. 27, but never orders us into silent separation when we could be enjoying fellowship with true believers here on earth.

One other danger which is very real to the orthodox is the temptation to build conservative theology into a type of "ultra-conservatism," in which, however, men say more than God says. It is an historical fact that some orthodoxy has turned into legalism when persecution became too heavy. It takes good balance to keep our reason in check when it would push us into saying more than God says about matters of doctrine and practice as they apply in our congregational life. We dare never legislate the Gospel or our

Christian liberty into a set of rules. These sinful things, pride and indifference, separatism and legalism, are deadly temptations, and if they mold and fashion our use of Christ's Word, they will certainly hinder any proper preaching and teaching of that same Word.

A consecrated Christian mother, a faithful Lois to her children, wrote her pastor-son stating that she prayed regularly for him. "I do not pray simply that you may become successful in the building of churches or the bringing of many souls to Christ," she wrote. "I pray only that you may never say or do anything in such a way that it will keep somebody out of heaven." How careful we all ought to be as we teach God's Word, that we do not stand in the way of anyone's salvation by any intemperate, unkind or unwise administration of the Means of Grace.

Last Sunday an 85-year-old son of Israel wished me God's blessing on this essay, adding, "How good it would be if after we have *proclaimed* Christ, we would all *live* Christ!" Our whole life, not just those periods when we teach or defend God's Holy Word, must be a life of sanctification.

"'Tis all in vain that you profess
The doctrines of the Church, unless
You live according to your creed,
And show your faith by word and deed.
Observe the rule: To others do
As you would have them do to you."

T. Kingo

We'll never be worthy of the grace of God through Christ which covers our sinfulness. And the name Christian is a misnomer when applied to any person unwilling to turn his heart, his desires, his lips, his hands and feet, away from the service of sin. No person would buy Chevrolets confidently from Chevrolet dealers if all the Chevrolet dealers drove Fords! Unbelievers can not be easily sold on a Christian religion which does not seem to produce marked effects upon the lives of its adherents. Life is doctrine too!

May these elementary thoughts rule and guide us these days and in the days to come. Let it be our business to preach Christ, and teach Christ, a Savior delivered for our soul's salvation, a Savior presented to us only in the pure Word of God. I am not going to be ashamed of a church body which considers nothing more important than the proclamation of this comforting message! I am not ashamed of the faithful souls in my parish and elsewhere in our Synod who had to suffer much abuse to help preserve this treasure for us today! I am not ashamed of pastors, teachers, and laymen who work faithfully together according to their abilities to spread this message of Gospel cheer in our various endeavors of work! I am not ashamed of a church body which has even seen fit to take a step of suspending fellowship relations with another church body in order that Scriptural truths might be preserved in its midst! I am not ashamed of such a church as is ours; you shouldn't be either, but rejoice that God has shown His grace so gloriously among us.

Let us go home from this synod convention happily reminded of our possessions, our blessings, and our responsibilities in this great work. But should doubt sometimes dog our steps, let us never forget Jesus' words of promise to us all "Lo, I am with you always, even unto the end of the world." This is not an empty promise. Just as surely as Jesus is a witness of our discussions today, He shall remain with us through sunshine and rain until our end. When we "hunger and thirst after righteousness" He comes to us to satisfy our spiritual longings through the Bread of Life. As we "seek first the kingdom of God and His righteousness," He adds the physical blessings which we need. This is why we have had a blessed year past and ought to continue our work with great hope!

There is a piece of verse which contains the lines "Ours not to reason why, Ours but to do and die." To be sure this expresses a kind of hopeless, military fatalism, but an element of Christian truth can be expressed in such words too. Our reason does not always fully fathom God's grace, or why He speaks to us as He does in His Word both as to command and comfort. But we are to be assured that His words and desires for us are the kindest and best. And in His service there are certain things commanded us; do them we must, do them we shall. And finally, when we have done the things granted us to perform in our allotted time on earth, we shall die. These facts are as blunt and simple as that. But this work has reason, the proclamation of a Savior. And our death has hope, the knowledge of eternal life for that Savior's sake. For some of us that day of joyful release from the sorrows of earth may be very close. But whenever it comes, let us each, praying for strength and mercy from above, devoted faithfully to God's Word and work, continue our heavenward way.

That's where we finally go from here—by the grace of God!

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

W. A. Wexels

I. C. Johnson

REPORT OF THE UNION COMMITTEE

Our 1955 Synod Convention adopted a motion to suspend relations with the Lutheran Church—Missouri Synod on the basis of Rom. 16,17, and declared “that the exercise of such relations cannot be resumed until the offences contrary to the doctrine which we have learned have been removed by them in a proper manner.” (Synod Report, 1955, p. 46). Pres. J. W. Behnken took note of our resolution in a series of articles in the *Lutheran Witness*, defending all the things which we had criticized and condemned and denying emphatically all our “charges.” Thus he said in the *Lutheran Witness* for August 2d, 1955, p. 6 f.:

“We are shocked. We are saddened beyond words. Of course, if the Norwegian and the Wisconsin Synods decide to suspend or terminate relations of fellowship with our Synod and thereby sever relations with members of the Synodical Conference, we cannot prevent it. However, it must not and cannot be done on the basis of the charges made. We do not admit the charges. On the contrary, **we emphatically deny them.** Upon confirmation that the ‘Preliminary Report’ of the Wisconsin Synod’s Committee is correct, I wrote to Pres. Oscar J. Naumann: ‘I realize that if your church body wishes to withdraw from the Synodical Conference, there is nothing that we can do to prevent it. Much as it would hurt us to see you sever the bonds of fellowship, we know that we cannot compel you to remain within the Synodical Conference. However, **we are not admitting the charges which you have made.** If anyone brings such serious charges as you do, he must furnish convincing proof. You have not done this. Lest any silence on our part be interpreted as an admission, I want to go on record at once and say that we by no means admit the charges which you now have printed and which you are presenting to your convention.’ This applies also to charges made by the Norwegian Synod. It is one thing to make charges; it is another thing to furnish convincing evidence from the Word of God. The latter definitely is lacking. . . .

“I have referred to ‘charges’ made against our Synod. The charges of both the Wisconsin and the Norwegian Synods are practically the same, though they may differ in the wording. However, the Norwegian Synod accuses our Synod directly of false doctrine, which the Wisconsin Synod has not done. The Wisconsin Synod has held that the **Common Confession** is ‘inadequate’ because it is not a settlement of past differences. The Norwegian Synod, however, states in its recent resolution: “. . . the Missouri Synod was petitioned to revoke the 1938 St. Louis Articles (Proceedings of the Norwegian Synod, 1943, insert between pp. 68-69—) 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.”) And this despite the fact that in 1947 our Synod officially resolved ‘that the 1938 resolutions shall no longer be considered a basis for the purpose of establishing fellowship with the American Lutheran Church.’ (1947 Proceedings, page 510). Furthermore, despite the fact that our Committee on Doctrinal Unity disseminated the information that the Commission of the American Lutheran Church amplified the statement which is branded as ‘false doctrine’ when it stated that the justification of the sinner (subjective justification was meant) takes place at the very moment when he comes to faith.”

To this we must answer: Our "charges" *have been supported* by "convincing evidence from the Word of God." We have published numerous articles and have circulated pamphlets, showing in detail why we could not accept either the Declaration of 1938 or the Common Confession of 1950 or the Resolution of the Saginaw Convention of the Missouri Synod (1944) with regard to Prayer Fellowship; for they were not in harmony with Scripture and the traditional position of the Lutheran Church—Missouri Synod and the Synodical Conference. Pres. Behnken makes a point of the fact that we have not succeeded in convincing *him and his Synod* in general of the truth of our charges. But that does not prove that we have failed to provide the *necessary evidence*. It proves only that our evidence has not been accepted. The Scriptural refutation of our statements has been lacking in the lengthy "Fraternal Endeavors" circulated by the Missouri Synod, even as in President Behnken's articles in *Lutheran Witness*.

Dr. Behnken continues in his article in *Lutheran Witness*:

"Our readers should know that the Norwegian Synod resolved to make this break with our Synod despite the agreement reached by the Interim Synodical Conference Committees of June 15th, 1955—just a week prior to the convention of the Norwegian Synod. This agreement, which was adopted unanimously, 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 call the 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.'

"It should be mentioned also that Dr. Walter A. Baepler had already taken the initial steps to carry out this resolution."

In answer we need only point out that our Synod in 1955 came to the conclusion, after thorough discussion of the proposed new negotiations by committees, that its resolution of 1954 applied to the situation. There our Synod resolved:

"That henceforth, so long as the present situation does not improve, our Union Committee is to have no further dealings with the Unity Committee of the Lutheran Church—Missouri Synod, because everything that can be said by such a Committee has been said repeatedly, and has not been heeded, and because, under such circumstances, further admonition is contrary to the Word of God, and exposes those who give it to the danger of compromise and hence of losing their own souls. (cf. 'Unity, Union and Unionism,' Theses 4 and 5.)" (Synod Report, 1954, p. 46).

There are many both within and outside of our Synod who hoped that the Convention of the Lutheran Church—Missouri Synod in

St. Paul, June 20th to 30th, would mark a change in the position of the Missouri Synod with regard to the points in controversy. We need to study carefully the resolutions adopted in St. Paul to make sure that we interpret them accurately as well as charitably. We shall try to do this in the following:

Our Synod had asked the Missouri Synod to "reject the St. Louis Union Resolutions of 1938 and the Common Confession as satisfactory doctrinal statements." (Synod Report, 1954, p. 45). This request was based on the fact that neither of these union documents taught correctly the all-important doctrine of universal justification or the justification of the whole world (often called Objective Justification). The answer of the St. Paul Convention to this request and similar requests from others was:

"Whereas, The Common Confession represents a sincere attempt on the part of Synod to achieve unity of doctrine with the American Lutheran Church; and

Whereas, Honest and painstaking scrutiny of both Part I and Part II of the Common Confession has revealed nothing in conflict with the Sacred Scriptures and the Lutheran Confessions; and

Whereas, It appears from recent historical developments that the Common Confession can no longer serve as a functioning union document; therefore be it

Resolved, That hereafter the Common Confession (Parts I and II) be not regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowships with other church bodies, and be it further

Resolved, That the Common Confession, one document composed of Parts I and II, be recognized as a statement in harmony with the Sacred Scriptures and the Lutheran Confessions." (From "Today's Business," p. 75, adopted 6/25).

Thus the Missouri Synod, at the same time as it set aside the Common Confession "as a functioning union document," also insisted that there was nothing in it that could be called contrary to Scripture and the Lutheran Confessions.

Since this is the chief point of difference between the Lutheran Church—Missouri Synod and our Synod, it may be well to review briefly at this point our criticisms of the *Common Confession's* statements on Justification:

The Brief Statement says: "Scripture teaches that God has already declared the whole world to be righteous in Christ, Rom. 5,19; II Cor. 5,18-21; Rom. 4, 25; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He **justifies**, that is, **accounts** as righteous, all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven." (Rom. 3,23-24; Rom. 3,28.)

Note that here the justification of the whole world is made the basis for the justification of the individual, who by faith accepts God's declaration of the forgiveness of sins as valid for himself.

But in the Common Confession, there is no reference to the fact that God has **declared the whole world to be righteous in Christ**. It says only: "By his redemptive work Christ is the Propitiation for the sins of the whole world; hence, forgiveness of sin has been secured and provided for all men." If it had said: "Hence, forgiveness of sin has been **declared or pronounced upon** all men," we would have had the same doctrine as in the Brief Statement. But when it says: "Forgiveness of sin has been **secured and pro-**

vided for all men," it obviously refers to Christ's work of redemption only; and it is a palpable error to call this, as it does in a parenthetical clause: "Objective Justification."

Some have, indeed, argued that the term: "forgiveness of sin" in itself implies the **proclamation or pronouncing** of the forgiveness of sin to all. This might conceivably be the case when it stands by itself. But when it is joined with the predicate: "secured and provided," it must be construed as saying nothing more nor less than that Christ redeemed all men. The thesis as it stands represents ALC doctrine, not the teaching held in the Synodical Conference for over two generations. Cf. Dr. Lenski's Commentary on the passages referred to above.

In answer to our request the Missouri Synod adopted also the following resolution:

"Whereas, Dissatisfaction has been expressed in and outside of our Synod in regard to various doctrinal documents approved by Synod; and

Whereas, Such dissatisfaction seems to rest on the charge of inadequacy and lack of clarity in the doctrinal statements concerning election, objective justification, conversion, and the inspiration of the Scriptures; therefore be it

Resolved, That we reject any and every interpretation of documents approved by Synod which would be in disagreement with the Holy Scriptures, the Lutheran Confessions, and the **Brief Statement.**" ("Today's Business," p. 174, adopted 6/26).

This resolution shows that the Missouri Synod wants to abide by the doctrines and principles so well stated in the Brief Statement, and publicly rejects every statement or interpretation contrary to it. It would no doubt reject as a misinterpretation of the Common Confession our analysis of it in the above. We hope, however, that the Missouri Synod will eventually agree with us that the Brief Statement cannot be harmonized with the Common Confession on the point discussed.

The question remains: What can yet be done toward arriving at unity again on this point with the Missouri Synod? The St. Paul Convention adopted a lengthy resolution on "Intersynodical Relations" which suggests a way out of our impasse. It reads:

"WHEREAS, The Lord of the Church has graciously and abundantly blessed the bond of fellowship between the constituent synods of the Synodical Conference; and

WHEREAS, There seems to be mutual recognition of each synod's willingness to accept the pronouncements of Scripture as final; and

WHEREAS, However, strained relations exist because each synod maintains its position to be that of the Scriptures even though there are very obvious differences of interpretation and practice; and

WHEREAS, There are definite indications from groups and individuals in all constituent synods that definite severance of the bond of fellowship because of present conditions would be inadvisable and premature, and also not in accordance with the pronouncements of Scripture; and

WHEREAS, A plea has been presented by some of our affiliated synods in Europe and the affiliated Evangelical Lutheran Church of Australia to seek to avert any breaking off of relations, at least to take no action toward that end before the suggested conclave of theologians has been held; therefore be it.

RESOLVED a) That we express our regret over any lovelessness or lack of brotherliness on our part in our inter-synodical

relations, and that we ask God graciously to forgive us for the sake of Jesus Christ, our Savior; and be it further

RESOLVED b) That we gratefully acknowledge every fraternal expression of concern and guidance in matters of doctrine and practice, which has come to us in meekness and love from our brethren in the Synodical Conference, and make every effort to avoid that which is wrong and to become more firmly established in that which is right; and be it further

RESOLVED c) That we plead with the sister-synods that they accept our fraternal expressions of concern in regard to them in the same spirit and that they earnestly evaluate each action they propose in the light of definite direction and justification for the same from God's Word; and be it further

RESOLVED d) That for mutual edification we earnestly suggest that all members of the Synodical Conference study and work together toward the goal of producing jointly, one clear, comprehensive statement concerning doctrine and practice for today on the basis of Scripture and in dynamic conformity with the Lutheran Confessions; and be it further

RESOLVED e) That we commend our synodical president, Dr. John W. Behnken, for appointing the study committees requested by the Synodical Conference, and that we encourage use of the findings of these committees in the preparation of the document mentioned above; and be it further

RESOLVED f) That we encourage the resolution of the Synodical Conference to be carried out among us, namely, that "the issues which disturb the unity of the Synodical Conference be thoroughly discussed and considered on the basis of God's Word . . . in (1) joint meetings of the theological faculties; (2) mixed pastoral conferences; and (3) other smaller groups;" and that the results of these discussions also be made available to the committee representing our Synod in the formulation of the proposed document; and be it further

RESOLVED g) That our Committee on Doctrinal Unity be authorized to represent The Lutheran Church—Missouri Synod in drawing up such a document in conjunction with a similar committee from each of the constituent bodies of the Synodical Conference; and be it further

RESOLVED h) That we agree not to enter discussions or negotiations with other Lutheran synods without having informed the sister-synods of the Synodical Conference of our intentions and without having invited and urged them to join with us in these discussions; and be it finally

RESOLVED j) That we urge all our members individually and all our congregations collectively to pray fervently that we and all our sister-synods may act in this time of tension in complete conformity to God's Word and will and in a hearty and helpful spirit of Christian love." ("Today's Business," p. 107-108, adopted 6/25, resolution No. 15).

If this series of resolutions is carried out in such a way as to give ample time for the "suggested conclave of theologians" to prepare "one clear, comprehensive statement concerning doctrine and practice for today on the basis of Scripture . . .," we believe that it may enable the Synodical Conference to continue in the old paths and restore full fellowship between the Missouri Synod and our own body.

Our Synod last year "suspended relations" with the Missouri Synod "until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner." But we did not sever our connections with the Synodical Conference as

such. It would thus still be in order for us to take part in the proposed "conclave of theologians" representing all the churches throughout the world which have been in fellowship with the Synodical Conference. It is true that our Synod in 1955 took the position that to refer our differences to "committees for further study" would bring us nowhere. This concerned the continuation of sporadic committee meetings for short periods of time such as have produced only additional evidences of disunity in our midst. Such committee meetings we would now also regard as useless. But the far more detailed and thorough-going statement of doctrine to be drawn up by the suggested "conclave of theologians" is a different matter, a new procedure, which should be worth trying.

Another request of our Synod to the Missouri Synod was that it "reject the resolution with regard to Prayer Fellowship adopted by the Lutheran Church—Missouri Synod in 1944, at its Saginaw Convention." To this the St. Paul Convention replied:

"Whereas, Synod has spoken clearly and unambiguously on fellowship, prayer fellowship, and unionism; and

Whereas, However, implications and interpretations have been attached to these expressions of Synod which have disturbed the consciences of some; therefore be it

Resolved, That the joint theological faculties of Synod be requested to furnish comprehensive studies on these matters, and to make them available to the members of Synod at least one year prior to the next convention of Synod in 1959." (Today's Business," p. 174, Resolution No. 17, adopted 6/26).

It would seem that this question also should preferably have been referred to the international conclave of theologians. For most of the difficulties within the Synodical Conference arise from the lack of unity in applying the principles of anti-unionism to the problems we face today.

Hence, while we must deplore the fact that our Synod's criticisms of the Common Confession and the Saginaw resolution on Prayer Fellowship were not more fully heeded, we believe that the thorough study referred to above might bear good fruit.

We recommend, therefore, that our Synod express its desire to take part in the proposed "conclave of theologians," so long as it can do so with the assurance that the Lord will bless such efforts to the rejection of all errors in doctrine and practice and to the preservation and promulgation of his word of truth.

The Union Committee,

George O. Lillegard, Chairman

ADDITIONAL MISSOURI SYNOD RESOLUTIONS OF INTEREST

Subject: Chaplaincy Course at Concordia Seminary, St. Louis

WHEREAS, The need for military chaplaincy replacements and additions will continue into the foreseeable future; and

WHEREAS, It is a ministry for which our younger pastors are especially suited; therefore, be it

RESOLVED, (a) That we encourage the faculty at Concordia Seminary in St. Louis to continue its cooperation with the Armed

Services Commission in conducting its chaplaincy course so that the Seminary students may become informed of the need and requirements of this specialized ministry; and be it furthermore

RESOLVED, (b) That we express our appreciation, especially to Professors Piepkorn, Scharlemann and Coiner for bringing the fruits of their extensive personal experience in the military chaplaincy to bear in this endeavor.

Subject: Compulsory Church Attendance of Military Personnel

WHEREAS, Compulsory attendance at religious services in military establishments, as, for example, at the military academy at West Point, and in basic training centers in various localities is contrary to the true American spirit and may involve infringement of conscience; be it therefore

RESOLVED, That we petition both the executive and legislative branches of the Government to take such action as will

1. Abolish the present compulsory attendance of its military personnel at divine services; and will
2. Afford an opportunity for each denomination to provide spiritual care for its members.

Subject: Report of Commission on Fraternal Organizations

WHEREAS, The report submitted by the Commission on Fraternal Organizations reveals a high degree of faithfulness and progress in the work assigned to this particular group; be it

RESOLVED, a) That Synod commend the members of this Commission for its faithfulness and initiative, especially for handling the vast amount of correspondence involved in this task, for the lectures given and the articles prepared for various publications; and be it further

RESOLVED, b) That we commend this Commission for successfully negotiating certain essential changes in the constitution and various handbooks of the Boy Scouts of America.

Subject: Closer Relationship Between Churches

WHEREAS, The blessings of our Lord have in recent years permitted us either to establish churches or enter into fellowship with existing church groups in the far-flung areas of the globe; and

WHEREAS, It is the policy of our church body to establish, if possible, an indigenous church in the respective mission fields; and

WHEREAS, These smaller church groups would be strengthened and encouraged by a closer "tie-in" with the mother church; and

WHEREAS, Such a binding relationship would serve to strengthen also the churches which are in fellowship with us; therefore be it

RESOLVED, a) That the President of Synod be requested to appoint a committee to study the possibility of establishing a closer relationship with the churches who are in fellowship with The Lutheran Church—Missouri Synod; and be it further

RESOLVED, b) That this committee report its findings in detail at the next convention.

Subject: Apprehension Regarding "Romanizing Tendencies"

WHEREAS, Most issues regarding "Romanizing tendencies" to which this memorial makes reference have been properly dealt with by the responsible Synodical officials, according to information received, and hence call for no special action on the part of this convention, but

WHEREAS, We recognize that a basis for the concern of the petitioning congregation does exist, therefore be it

RESOLVED, That the pastors, teachers, and theological students who have a special interest in liturgics continue to be warned to

exercise an appropriate measure of caution in these matters, so that the consciences of our people and clergy be not disturbed, and that our Synod be on guard lest "Romanizing tendencies" develop in our midst, and be it further

RESOLVED, That the College of Presidents examine this problem of liturgical practices for the purpose of providing for "the largest possible uniformity" (**Synodical Constitution**, Article III, 5), and be it further

RESOLVED, That our District and Synodical officials be instructed to deal vigorously with offenses arising in the area of liturgical practices.

Subject: Complaints Against Statements in THE SEMINARIAN, In THE PRESENCE, THE AMERICAN LUTHERAN, and in UNA SANCTA.

WHEREAS, Complaints against statements in The Seminarian, in The Presence, The American Lutheran, and in Una Sancta have been presented, and

WHEREAS, It has been the consistent principle and policy of Synod, in accordance with the Confessions, to expose and distinctly to reprove "all unlawful, doubtful, suspicious, and condemned doctrines, wherever and in whatever books they may be found, and whoever may have written them, or even now may be disposed to defend them . . . so that everyone may be faithfully warned against the errors which are spread here and there in the writings of some theologians, and no one be misled in this matter by the reputation (authority) of any man" (The Formula of Concord, Triglotta, page 857), and

WHEREAS, According to information received, most of the issues to which these memorials make reference have already been adequately and Scripturally dealt with by the responsible parties of Synod, and hence call for no action on the part of this convention; nevertheless in the interest of greater clarity concerning the points in question, be it

RESOLVED, a) That the joint theological faculties of Synod provide appropriate studies on the following topics mentioned in the unprinted memorial 18, "The moment of the real presence in the Lord's Supper" and "Intercessory Prayers for the benefit of the souls of the dead;" and be it further

RESOLVED, b) That we recommend that these studies be published in the Concordia Theological Monthly."

Subject: Boy Scouts and Similar Junior Organizations

WHEREAS, Synod formulated its attitude toward Boy Scouts of America in the resolutions of 1944; and

WHEREAS, The listing of Boy Scouts with lodges leads to false implications; and

WHEREAS, The great need in this area of activity at the present time is program guidance; therefore be it

RESOLVED, a) That Synod transfer jurisdiction for Boy Scouts and similar junior organizations (Girl Scouts, Campfire Girls, 4-H Clubs, etc.) from the Commission on Fraternal Organizations to the Board for Young People's Work; and be it further

RESOLVED, b) That the Board for Young People's Work be directed to prepare appropriate materials for the guidance of such congregations as sponsor such organizations, and be it finally

RESOLVED, c) That such junior organizations as are affiliated with lodges remain the responsibility of the Commission on Fraternal Organizations. (e.g. Rainbow Girls, De Molay, Job's Daughters).

Subject: The Lutheran World Federation

WHEREAS, The Constitution of the Lutheran World Federation

clearly indicates to us that the nature and purposes of the Lutheran World Federation are such that they promote cooperation of the member churches in actual church work, e.g., joint missions and educational endeavors; and

WHEREAS, The doctrinal basis (Article II) of the constitution of the Lutheran World Federation does not insist on full confessional agreement on the part of member churches; and

WHEREAS, Membership in the Lutheran World Federation is in itself a form of cooperation in the aims and purposes of the Lutheran World Federation; and

WHEREAS, Such cooperation would involve us in a union in spiritual matters with groups not in doctrinal agreement with us; and

WHEREAS, All of these points are clearly and more fully set forth in the committee report on the Lutheran World Federation; therefore be it

RESOLVED, a) That the Lutheran Church—Missouri Synod respectfully decline the invitation to become a member of the Lutheran World Federation; and be it further

RESOLVED, b) That Synod express its willingness to meet with official representatives of the Lutheran World Federation to discuss all points in question; and be it

RESOLVED, c) That our Committee on Doctrinal Unity in the Lutheran Church represent The Lutheran Church—Missouri Synod in future meetings with the officials of the Lutheran World Federation; and be it further

RESOLVED, d) That we thank the committee on the Lutheran World Federation for its work.

Subject: Future Statements of Doctrine

WHEREAS, Several memorials submitted to this convention express the opinion that the authors of The Common Confession should have made fuller use of antithetic statements; and

WHEREAS, In the future statements of doctrine may conceivably be prepared; therefore be it

RESOLVED, That we recommend to the committees preparing doctrinal statements to take note of these observations.

Action of the Synod:

Regarding the Lutheran Church—Missouri Synod

WHEREAS, it is apparent that the Lutheran Church—Missouri Synod at its convention in St. Paul, Minnesota, June, 1956, did give consideration to the causes of our suspension resolution of 1955, therefore be it

1. RESOLVED, that our Synod express its gratitude for that consideration; and

WHEREAS, the Lutheran Church—Missouri Synod at the same convention, in Resolution 15,c of Committee #3, pleaded with us that we accept their "fraternal expressions of concern" in regard to us; therefore be it

2. RESOLVED, that the Norwegian Synod meet with the other synods of the Synodical Conference to determine whether or not the constituent synods of the Synodical Conference are now in doctrinal agreement; and be it further

3. **RESOLVED**, that the Synod's Union Committee be designated to represent the Synod in this matter; and be it further

4. **RESOLVED**, that our Synod express its desire to take part in the proposed international conference of conservative Lutheran theologians, affiliated with the Synodical Conference.

WHEREAS, however, more time and study are needed to determine whether the causes for our suspension resolution of 1955 have been removed; therefore be it

5. **RESOLVED**, that for the present the exercise of our fellowship relations with the Lutheran Church—Missouri Synod remain in suspension.

Regarding Augustana and United Lutheran Churches

WHEREAS, a communication has been received from the Augustana Synod and the United Lutheran Church asking us to send representatives to meet with the commissions of these two churches to consider organic union of our body with theirs, therefore be it

6. **RESOLVED**, that we decline the invitation and instruct our President to write a letter to the Presidents of these two church bodies stating the reason for our action, namely that it is contrary to our policy to discuss organic union before doctrinal agreement has been reached.

Regarding the Orthodox Lutheran Conference

WHEREAS, the Orthodox Lutheran Conference of Minneapolis has petitioned our Synod to arrange meetings with a committee from their body to begin discussions looking eventually to establishing church fellowship between the Norwegian Synod and the Orthodox Lutheran Conference, therefore be it

7. **RESOLVED**, that we authorize our Union Committee to meet with this group if and when conditions warrant it in the judgment of the Union Committee.

REPORT OF THE BOARD OF MISSIONS

During the 12 month period since our last Synod Convention the Mission Board has held six regularly scheduled meetings and several extra sub-committee meetings to conduct the business of the Synod in the field of Missions. These meetings have been well attended by all members of the Board. God has been most gracious in His blessings upon this work, having graciously sustained our missionaries in their various fields and given to the members of our churches a willingness to support this work with financial contributions far exceeding what our Synod has done in the past. Because of the promises God has given and the manner in which our members have responded to the needs of our Mission program the Board has been encouraged to continue forging ahead in this work. To God alone be all the glory.

CALIFORNIA

In addition to the care of the old fields your Mission Board has during the past year undertaken to begin work in several new places. It was deemed advisable to establish a second mission in California, not only to provide a fellow worker for our one missionary located in southern California, but principally to help supply the great demand for churches and pastors in this rapidly expanding area. The population of southern California has increased over 50% in the past decade while the Church growth has been only about 12%. Since a great many of the people that are flocking into California are former residents of the middle West and from the centers of the Lutheran Church population, it is obvious that there is a great field here for the Lutheran Church. Nor has our work been in vain.

Candidate of Theology Daniel Quill Johnson was called to begin a second mission for our Synod in the San Fernando Valley. Eventually a location was chosen in Canoga Park. Property was purchased consisting of 3 acres of land with a substantial house at a cost of \$37,500.00. It was thought the house could serve temporarily as church and parsonage, but it has already outgrown its usefulness as a church. Fifty-two children were enrolled in a short time in the Sunday School and the attendance at the church services is too large to be accommodated in the house, so services are conducted outside in the shade of the trees of the garden. This is possible now during the summer months, but provisions must be made for the winter. Negotiations have been undertaken to borrow money from a local bank on a first mortgage on a 7 year basis. It is estimated that a building suitable for church and school purposes will be erected for \$18-\$20 thousand dollars.

Our Granada Hills Mission served by Pastor Grant Quill dedicated its new building with three class rooms and an auditorium seating 250-300 people last fall. The school is flourishing and the mission is showing a healthy growth.

There are other areas in California where the need is equally great and the opportunities are seemingly unlimited. But it takes finances such as we do not possess to launch out on these ventures. We would therefore urge our members whom the Lord has blessed with silver and gold in a measure beyond their ordinary daily needs to consider investing their surplus funds in this most satisfying and profitable venture, building new churches for the expansion of God's Kingdom. It is the testimony of those who have undertaken to make such investments that they have never had more joy, satisfaction and profit from their money.

ILLINOIS

Recently the Mission Board in cooperation with the congregations in the Chicago area assigned Candidate of Theology Robert Moldstad

to explore the area west of the city of Chicago with the purpose of establishing a mission. This looks very promising and has the assurance of the interest and support of the Chicago congregations. Two members of the Mission Board met with representatives of the Chicago Congregations and together with their pastors worked out a very encouraging cooperative plan of procedure.

MINNESOTA

At the encouragement and bidding of the Rev. N. B. Harstad and his congregations work was begun at North Redwood with the Rev. Joseph Petersen of Cottonwood carrying on the work. The Mission Board is granting a subsidy for this new field of operation.

Missionary Robert Preus of Trail, Minn., was called this spring to serve an orphaned congregation near Plummer. It is to be hoped that this congregation will be added to the list of our congregations in Northern Minnesota.

IOWA

It is also encouraging to report that the Southern Minnesota-Iowa Circuit has undertaken to sponsor the establishing of a mission congregation in Mason City, Ia. This mission congregation called the Rev. Paul Petersen to serve them. This is a splendid example of what successful mission work can be done within our Synod if every congregation would undertake to explore and determine the mission possibilities in its area. The Mission Board stands ready at all times to cooperate to the fullest extent with any such project. It is the conviction of the members of the Mission Board that it is necessary for the pastors and congregations in any given area to determine the needs and the best location for a mission in their area. Without this interest and cooperation on the part of the congregations any mission venture in such areas would be severely handicapped because your Mission Board does not possess the man-power or the means to conduct the kind of investigation needed to launch a new mission without the aid of the congregations and pastors in such areas.

The Mission Board has also undertaken to investigate other possibilities for expanding our work. However some of our activities in this regard have been hampered because of the failure of pastors and congregations to observe the regulations of Synod that all requests for students and vicars should be placed through the Dean of the Seminary and the committee on Assignments.

All of the Theological Candidates have been given assignments for their vicarage year as reported by the Dean of the Seminary.

CORNWALL, ENGLAND

Desmond Jose was installed as missionary pastor in Cornwall by the Rev. Joseph Petersen July 24, 1955. He has his headquarters in Redruth, but serves two other places. However arrangements have been made so that all services are being conducted at Redruth. The building at 42 East End is still being used for services, but it has been found it is not adequate for the purpose. During the month of January an extensive campaign was inaugurated to enlist a greater interest and to make our church better known to people in this area. For this purpose a hall was rented and several weeks of intensified effort were put forth holding special services and showing motion picture films to attract more people. The public hall was leased for a year and efforts have been made to establish Sunday School and youth work in general. Rev. Jose reports that the work is very slow but not altogether discouraging. Considerable assistance is being given by our brethren in the Ev. Lutheran Church of England of which the Rev. Pierce is President and field supervisor. He has made several visits to Cornwall in the interest of our mission and Pastor Jose attends the conferences and meetings of this group in London as

visitor. Further direct information should be forthcoming when the Rev. Becker, missionary in Nigeria returns to the U. S. He will stop off to visit with the Rev. Desmond Jose on his way to the States.

NIGERIA

An extensive report of the work in Nigeria and among the Negroes in our country has been submitted by the Field Secretary of the Synodical Conference Missions which covers our activities also.

We are thankful to have a small part in all these endeavors and pray that the Lord will grant our Synod the privilege to continue, in ever increasing measure, working together with our Lord as His instruments in the conservation and reclamation of human souls through the work of Missions.

H. A. Theiste

REPORT OF THE MISSIONARY BOARD OF THE SYNODICAL CONFERENCE NEGRO MISSIONS

United States

When the Synodical Conference convention in 1877 adopted the resolution "to conduct conjointly a mission among the Colored people of the United States," the Conference entrusted the management and supervision of this joint enterprise to a duly elected Missionary Board. For sixty-nine years this Board directed all the affairs of the mission.

In 1946 the Synodical Conference decided to change the entire domestic mission setup by appealing to the constituent synods of the Conference "to take over the work among the Negroes in their territorial area."

This appeal met with favor among practically all the synods and Districts of the Synodical Conference. All but two Districts of the Lutheran Church—Missouri Synod have now assumed complete supervision of Negro Missions in their midst. Quite a number of Districts have also assumed all financial obligations. Negro churches have been integrated into the Districts in which they are located. In two Districts Regional Mission Committees have been established, and in the course of time these Districts will undoubtedly merge Negro Mission work with their own existing mission setup.

It is apparent that funds are still needed to support the work of Negro Missions fully or in part throughout the United States for existing work and for expansion of the work in those sections of our country where opportunities are beckoning us at the present time. Full support must be given for expansion in the Southern States. In Alabama we find three strategic urban centers which merit our prayerful attention, viz., Tuskegee, where an important Negro institute with an enrollment of over three thousand young men and women is located; Montgomery, the capital of Alabama, where some fifty thousand Negroes reside; Bessemer, a suburb of Birmingham, with a Negro population of some thirty thousand. Small beginnings have been made in the above centers; however, it is necessary during the next five years to set aside some one hundred thousand dollars for adequate chapel-schools.

In the entire State of Georgia we have only one Lutheran congregation. Cities like Savannah and Augusta offer opportunities for the establishment of Lutheran congregations. In South Carolina we have a small nucleus of Lutherans in the city of Spartanburg. In Mississippi the field is ripe to harvest. In this entire state we have only one Lutheran congregation, with a communicant membership of fewer than thirty-five. Here, too, much money is needed to expand our work. From the very inception of our work we have labored in Louisiana, particularly in New Orleans; in recent years, however, we have established Lutheran mission stations also in strategic areas like

Baton Rouge and Shreveport, La. Chapels are needed to develop our work properly in this particular state. In Florida we are working in close conjunction with the Florida-Georgia District to bring the Gospel to our Negro brethren. Opportunities present themselves for the spreading of the Gospel in such cities as Tallahassee, Orlando, Winter Haven, Miami, Tampa, and St. Petersburg. On April 22, 1956, we were permitted to dedicate to the Triune God a fine chapel-school in the city of Jacksonville. On March 13 a resolution was presented to the President of the Florida-Georgia District of The Lutheran Church—Missouri Synod by Grace Lutheran Church of Winter Haven, Fla., in which the congregation embodied in the preamble of its resolution the following:

"WHEREAS, The field among the Colored in Florida is so extensive; and

WHEREAS, It is a hopeless proposition for one man to establish churches and at the same time cover the field; and

WHEREAS, Work in Central Florida indicated a distinct field there; and

WHEREAS, It is reasonable to suppose that there are many more such areas; therefore be it

RESOLVED, That Grace Lutheran Church of Winter Haven, Fla., request the Board of Directors of the Florida-Georgia District through its Missions Committee to petition the Missionary Board of the Lutheran Synodical Conference to send more workers into the field."

The resolution of this congregation was also presented to the Committee for Mission and Church Extension of the Florida-Georgia District of the Lutheran Church—Missouri Synod. The following was recommended to the Board of Directors of the District:

"That we urge the Board of Directors of the Florida-Georgia District to petition the Missionary Board of the Lutheran Synodical Conference to assign, as soon as possible, additional workers to this field."

The Board of Directors of the Florida-Georgia District re-affirmed the recommendation of its Mission Committee and conveyed through its executive Secretary, Rev. Wm. con Spreckelsen, its petition to the Missionary Board of the Synodical Conference "to assign additional workers at an early date to the Central Florida and Greater Miami areas." It is conservatively estimated that within the next five years we shall need some two hundred fifty to three thousand dollars for development of mission work in Florida.

In order to be in a position to place Negro workers into Negro communities of the South, it is necessary that we concentrate on our two colleges at Selma, Ala., and Greensboro, N. C. The Lutheran Church—Missouri Synod has remitted its proportionate share for the erection of a new dormitory-physical education building at Greensboro. This building was dedicated in May, 1956. It is now anticipated that with sanitary housing facilities more ministerial students will be enrolled at our college at Greensboro. Special attention must be given to our Alabama Lutheran Academy-College at Selma, which is serving well as a preparatory school for the training of future ministers of the Gospel. In order to cope with state regulations and requirements, it is necessary to carry out the building project which was inaugurated by the Synodical Conference a few years ago. There is a desperate need for a dormitory and an administration building at Selma. We must now focus our attention on this institution. On March 28, 1956, a resolution was forwarded to the Missionary Board by the New Orleans Pastors' and Teachers' Conference. In the preamble of this resolution it was definitely stated that "in order to meet favorably and successfully the present and future standards and prestige of proper accreditation, it is imperative that our Academy and College become fully accredited." The conference then petitioned the Missionary Board of the Synodical Conference "to contact the proper accrediting agency in Alabama and authorize said agency to send an

evaluation committee to our Alabama Academy and College to study and evaluate its property, library, and science facilities, etc.," so that the "standards of our Academy and College may meet the rating requirements of the accrediting agency." In order to cope with the requirements of the state, it is essential that an administration building, with library and science facilities, be erected, likewise a new dormitory. The Synodical Conference has already appropriated \$125,000 for such a building; however, approximately the sum \$50,000 more is required to complete the project.

The budget needs for our Negro Mission work in the United States for the fiscal year 1956-57 amount to \$298,500.

Africa

The Synodical Conference has sponsored mission work on the Dark Continent since 1937, when our first missionaries began proclaiming the glorious tidings of God's grace in Christ Jesus in Nigeria, West Africa. According to recent statistical figures thirty-two million people live in this protectorate. Of these, one million are classified as Christians, the remaining must be regarded as "pagans."

During the past nineteen years we have accomplished great things for God in Nigeria. He has blessed our work and has permitted us to proclaim the Word in its truth and purity unmolested, and "it hath prospered in the thing whereto He sent it." More than 27,000 souls now constitute the Lutheran Church in Nigeria, and the Lord is "adding to the church daily such as should be saved."

In order that the Lutheran Church of Nigeria may be supplied with African pastors, a seminary was established in 1949. Permanent buildings were erected with all the necessary facilities for the training of young men for the ministry. The present enrollment in the seminary is thirty-two. Twelve young men have thus far graduated from the seminary and are now ordained ministers in Nigeria. A native ministry is essential for our future work in West Africa. As ministerial candidates graduate from our seminary, we shall be in a position to extend our work into neighboring provinces and to replace our American workers who cannot return on account of ill health and other circumstances. During the next five years, God willing, we should be in a position to expand into entirely new areas. A beginning has been made in opening up a large province. The Nigerian Lutheran Church regards this new field as its mission project and has requested the Missionary Board to provide a moderate subsidization whenever necessary.

Secondary School

The Synodical Conference in 1948 resolved to establish "a Secondary School in Nigeria as a means for preparing natives for the Seminary and the Normal School." This institution has made great strides forward and is beginning to provide young men for the Seminary and the Normal School.

Normal School

This school was established in 1951. A Normal School is most essential for the preservation of our Christian Day Schools. British rules and regulations require the certification of those men and women who desire to teach "in private or public schools." We must comply with these educational prescriptions if we desire to retain our schools, which at present are offering more than thirteen thousand children Christian training.

Lutheran Hospital

The Synodical Conference at its convention in 1948 encouraged the Missionary Board to establish a medical center, or hospital, in Nigeria, provided "funds can be made possible without jeopardizing our present financial requirements for missionary purposes."

Funds were made available for the erection of a hospital by a kind donor, and the project was completed in 1953. This institution of

mercy is ministering to the physical and spiritual needs of our own Lutheran people and also to others living in close proximity to the hospital. A few years ago the Governor of Nigeria referred to our hospital in a speech before the legislature in most glowing terms, calling it "the finest in the East."

The budget requirements for our Nigerian Mission for fiscal year 1956-57 are listed as \$206,900.

**THE MISSIONARY BOARD OF THE
LUTHERAN SYNODICAL
CONFERENCE**

Karl Kurth, Executive Secretary

Action of the Synod:

1. *The Synod approves the activities of the Home Mission Board in extending its missionary work.*

The Home Field

WHEREAS a number of congregations in our Synod have undertaken to carry out Home Mission work in their localities, therefore be it

2. *RESOLVED that the Synod commend said congregations for such efforts.*

WHEREAS the mission resources of our Synod are limited, therefore be it

3. *RESOLVED that all congregations of our Synod be urged to take the initiative in local Home Mission expansion, and be it*

4. *RESOLVED that the congregations of our Synod be encouraged to make use of their church properties as collateral for loans to carry out needed building programs for daughter congregations, and be it further*

5. *RESOLVED that all our congregations and circuits be encouraged to make good use of the films, filmstrips, and other promotional materials to be provided by the Home Mission Board to stimulate interest in Home Mission work.*

WHEREAS great numbers of our Synod's members each year move to localities remote from our congregations and hence are lost to our Synod, therefore be it

6. *RESOLVED that pastors and members encourage persons who move to locate themselves when possible in neighborhoods where they can continue in active membership in our congregations.*

Colored Missions

WHEREAS the Lord has provided a fruitful field for mission work among the colored people in our country and in Nigeria and has richly blessed the work carried out by the Synodical Conference in these fields, therefore be it

7. *RESOLVED that the Synod continue to assist in this work with its prayers and its gifts.*

Cornwall Mission

8. *RESOLVED that the Synod encourage Missionary Desmond Jose in his faithful labors on our behalf in our Cornwall Mission and that the Synod assure him and our Cornish brethren of its continued interest and support.*

REPORT OF BETHANY BOARD OF REGENTS

The Board of Regents of Bethany Lutheran College, Mankato, Minn., wishes respectfully to submit the following report of its activities since the 1955 convention of the Synod:

Admissions Policy

We are grateful to the Lord for the fact that He has brought our school through another year; His mercies have been more than we have deserved. In spite of the unrest among Lutheran synods, the Lord gave us a good number of students (see the President's Report). Our board discussed at length our school's admissions policy, that is, the question of who should be admitted as a student at BLC. Should only students from our own synod and from other groups who stand with our synod in doctrine be admitted? Or should also others be admitted? The following was adopted as a statement of our policy in the matter: "It has always been the policy of BLC to admit students from other church bodies than our own synod and its affiliated churches, on the condition that they accept our religious instruction, attend chapel exercises and conduct themselves as Christians. (Such students have felt at home in our midst and have profited from their associations here). This is still our policy." Our board also presented this statement to the 1955 meeting of our synod's General Pastoral Conference for discussion; the Conference by unanimous vote expressed its approval of the statement of policy. Our board wishes now, then, to report to the convention that, unless it is otherwise instructed by the synod, it will continue this policy.

New Gymnasium

At the 1955 convention of the synod, our board was instructed to study the matter of a new gymnasium for BLC and "to furnish facts and figures, but without detailed plans, to the 1956 convention." Accordingly, we recommend the following to the synod in regard to this matter: 1) That \$125,000 be considered the minimum amount necessary for this project; 2) That the synod now earmark those legacies which it is receiving for BLC for the new gymnasium; 3) that we approach the Alumni Association of the College and ask them to help us by earmarking their present funds (\$7,000) for this purpose and by pledging themselves to raise another \$35,000; 4) that we discuss the possibility of contacting outside businesses and individuals for the purpose of soliciting funds for the gymnasium; 5) that students and BLC auxiliaries be invited to work toward the purchase of equipment for the building; and 6) that the synod itself pledge the balance of the cost of the building.

\$40,000 Campaign

With regard to the \$40,000 campaign authorized by the convention last year, we wish to report that the work is being carried on under the direction of Rev. Tweit, who will be ready, should the convention desire it, to make an oral report at the convention. We wish here, however, to commend those congregations who have already taken an active part in this campaign and to urge all the others to follow their example; this campaign was planned to fill an urgent need, and the need is still there.

1956-57 Budget

Our Board, in setting its budget for 1956-57, requested the synod's Committee of Committees for a subsidy of \$30,000, plus another \$5,000 to cover the costs of having the proposed canvasser-solicitor. Upon request, this petition was reduced to \$25,000 plus the \$5,000. It should

be stated, however, that reducing the request does not reduce the anticipated expenses, and BLC will need to find this support in other ways. The Committee of Committees has granted this budget request, including the \$5,000, and the board, hopes, therefore, to be able to report to the convention that the canvasser-solicitor has been engaged.

Incorporation of College and Seminary

Regarding the authorized incorporation of the college and seminary, the Synod's Board of Trustees and our Board have drawn up, adopted, and filed the articles of incorporation as required by the laws of Minnesota, for "Bethany Lutheran College and Seminary." To date, however, no by-laws have been adopted and the corporation is not able to function. For several years the administration of the college and our board have been examining our school's organizational set-up and general principles of administration, and has been working toward adopting principles of administration which would be democratic and efficient and in keeping with recognized principles of administration and organization in higher education. We hope, at the time of the convention, to be able to report that the by-laws have been adopted and that the corporation is functioning.

Committee to Prepare Study Topics

With regard to Par. 4, page 67, 1955 "Report," the following committee has been asked to serve: Pastors G. Orvick and N. Oesleby, Miss E. Wilson of the Bethany staff, and President Teigen, ex officio. (This committee is to prepare materials "for discussion in our congregations concerning the entire subject of Christian education.")

May the Lord continue to bless Bethany so that it may continue to be a blessing among us. May He give us all an unselfish desire to work for it to that end.

THE BOARD OF REGENTS

REPORT OF THE PRESIDENT OF BETHANY LUTHERAN COLLEGE—1955-56

I herewith submit a report of the work of Bethany Lutheran College for the fiscal year beginning July 1, 1955. It, together with the report of the Dean of the Seminary and the report and recommendations of the Board of Regents, should give our Synod an overview of what our school has accomplished during the past year 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 both the College and the Book Store which will sum up the work for the entire fiscal year.

Enrollment

The statistics for the year 1955-56 are as follows:

HIGH SCHOOL: grade 9, 15; grade 10, 22; grade 11, 20;
 grade 12, 30; total, 87.

JUNIOR COLLEGE: grade 13, 46; grade 14, 26; Post-
 graduates, 4; total 76.

TOTAL HIGH SCHOOL AND JUNIOR COLLEGE: 163.

SEMINARY: 1st year, 2; 2nd year, 2; 3rd year, 4; Special, 1; Total, 9.
TOTAL HIGH SCHOOL, JUNIOR COLLEGE AND SEMINARY: 172

Not all of these students enrolled necessarily continued their studies for two full semesters. It will be noted that our enrollment took a definite drop of 21 from that of last year, most of whom were dormitory students, and that there has been a decrease in our enrollment over the past few years. This decrease is no doubt partly attributable

to the doctrinal difficulties which have been disturbing the Synodical Conference and to our Synodical resolutions passed last June. Another factor is probably the reorganization and consolidation of the rural school districts into large high school districts, with the result that school busses now comb the rural areas from which we formerly received many students. The bright note in the enrollment picture, however, is that the number of high school and college age youth is constantly increasing and will continue to increase for the next twenty years. If all our people were using both our high school and junior college, we would not have room to take care of all of them.

Faculty

The following have served on the faculty during the past year: Mr. Donald Anderson (education, practice teaching), Miss Ella Anderson (English, 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, English), Mr. Albert Grorud (mathematics, physics, science), Mr. Norman Holte (social science), Mr. Rudolph Honsey (humanities, Norse, German, religion), Mr. Herbert Larson (assistant dean of men), Miss Mildred Larson (nurse, dean of women), Mr. George Lillegard (religion, seminary), Miss Marjorie Loberg (music), Dr. N. A. Madson (religion, seminary), Mr. Calvin Minke (business education), Mr. Dwain Mintz (physical education, health), Mr. B. W. Teigen (English, religion), Mr. Norman Theiste (chemistry, mathematics), Miss Eleanor Wilson (Latin, English). Prof. N. S. Holte has served as Registrar and Prof. A. A. Grorud as Principal of the high school.

Prof. Alfred Fremder has resigned his position as teacher of religion and music after twelve years of service on our staff. No replacement has been made as yet. Mr. Donald Anderson, who has taught in the Mt. Olive Lutheran School which serves as a laboratory school for Bethany's education students, will also not return for the next school year. Mr. Victor Theiste, who just graduated from our Seminary, will replace him for the coming year. Mr. Norman Madson, Jr., will serve as assistant dean of men, replacing Mr. Herbert Larson, who was graduated from our seminary and is spending his year of vicarage in Chicago.

Plant Improvement

The most important project undertaken in modernizing and improving our educational plant was the new kitchen which was completed at an approximate cost of \$22,800.00. The final total cost came higher than originally anticipated because of the fact that our building is very old and some equipment that was originally deemed unnecessary was purchased in order to make the kitchen as complete a unit as possible. It became necessary to rewire the entire kitchen wing, tear down the old entrance to the kitchen, rebuild steps into the sub-basement, brick up some old windows in the sub-basement, and rebuild the sub-basement entry. A total of \$15,807.70 has been collected towards this project. The balance of the cost has been borrowed, with the hope that students and friends of the College will continue to donate to the kitchen remodeling fund until the project is completed. The Synod should keep in mind that the actual cost of this project has been very small to the Synod as such, since the contributions have not come from the regular Synodical channels but from students, auxiliaries, alumni and friends.

We have continued redecorating rooms in the girls' dormitory and have tried to keep the plant in good condition so that its maintenance will not call for too large a portion of our budget at a later date. It must always be kept in mind, however, that our school plant is old, large, and receives hard use. Last fall it became necessary to install

new flues in one boiler, the old having been installed over twenty years ago. This summer we are redecorating the dining room and the recreation room, and we are completely rewiring and installing modern lights in the classroom building. Since the classroom building is of frame construction with brick veneer and since the wiring is very old and is not of the acceptable conduit type, it has been a great fire hazard to the College. As soon as the \$40,000.00 Collection has been completed the Board of Regents will no doubt authorize the tuckpointing of the building.

Finances

For several years I have been calling the attention of our Synod to Bethany's pressing financial problems. The cost of education is going up every year and the end is not yet. This past year the Synod contributed \$15,000.00 towards the College's operating budget. This is \$5,000.00 more than the previous year, and we are grateful that our Synod has responded to the increased need. The rising cost in education and our loss in students has made it more difficult each year to make ends meet and to pay off past liabilities for current operations. By way of illustration of this continuing rise in the cost of education I would like to quote some figures that came across my desk a few days ago. The figures are from a private Lutheran college receiving direct support from its Synod. In the 1950-51 school year its total current expenditures were \$531,906.00. In 1955-56 its total current expenditures will be \$943,950.00. The student enrollment has gone up only 105, from 559 to 664, during those five years. During the past school year this school has spent for current operations \$1,334.70 per student, with the student contributing about \$600.00.

The Synod will be faced with the prospect of raising more and more money each year for the current operations of its schools. Last winter I presented to the Board of Regents and to the Pastoral Conference an analysis of Bethany's sources of income and its expenditures from 1946 to 1956. Exclusive of 1955-56, the percentage of operating expenses paid from income within the College varied from 100% to 85%. On estimates made in February, 1956, the percentage of operating expenses paid from College income was about 77% for this year. It is indeed encouraging that the Synod's contribution has increased from 15% to 23%. The report of the Board of Regents will carry Bethany's budget request for next year. It should no doubt be pointed out that this budget does not provide for the operating deficits incurred during the past years.

As has been customary, this report will give a list of the donations which have been made directly to the College. Without these gifts, Bethany would be in dire financial straits, for, as we have often remarked, a Christian college has only what its friends and supporters give it. Bethany is grateful to those loyal friends and supporters who have once again so generously given to the cause of Christian higher education. We hope that their example will encourage others to make annual gifts and to remember the school in wills and bequests. I should like to call attention particularly to the fact that this year our "gifts in natura" were much larger than in previous years, principally because the congregations of Northern Minnesota and North Dakota banded together to collect food for our kitchen department. If all congregations and circuits would go at this project systematically, at least \$5,000.00 could be provided for the school. When the budget for 1956-57 was set up, it was our hope that this amount could be given, and hence the request for subsidy was held to \$35,000.00, exclusive of food gifts.

Donations

(From July 1, 1955 to June 30, 1956)

Anonymous—for music department..... \$ 25.00

C. U. Faye	5.00
Mrs. Wm. Kroll	1.37
Mr. and Mrs. Leroy Mueller—for boarding department	5.00
Thompson Ladies Aid—for boarding department	2.00
Sina Olsen for boarding department	5.00
Immanuel Lutheran Church, Mankato, Minn.	400.00
Mrs. Ellen Grau (telephone stock)	500.00
Norma Kluess	.25
Boys' Dormitory—for lights	24.50
Franklin Hansen	1,045.27
Immanuel Lutheran Church, Mankato, Minn.	900.00
E. Goddard—classroom lights	50.00
Rev. R. Beisel	1.56
Mr. and Mrs. Gilmer Anderson, memory of J. P. Juel	2.00
Memorial for Mrs. Claus Thode	3.00
North Iowa Auxiliary—girls' reception room draperies	50.00
Immanuel Lutheran Church, Mankato, Minn.	300.00
Bethany Faculty Women's Club	25.00
Girls' Dormitory Organization	92.82
Mr. and Mrs. George Lillegard, memory of Mrs. Laura Mosing	5.00
Rev. and Mrs. David Dale, memory of Mr. Tuller	5.00
R. F. Neubert—for scholarships	250.00
Margaret Myhre	5.00
Joe Aaberg, memory of John Runde	5.00
Rev. Carl Rusch	67.00
St. John's Lutheran Church, St. James, Minn.	20.00
Rev. L. W. Schierenbeck, memory of Dr. Severt Nygaard	1.00
Mr. and Mrs. Marshall Handberg and Chan Handberg, memory of John Runde	5.00
Oscar Sorenson	2.00
E. L. Schwarz—for boarding department	30.00
Mr. and Mrs. Eugene Rische	15.00
Mrs. R. Stevens	100.00
Memorial for Oscar Hogsven	4.00
Mr. and Mrs. G. B. Swottnick	10.00
Eunice Naumann	10.00
Memorial for Mrs. Pauline Matzke	3.00
Reuben Stock, memory of Peter Osland	5.00
Memorial for Nels Olson	1.00
Memorial for Henry Ehlers	12.00
Earl Bey—fresh vegetables	35.00
Anonymous	25.00
Mrs. Gertrude Radway	1.00
Marion Christenson	100.00
Olga Lillegard	50.00
Mt. Olive Lutheran Church, Mankato, Minn.	61.00
Ervin Borcherding	4.00
Bethany Day	300.24
North Iowa Auxiliary	400.00
Bible Lutheran Church, Rochester, N.Y.	25.20
Mildred Larson	10.00
Rev. G. O. Lillegard	40.00
E. Wm. Cooper	500.00
Dr. and Mrs. H. M. Jergens	100.00
Wm. J. Maurer and family	25.00
Mr. and Mrs. Marvin Schwan and Larrie	50.00
M. E. Wagner	1.00
Mrs. Carl E. Olsen, memory of Mrs. May Jensen	5.00
Mr. and Mrs. Donald Pike	100.00
Mr. and Mrs. Gerald R. Holman	25.00
A. H. Hanel	75.00
R. F. Neubert	1,750.00

Olga Lillegard.....	200.00
Norseland Auxiliary.....	200.00
Parkland Lutheran Ladies Aid, Parkland, Wash.....	10.00
Mr. and Mrs. Furholmen.....	5.00
Wm. J. Maurer.....	25.00
Mrs. R. F. Neubert.....	500.00
North Iowa Auxiliary.....	300.00
Rev. Julian Anderson.....	10.00
C. E. Kuehne.....	25.00
Graduating classes.....	386.44
C. U. Faye.....	1.00
Mankato Auxiliary.....	100.00
Marvin Schwan—ice cream.....	37.00
Mrs. Alette Aaberg.....	10.00
Student Million Penny Campaign Collection (Individual contribution credited by the Student Committee).....	6,177.69
Synod Treasurer for Million Penny Campaign.....	382.25
Mr. and Mrs. O. B. Overn, memory of Mr. and Mrs. Martin Jensen.....	200.00
Gifts in Natura from the Congregations of our Synod.....	1,468.26
Donation from friends to Library.....	355.09
Zion Ladies Aid, paint and varnish.....	5.00
Hartland Circle No. 1, paint and varnish.....	7.25
Richard Kuehne—tennis fund.....	50.00

Accreditation

In accordance with the Synodical resolution, we have gone ahead with the ground work of securing North Central accreditation for our High School. We have been in touch with the officials of North Central, and during the summer and early fall we shall finish the work of our institutional self-survey. It is our hope to present this self-survey to the North Central officials in September, with the request that our school be visited sometime during the winter.

But our Junior College also needs regional accreditation. We do have accreditation by the University of Minnesota, and this fact enables our students to transfer to all other institutions in the United States. But parents and prospective students still raise doubts about our accreditation since we do not have regional accreditation. Corporations and other firms who profit from the graduates of private colleges are beginning to recognize that also the junior colleges, besides the four-year liberal arts colleges, play an important role and are making a definite contribution to American higher education. Up to now they have been restricting their gifts to the four-year liberal arts colleges, but all indications are that they will begin to remember the junior colleges. But no doubt their gifts will be restricted only to those that are regionally accredited.

An additional factor to be considered is this that some state departments of education recognize accreditation by state universities but other state departments do not. The State Department of Iowa is one of the latter, and hence our Christian Day School teachers who will teach in Iowa will not receive recognition for their education courses taken at Bethany unless they take some additional work at some regionally accredited school. These factors, besides the one that preparing for regional accreditation is a stimulating project for a college faculty, should encourage us to prepare our Junior College for seeking North Central Accreditation. Bethany has been accredited with the State University since 1937, and over the years we have never found that this accreditation has harmed or restricted our proclamation of the Gospel. It would no doubt take several years before we could achieve North Central accreditation since our library would have to be built up, our faculty have the minimum of masters' degrees in their fields, and adequate financial support would have to be avail-

able. Considerable progress has been made in this direction during the last five years, but there will no doubt have to be continued growth.

Seminary Library

I shall summarize the main points which our Seminary librarian, Prof. C. U. Faye, has made to me in his annual report. His complete report will probably be published in our **Clergy Bulletin**.

The main functions of the library are the acquiring, the preservation, and the making available of its material. Apart from paying for periodicals, the librarian has been rather hesitant to buy any books, chiefly because of the lack of funds for this purpose.

Our Seminary library has continued binding periodicals, and, upon the recommendation of the Synod's Publication Board, attempted to have two bound copies of each issue of **Tidende** and **Sentinel**. Over 1,400 books have now been cataloged. Through the kindness of Rev. Julian Anderson two book trucks will be available to the library. The library is also securing new unit card catalog cases.

By Synodical resolution our Seminary librarian has been designated archivist of the Synod. His duties are to be studied and defined by the Committee of Committees. In the meantime, the librarian requests that authors depositing papers in the archives should prepare them in such a way that they would be in a form suitable for publication.

The Seminary librarian has also been busy in getting a series of articles published in our **Clergy Bulletin** on "The Pastor's Basic Library." The first contribution was one on Norwegian dictionaries by Prof. Einar Haugen of the University of Wisconsin. Articles on English, Greek and German dictionaries will soon be forthcoming.

The Book Store

Under the efficient management of Mr. Stanley Ingebretson the Book Store has continued to hold its own in annual gross sales and to keep up its inventory. Mr. Ingebretson has been assisted in the Book Store by Mrs. J. A. Petersen and Mrs. George O. Lillegard. During the past three years there has been no marked difference in the annual gross sales. More and more of our lay people, however, are making use of the facilities of our Book Store and this may increase our gross sales.

During the past year the Book Store has introduced a new accounting and billing system which enables it to serve its customers more efficiently.

We feel that the Book Store is an important part of our work, in that it dispenses a large amount of Christian literature throughout our church. It is also a valuable arm of service to our College, both in selling books and other material to faculty and students and in helping defray some of the maintenance cost at the College. We trust that our people will make as much use of our Book Store as possible.

The Importance of Christian Higher Education

As stated in the beginning of this report, there is no doubt that our Synod will have more and more young people of high school and college age as each year goes by. We have the students to fill Bethany, but it will be necessary to get them here to College. That responsibility lies not only with the College but with the pastor, the congregations, the individual parents and the students themselves. Those years from youth to maturity are critical years. The years in high school and the first two years in college are most important for young people; they are leaving the home influence even when they live at home; their intellect is awakening and they are naturally inquisitive and seeking after new knowledge and independence. We must bring to their awakening minds the pure Gospel of Jesus Christ so that they continue to believe it and live in it. Pure doctrine and holy living

is the great double objective of our Church. It is imperative that all of us use our Christian school to carry out what Scripture demands of us all, "I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen." I Timothy 6, 13-16.

B. W. Teigen

BETHANY LUTHERAN SEMINARY

In an institution such as ours, a comparatively small and insignificant one in the eyes of men, there are two temptations in particular ever present: Either to want to present our case such that it will impress the world with the progress we are making, or to become discouraged because of our small numbers. Both are as foreign to the spirit of the Gospel as the faith of the individual Christian is foreign to the spirit of the world. In the realm of the Spirit, we need ever to heed the words of our dear Luther: "We must in the matter of faith learn to poke out the eyes of our reason, and listen alone to what the Word says."

The world's pet theme is usually this: "Nothing succeeds like success." And while we are not going to question the correctness of that statement, we do reserve the right to determine just what can be called "success" in God's kingdom of grace. So far as size is concerned, the Word of God tells that Eliab had the size all right, but it wasn't that which determined which of Jesse's eight sons was to be the God-chosen leader of Israel after Saul had so signally failed. For God had told Samuel, on the day of choosing, as the kingly-sized eldest son of Jesse passed before him: "Look not at his countenance or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16, 7. The little shepherd boy, David, who had to be called in from the field, small though in size, was the one whom God called as the man after His own heart. And what was it which prompted Him to do that? The answer will be found in the words of the psalmist: "He delighteth not in the strength of the horse: he taketh not pleasure in the strength of man. The Lord taketh pleasure in them that fear him, in those that hope in his mercy." Ps. 147, 10.11. No, it is not because we are suffering, as the unionist of our day would have you believe, from a "martyr complex," but because we believe that the prophet Zechariah's words are still true: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4, 6), that we have to take the stand that we do, small though our numbers.

Yes, we realize (as who would not who keeps abreast with the official pronouncements of various Lutheran **leaders** in our day?) that these precious words of a Zechariah are made use of also by those who are Lutherans only in name. But that does not mean that we are absolved from refuting them to as many as we can reach. These are not simply wild guesses or far-fetched conclusions. As we are writing this report, there lies before us a book, "**Why I Am a Lutheran**," in which the president of the American Lutheran Church tells us that "our Church does not teach that a predetermined number will inherit the kingdom and through such teaching cast doubt on an immature faith that yearns for the love of God." (page 163). All he would have to do to

find that he is **wrong** would be to read his Formula of Concord, Thorough Declaration, Art. XI, par. 54. The editor of the United Lutheran Church's organ, the **Lutheran**, in the same book, tells us that fortunately for him he "found books and teachers aiding me to realize that the Lutheran orthodoxy widespread in America until after the First World War was not the evangelical faith to which Luther had witnessed." (page 159). Before us lies also a copy of the official organ of the Evangelical Lutheran Church, **Lutheran Herald** of May 22, in which we are told that (in the interest of his church body joining the World Council of Churches) "Lutherans already are a 'leaven in the lump,' and that St. Paul has told us that 'a little leaven leavens the whole lump.'" Paul has taught the very opposite. Read I Cor. 5, 6. The passage quoted by this writer is one in which the apostle teaches the Corinthian congregation that it is its Christian duty to put out of the congregation the man of incest. If they do not, it will become a source of evil in the congregation. Paul is trying to save the man's soul by teaching him the truth of God's Word, not by letting him glory in his shame.

And as for becoming discouraged, we would become that of course, were it not for the truth of God's word, which tells us: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5, 11.12.

Yes, there is a real reason for our having our own little seminary. The fact that we are but few in these days of sore confusion in the Lutheran church does not dishearten us. We shall not reach so very many, to be sure, but God will ask us to be faithful to those who are under our charge. And what has heartened us, aside from the fact that God comforts us in His Word, is the liberal support we have received from our people. That in itself ought to prove to the disbelievers that God has His way of providing also for those who are despised by the unionistic "World Lutherans" as but a miserable splinter group.

In the year which is past we had eleven theological students, four of them having completed their three year course of studies on June 1, and have also been placed. The four graduates are:

Mr. Richard Kuehne, Mankato, Minnesota.

Mr. Herbert Larson, Madison, Wisconsin.

Mr. Robert Moldstad, Mankato, Minnesota.

Mr. Victor Theiste, Minneapolis, Minnesota.

Mr. Richard Kuehne will spend his vicarage year in Immanuel congregation here in Mankato; Mr. Herbert Larson will spend the year in Chicago, Illinois; Mr. Robert Moldstad will serve as missionary in Lombard, Illinois; Mr. Victor Theiste will serve his vicarage here in Mt. Olive congregation. May the Lord of the Church, who led these young men to choose as their life work the shepherding of souls, be with them in their work, so that they will be able to comfort them that are in trouble, by the comfort wherewith they themselves have been comforted of God. II Cor. 1, 4. May they have that concern for souls to which the consecrated layman, James Montgomery, gave expression in his hymn for all true servants of the Lord:

"Wisdom and zeal and faith impart,
Firmness and meekness from above;
To bear Thy people on their heart,
And love the souls whom Thou dost love."

Norman A. Madson, Dean

BETHANY COLLEGE OPERATIONS ACCOUNT

July 1, 1955—June 30, 1956

(Not Audited)

Income charged to students (Schedule I)	\$ 81,126.19	
Uncollected, June 30, 1956	3,535.25	
Collected of current year's charges	77,590.44	
Other cash income from school activities (Schedule II)	2,829.84	
Other income for current operations (Schedule III)	22,744.08	
Old accounts and notes collected	\$ 8,079.16	
Less: Bonds and notes received	1,050.00	
Net cash collected on old accounts	7,029.16	
Income received from Synod for old obligations:		
Balance of 1954-55 Sudsidy	\$ 5,000.00	
Boiler repair	1,799.00	
	\$6,799.00	
Donations to Kitchen Repair Fund	\$16,017.70	
Less: Telephone Stock	500.00	
Net Cash received from Kitchen Repair Fund	15,517.70	\$132,510.22
Cash borrowed from current funds:		
Seminary Library	197.00	
Student Funds, Rostrum, Key Funds	659.57	
Tennis Fund	50.00	
Gym Scoreboard Fund	93.68	
Bethany Development Association	275.00	1,275.25
Cash on hand and in bank, June 30, 1955	620.52	
Cash available for use		\$134,405.99
Payments made:		
Accounts Payable, June 30, 1955	6,884.38	
Notes Payable—Bank	4,000.00	
Student Bank Payments	363.18	
Withholding Tax as of June 30, 1955	371.50	
Social Security Payable as of June 30, 1955	187.28	
Million Penny Fund Loan as of June 30, 1955	3,659.06	
Total Old Liabilities Paid	15,465.40	
Cash available for current use		\$118,940.59
Current Expenses	\$110,004.44	
Additions to Furniture and Equipment	10,040.73	
Alterations and Permanent Improvements	12,763.40	132,808.57
Deficit in cash to meet current needs		\$ 13,867.98
Liabilities made necessary:		
Accounts Payable	\$ 5,746.70	
Notes Payable—Kitchen	\$ 4,381.26	
Notes Payable—General	4,853.24	9,234.50
Withholding Tax Payable	14.40	
	14,995.60	
Less: Cash on Hand, June 30, 1956	1,127.62	
		\$ 13,867.98

The Financial Problem as of June 30, 1956:

Accounts Payable	\$ 5,746.70
Student Funds Payable	370.50
Student Bank	458.14
Notes Payable—Operation	11,734.50
Public Address Fund	163.35
Withholding Tax	14.40
Student Loan Fund	250.00
Seminary Scholarship Fund	500.00
Rostrum Fund	292.96
Key Fund	147.78
Freezer Fund	75.90
Tennis Fund	50.00
Gym Scoreboard Fund	93.68
Organ Fund	1,538.16
Bethany Development Association	275.00
Building Fund	1,007.21
Total	<u>\$22,718.28</u>

SCHEDULE I
Income Charged to Students

Board	\$28,851.85
Breakage	492.00
Diploma, Cap and Gown	369.41
Dormitory Room Rent	12,088.98
Laboratory and Phy. Ed.	1,453.57
Late Registration	5.00
Library	992.22
Music Lessons, Band, Piano and Organ Rent	3,305.00
Nurse and Health Insurance	2,609.43
Office Miscellaneous	326.17
Tuition	30,188.48
Typewriter Rent	313.58
Car Storage	130.50
Total	<u>\$81,126.19</u>

SCHEDULE II
Other Income from School Activities

Choir Concerts and Sale of Records	\$ 2,450.08
Laundry Income	252.66
Registration Deposits	50.00
Transcripts	77.10
Total	<u>\$ 2,829.84</u>

SCHEDULE III
Other Income for Current Operating Use

Bethany College Fund 1955-56	\$15,000.00
Donations and Subsidy	3,792.86
Gifts in Natura	1,570.26
Interest Income	5.36
Miscellaneous Income	1,163.35
Paint and Varnish Donations	12.25
Rent—Lutheran Synod Book Co.	1,200.00
Total	<u>\$22,744.08</u>

SCHEDULE IV
Income Designated for Old Obligations

Bethany College Fund, 1954-55 Balance	\$ 5,000.00
Synod General Fund for Boiler Repair	1,799.00
Total	<u>\$ 6,799.00</u>

REPORT ON FINANCIAL TRANSACTIONS OF LUTHERAN SYNOD BOOK COMPANY

July, 1955 to June 30, 1956

(Not Audited)

Sales (Gross)	\$54,042.13	
Purchase Discounts earned	363.37	\$54,405.50
Purchases		41,051.33
Gross Profit		\$13,354.17
Expenses:		
Rent	\$ 1,200.00	
Salaries	6,162.37	
Telephone	95.04	
Advertising	143.26	
Insurance	95.03	
Miscellaneous Expense	163.81	
Shipping Supplies	55.52	
Store Maintenance	44.90	
Store Equipment	49.56	
Office Supplies	161.63	
Office Equipment (Posting Machine)	815.26	
Store Supplies	84.19	
Postage and Transportation	1,052.26	10,122.83
		3,231.34
Dividend to Bethany College		1,000.00
		\$ 2,231.34
Accounts Payable	\$ 3,412.31	
Reserve for Bad Debts	800.00	
Cash on Hand	400.00	
Bank	3,841.20	
Accounts Receivable	7,018.95	
Equipment Inventory	1,669.63	
Merchandise Inventory		13,981.39

BETHANY DEVELOPMENT ASSOCIATION

For history of the Bethany Development Association, its purposes and activities, please see the Synod's 1952 Annual Report, pages 56-59, and the 1954 Report, pages 75-77. Currently there are 22 on the membership list of the Association. The Rev. M. E. Tweit serves as President of the Association and B. W. Teigen as Secretary-Treasurer.

At the annual meeting held January 23, 1956, Mr. George Anthony was elected director of the Association for five years, replacing Mr. Christian Olsen.

At its annual meeting the Association authorized the sale of the "point," that is, the extreme northern tip of what is called the athletic field, for the price of \$14,000.00. This transaction is in the process of being completed. The Association has received a thousand dollars in earnest money. It is now awaiting the surveyor's description. The receipts from this sale will enable the Association to pay off all its debts so that the athletic field and the organ can be presented to the College debt-free.

Attached will be the current membership list, the members of the Board of Directors, and the financial statement presented to the members at the annual meeting on January 23, 1956.

B. W. Teigen,
Secretary-Treasurer

Current Membership List of Bethany Development Association

As of January 23, 1956

Mr. Christian Olsen, Route 2, Nicollet, Minn.
 Dr. S. C. Ylvisaker, 714 Garden Acres Blvd., Bryan, Texas
 The Rev. M. E. Tweit, Route 3, St. Peter, Minn.
 The Rev. Christian Anderson, 327 Center St., Mankato, Minn.
 The Rev. E. G. Unseth, 324 W. College St., Albert Lea, Minn.
 The Rev. S. E. Lee, Hawley, Minn.
 Dean Norman A. Madson, 933 Marsh St., Mankato, Minn.
 Prof. B. W. Teigen, Bethany Campus, Mankato, Minn.
 The Rev. S. A. Dorr, Route 1, Box 169, Princeton, Minn.
 The Rev. A. M. Harstad, Bethesda Lutheran Home, Box 296, Watertown, Wis.
 Mr. Elmer Wold, Santiago, Minn.
 The Rev. Nils Oesleby, 13 S. Hancock St., Madison 3, Wis.
 The Rev. Julian Anderson, 4432 Garfield Ave. S., Minneapolis 9, Minn.
 The Rev. Iver Johnson, Lake Mills, Iowa.
 Mr. Theodore Jacobson, Waterville, Iowa.
 Prof. George Lillegard, 1214 Marsh St., Mankato, Minn.
 Mr. George Anthony, Route 2, St. Peter, Minn.
 The Rev. Milton Otto, Lawler, Iowa.
 The Rev. Robert Preus, Trail, Minn.
 The Rev. Luther Vangen, 2219 W. North Ave., Chicago 47, Ill.
 Mr. Laurits Houg, Kasota, Minn.
 Mr. Nels D. Faugstad, Route 1, Emmons, Minn.

Current List of Members of the Board of Directors

As of January 23, 1956

Mr. George Anthony	term expires 1961
Prof. B. W. Teigen	term expires 1960
Rev. Christian Anderson	term expires 1959
Mr. Elmer Wold	term expires 1958
Rev. M. E. Tweit	term expires 1957

Financial Statement of Bethany Development Association

(For a detailed statement up to June 17, 1954, see 1954 Synod Report, pp. 75-77)

Balance, June 12, 1954	\$ 2.80
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Receipts:

Bethany Congregation, Luverne, Minn.—Organ Fund	11.50
Lyder Vik—Donation to Athletic Field and Organ Fund	100.00
Reuben and Walter Peterson—Donation to Organ Fund	25.00
Bethany College—Donation to Organ and Athletic Field Fund through College	100.00
Additional Loan at American State Bank	2,500.00
	<hr/>
	\$2,739.30

Payments:

Interest	\$ 405.00
Note to Mrs. Christian Anderson	800.00
Note to Alumni	1,000.00
Float	10
Tax on 9000 mortgage	13.50
Temporary Loan to BLC	500.00
	<hr/>
	\$2,718.60
	<hr/>
Balance	\$ 20.70

Notes Payable Schedule:

Alumni Association—\$2,000—no interest.

American State Bank—\$9,000.00—5% interest.

Current Assets:

Cash on hand	\$ 20.70
Temporary Loan—BLC	500.00
Organ Fund and Athletic Field Fund held by BLC	1,538.16
Proceeds from sale of old organ to be turned over by BLC	400.00
Total	\$2,458.86

Note: The Webster, Wisconsin, property held by the Synod is designated for the Athletic Field and Organ Fund of the Bethany Development Association. It is questionable how much will be realized from this. Surely not \$4,000.00, as originally estimated.

B. W. Teigen,
Secretary-Treasurer

ARTICLES OF INCORPORATION OF BETHANY LUTHERAN COLLEGE AND SEMINARY, INC.

The undersigned incorporators, for the purpose of forming a non-profit corporation pursuant to the provisions of M. S. A. Chapter 317, do hereby make the following Articles of Incorporation:

I

The name of this corporation shall be Bethany Lutheran College and Seminary, Inc., with its registered office at Mankato, Minnesota.

II

The purposes of this corporation are educational, religious, social, moral and charitable. It is organized for the specific purposes of:

- (1) Owning and operating an institution of higher learning with resident and day-students upon the junior high school, senior high school, junior college, senior college and graduate levels.
- (2) Owning and operating Bethany Lutheran Seminary for the selection, education and training of ministers of the Lutheran faith.

The corporation shall have the right to establish policies and curricula, employ faculty and staff, operate and maintain a physical plant, including dormitories, cafeterias and allied services, and to do all other things needful and usual in the furtherance of its authorized purposes. It may solicit and receive contributions, grants, scholarships and endowments for the propagation of the Lutheran faith or in the furtherance of any authorized corporate purpose.

III

This corporation does not afford pecuniary gain, incidentally or otherwise to its members.

IV

This corporation shall have perpetual corporate existence.

V

The incorporators hereof are:

Bjarne W. Teigen, c/o Bethany College, Mankato, Minn.
Laurits I. Houg, c/o Kasota Valley Home, Kasota, Minnesota.
Rev. C. M. Gullerud, 1004 Plum Street, Mankato, Minnesota. ,

VI

The Board of Directors of this corporation shall be known as the Board of Regents and individual directors shall be designated as Regents. The first Board of Regents shall be eight in number and shall serve as hereafter stated or until their successors are duly elected and qualified. The first Regents of this corporation are:

Mr. Christian Olsen, Route 2, Nicollet, Minn.
Rev. Julian Anderson, 4432 Garfield Ave. So., Minneapolis 9, Minn.
Rev. S. A. Dorr, Route 1, Box 169, Princeton, Minn.
Mr. Elmer Wold, Santiago, Minn.
Rev. N. Oesleby, 13 So. Hancock St., Madison 3, Wisc.
Mr. Nels D. Faugstad, Route 1, Emmons, Minn.
Rev. Luther Vangen, 2219 W. North Avenue, Chicago 47, Ill.
Rev. Robert Preus, Ph.D., Trail, Minn.

Regents Christian Olsen, Reverend Julian Anderson and Reverend S. A. Dorr shall serve until the 1956 annual meeting of this corporation, when successors shall be elected for three-year terms.

Regents Elmer Wold and Reverend N. Oesleby shall serve until the 1957 annual meeting of this corporation, when successors shall be elected for three-year terms.

Regents Nels D. Faugstad, Reverend Luther Vangen and Reverend Robert Preus, Ph.D., shall serve until the 1958 annual meeting of this corporation, when successors shall be elected for three-year terms. Thereafter Regents shall be elected for three-year terms.

No person may be a Regent of this corporation unless he meets the requirements of Associate membership herein.

VII

Members of this corporation shall not be personally liable for corporate obligations.

VIII

This corporation is organized upon a membership basis and shall have no capital stock, nor the authority to issue such stock.

IX

Membership in this corporation shall be divided into two classes designated as "Participating members" and "Associate members." Only participating members shall have the right to vote in the affairs of this corporation, but Associate members shall have all other rights accorded members of this corporation.

Participating Membership

Participating membership shall be limited to duly accredited delegates to a current convention of the Norwegian Synod of the American Evangelical Lutheran Church, a corporation. When a member ceases to be so accredited, his Participating membership

herein shall cease automatically but he may continue as an Associate member if he meets the requisites of membership in that class.

Associate Membership

All communicant members in good standing of a congregation affiliated with the Norwegian Synod of the American Evangelical Lutheran Church shall be Associate members of this corporation. No person may exercise the rights and privileges of such membership unless he first presents evidence of membership in such an affiliated congregation satisfactory to the Board of Regents of this corporation, or its designated representative. Membership in this corporation shall terminate automatically upon termination of membership in an affiliated congregation as heretofore described.

IN TESTIMONY WHEREOF, We have hereunto set our hands and seals this 30th day of July, 1955.

IN PRESENCE OF:

Kelton Gage (signed)
Fay Follenstein (signed)
Bjarne W. Teigen (signed)
Laurits I. Houg (signed)
Rev. C. M. Gullerud (signed)

STATE OF MINNESOTA

COUNTY OF BLUE EARTH, ss

On this 30th day of July, 1955, personally appeared before me, a Notary Public, Bjarne W. Teigen, Laurits I. Houg and Reverend C. M. Gullerud, to me known to be the persons named in and who executed the foregoing Articles of Incorporation, and acknowledged that they executed the same as their free act and deed, for the uses and purposes therein expressed.

Kelton Gage (signed)

KELTON GAGE

NOTARY PUBLIC, BLUE EARTH COUNTY

My Commission Expires September 19, 1958
(Notarial Seal)

STATE OF MINNESOTA

DEPARTMENT OF STATE

I hereby certify that the within instrument was filed for record in this office on the 5 day of August, A.D., 1955, at o'clock A.M., and was duly recorded in Book N-14 of Incorporations, on page 296.

Joseph L. Donovan (signed)
Secretary of State

PROPOSED BY-LAWS OF BETHANY LUTHERAN COLLEGE AND SEMINARY, INC.

I MEMBERSHIP

A. Meetings.

1. The annual meeting of this corporation shall be held at such time and place as the Norwegian Synod of the American Evangelical Lutheran Church, a Minnesota Corporation, holds its annual meeting. The Secretary of the Corporation shall give written notice thereof to each participating member as defined in Article IX of the Articles of Incorporation, stating the time and place thereof, which notice shall be mailed and addressed according to the last available corporate records not less than ten (10) nor more than thirty (30) days before the date of said meeting.
2. Special meetings of the corporation may be called by a majority vote of the Board of Regents or upon the written petition of twenty-five per cent (25%) of the participating members of the previous annual meeting. In such cases the Secretary of the Corporation shall give written notice thereof to each participating member in the same manner as described above, stating also the purpose of said special meeting.
3. The quorum necessary to transact business at any regular or special membership meeting of the corporation shall be forty per cent (40%) of the participating membership.
4. Meetings may be held at any place specified in the notice thereof.

B. Voting.

1. The right to vote in the affairs of this corporation shall be limited to participating members as defined in Article IX of the Articles of Incorporation. Each participating member shall have one vote.
2. A member must be personally present at a meeting to validly cast his vote. Neither proxy voting nor voting by mail shall be permitted.
3. Cumulative voting shall not be permitted.

C. Termination of Membership.

Membership herein shall terminate automatically upon the conditions stated in Article IX of the Articles of Incorporation.

D. Roberts Rules of Order shall govern the conduct of all meetings.

II BOARD OF REGENTS

A. Personnel.

1. This corporation shall be governed by a Board of Regents consisting of eight (8) members, of whom no more than five (5) nor less than three (3) shall be pastors.
2. Each member of the Board of Regents shall be a member in good standing of the corporation according to Articles VI and IX of the Articles of Incorporation. Upon termination of membership in said corporation his membership in the Board of Regents shall automatically cease.

B. Term of Office.

Members of the Board of Regents shall be elected by the participating members of the corporation at an annual meeting for a term of three years as the term of the initial Regents described in Article VI of the Articles of Incorporation expire.

C. Meetings.

1. The Board of Regents shall meet at such times and places as determined by the Board, or at the request of the Chairman of the Board. However, the Board shall not meet on less than two

days notice, oral or written, without the unanimous consent of the Board.

2. A majority of the voting members of the Board shall constitute a quorum.
3. Robert's **Rules of Order** shall govern the conduct of all meetings.

D. Executive Committee.

The Board of Regents may designate an Executive Committee of two or more Regents who may in the interval between meetings of the Board exercise the authority of the Board. Their decisions, however, must be ratified at a subsequent meeting of the Board.

E. Functions and Duties.

The Board of Regents shall manage the affairs of the corporation. The authority of the Board resides only in the Board as a whole, and an individual Board member, as such, shall have no authority in the affairs of the corporation except as such authority may have been specifically delegated to him by the Board. The following, among others, shall be the functions of the Board of Regents:

1. To establish the general policies for the corporation, administration and operation of the College and Seminary.
2. To interpret the needs and desires of the Norwegian Synod of the American Evangelical Lutheran Church with regard to the College and Seminary and to bring to the attention of the Synod the problems, needs, accomplishments and objectives of the College and Seminary.
3. To manage the physical properties of the College and Seminary in the best interests of the Synod. In this respect the Board shall see to it that all the property of the institution is kept in good condition and that it serves its purposes well.
4. To approve the annual budget for the operation of the College and Seminary and present it, with a summary of the financial condition of the institution, to the synodical Finance Committee at their budget meeting for integration into the over-all financial operation of the Synod.
5. To secure funds for the proper operation of the College and Seminary within the limits authorized by the corporation and the synodical Finance Committee.
6. To bear the final responsibility and authority in all aspects of the institution's operation. The Board shall pass upon the scales of tuition, fees, requirements for admission, schedule of studies and curricula, matters of accreditation, extra-curricular activities, standards of discipline, the vicarage plan in the Seminary, standards and requirements for graduation, salary scales, promotions and retirements, plans for the physical development of the institutional plant, and all other matters incident to the proper operation of an institution of learning, keeping in mind the best interests of the Synod at all times.
7. To elect permanent faculty members.
8. To appoint other faculty and staff members upon the recommendation of the President of the College and Seminary.
9. To elect the President of the College and Seminary. Said President shall be an ordained minister of the Synod, and shall be elected in the following manner:
 - a. The Board shall publish in the official organs of the Synod the qualifications for this office and shall ask the congregations of the Synod with which the associate members are affiliated to submit nominations for this office sixty (60) days prior to the election. The Board shall not nominate a candidate for this office.
 - b. The names of the candidates, together with the names of those who nominate them, shall be printed in the official organs of the Synod.
 - c. The Board, or any member of the corporation, or any con-

gregation holding membership in the Synod, may, if they can prove false doctrine or offensive life, against any candidate on the list, enter a protest within three weeks after the date of the publication of the names of the candidates.

- d. The Board shall then elect the candidate from the nominations presented. Immediately after the election, the Board shall proceed to engage such a candidate and shall publish the result of the election in the official organs of the Synod. (Such election implies a call to a permanent professorship at the College).
- e. If consideration of the first list of nominations for the office does not result in election, the Board shall ask for further nominations.
- f. A three-fourths majority of the Board shall be required for election.
- g. The term of office shall be four (4) years. L
10. To suspend or remove from office any member of the faculty or staff whose case has been properly presented to the Board for hearing and who, despite due admonition, has been found guilty of false doctrine, offensive life, or wilful neglect of official duties. Whenever the Board is convinced that a member of the faculty is not able to fulfill the duties of his office, either because he lacks the necessary knowledge and ability to teach, or because he cannot exercise proper discipline or for other valid reasons, it shall be authorized to remove him.
11. To authorize the granting of degrees to candidates certified by the faculty, Registrar and President.
12. To act as a final Court of Appeal in all matters which are properly referred to it.

F. Vacancies.

In the event of vacancies on the Board of Regents, the President of the corporation shall appoint a successor to serve until the next annual meeting of the corporation.

G. Removal of the Board.

Participating members of the corporation may, by a majority vote at any meeting, remove a Regent or the entire Board from office without cause, provided that notice of the meeting shall state that such action is to be considered.

III OFFICERS

A. The following, and such other officers as the corporation or the Board of Regents may from time to time create, shall be officers of this corporation:

1. General.
 - a. President.

The President of the corporation shall be the President of the Norwegian Synod of the American Evangelical Lutheran Church.
 - b. Vice-President.

The Vice-President of the corporation shall be the Vice-President of the Norwegian Synod.
 - c. Secretary.

The Secretary of the corporation shall be the Secretary of the Norwegian Synod.
2. Executive.
 - a. Chairman.

Chairman of the Board, to be elected annually from its own members.
 - b. Vice-Chairman.

Vice-Chairman of the Board, to be elected annually from its own members.

- c. Secretary.
Secretary of the Board to be elected annually from its own members.
- 3. Administrative.
 - a. President.
President of the College and Seminary, to be elected in the manner prescribed in section II, 9.
 - b. Treasurer.
Treasurer, to be elected as the Board sees fit.
 - c. Registrar.
Registrar, to be elected as the Board sees fit.
 - d. Dean.
Dean of the Seminary, to be elected by the Board (cf. section II, 7).
 - e. High School Principal.
High School Principal, to be elected as the Board sees fit.

Any of the foregoing offices, except those of the General Officers, the President of the College and Seminary, the Secretary of the Board, and the Treasurer of the corporation, may be altered or abolished at the pleasure of the Board or the corporation as a whole.

- B. All Executive and Administrative officers** of the corporation shall be elected by the Board of Regents and shall serve at their pleasure. All officers of the corporation shall be associate or participating members thereof as defined in Article IX of the Articles of Incorporation. They shall have, in addition to such others as may be assigned to them, the following duties:

- 1. General.
 - a. The President of the corporation shall preside at all meetings of the corporation.
 - b. The Vice-President of the corporation shall perform the duties of the President in his absence.
 - c. The Secretary of the Corporation shall keep the minutes of all meetings of the corporation and shall supply the Executive Secretary with an exact duplicate copy of the same.
- 2. Executive.
 - a. The Chairman of the Board shall preside at meetings of the Board and cause notices of these meetings to be given as herein provided. He shall have a vote in all matters before the Board. He shall represent the Board of Regents on ceremonial occasions.
 - b. The Vice-Chairman of the Board shall perform the duties of the Chairman in his absence.
 - c. The Secretary of the Board shall keep the records of the corporation in good order and shall carefully record all resolutions of the Board of Regents and make such notes as may be pertinent to the business of the Board. He shall further supply copies of the minutes to the members of the Board and to the officers of the Synod, and to such others as may be resolved upon by the Board. He shall prepare and sign (together with the Chairman) all vouchers for Board expenses and present them to the Treasurer of the corporation for payment. He shall prepare the report of the Board for the annual meeting of the corporation and submit the same to the Board for ratification in time for said meeting.
- 3. Administrative.
 - a. The President of the College and Seminary shall be the chief administrative officer of the school and of all its departments. He shall, under the supervision of the Board of Regents, cause reports to be submitted to the annual meeting of the corporation covering the corporation's operation for the previous fiscal

year and showing the condition of the corporation at the close of the fiscal year.

- b. The Treasurer shall have the custody of all monies and securities of the corporation. He shall keep regular books. All monies of the corporation shall be deposited in such depositories as the Board may select. In addition, the Treasurer shall perform all duties which usually pertain to that office.
- c. The Registrar shall be responsible directly to the President. He shall keep the academic records of all the school's departments and perform such other duties as the President or the Board may from time to time direct.
- d. The Dean of the Seminary shall be responsible directly to the President. He shall supervise the Seminary department and act as spiritual advisor to the Seminary students. He shall perform such other duties as the President or the Board may from time to time direct.
- e. The High School Principal shall be responsible directly to the President. He shall supervise the High School department and perform such other duties as the President or the Board may from time to time direct.

C. Compensation of Administrative officers of this corporation shall be fixed by the Board of Regents. Compensation of the Board of Regents, if any, shall be fixed by the membership at the corporation's annual meeting.

IV

AMENDMENTS

Amendments to these By-Laws may be proposed by any participating member or by the Board of Regents for action at the annual meeting, or at a special meeting called for that purpose. The proposed amendment shall be presented in writing to each participating member, at least seven (7) days prior to the meeting at which it is to be considered. The affirmative vote of a majority of the participating members present at such a meeting shall be necessary for adoption.

V

SEAL

This corporation shall have no corporate seal, but the College and Seminary may adopt and keep a seal for academic purposes.

Action of the Synod:

Regarding the By-Laws

WHEREAS, there has not been sufficient time to answer the many questions regarding the proposed By-Laws for the Bethany Lutheran College and Seminary Corporation, therefore be it

1. RESOLVED, that we refer this matter to the various congregations for study.

2. RESOLVED, that this matter be studied also by the General Pastoral Conference and the local Circuit Conferences.

3. RESOLVED, that the Committee of Committees provide proper guidelines for a study of the proposed by-laws by the local congregations and that they receive all communications regarding the by-laws of said corporation and that this committee report to the next Synodical Convention.

4. RESOLVED, that the results and communications of this study be in the hands of the Secretary of the Committee of Committees by May 15th.

Regarding the Seminary Vicarage Program

5. *RESOLVED*, that the Synod instruct the Board of Regents, in conjunction with the Seminary faculty, to review the matter of the Seminary vicarage program, seeking to find a way of working in the vicarage between the second and third year of the Seminary course.

Regarding the Canvasser-Solicitor

WHEREAS, the Board of Regents has secured Dr. J. A. O. Preus as canvasser-solicitor, be it

6. *RESOLVED*, that our congregations be apprised of this fact and be encouraged to receive said canvasser-solicitor into their midst.

WHEREAS, the synod, at present, is engaged in the \$40,000 collection for Bethany College, be it

7. *RESOLVED*, that the canvasser-solicitor make a special effort to bring this collection to a successful conclusion as soon as possible.

8. *RESOLVED*, that upon completion of this collection the matter of the gymnasium-auditorium be brought up for consideration.

9. *RESOLVED*, that the plan presented by Seminary Librarian Prof. C. U. Faye regarding the recruiting of students from foreign countries be placed in the hands of the Board of Regents and that it report its finding at the next convention.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education consists of the following members: Mr. Howard Burgdorf, Minneapolis, Minnesota; Mr. P. A. G. Lee, Deerfield, Wisconsin; Mr. Carl Annexstad, St. Peter, Minnesota; Rev. George Orvick, Madison, Wisconsin; Rev. Paul Madson, Tacoma, Washington, and Rev. Paul Petersen, Thornton, Iowa. This Board met twice during the past year, on Sept. 3, 1955, and on Feb. 20, 1956. Mr. Carl Annexstad is the Secretary; Rev. Paul Petersen is the chairman and superintendent of schools, and Rev. George Orvick is in charge of publicizing the work of our Day Schools in the *Sentinel*. Mr. Donald Anderson has been the Editor of the Christian Day School Bulletin.

Our Synod's Schools

During the past year 14 Christian Day Schools have been in operation in our Synod. This is an increase of one over last year. These schools together with their respective enrollments and teachers are as follows:

1. Madison, Wis., Consolidated	Mr. Q. Urban
2. Pilgrim-Hiawatha, Mpls., Minn.....106	Miss June Weise
	Miss Grace Seebach
3. St. Marks, Chicago, Ill. 28	Mr. M. Blundell
4. First Lutheran, Granada Hills, Cal. 42	Mr. Ronald Roehl
	Miss Maureen Bahr
5. Saude, Iowa 22	Mr. Keith Olmanson
6. W. Koshkonong, Wisconsin 16	Mr. Alfred Pieper
7. Parkland, Washington 24	Mr. Donald Kuske

8. Jerico, Iowa	15	Miss Irma Speer- schneider
9. Nicollet, Minnesota	17	Miss Donna Johnson
10. Mt. Olive, Mankato, Minn.	18	Mr. Donald Anderson
11. Princeton, Minnesota	14	Mr. Leroy Leverson
12. Lime Creek, Lake Mills, Ia.	13	Miss Maren Preus
13. Sombra, Lake Mills, Ia.	11	Miss Lorraine Johnson
14. Hiawatha, Minneapolis, Minn.	11	Miss D. Penk

During the past year one new school was in operation—Hiawatha—Minneapolis with an enrollment of 11 pupils. The Pilgrim-Hiawatha School is a consolidated school of our Norwegian Synod, and the Wisconsin Synod, which consists of the first five grades. Four children from Hiawatha attend this school.

All of the schools of our Synod were visited by the Superintendent with the exception of the two West Coast schools and the Madison Consolidated School. Rev. George Orvick visited the West Koshkonong School in behalf of the Superintendent. The visitor was impressed with the excellent work of the teachers and the children. It is a thrilling experience indeed to visit these schools where the Word of God permeates all of the instruction. May God grant many more of our congregations the blessing of a Day School. May He give us all the zeal and faith to open many more schools.

Finances

The following schools received subsidy from the Christian Day School Fund during this past year: First Lutheran, Granada Hills, Calif., \$1,000.00 (this school is in its second year and already has a two room school with an enrollment of 42 children). Parkland, Washington received \$600.00; Hiawatha, Minneapolis, \$1,400.00; and Mount Olive, Mankato, \$350.00. In addition to these regular subsidies, Hiawatha received an emergency subsidy of \$75.00 for their new school for the upper grades, and Mt. Olive, Mankato, received an emergency grant of \$300.00 to help conduct the Teacher Training Program conducted at Mt. Olive School for the Bethany Education Department.

This year for the first time our Christian Day School Fund is included in our Synod's regular budget. The figure \$2,200.00 has been proposed by the Finance Committee. Our actual needs are \$3,300.00, but a surplus of \$1,100.00 in this fund brings the need down to \$2,200.00. The time when our Day School Fund carried large surpluses is definitely over. We find that this Fund is rapidly decreasing as more schools are being opened and subsidized. However, since the time our budget was proposed, First Lutheran, Granada Hills, Calif., has requested \$1,500.00 for an enlargement of their school facilities to four rooms and four teachers with a potential enrollment of 100 children. Originally this congregation had planned to hold off this enlargement for a year or two, but just recently decided that they must go ahead at this time. It is the opinion of this member of the board that everything should be done to help this new school attain this goal and to that end find ways and means of making this possible.

Testing Program

Due to the fact that our elected Superintendent, Rev. Paul Madson, accepted a call to Tacoma last Fall, the testing program for the Fall was not carried out. However, the Spring testing program was conducted. Since all of the schools have not yet reported the results, a report on this cannot be given at this time. However, this will be reported at a later time.

Teacher Assignment Program

The Superintendent of Day Schools met with the President of Bethany, the President of our Synod, and the head of the Education Department of Bethany and assigned the two graduates. Miss Elisabeth

Helland was assigned to Parkland, Washington, and Mr. Lloyd Tiegs was assigned to Lime Creek, Iowa.

Paul G. Petersen, Superintendent

Action of the Synod:

WHEREAS, we need a discussion of Christian Day Schools at each Synod Convention, be it

RESOLVED, that an appropriate period be reserved at the convention, as in former years, for a short paper on Christian Day Schools, and discussion thereof, and that this be arranged by the Board of Christian Elementary Education in conjunction with the officers of the synod.

RESOLVED, that the Synod give thanks to God for the blessed work which has been done during the past year in Christian Elementary Education.

REPORT OF THE KASOTA VALLEY HOME FOR THE AGED

Six meetings have been held by the Board of Directors of our Kasota Valley Home for the Aged during the past synodical year to conduct the various phases of business pertaining to the efficient operation of the Home. These meetings have been very harmonious due in a large measure to the consecrated and efficient manner in which Mr. and Mrs. Laurits Houg have labored as manager and matron of the Home.

Needed repairs and improvements were made from time to time, to wit: the newly acquired lot was levelled, seeded and trees planted, the garage and the front and back of the residence were shingled; new sidewalks were installed; several rooms were papered and painted; the second floor hall was tiled and rubber treads laid on the stairs.

Donation week this year again added to our larder many canned goods, fruits, and vegetables, though the response was not as general as in former years. For these gifts *in natura* we are most grateful.

Receipts from the sale of Christmas Seals have been gratifying, and we hope that more of our members will respond to this one appeal at Christmas time.

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

The Rev. J. B. Unseth serves as chaplain of the Home, conducting services on Sundays and a Bible class during the week. Mr. Houg conducts daily devotional services.

F. R. Weyland, Chairman

KASOTA VALLEY HOME FINANCIAL STATEMENT FOR 1955

INCOME	
1955 Income from all sources	\$14,125.48
Balance Jan. 1, 1955	304.17
	<hr/>
	\$14,429.65

EXPENDITURES

Salaries and car expense	\$ 4,843.90
Withholding tax and F.I.C.A. tax	357.53
Utilities	529.06
Fuel	760.17
Groceries	2,892.04
Supplies and bottled gas	404.84
Travelling expense for board members	42.40
Seal expense	100.00
Treasurers bond	25.00
Petty Cash	350.00
Refund to residents (allowances)	376.20
Repairs and improvements	2,150.36
Equipment	755.73
Christmas gifts	50.00
Float charges	1.95
Balance Dec. 31, 1955	790.47
	<hr/>
	\$14,429.65

Respectfully submitted
Kasota Valley Home Board
G. E. Solli, Treasurer

REPORT OF THE BOARD OF SUPPORT

In conformity with our Synod's direction the Board of Directors of the Kasota Valley Home also transacted the business of the Board of Support at the regular meetings of the former. Due to an emergency which arose we were compelled to exceed the budget by \$120.00. However, through the sale of special seals for the benefit of our Veterans of the Cross and other donations throughout the year, the budget requests for this fund were more than met, for which we are truly grateful to our willing people.

Since the needs of our retired pastors and/or their widows and dependents are expected to rise, we urge our people to give liberally for this charitable endeavor, particularly when a special appeal is made.

F. R. Weyland, Chairman

MEMORIAL MADISON, WISCONSIN, REST HOME

The Honorable Norwegian Synod of the American Evangelical Lutheran Church

The undersigned congregations herewith petition the 1956 Convention of the Norwegian Synod of the American Evangelical Lutheran Church to establish as soon as possible a Rest Home in or near Madison, Wis. The Evangelical Lutheran Church of Our Saviour; The Evangelical Lutheran Church of the Holy Cross.

Action of the Synod:

WHEREAS, it is a cause for rejoicing among us that our people during the past year have shown an increased interest in our God-given responsibility of providing for the physical welfare of our retired church workers and their dependents, be it

1. RESOLVED, that the members of the Synod be encouraged to be generous in their gifts to the Charities and Support Fund in order that the Board can be generous to these worthy servants.

WHEREAS, one of the reasons for the organization of our Synod was to establish institutions of mercy, and

WHEREAS, the congregations of our Synod in Madison, Wisconsin, have requested the establishment of a home for the aged in or near Madison to meet the needs of our people in that area, be it

2. RESOLVED, that the Board of Charities and Support, together with representatives of the Madison congregations, study the possibility of establishing such a home and bring recommendations to the next convention.

3. RESOLVED, that the Board of Charities and Support remit each year to the Bethesda Lutheran Home on behalf of Hans Bleken, the son of a deceased pastor of our synod, the difference between the cost of his care and the regular synodical contributions to Bethesda.

REPORT OF THE PUBLICATION BOARD

The Publication Board has met four times since the last Synod Convention.

The Board decided to set the price for the Annual Report of the Norwegian Synod Convention for 1955 at 65 cents a copy, with the Synod subsidizing the remainder of the cost. It also decided to print 1,000 copies of the Annual Report.

At various meetings the Publication Board discussed the proposed new Liturgy and Agenda for our Synod, but because the work on the project had not yet been completed, no action could be taken on it.

The Seminary Librarian was authorized to complete the binding and filing of two complete sets of the **Lutheran Sentinel** and the **Luthersk Tidende**, and to keep the binding and filing of future copies up to date. Provision was also made for the storage of the copies of the **Lutheran Sentinel** and the **Luthersk Tidende**.

The Publication Board resolved to print 4,000 copies of Dr. J. A. O. Preus' essay, **A Closer Look**. This essay, in pamphlet form, is a revision of his synodical essay of a few years ago, **What Stands Between?** It gives a sketch of the teachings and practices of the Evangelical Lutheran Church.

The Board also decided to print 3,000 copies of Dr. S. C. Ylvisaker's synodical essay on **The Beatitudes**. This essay was read before our Synod Convention last summer. It will be printed in pamphlet form.

Our Book Store is continuing to prosper. For this we are grateful to our God, Whose arm is never shortened. May He continue to bless our Book Store and our Synod.

Rudolph E. Honsey,
Secretary

Action of the Synod:

1. RESOLVED, that the report of the Publication Board be adopted.

2. RESOLVED, that the synod recommend to our congregations that they adopt a blanket subscription plan for the Annual Report.

REPORT OF THE YOUTH BOARD

At its two regular meetings since the last convention, the Youth Board spent a great deal of time at work on choral union matters. Much effort has been made to increase interest in the choral union. The Board secured the names of 350 choir singers in the Synod and has sent them personal letters explaining the purpose of the choral union and encouraging them to attend. Also this year the choir of a local congregation has been invited to present a group of numbers at the choral union. It is hoped that this action will bring singers to the choral union who have never participated in it before and that it will give local choirs an added incentive to do good and faithful work at home. Great care was used in selecting the program for the coming convention so that most of the music will be within the capabilities of the average choir singer. The Rev. G. A. R. Gullixson will direct the choral union.

The YPA convention held at Eau Claire, Wisconsin, Sept. 9-11, proved to be the biggest and the most enthusiastically received convention in the Association's history. As a result, the general format of this convention will be used for future conventions. It opened with a "Get-Acquainted" party on Friday evening and sessions were held all day Saturday as well as Sunday afternoon. A banquet was held for the delegates and guests on Saturday evening. The convention closed with a vesper service late Sunday afternoon. A discussion topic, "What Can We Do For Our Local Y.P. Societies?" was led by the Rev. N. B. Harstad, and Prof. B. W. Teigen led a second topic entitled: "Why Go to School?" The following officers were elected: President, Norman Madson, Jr.; vice-president, James Gullerud; secretary, Judy Wold; treasurer, Fay Myhre. The next convention will be held at Belview, Minnesota, Sept. 14-16.

Three youth camps are being held this summer. The one at Clear Lake, Iowa, was held June 18-23; another at Drummond, Wisconsin, July 7-21, and the third will be held at Slayton, Minnesota, August 26-September 1. The Wisconsin camp was extended to two weeks this summer. An increasing number of boys and girls on the junior level (pre-confirmation age) have sought to attend these camps. Therefore the first week of camp was arranged for these boys and girls and the second week was reserved for the senior young people.

The "YPA Quarterly" continues to be received with interest by our young people. The Youth Board wishes to acknowledge the splendid work done by the editor, Robert Moldstad, in launching this magazine so successfully. The editor for the coming year will be Norman Madson, Jr.

The Board is happy to report that several "youth rallies" have been held during the past year where they have not been held previously. It is hoped that these rallies will help to stimulate interest in the work of our church and in the YPA conventions. However, the Board urges that these rallies should not be made "convention" size lest they reduce interest in the YPA convention itself.

The Youth Board requests the continued prayers and interest of our people in the work among the youth of our Synod. The Board feels that it cannot emphasize too strongly that youth work must be a vital part of the program of our Synod.

R. M. Branstad, Secretary

Action of the Synod:

RESOLVED, to adopt the report of the Youth Board.

REPORT OF THE ARMED SERVICES COMMISSION

The work of the Armed Services Commission has continued uninterruptedly since the last Synodical Convention. The **Lutheran Sentinel**, **Portals of Prayer**, and **Service Message** have been mailed to our fellow-Christians in the Armed Forces regularly, besides special tracts and booklets from time to time. The foregoing convention designated the Sunday following the third Saturday in May (Armed Forces Day) as a date on which to take a special collection for this work. If this was forgotten, the money is still needed.

Recently, when your Commission had a very light mailing, it sent the mail first-class in order to learn how much of it was being delivered. Between forty and fifty pieces of mail were returned. When the Commission then asked the pastor concerned for new addresses, it learned that most of the people for whom this mail had been intended had been discharged from the Armed Forces. Thus the Commission learned that it had wasted a great deal of money—how much, it would be hard to say. Since the cost of mailing all material first-class would be very high, pastors and families of servicemen are urged to keep the Commission informed about the latter's changes of address. (The check-mailing, a very light one, included a waste of about \$3.00.) Changes of address and new addresses should be sent to the undersigned, 30 Richfield Road, Arlington 74, Massachusetts.

D. L. Pfeiffer, Chairman

Action of the Synod:

WHEREAS, the Armed Services Commission is carrying on an important work in sending Christian literature to synod members in the service of their country, and

WHEREAS, the deficit in this fund has increased from \$139.50 to \$330.41 during the past fiscal year, be it

1. RESOLVED, that the congregations be urged to support this important cause, and that they take up a special collection on the first Sunday after the third Saturday in May (Armed Forces Day), and be it further

2. RESOLVED, that the chairman of the Armed Services Commission remind the members of the synod of the offering date through the medium of the SENTINEL, and be it further

3. RESOLVED, that the congregations who have missed the collection this year, be urged to receive the collection as soon as it is convenient, and be it further

4. RESOLVED, that pastors and families notify the chairman of the Armed Services Commission concerning the change of address or discharge of a member of the Armed Forces.

REPORT OF THE COMMITTEE ON PASTORAL CONFERENCE RECORDS

Your Committee has received and reviewed the Minutes of the General Pastoral Conference for 1956 and of the Northwest Pastoral Conference for 1955 and 1956 and found them in good order. The records of the Chicago-Madison and the Northern Iowa-Southern Minnesota Conferences were not available to the Committee. The Conferences, whose minutes were reviewed, heard and discussed such exegetical, doctrinal, historical, and practical essays as the following:

"Translation and Exposition of II Thessalonians."

"Introduction to the Book of Jeremiah."

"Evaluation of the Homiletical Productions of the 17th Century."

"Modern Psychiatry and the Bible."

"The Dangers Besetting Faithful Adherents of Orthodoxy."

"An Exegesis of Revelation 20, 1-10, with Reference to Millennialism."

"Principles and Methods of Starting New Congregations."

"Exegesis of Revelation 14, 6, with Reference to Luther."

"An Exegetical Study of Hebrews 12, 1-11."

"The Clarity of Scripture."

"The Background of Pietism."

"An Evaluation of Dr. Franz Pieper's Dogmatics, Volume I, with a detailed review of Pieper's Treatment of Inspiration."

Action of the Synod:

Adopted.

REPORT OF THE COMMITTEE OF COMMITTEES

The Committee of Committees has met once each quarter since the last convention. The Committee's work may be divided into three categories: 1) Finances; 2) Preparing "Guidelines"; 3) Coordinating the work of the various boards and committees of the Synod.

The Committee also had a number of matters presented to it for study. In answer to the Synod's question about the need of a second vice-president, after studying the matter the Committee recommends:

At present the Committee of Committees can not see the need of creating the office of the second vice-president of the Synod.

The Committee was asked to restudy the "Reorganization Plan." The initial study was assigned to a subcommittee. The Committee, after hearing and discussing the subcommittee's report, unanimously agreed to make the subcommittee's recommendation its own:

We recommend that the Board of Directors Plan be dropped and that any further reorganization in the Synod's structure come by refinements and adjustment of the Committee of Committees Plan as events in the future require.

The Committee was also asked to consider raising the mileage

rate paid the members of the Synod's boards. The Committee, therefore, raised the mileage rate to 5c per mile. While the Committee does not believe this amount to be adequate, it felt that with the increased demands being made upon our budget for the year, the rate should not be made higher for the present.

A number of requests were presented to the Committee to study the problem of the Synod convention's Nominating Committee. It was pointed out that a nominating committee has difficulty in discussing a slate of candidates objectively when board members whose terms expire are on the committee. Therefore this Committee makes the following recommendations to the Synod:

1. In the future no member of a board of the Synod whose term expires shall be a member of the nominating committee.

2. All board members who are thus ineligible for the nominating committee shall be listed beforehand.

3. This convention shall entertain the above recommendations before the committee elections.

4. The secretary of the Committee of Committees shall prepare a list of the ineligible individuals before each convention.

For the past two years the Committee has studied the growing number of requests that the Synod conventions should be held biennially. The following arguments have been presented in its favor: 1. The boards of the Synod, especially as coordinated under the Committee of Committees, can handle adequately the business of the Synod for a two-year period. 2. When necessity demands, a special convention may be called. 3. Because of the size of our Synod, most of its pastors serve on at least one board, often two. This makes heavy demands upon the time of the busy pastor. In addition to the usual board meetings, the circuit pastoral conferences, the general pastoral conference and the Synod convention each year require that the pastor be away from his parish far more than he ought to be. 4. With an increasing number of congregations being established so far from the mid-west, the expense of these conventions is a matter to be considered. The Committee agrees that these arguments are valid ones and believes that the time for this change is now here. Therefore it feels that it would be wise to make the change in the constitution when the name of the Synod is changed and so it recommends:

The Synod shall convene bi-ennially and make the necessary arrangements to do so.

During the past year the Committee prepared two extensive "Guidelines," one for the Bethany College Regents and another for the Seminary Board of Control which the Synod has authorized. However when the "Guidelines" were presented to the Board of Regents for study, this Board pointed out that under the Articles of Incorporation which the Synod authorized them to adopt, the college and seminary are incorporated as a unit and a separate Seminary Board of Control is no longer possible. Also the Board declared that the "by-laws" of the Articles of Incorporation will thus actually be the guideline for the Board of Regents. Since the

"Guidelines" prepared by this Committee and the "by-laws" differed in many respects, attempts were made throughout the year to combine them. Whether they will be ready to be acted upon by the time of the convention is not yet known.

The Committee has set the following budget for the 1956-57 fiscal year:

Missions:

Home missions	\$25,500.00
Cornwall mission	1,500.00
Colored missions	2,300.00
Bethany College	27,500.00
Bethany Seminary	9,000.00
Youth Board	500.00
Christian Day School	2,200.00
Support Fund	1,400.00
Armed Services	600.00
Synod Fund	5,300.00
Church Extension Fund	200.00

Total budget	<u>\$76,000.00</u>
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The need for Church Extension funds available to the congregations of the Synod has been a matter of concern to the Committee. It believes that this fund, which is a revolving one, is an ideal place for memorial gifts which would thus serve the work of our church year after year. It urges our people to consider this fund in making bequests and memorials. However such gifts are not adequate to meet the need. The Committee believes that the Synod should allocate a portion of its annual budget to this fund and therefore recommends:

The Committee of Committees (finance board) shall in the future include 2% of the gross budget as an annual addition to the Church Extension Fund.

On the basis of the past year's contributions, the Committee believes that the budget it has set can be met. The Committee also believes that in the future all deficits which occur should be placed in the budget, if necessary over a period of years, and urges that the Synod hereafter avoid more drives or campaigns to meet deficits.

R. M. Branstad, Secretary

REPORT OF THE COMMITTEE APPOINTED TO STUDY THE CHANGE OF NAME FOR THE SYNOD

This Committee composed of Mr. Clifford Dale, Conger, Minnesota; Mr. Ahlert Storlie, Eau Claire, Wisconsin; the Rev. C. M. Gulerud, 1209 Marsh St., Mankato, Minnesota; the Rev. H. A. Theiste, 916 31st Ave. N., Minneapolis 11, Minnesota, and Prof. B. W. Teigen, Bethany Lutheran College, Mankato, Minnesota, has had two meetings, namely, on November 25, 1955, and July 14, 1956. The Committee also authorized the publication of the minutes of its first meeting in the January 12th and February 12th, 1956 editions of the *Lutheran Sentinel* and asked for suggestions and comments with regard to this matter.

The Committee decided to be guided by the following characteristics which would be desirable in the name of our church body:

- 1) It should be a distinctive name that has historical significance—Our present name has that, but could it still be distinctive and be changed?
- 2) The name should be short—People should be able to remember it easily so that it can be used correctly in wills, checks and other documents. Business firms tend to shorten their names to avoid confusion.
- 3) Since churches, societies, and corporations today tend to be identified by abbreviations, the natural abbreviation of the name must be satisfactory, for example—GMC, RCA, CBS.
- 4) The name should be broad enough so that it would not need to be changed in the foreseeable future.

In response to their request, the Committee received letters suggesting that the name be not changed but remain as it is: The Norwegian Synod of the American Evangelical Lutheran Church. It also received letters suggesting the following names as ones that would be appropriate for naming our Synod: The Evangelical Lutheran Synod, The Lutheran Synod, The Norse Evangelical Lutheran Church, Christ Lutheran Synod, The Lutheran Church—Norwegian Synod, The Norwegian Evangelical Lutheran Synod, The Northern Evangelical Lutheran Synod, Bethany Lutheran Synod, The Lutheran Evangelical Synod, The Lutheran Synod of America, The Evangelical Lutheran Synod of America.

In analyzing the letters and comments that were made to the Committee's request, it becomes apparent that the members of our Synod want to retain a name that is distinctive and has historical and confessional significance. And yet many members of the Synod also realize that as our work expands and as each year passes, the word "Norwegian" causes some difficulty which needs explanation. The two significant words in our present name are Norwegian and Synod. The combination has confessional significance. It is not the words themselves but the way in which they have been used that

has lent them confessional significance. Does one of these words have more significance than the other, or must both be retained? It was the consensus of the Committee that the word "Norwegian" could be dropped but that the word "Synod" should be retained, since the word "Synod" was used alone quite extensively to designate that group of Lutherans who wanted to remain faithful to the Lutheran confessions. Note that the word "Synoden" was the usual designation of our church body in former years.

Your Committee suggests the following resolutions for consideration:

WHEREAS, it seems that at this time the interest in changing the name of our Synod has subsided, be it

- 1) RESOLVED, that the name of our Synod be not changed at this convention.

WHEREAS, in the future as the organizational setup of the Lutheran Church in America may undergo some changes and there will no doubt be increasing demand that our name be changed as we widen our mission activities, be it

- 2) RESOLVED, that the Synod consider the name Evangelical Lutheran Synod of America (ELSA) as the name that would most adequately serve our church and also retain its historical and confessional significance.

B. W. Teigen, Secretary

REPORT OF THE COMMITTEE ON LITURGY AND AGENDA

The committee on liturgy and agenda has completed its work. The members of the committee are: the Rev. M. E. Tweit; Professors: Norman A. Madson and Bjarne W. Teigen. With the assistance of the Rev. Chr. Anderson and the Rev. J. B. Unseth the committee has now the manuscript for the liturgy and agenda of which the younger pastors especially are in sore need. The "Altarbook" has taken into consideration such translations as were already available, bringing them closer to the officially accepted Norwegian text. A special order for the confirmation of adults and an order for the installation of pastors, taken from the Synodical Conference Agenda, have been added. It is to be hoped that our Synod will take final action at this convention authorizing the publication of this liturgy, so that our younger pastors will no longer have to be floundering about in the matter of liturgical forms, but have at ready hand what has served our fathers for generations past.

Norman A. Madson,
Secretary

Action of the Synod on Miscellaneous Matters:

A. Regarding Laymen's Equalization:

1. RESOLVED, that all travelling expenses of lay delegates

must be reported to the Equalization Committee one and one-half days prior to the close of the business sessions of the Synod Convention. Anyone reporting later will not be eligible for equalization.

2. *RESOLVED, that the Synod establish an Equalization Committee consisting of three members, one pastor (who shall be the equalizer for pastors) and two laymen, and that these be elected according to the rules established for elective officers in the Synod.*

B. Regarding the Nominating Committee:

1. *RESOLVED, that no member of a Board of the Synod whose term expires shall be a member of the Nominating Committee.*
2. *RESOLVED, that all Board members who are thus ineligible for the Nominating Committee shall be reported by the Secretary of the Committee of Committees to the President of Synod for publication in the Convention Handbook.*

C. Regarding Synod Conventions:

RESOLVED, that the Synod continue to hold its conventions annually.

D. Regarding the Board of Directors Plan:

RESOLVED, that during sessions at the next convention of the Synod, the Board of Directors Plan be discussed and examined.

E. Regarding the Liturgy and Agenda:

RESOLVED, that the matter of the Liturgy and Agenda be referred to the General Pastoral Conference for final review and publication.

F. Regarding the name for the Synod:

1. *RESOLVED, that the name of our Synod be not changed at this convention.*
2. *RESOLVED, that the Synod consider the names, Evangelical Lutheran Synod, The Lutheran Synod, The Evangelical Lutheran Synod of Amercia, as names that would most adequately serve our church and also retain confessional and historical significance, and that action be taken at the next convention of the Synod.*

G. Regarding mileage for Board members:

RESOLVED, that the mileage rate of five cents per mile for the Synod's Board members as established by the Committee of Committees be approved.

H. Regarding the time for the Synod Convention:

RESOLVED, that the Synod hold its Convention from June 25 to June 30, 1957.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees has met during each quarter of the year. The purchase, the management, the repair, the upkeep and the sale of the Synod's property fall under the jurisdiction of this Board. Mr. Albin Levorson has served as Chairman, and the undersigned as Secretary. Mr. L. Orvel Larson has served as Church Extension Secretary and will make a separate report on that phase of the Board's work.

Here may we report the following:

The Mt. Olive subdivision (4 lots) was sold for a total of \$5,050.00. The net proceeds of this sale was applied to the Elliason property on Division Street.

According to the resolution of the Synod (Synod Report 1955, p. 67, #7) ARTICLES OF INCORPORATION OF BETHANY LUTHERAN COLLEGE AND SEMINARY, INC. were drawn up, approved by a joint meeting of sub-committees of the Board of Trustees and Board of Regents and were executed by the appointed incorporators on July 30, 1955. These Articles were filed with the State of Minnesota on August 5, 1955, and were recorded in Blue Earth County on August 10, 1955.

In view of our instruction from the Synod in the above-mentioned resolution, the Board of Trustees elected a sub-committee to meet with similar committees from the Board of Regents and Committee of Committees to draw up a set of By-Laws for the Bethany Lutheran College and Seminary, Inc. This committee will present a set of By-Laws to the convention for consideration.

The Mt. Olive parsonage at 1004 Plum Street was purchased for a portion of the Marsh Street property (next to Mt. Olive Church) and \$10,000.00 in cash. This purchase had been approved by the Board of Trustees on September 20, 1954 and the transfer of the property was effected in the fall of 1955. The trustees approved a mortgage of \$10,000.00 on this residence.

On December 5, 1955, the trustees authorized an \$8,000.00 loan in behalf of Bethany Lutheran College for completing the modernization of the Bethany kitchen. (this on request of the Board of Regents). This loan will be paid as contributions continue for the kitchen fund.

On November 7, 1955, the trustees authorized a \$20,000.00 mortgage on the Our Savior's First Lutheran Church, Granada Hills, California property. The congregation assumed the monthly payments of \$282.00 on this mortgage.

In order to establish our 2nd California Mission the trustees, on December 9, 1955, approved the purchase of a 3-acre tract of land with house in Canoga Park, California, for \$37,500.00.

The Petersen residence at 631 S. 2nd St., Mankato, Minnesota, was sold to Mrs. Violet Olberg for \$15,000.00. (Final payment of \$1,000.00 was made on June 14 when a deed was furnished to Mrs. Olberg).

The Synod received a bequest from the late Emma D. Tweeten of Madison, Wisconsin. A report on the final settlement will be made next year.

The books of the treasurer of the Synod for the four fiscal years beginning May 1, 1951 and ending April 30, 1955 have been audited by the committee and were "found . . . to be correct."

We are not prepared to report on the Guide-lines for the Comprehensive Loan Plan at this time. We feel that more experience in our present system of making loans in behalf of congregations will help us construct a more workable set of Guide-lines for this plan.

In this connection may we recommend the following:

1. That the Synod reconsider the resolution Re: "Synod's Liability on loans to congregations" (Synod Report 1955 p. 83, #8) and that it rescind the limitation that was placed on these loans, which was "75% of the total assets of its Church Extension Fund."

2. That the Board of Trustees be asked to present to the 1957 convention as complete a statement as possible of the net worth of the Synod on which to establish our borrowing power.
The Board of Trustees has begun work on such a statement and will distribute a sample to the delegates at this convention.
Alf Merseeth, Secretary

CHURCH EXTENSION REPORT

Congregation	Original Loan	Paid Since May 1, 1955	Total Paid	Bal. Due	Date Due
Ascension—					
Eau Claire, Wis.	\$ 7,500.00	\$	\$	\$ 7,500.00	1963
Bethel—Sioux Falls, So. Dakota	2,500.00	300.00	500.00	2,000.00	1961
	5,000.00	.....	.....	5,000.00	1963
	1,000.00	.....	100.00	900.00	
Bethlehem—Ellsworth, Minn.	2,000.00	100.00	100.00	1,900.00	1964
	1,000.00	.....	.....	1,000.00	1964
	500.00	.....	.....	500.00	1965
Concordia, Eau Claire ..	1,500.00	310.00	710.00	790.00	1961
Edgecumbe Hills, St. Paul, Minn.	5,000.00	.....	.....	5,000.00	1963
	6,645.33	.....	.....	6,645.33	1966
First South Wild Rice, Ulen, Minn.	2,800.00	.....	.....	2,800.00	1965
Grace, Elk Rapids, Mich.	2,000.00	200.00	200.00	1,800.00	1964
Harvard Street, Boston, Mass.	3,000.00	200.00	650.00	2,350.00	1963
Lakewood, Tacoma, Wash.	7,500.00	937.50	1,875.00	5,625.00	1964
Mount Olive, Cross Lake Parish	2,000.00	.....	.....	2,000.00	1965
Mount Olive, Trail, Minn.	500.00	100.00	100.00	400.00	1964
Our Savior's, Belview, Minn.	2,500.00	.....	1,250.00	1,250.00	1960
Our Savior's First, Granada Hills, Calif.	6,000.00	.....	.....	6,000.00	1964
	3,000.00	.....	.....	3,000.00	1964
	783.97	.....	.....	783.97	1966
Our Saviour's, Bagley, Minn.	2,000.00	.....	.....	2,000.00	1963
Parkland, Parkland, Wash.	4,500.00	450.00	3,250.00	1,250.00	1958
Pinehurst, Eau Claire, Wis.	6,500.00	.....	.....	6,500.00	1964
Redeemer, New Hampton, Iowa	2,000.00	470.00	871.35	1,128.65	1963
	2,000.00	.....	.....	2,000.00	1964
	700.00	.....	.....	700.00	1965
Somber, Northwood, Iowa	1,000.00	100.00	200.00	800.00	1963
Trinity, Calmar, Ia.	5,000.00	600.00	5,000.00	.....	1955
TOTALS	\$86,429.30	\$3,767.50	\$14,806.35	\$71,622.95	

CHURCH EXTENSION REPORT—WISCONSIN CORPORATION

Congregation	Original Loan	Paid Since May 1, 1955	Total Paid	Bal. Due	Date Due
Ascension, Eau Claire -----	\$ 300	\$ 300	\$ 300	-----	1961
	1,600	-----	257	1,343	1963
Concordia, Eau Claire -----	1,600	-----	480	1,120	1961
	1,100	110	550	550	1961
	3,500	350	700	2,800	1961
Our Savior's, Amherst Jct. -----	400	40	240	160	1959
Pinehurst, Eau Claire -----	3,500	200	1,330	2,170	1960
	1,000	-----	-----	1,000	1964
	<u>\$13,000</u>	<u>\$1,000</u>	<u>\$3,857</u>	<u>\$9,143</u>	

L. Orvel Larson, Secretary

New loans were made to Bethlehem Lutheran Church, Ellsworth, Minnesota, for \$500; Mount Olive, Cross Lake, Minnesota, \$2,000 and to First South Wild Rice, Ulen, Minnesota, \$2,800.

In addition, a transfer from the Centennial Fund to Church Extension resulted in Edgecumbe Hills, St. Paul, Minnesota, receiving an additional loan of \$6,645.33 and Our Savior's First, Granada Hills, Calif., \$783.97.

For years loans have been made on a ten year basis with repayments of 10% each year. This plan is still in effect, but to accommodate some congregations who find it easier to meet their obligations by making small payments to start with and larger ones later on, the Board has permitted these congregations to submit their own repayment plan for approval. As a result a number of congregations will begin to make payments on the basis of the plan they submitted. Monthly repayments are also being encouraged where this will be of help. We feel this new approach will be of benefit to all concerned.

Regardless of the plan used, let us all remember the importance of prompt repayments. Trinity Lutheran Church, Calmar, Iowa, is to be commended for paying their note on schedule.

L. Orvel Larson

Action of the Synod:

BUDGET

1. RESOLVED, that for the fiscal year (May, 1956-April, 1957) the Synod adopts and certifies a budget of \$77,500.00 as follows:

Missions	
Home Missions	\$25,500.00
Cornwall Missions	1,500.00
Colored Missions	2,300.00
Bethany College	27,500.00
Bethany Seminary	9,000.00
Youth Board	500.00
Christian Day School	3,700.00
Support Fund	1,400.00
Armed Services	600.00
Synod Fund	5,300.00
Church Extension Fund	200.00
	<u>\$77,500.00</u>

2. **RESOLVED**, that in the future the Committee of Committees (Finance Board) shall include in the annual budget of the Synod an item for the Church Extension Fund equivalent to approximately 2% of the total of the other budgeted items.

REPORT OF THE BOARD OF TRUSTEES

3. The Synod adopts the report of the Board of Trustees which includes the following specific recommendations:

- a. **RESOLVED**, that the Synod rescind the resolution Re: "Synod's Liability on loans to congregations" (Synod Report 1955, p. 83, #8), and
- b. **RESOLVED**, that the Board of Trustees be asked to present to the next convention as complete a statement as possible of the net worth of the Synod as a basis on which to establish our borrowing power.

CHURCH EXTENSION REPORT

4. **RESOLVED**, that the Synod adopt the Church Extension Report.

TABULATED LIST OF CONTRIBUTIONS FROM INDIVIDUAL CONGREGATIONS

May 1, 1955 to April 30, 1956

Pastor	Congregation	Contribution
Aaberg, T.	Center	\$2,671.53
Aaberg, T.	Scarville	3,409.46
Anderson, J.	Hiawatha	814.48
Anderson, P.	Indian Landing	97.50
Branstad, R.	Concordia	1,253.47
Bremer, H.	Redeemer	134.32
Dale, David	Edgecumbe Hills	71.91
Dale, M.	Immanuel	289.54
Dale, M.	Scandinavia	230.18
Dorr, S.	Bethany	212.95
Dorr, S.	Our Savior's	1,863.03
Dorr, S.	Redtop	150.00
Guldborg, G.	Forest City	896.03
Guldborg, G.	Zion	948.13
Gullerud, A.	Pinehurst	378.56
Gullerud, M.	Mt. Olive	2,223.89
Gullerud, M.	Salem	582.21
Gullixson, G.	Western Koshkonong	1,362.32
Gullixson, W.	Parkland	793.93
Hagen, L.	East Paint Creek	1,068.48
Hagen, L.	West Paint Creek	1,359.12
Handberg, H.	Bygland	1,640.21
Handberg, H.	First American	767.47
Handberg, H.	Holy Cross	126.55
Harstad, N.	Delhi	394.88
Harstad, N.	Our Savior's	628.39
Harstad, N.	Rock Dell	1,257.14
Hanson, J.	Grace	525.37
	Legacy	1,500.00
Hanson, J.	Our Savior's	391.51
Hilton, N.	First	197.00

Hilton, N.	Grace	33.25
Johnson, I.	Lake Mills	1,127.34
Johnson, I.	Lime Creek	425.37
Jungemann, J.	Oslo	257.22
Lee, S.	Immanuel	369.39
Lee, S.	Our Savior's	346.30
Madson, J.	Lakewood	755.24
Merseeth, A.	First Evanger	490.36
Merseeth, A.	First South Wild Rice	294.24
Moldstad, J.	Concordia	572.26
Moldstad, J.	Our Savior's	435.06
Moldstad, J.	St. Paul's	472.13
Newgard, R.	First Shell Rock	1,052.40
Newgard, R.	Somber	473.15
Oesleby, N.	Our Savior's	3,112.98
Otto, M.	Jerico	3,950.55
Otto, M.	Saude	1,721.73
Orvick, G.	Holy Cross	1,655.81
Petersen, J.	Cottonwood	707.74
Petersen, P.	Richland	763.62
Petersen, P.	Story City	1,046.32
Petersen, W.	Oak Park	208.52
Petersen, W.	Clearwater	240.61
Petersen, W.	Nazareth	141.78
Pfeiffer, D.	Boston	1,314.70
Preus, H.	Trinity	350.97
Preus, J.	Bethany	2,888.40
Preus, J.	Bethlehem	69.54
Preus, J.	Trinity	978.12
Preus, R.	Cross Lake	148.76
Preus, R.	Gonvick	34.49
Preus, R.	Mt. Olive	283.05
Quill, G.	First	671.27
Strand, A.	St. Mark's	2,469.16
Schweikert, G.	St. John's	1,532.92
Schulz, A.	Zion	1,208.23
Teigen, T.	Bethel	1,069.99
Theiste, H.	Fairview	3,366.47
Tweit, M.	Nicollet	2,505.16
Tweit, M.	Norwegian Grove	802.99
Ude, R.	Ascension	443.69
Unseth, E.	Our Savior's	4,127.19
Vangen, L.	St. Paul's	2,516.72
Weyland, F.	Emmaus	269.31
Ylvisaker P.	Hartland	1,025.36
Ylvisaker P.	Manchester	247.28
Miscellaneous		6,924.42

Rev. S. E. Lee, Treasurer

THE TREASURER'S REPORT—1955-56

(Subject to Audit)

ARMED SERVICES COMMISSION

Deficit May 1, 1955	\$ 139.50	
Contributions		\$ 404.94
Printed Matter and Expense	302.85	
Sentinel Subscriptions	293.00	
Deficit April 30, 1956		330.41
	<hr/>	<hr/>
	\$ 735.35	\$ 735.35

BETHANY LUTHERAN COLLEGE

Deficit May 1, 1955	\$ 861.84	
Contributions		\$18,270.40
Hanson Trust Interest		436.00
Subsidy	15,000.00	
Interest on Notes	393.00	
Board Expense	603.98	
Treasurer's Bond	25.00	
Boiler Repair	1,799.00	
Repairs	23.58	
	<hr/>	<hr/>
	\$18,706.40	\$18,706.40

Notes total \$14,100.00.

BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1955		\$ 100.25
Paid for Scholarship	\$ 75.00	
Balance April 30, 1956	25.25	
	<hr/>	<hr/>
	\$ 100.25	\$ 100.25

BETHESDA HOME

Contributions		\$ 496.13
Paid to Bethesda	\$ 496.13	
	<hr/>	<hr/>
	\$ 496.13	\$ 496.13

CHILDREN'S FRIEND SOCIETY

Minneapolis, Minn.

Balance May 1, 1955		\$.91
Contributions		230.47
Paid to Children's Friend Society	\$ 231.38	
	<hr/>	<hr/>
	\$ 231.38	\$ 231.38

CENTENNIAL FUND

(Bethany College Special Collection)

Deficit May 1, 1955	\$ 5,577.77	
Contributions		\$ 5,069.99
Expense	769.61	
Deficit April 30, 1956		1,277.39
	<hr/>	<hr/>
	\$ 6,347.38	\$ 6,347.38

CHRISTIAN DAY SCHOOL

Balance May 1, 1955		\$ 2,281.73
Contributions		2,500.63
Our Savior's First, Granada Hills, Calif	\$ 1,000.00	
Hiawatha, Minneapolis, Minn.	1,400.00	
Mt. Olive, Mankato, Minn.	350.00	
Parkland, Parkland, Wash.	480.00	
Minneapolis School Association	75.00	
Board Expense	113.35	
Tests	48.13	
Coin Folders	179.20	
Balance April 30, 1956	1,136.68	
	<hr/>	
	\$ 4,782.36	\$ 4,782.36

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

CHURCH EXTENSION

Balance May 1, 1955		\$ 3,618.15
Contributions		1,647.39
Centennial Fund Transfer		1,177.38
Loans Paid		4,767.50
New Loans	\$ 5,300.00	
Balance April 30, 1956	5,910.42	
	<hr/>	
	\$11,210.42	\$11,210.42

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

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1955		\$72,804.15
New Loans:		
First South Wild Rice, Ulen, Minn.		2,800.00
Mt. Olive—Cross Lake Parish, Trail, Minn		2,000.00
Edgecumbe Hills, St. Paul Minn.		6,645.33
Our Savior's First, Granada Hills, Calif.		783.97
Bethlehem, Ellsworth, Minn.		500.00
Loans Paid:		
Redeemer, New Hampton, Ia.	\$ 470.00	
Boston, Boston, Mass.	200.00	
Mt. Olive, Trail, Minn.	100.00	
Grace, Elk Rapids, Mich	200.00	
Trinity, Calmar, Ia.	600.00	
Somber, Northwood, Ia.	100.00	
Concordia, Eau Claire, Wis.	770.00	
Lakewood, Tacoma, Wash.	937.50	
Bethel, Sioux Falls, So. Dak	300.00	
Bethlehem, Ellsworth, Minn.	100.00	
Parkland, Parkland, Wash.	450.00	
Ascension, Eau Claire, Wis.	300.00	
Our Savior's, Amherst Jct., Wis.	40.00	
Pinehurst, Eau Claire, Wis.	200.00	
Balance, April 30, 1956	80,765.95	
	<hr/>	
	\$85,533.45	\$85,533.45

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	\$80,765.95	
Ascension, Eau Claire, Wis.		\$ 8,843.00
Bethel, Sioux Falls, So. Dak		7,900.00
Bethlehem, Ellsworth, Minn.		3,400.00
Concordia, Eau Claire, Wis.		5,260.00
Edgecumbe Hills, St. Paul, Minn.		11,643.33

First South Wild Rice, Ulen, Minn	2,800.00	
Grace, Elk Rapids, Mich.	1,800.00	
Boston, Boston, Mass.	2,350.00	
Lakewood, Tacoma, Wash.	5,625.00	
Mt. Olive—Cross Lake Parish, Trail, Minn.	2,000.00	
Mt. Olive, Trail, Minn.	400.00	
Our Savior's, Belview, Minn.	1,250.00	
Our Savior's, Granada Hills, Calif	9,783.97	
Our Savior's, Ebro Corner, Minn.	2,000.00	
Our Savior's, Amherst Jct., Wis.	160.00	
Parkland, Parkland, Wash.	1,250.00	
Pinehurst, Eau Claire, Wis.	9,670.00	
Redeemer, New Hampton, Ia.	3,828.65	
Somber, Northwood, Ia.	800.00	
	<hr/>	
	\$80,765.95	\$80,765.95

COLORED MISSION

Balance May 1, 1955		\$ 54.12
Contributions		2,088.43
Transfer Miscellaneous		550.00
Disbursements	\$ 2,643.88	
Balance April 30, 1956	48.67	
	<hr/>	
	\$2,692.55	\$ 2,692.55

CORNWALL MISSION

Balance May 1, 1955		\$ 335.13
Contributions		2,765.30
Salary—Rev. J. Petersen	\$ 600.00	
Salary—Rev. D. Jose	1,000.00	
Travel—Rev. J. Petersen	560.80	
Travel—Rev. D. Jose	329.65	
Schooling—Rev. D. Jose	209.38	
Film Campaign	239.90	
Miscellaneous	14.70	
Balance April 30, 1956	146.00	
	<hr/>	
	\$ 3,100.43	\$ 3,100.43

EDGE CUMBE HILLS LUTHERAN CHURCH

St. Paul, Minn.

Deficit May 1, 1955	\$ 182.00	
Fairview, Minneapolis, Special		133.45
Hiawatha, Minneapolis, Special		360.00
Loan Paid	100.00	
Interest on Notes	185.00	
Taxes	40.25	
To Edgecumbe Hills Special	496.45	
Deficit April 30, 1956		510.25
	<hr/>	
	\$1,003.70	\$ 1,003.70
Loan	\$ 5,000.00	
Church Extension	11,645.33	
	<hr/>	
Total Invested	\$16,645.33	
Notes total \$4,900.00 .		

FADNESS FUND

Balance May 1, 1955	\$ 2,164.92
Interest from Synod Fund	120.00
Paid to Home for the Aged	\$ 120.00
Balance April 30, 1956	2,164.92
	<hr/>
	\$ 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, 1955	\$ 131.00
Balance April 30, 1956	\$ 131.00

E. M. HANSON MEMORIAL FUND

Balance May 1, 1955	\$ 500.00
Balance April 30, 1956	\$ 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, 1955	457.18
Balance in Cash April 30, 1956	457.18
	<hr/>
	\$11,793.18 \$11,793.18

THOMAS AND LOUISE HANSON MEMORIAL FUND SPECIAL

Balance May 1, 1955—Bond	\$ 348.30
Interest from Synod Fund	13.93
Paid to Mrs. W. T. Christenson	\$ 13.93
Balance April 30, 1956	348.30
	<hr/>
	\$ 362.23 \$ 362.23

HIAWATHA LUTHERAN CHURCH Minneapolis, Minn.

Balance May 1, 1955	\$ 174.24
Payments on Mortgage	450.00
From Mission Board	772.26
Interest on Notes	\$ 396.50
Loan Paid	1,000.00
	<hr/>
	\$ 1,396.50 \$ 1,396.50

The mortgage of \$15,000.00 has been paid in full. Notes totalling \$13,050.00 have been transferred to Our Redeemer Lutheran Church, Canoga Park, Calif.

HOME MISSION

Balance May 1, 1955	\$ 3,893.67
Contributions	21,770.52
Lakewood Property	200.00
Ascension—Eau Claire, Wis.	\$ 2,280.00
Grace—Manitowoc, Wis.	480.00
Our Savior's—Amherst Jct., Wis.	480.00
Bethel—Sioux Falls, So. Dak.	1,860.00
Edgecumbe Hills—St. Paul, Minn.	3,120.00
Our Savior's First—Granada Hills, Calif.	3,300.00

Hiawatha—Minneapolis, Minn.	864.00	
Immanuel—Holton, Mich.	480.00	
Lakewood—Tacoma, Wash.	1,620.00	
Our Savior's—Hawley, Minn.	867.00	
Redeemer—New Hampton, Ia.	600.00	
Trinity—Calmar, Ia.	1,125.00	
Indian Landing Bible—Rochester, N. Y.	999.96	
Mt. Olive—Trail, Minn.	770.83	
Cross Lake—Fosston, Minn.	770.83	
Our Redeemer—Canoga Park, Calif.	2,500.00	
Lenten Folders	174.95	
Edgecumbe Hills (Taxes)	167.04	
Rev. D. Johnson (Moving Exp.)	425.00	
Hiawatha Balance	772.26	
Centennial Funds—Church Extension	1,177.38	
Board Expense	660.43	
Balance April 30, 1956	369.51	
	<hr/>	
	\$25,864.19	\$25,864.19

SUPPORT FUND

Deficit May 1, 1955	\$ 719.80	
Contributions		\$ 3,115.26
Payments to:		
Rev. and Mrs. E. Hansen	680.00	
Rev. A. Torgerson	300.00	
Mrs. Bergit Runholt	780.00	
Seal Expense	573.48	
Balance April 30, 1956	61.98	
	<hr/>	
	\$ 3,115.26	\$ 3,115.26

JUBILEE FUND

Balance May 1, 1955, Bonds and Stamps	\$ 39.15	
Bond and Stamps Cashied		\$ 27.15
Balance April 30, 1956		12.00
	<hr/>	
	\$ 39.15	\$ 39.15
Balance May 1, 1955		\$ 12.92
Balance April 30, 1956	\$ 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, 1955		\$ 45.00
Balance April 30, 1956	\$ 45.00	

MISCELLANEOUS

Balance May 1, 1955		\$ 1,297.98
Disbursements and Contributions:		
Asia Mission		375.00
Crestview Home, Minneapolis	24.00	24.00
Deaf Institute	8.00	8.00
Fort Dodge Children's Home	4.00	2.00
Norway Mission		75.00
Bethany College Kitchen	387.25	387.25
Bethany College Paint & Varnish	7.25	7.25
Army and Navy (Missouri Synod)	15.00	15.00
Equalization—Lay delegates	50.35	40.00

Collection for Youth Work	43.64	43.64
New Church Building—Church Extension	10.00	
Bethany College—Special Collection	20.00	
City Mission—Twin City Mission	5.00	
Spiritual Welfare—Armed Service	5.00	
Lakewood Property—Home Mission	200.00	
Faith of Our Fathers—Synod Fund	601.92	
Asia Mission—Colored Mission	550.00	
Balances:		
European Relief	\$257.71	
Estonian Relief	10.00	
Jewish Mission	1.00	
Norway Mission	75.00	343.71
		<hr/>
	\$ 2,275.12	\$ 2,275.12

JOHN A. MOLDSTAD MEMORIAL

Balance May 1, 1955		\$ 635.35
Balance April 30, 1956	\$ 635.35	

HOME FOR THE AGED

Balance May 1, 1955		\$ 7,759.16
Contributions		2,500.10
Interest from Fadness Fund		120.00
Interest on Note	\$ 120.00	
Seal Expense	573.48	
Paid to Kasota Home	3,000.00	
Balance April 30, 1956	6,685.78	
	<hr/>	<hr/>
	\$10,379.26	\$10,379.26

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

HANNAH OTTESEN STUDENT LOAN FUND

Balance May 1, 1955		\$ 372.05
Balance April 30, 1956	\$ 372.05	

Outstanding loans total \$250.00.

MT. OLIVE SUB-DIVISION

Mankato, Minn.

Balance May 1, 1955		\$ 1,883.00
Received for lots		3,050.00
Transferred to Ellison Property	\$ 4,933.00	
	<hr/>	<hr/>
	\$ 4,933.00	\$ 4,933.00

OUR SAVIOR'S FIRST LUTHERAN CHURCH

Granada Hills, Calif.

Deficit May 1, 1955	\$ 723.65	
New Loan		\$ 100.00
Special Contributions		307.22
Payments from congregation		225.00
Loans Paid	2,000.00	
Interest	325.00	
Deficit April 30, 1956		2,416.43
	<hr/>	<hr/>
	\$ 3,048.65	\$ 3,048.65

Loaned to Our Savior's	\$10,800.00
Church Extension Loan	9,783.97

Total Investment	\$20,583.97
Notes total \$8,400.00.	

OUR REDEEMER LUTHERAN CHURCH **Canoga Park, Calif.**

Loans		\$19,000.00
Donation		200.00
Paid to Our Redeemer	\$20,000.00	
Legal fees, taxes, etc.	222.62	
Interest	15.00	
Deficit April 30, 1956		1,037.62
	<hr/>	<hr/>
	\$20,237.62	\$20,237.62
Loaned to Our Redeemer \$30,000.00.		
Notes total \$27,050.00.		

PINEHURST LUTHERAN CHURCH **Eau Claire, Wis.**

New Loans		\$ 1,100.00
Payments—Interest at 5%		347.50
Paid to Congregation	\$ 1,100.00	
Notes Paid	1,200.00	
Interest	181.75	
Deficit April 30, 1956		1,034.25
	<hr/>	<hr/>
	\$ 2,481.75	\$ 2,481.75
Loaned to Pinehurst Lutheran Church	\$ 6,950.00	
Church Extension Loan	9,670.00	
Total Invested	\$16,620.00	
Notes total \$5,650.00.		

RADIO ACTIVITIES

Received for Radio Stations		\$ 31.00
Paid to Stations	\$ 31.00	

BETHANY COLLEGE RESIDENCES AT MANKATO

Anderson Residence

(The Anderson Sisters—9 Edgewood Road)

Deficit May 1, 1955	\$ 783.78	
Payment on Mortgage	557.40	
Rent—Bethany College		\$ 1,341.18
	<hr/>	<hr/>
	\$ 1,341.18	\$ 1,341.18
Mankato Savings and Loan Association holds 1st Mortgage for \$6,100.00.		
Balance due July 1, 1956, \$2,510.77.		
Notes total \$6,000.00.		

Jans Residence

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

Balance May 1, 1955		\$ 1,549.51
Payment on Mortgage	\$ 832.20	
Interest	30.00	
Repairs	163.33	
Balance April 30, 1956	523.98	
	<hr/>	<hr/>
	\$ 1,549.51	\$ 1,549.51
Mankato Savings and Loan Association holds 1st Mortgage for \$8,600.00.		
Balance July 1, 1956, \$7,739.66.		
Notes total \$1,000.00.		
\$4,000.00 of the Fadness Fund is invested in this residence.		

Elliason Residence and Property
(On Division Street, entrance to Athletic Field)

Deficit May 1, 1955	\$ 5,700.00	
Repairs	204.66	
Interest	30.00	
Taxes	64.37	
Mt. Olive Sub-Division transfer		\$ 4,933.00
Rent—Tenant		300.00
Rent—Bethany College		766.03
	<hr/>	<hr/>
	\$ 5,999.03	\$ 5,999.03

Holte Residence
(Prof. N. Holte, 10 Edgewood Road)

Interest	\$ 120.50	
Payment on Mortgage	557.40	
Rent—Bethany College		677.90
	<hr/>	<hr/>
	\$ 677.90	\$ 677.90

Mankato Savings and Loan Association hold 1st Mortgage for \$6,100.00.

Balance July 1, 1956, \$2,482.21.

Notes total \$4,350.00.

Krogstad Residence
(Prof. A. Grorud, 920 Marsh St.)

Repairs	\$ 25.65	
Insurance	42.24	
Payment on Mortgage	167.20	
Rent—Bethany College		\$ 235.09
	<hr/>	<hr/>
	\$ 235.09	\$ 235.09

Notes total \$4,000.00.

Mitchell Residence
(Prof. C. Minke, 1115 E. Main)

Deficit May 1, 1955	\$ 1,952.99	
Loan Paid	500.00	
Interest on notes	128.50	
Repairs	393.95	
Payment on Mortgage	746.40	
Peterson Residence transfer		\$ 2,773.54
Rent, Bethany College		948.30
	<hr/>	<hr/>
	\$ 3,721.84	\$ 3,721.84

Mankato Savings and Loan Association holds 1st mortgage for \$6,000.00.

Balance July 1, 1956, \$1,086.39.

Notes total \$5,750.00.

Monich Residence
(On Bethany Campus)

Deficit May 1, 1955	\$ 1,910.30	
Repairs	88.03	
Synod Fund		\$ 1,998.33
	<hr/>	<hr/>
	\$ 1,998.33	\$ 1,998.33

Peterson Residence

(631 So. 2nd St.)

Deficit May 1, 1955	\$ 2,199.76	
Repairs	620.74	
Payment on Mortgage	927.00	
Water	40.20	
Gas	210.72	
Light	40.74	
Interest on Notes	270.00	
Loan Paid	1,000.00	
Commission	195.15	
Transfer to Owen Res.	5,481.09	
Transfer to Mitchell Res.	2,773.54	
Rent: Bethany College		\$ 910.00
Rent: Tenants		1,257.00
Cash for sale		11,591.94
	<hr/>	<hr/>
	\$13,758.94	\$13,758.94

This residence was sold for \$15,000.00.

Balance of \$1,000.00 due June 15, 1956.

Notes transferred as follows: Solfer Res. \$3,000.00; Krogstad Res. \$4,000.00; Anderson Res. \$5,000.00.

Popken Residence

(636 Marsh)

Payment on Contract	\$ 600.00	
Interest on Contract	107.00	
Interest on Notes	173.64	
Light	90.66	
Water	43.62	
Repairs	342.90	
Loan		\$ 1,050.00
Rent: Tenant		200.00
Rent: Bethany College		107.82
	<hr/>	<hr/>
	\$ 1,357.82	\$ 1,357.82

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

Balance due April 30, 1956 was \$2,400.00.

Notes total \$7,250.00.

Owen Residence

(Dean N. A. Madson, 933 Marsh St.)

Deficit May 1, 1955	\$ 100.00	
Payment for house	4,900.00	
Legal fees	97.00	
Insurance	11.37	
Interest	11.65	
Loan Paid	2,000.00	
Payment on Mortgage	870.00	
Repairs	91.07	
Loan		\$ 2,000.00
Rent: Tenant		600.00
Transfer from Peterson Res.		5,481.09
	<hr/>	<hr/>
	\$ 8,081.09	\$ 8,081.09

Mankato Savings and Loan Association hold 1st Mortgage for \$11,000.00.

Balance due July 1, 1956, \$10,520.46.

Solfer Residence
(1052 Marsh St.)

Interest	\$	72.00		
Repairs		9.80		
Rent: Bethany College				81.80
	\$	81.80	\$	81.80

Notes total \$5,300.00.

Snyder Residence
(Prof. R. Honsey, 1047 E. Main)

Payment on Mortgage	\$	486.00		
Repairs		277.56		
Rent: Bethany College			\$	111.88
Synod Fund				651.68
	\$	763.56	\$	763.56

Mankato Savings and Loan Association holds 1st Mortgage for \$5,300.00.

Balance due July 1, 1956, \$114.69.

Plum Residence
(Prof. D. Mintz, 1004 Plum St.)

Payment on Mortgage	\$	399.00		
Insurance		14.80		
Legal fees		92.55		
Repairs		211.84		
Gas		8.40		
Synod Fund			\$	726.59
	\$	726.59	\$	726.59

Makato Savings and Loan Association hold 1st mortgage for \$10,000.00.

Balance due July 1, 1956, \$9,779.02.

President's Residence
(Prof. B. W. Teigen, on Campus)

Repairs	\$	174.27		
Synod Fund				174.27

SEMINARY

Deficit May 1, 1955	\$	1,572.92		
Contributions				\$11,221.11
Library		543.37		
Salaries		8,970.62		
Moving Expense		40.17		
Balance April 30, 1956		94.03		
	\$11,221.11		\$11,221.11	

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

SENTINEL

Subscriptions			\$	4,571.40
Synod Fund				53.86
Sentinel Printing	\$	4,247.24		
Expense		378.02		
	\$	4,625.26	\$	4,625.26

SPECIAL COLLECTION (BONDS)

Balance May 1, 1955	\$	580.50	
Bonds Cashed			75.00
Balance April 30, 1956			505.50
	\$	580.50	\$ 580.50

STUDENT FUND

Balance May 1, 1955			\$ 211.22
Contributions			30.90
Balance April 30, 1956	\$	242.12	
	\$	242.12	\$ 242.12

SYNOD FUND

Balance May 1, 1955			\$ 776.69
Contributions			7,640.10
Youth Work			238.04
Equalization Refunds—Pastors			253.94
"Faith of Our Fathers"			601.92
Float	\$	34.09	
Trustees		387.21	
Legal Service		240.00	
Youth Work, Printing		168.50	
Youth Work, Board Expense		180.19	
Convention Expense		43.60	
Committee of Committees		588.89	
Union Committee		5.50	
Vicar for President		525.00	
Treasurer's Allowance		600.00	
Treasurer's Office		321.44	
Equalization—Pastor's		500.50	
Miscellaneous		46.43	
Publication Board		48.80	
Printing and Postage		795.69	
Interest		289.50	
Bethany College Insurance		520.69	
Hanson Trust Fund, Interest		436.00	
Hanson Trust Fund, Interest		13.93	
Fadness Trust Fund, Interest		120.00	
Office of Secretary		40.00	
Plum Residence		726.59	
Snyder Residence		651.68	
President's Residence		174.27	
Monich Residence		1,998.33	
Sentinel		53.86	
		\$ 9,510.69	\$ 9,510.69

Notes total \$1,000.00.

TWIN CITY MISSION

Contributions		\$ 107.75
Paid to Twin City Mission	\$ 107.75	

WEBSTER PROPERTY Webster, Wis.

Deficit May 1, 1955	\$ 235.85	
Paid on Contract		\$ 295.00
Balance April 30, 1956	59.15	
	\$ 295.00	\$ 295.00

WHEAT RIDGE

Contributions		\$ 5.00
Paid to Wheat Ridge	\$ 5.00	

TREASURER'S SUMMARY—1955-56

Fund	1955 Balance or Deficit	Income	Disburse- ments	1956 Balance or Deficit
Home Mission	\$3,893.67	\$21,970.52	\$25,494.68	\$ 369.51
Synod	776.69	8,734.00	9,510.69	
Bethany College	861.84 Def.	18,706.40	17,844.56	
Support	719.80 Def.	3,115.26	2,333.48	61.98
Seminary	1,572.92 Def.	11,221.11	9,554.16	94.03
Cornwall	335.13	2,765.30	2,954.43	146.00
Christian Day Sch.	2,281.73	2,500.63	3,645.68	1,136.68
Church Extension	3,618.15	1,647.39	5,300.00	5,910.42
	(Cent.)	1,177.38		
	(Loans Pd)	4,767.50		
Home for the Aged	7,759.16	2,620.00	3,693.48	6,685.78
Student	211.22	30.90		242.12
Centennial	5,577.77 Def.	5,069.99	769.61	1,277.39 Def.
(Bethany Spec. Col.)				
Armed Serv. Com.	139.50 Def.	404.94	595.85	330.41 Def.

The total income for the year was \$83,433.03. This is a substantial increase over the previous year. It is encouraging to note that we exceeded the budget by \$7,483.77. We look forward to another year of the Lord's blessing.

S. E. Lee, Treasurer

CONVENTION NOTES

WEDNESDAY

"Testifying . . . In Faithfulness to God and the Truth of the Gospel" was the theme developed by Pastor A. H. Strand, of Chicago, Ill., on the basis of Acts 26, 19-23. The Rev. John Moldstad read and conducted the devotion in the absence of Pastor Strand. It was shown that St. Paul's record of faithfulness in his testimony to his fellowmen has never been equalled by any other. We too want to be like Paul. It is impossible to be faithful to God without being faithful to the truth of the Gospel.

One new congregation and one pastor were added to the roster (see page 2). Various greetings were read or orally given to the convention. Dr. N. A. Madson read part of his essay entitled: "Looking to the End of the Road." After a morning recess of fifteen minutes the convention committee's reports on Youth Work, Armed Services Commission, and Charities and Support were considered.

In the afternoon the reports on Publications and Miscellaneous Matters were considered. A discussion on "How we may encourage regular visitations in our congregations" followed.

In the evening Pastor M. Otto, chairman, introduced the official representatives from the praesidium of the Lutheran Church—Missouri Synod: Dr. Walter A. Baepler, President of the Synodical Conference and President of Concordia Theological Seminary, Springfield, Ill., and Dr. A. O. Fuerbringer, President of Concordia Theological Seminary, St. Louis, Mo. Since our Synod suspended relations with the Lutheran Church—Missouri Synod a year ago, President Otto explained, these representatives were present to inform us what the Lutheran Church—Missouri Synod did in answer to our resolutions submitted to their Synod. Members of the convention committee on Doctrinal Matters addressed questions to these representatives and both Dr. Fuerbringer and Dr. Baepler responded. Then members of the convention were invited to address questions to them.

THURSDAY

The Rev. George Orvick of Madison, Wisconsin, pointed out in the devotion based on 1 Cor. 15, 9.10 that if we are going to testify after the manner of St. Paul it must be in the spirit of humility. True humility is brought about in our hearts by remembering our past sins. We should not let our feeling of unworthiness and the consciousness of our sins hold us back in our work. St. Paul says: "I labored more abundantly than they all, yet not I, but the grace of God which was with me."

At the conclusion of Dean Madson's essay, the work of Missions was considered under the convention committee's report. The first meeting of the Bethany College and Seminary corporation was held in the afternoon, and, among other recommendations brought in, the subject of the new By-Laws for the corporation was dis-

cussed. Bethesda Home, reported on by Pastor A. Harstad, and the treasurer's report completed the day's business.

Holy Communion was celebrated at Mount Olive Lutheran Church in the evening; Pastor Juul Madson delivered the pastoral address on John 16,33, "A Legacy of Peace for the Lord's Servants," and Pastor G. Guldberg was the liturgist.

FRIDAY

The fourth day's opening devotion was led by Pastor Joseph Petersen. Speaking on 1 Cor. 9, 19-23 and on the theme "Testifying to the Grace of God with Sacrificing Zeal for Blood-bought Souls," he showed that the church's only motivating power for mission work is the sacrifice made on Calvary's Cross by the Son of God. The zeal for mission work must be according to knowledge of the Word, with wisdom and love, avoiding both extremes, such as wisdom without love and love without wisdom. The second essay entitled "Where Do We Go From Here?" was presented by the Rev. Iver C. Johnson of Lake Mills, Iowa. The committee on Finance reported as did the committee on Pastoral Conference Records.

The 50th anniversary of Pastor Emeritus Henry Ingebritson's ordination into the ministry was recognized by the convention. There were 59 delegates and 55 pastors and professors in attendance at the convention, at this point, the afternoon session.

The report of the convention committee on Doctrinal matters was taken up and discussed the rest of the afternoon.

Elections were held in the evening sessions. All results are reported under "The Synod's Officers and Boards"; it is to be noted here that all the officers and alternates were re-elected, except the Vice-President.

Auditors, the *Lutheran Sentinel* staff, Union committee, Railroad Secretaries, Delegates to the Synodical Conference, and the Committee on Liturgy and Agenda were all elected to position this year.

SATURDAY

The devotion conducted by the Rev. S. E. Lee took the form of a memorial service for the Rev. Emil Hansen who passed away, March 16, 1956. Pointing to the life and work and testimony of the Apostle Paul, Pastor Lee showed how we should testify in hope. In spite of the persecutions and trials that St. Paul endured in behalf of preaching the Gospel, yet he possessed a confident and bold hope. He knew those things happened to further the Gospel. He did not become discouraged, he would not complain. "All things work together for good to them that love God." And the preacher noted, if the sainted Pastor Hansen could be with us today, his message would be the same, urging us to hold fast to the Word of truth and commending us to the grace of God.

The essay, "Where Do We Go From Here?" by Pastor I. C. Johnson was completed before morning recess, the convention having

opened at 8 a.m. Elementary Christian Education was considered and discussion continued on Doctrinal Matters. An expression of gratitude for the consideration given to the causes of our suspension resolutions of 1955 was extended to the Lutheran Church—Missouri Synod; agreement was reached before the end of the day to meet with the other synods of the Synodical Conference to determine whether or not we are now in doctrinal agreement, however the Synod was not ready at present to lift entirely the suspension of relations.

Miscellaneous Matters were taken up in the afternoon, as was also Higher Education and the special meeting of the corporation which was called for. President B. W. Teigen stressed the importance of applying our efforts and resources as a Synod to further the cause of Bethany. All the members of the Synod, if they love their children and are concerned that they have an education in the "One Thing Needful," will certainly want to support their own school more than ever before, that it may be able to meet the crises in the rising cost of education, President Teigen stated.

Communications were addressed to the following on behalf of the Norwegian Synod: Dr. S. C. Ylvisaker, Texas; Pastor Desmond Jose, England; Mrs. Emil Hansen, Sioux Falls, S. D.; The Rev. C. A. Moldstad, Mass.; Mr. Peter Blicher, P.em., Colorado; The Rev. and Mrs. L. P. Lund, P.em., Iowa; Pastor J. Hanson, Wisconsin; Pastor A. H. Strand, Illinois; Mrs. Elmer Wold, Minnesota; and The Evangelical Lutheran Joint Synod of Wisconsin and Other States, the Rev. Oscar J. Naumann, President, Watertown, Wis.

Afternoon devotions were conducted by the following: Pastors H. Bremer, N. B. Harstad, Dr. J. A. O. Preus, and R. Ude.

Pastors R. Newgard and E. Unseth prepared and distributed the Handbook of Reports and Memorials.

The Ladies Aid of Mt. Olive Lutheran Church served coffee each day of the convention during the afternoon recess.

SYNOD SUNDAY

Services were conducted at the College and at Mt. Olive Lutheran Church. Prof. G. O. Lillegard conducted the Norwegian services at the church and preached on 1 Cor. 2, 9-16, "God's Unsearchable Grace." And Pastor G. A. R. Gullixson conducted the service in English to an overflowing crowd at the Bethany chapel. Miss Alice Jacobsen of St. Paul's Lutheran Church, Chicago, Ill., was at the organ.

"God's Certainty for Man's Uncertainty" was treated by Pastor G. Gullixson on the basis of Romans 8, 31-39. He pointed to several things of which man can be quite certain, viz: death and taxes; but for the most part there are so many uncertainties about us in economics, education, agriculture, in medicine and even some religions assert one cannot be certain of the truth. However the apostle Paul was convinced of these certainties referred to in the text and we should be, too: If God be for us, who can be

against us? Do we get our certainty from the fact that we belong to the Norwegian Synod? God forbid. Or because of our righteousness? Never. Why is God for us? The wonder of God's love is that He did not spare His own Son, but delivered Him up for us all. When we are confronted with life's uncertainties, concern, sickness, indifference to the Word, we should remember that God is for us. If any man sin we have an advocate, Jesus Christ the righteous. What shall separate us from the love of God? Shall distress, persecutions, peril? We may be called on to suffer for the Gospel and truth's sake, but what wonderful certainty, comfort and safety is to be found in the love of God. Let it permeate our thinking, our lives, our churches, and let us live to serve—to preach the Gospel to others.

The following report on Sunday afternoon was prepared by Prof. R. Honsey: During the afternoon of Synod Sunday, those who were present joined in a festival of song, in praise to God. This was most fitting and proper, for the Lord has blessed us greatly both as individuals and as a synod. In the choral union program, three choirs sang: a large choir, composed of members from several congregations in our synod, the Fairview Lutheran Choir from Minneapolis, and a pastors' chorus.

The massed choir, under the capable direction of the Rev. G. A. R. Gullixson, opened the program with four songs of general praise. "All Glory be to God on High" by Matthew Lundquist, "Fount of Life" by J. S. Bach-F. Pooler, "O Jesu, Lord of Heavenly Grace" by J. S. Bach, and "There Many Shall Come from the East and the West" by M. B. Landstad. There was a spirit of enthusiasm and joy in the singing of the large chorus.

The second group of songs was presented by the Fairview Lutheran choir, under the direction of Mrs. Signe Lillejord. The blend, balance, and tone of this group proved to be very good. "Praise Ye the Lord" by Vulpius, "For the Beauty of the Earth" by Kocher-David, and "Thanks to Thee, O Lord," by Handel were sung.

The pastors sang a group of chorales, among them was "What God Ordains is Always Good," by Gastorius, and "Jesus, Brightness of the Father," by Neander. The quality of their voices was very good, and they sang with a rich tone and deep feeling under the direction of the Rev. G. A. R. Gullixson.

During the intermission Pastor H. A. Theiste addressed the assembly and urged on the basis of Psalm 48,1, to do whatever we can to encourage and promote singing unto the Lord. An offering was received to help support the work of the choral union.

The final group of five numbers was sung by the massed choir, accompanied at the organ and piano by Mr. John Schultz. Among the songs were: "Sing Now With Great Rejoicing," by Pachelbel-Bach, "Jesus, Grant Me This I Pray" by C. H. Kitson, and "Look From Thy Sphere of Endless Day" by Elvey.

Mr. Oscar Wilson of our Mission Board introduced the Rev. Daniel Johnson of our new mission in California.

W. Gullixson

THE SYNOD'S OFFICERS AND BOARDS

Officers

President.....	The Rev. M. Otto, Rt. 2, Box 103, Lawler, Iowa
Vice-President.....	The Rev. M. Tweit, Rt. 3, St. Peter, Minn.
Secretary.....	The Rev. W. Gullixson, Waterville, Iowa
Alternate Secretary.....	The Rev. S. Dorr
Treasurer.....	The Rev. S. E. Lee, Hawley, Minn.
Alternate Treasurer.....	The Rev. P. Ylvisaker

Auditors

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

Board of Trustees

(3 years, elected 1954)
Mr. L. Houg, Kasota, Minn.
Mr. Herman Anderson, Fisher, Minn.
(3 years, elected 1955)
The Rev. Alf Merseth.
Mr. Albin Levorson, Northwood, Iowa.
(3 years, elected 1956)
Mr. L. Orvel Larson, 501 Maywood Ave., Madison, Wis.
The Rev. H. A. Preus.

Wisconsin's Board of Trustees

Mr. L. Houg, Kasota, Minn.
Mr. Herman Anderson, Fisher, Minn.
The Rev. Alf Merseth
Mr. Albin Levorson, Northwood, Iowa.
Mr. L. Orvel Larson, 501 Maywood Ave., Madison, Wis.
The Rev. H. A. Preus.

Board of Regents for Bethany Lutheran College and Seminary, Inc.

(3 years, elected 1954)
The Rev. N. Oesleby.
(1 year, elected 1956)
Dean Jorgenson, Luverne, Minn.
(3 years, elected 1955)
Mr. Nels D. Faugstad, Emmons, Minn.
The Rev. Luther Vangen.
The Rev. Robert Preus, Ph.D.
(3 years, elected 1956)
Mr. George Tokheim, 2738 N. Pine Grove Ave., Chicago 14, Ill.
The Rev. Julian Anderson.
The Rev. S. A. Dorr.

President of Bethany Lutheran College

(4 years, elected 1955)
Prof. B. W. Teigen, M.A.

Editors of "Lutheran Sentinel"

Editor-in-Chief: The Rev. Paul Ylvisaker.

Associate Editors:

The Rev. S. A. Dorr
The Rev. R. M. Branstad
The Rev. I. C. Johnson
The Rev. A. Gullerud

Managing Editor: The Rev. Theodore Aaberg.

Business Manager of "Sentinel"

The Rev. Richard Newgard.

Synod Boards and Committees

Committee of Committees, elected 1956:

Board of Trustees: Mr. L. Houg, Kasota, Minn.
Board of Regents: The Rev. J. G. Anderson.
Board of Missions: Mr. Thomas Bieber.
Synodical Conference Mission Board: The Rev. G. A. R. Gullixson.
Board of Support: Mr. Arthur Wold.
Christian Day School: The Rev. Paul Petersen.
Board of Publications: Mr. Stanley Ingebretson.
Youth Board: The Rev. R. Branstad.

Board of Missions:

(3 years, elected 1954)
The Rev. H. A. Theiste.
Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.
(3 years, elected 1955)
Mr. Thomas Bieber, Jasper, Minn.
The Rev. E. G. Unseth.
(3 years, elected 1956)
The Rev. A. Gullerud.
Prof. N. S. Holte, 10 Edgewood Rd., Mankato, Minn.
The Rev. J. Petersen.

Board of Support and the Board of Directors of the Kasota Valley Home:

(3 years, elected 1954)
The Rev. G. Guldberg
Mr. Gerhard Solli, 1305 N. Broad St., Mankato, Minn.
(3 years, elected 1955)
Mr. Arthur Wold, Princeton, Minn.
(3 years, elected 1956)
Mr. O. L. Pedersen, 338 Emerson Ave. N., Minneapolis, Minn.
The Rev. C. M. Gullerud.

Christian Day School Board:

(3 years, elected 1954)
Mr. Carl Annexstad, Rt. 3, St. Peter, Minn.
(3 years, elected 1955)
Mr. P. A. G. Lee, Deerfield, Wis.
The Rev. George Orvick.
The Rev. Paul Petersen.
(3 years, elected 1956)
The Rev. I. C. Johnson.
Mr. Odis Holstad, Northwood, Iowa.

Publications Board:

(3 years, elected 1954)
Prof. R. Honsey, 1047 E. Main, St., Mankato, Minn.
Mr. S. Ingebretson, 147 Dickinson St., Mankato, Minn.
(3 years, elected 1955)
The Rev. I. C. Johnson.
(3 years, elected 1956)
Mr. Victor Lind, Box 231, Lake City, Minn.
The Rev. J. Moldstad

Youth Board:

(3 years, elected 1954)
Mr. Channing Handberg, 2127 Fourth St. No., Minneapolis 11, Minn.
The Rev. G. Guldberg.

(3 years, elected 1955)

Mr. Walter Meyer, 2215 W. North Ave., Chicago, Ill.

The Rev. John Moldstad.

(3 years, elected 1956)

The Rev. R. M. Branstad.

Mr. Conrad Faugstad, Scarville, Iowa.

Permanent Member: President of Bethany Lutheran College.

Armed Services Commission:

(3 years, elected 1954)

The Rev. D. L. Pfeiffer.

(3 years, elected 1955)

The Rev. Hugo Handberg.

(3 years, elected 1956)

The Rev. R. Ude.

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, 338 Emerson Ave. No., Minneapolis, Minn.

Committee on Fraternal Organizations:

(3 years, elected 1954)

The Rev. R. Preus.

(3 years, elected 1955)

The Rev. Arthur Schulz.

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.

Delegates to the Synodical Conference

The Rev. Julian Anderson.

Alternate: The Rev. L. Vangen.

Dr. J. A. O. Preus.

Alternate: The Rev. A. Gullerud.

Mr. O. E. Overn, 834 Prospect Pl., Madison, Wis.

Alternate: Mr. O. M. Wilson, 3113 Emmett St., Mankato, Wis.

Mr. S. Ingebretson, 147 Dickinson St., Mankato, Minn.

Alternate: Mr. L. Hoyord, Iola, Wis.

Committee on Liturgy and Agenda:

The Rev. M. E. Tweit.

Prof. N. A. Madson.

Prof. B. W. Teigen.

Laymen's Equalization Committee:

(1 year, elected 1956)

The Rev. J. Moldstad.

(2 years, elected 1956)

Prof. A. Grorud, 920 Marsh St., Mankato, Minn.

(3 years, elected 1956)

Mr. S. Ingebretson, 147 Dickinson St., Mankato, Minn.

Circuit Visitors

Iowa-Southern Minnesota District:

(3 years, elected 1956)

The Rev. E. Unseth

The Rev. H. A. Preus, Alternate

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 the 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.

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PAROCHIAL REPORT FOR THE YEAR 1955

							MEMBERS			BAP- TIZED	CON- FIRM				SERVICES			DAY SCHOOL	SUNDAY SCHOOL	OTHER SCHOOL	STU- DENTS	CONTRIBUTIONS											
	STATE	LOCATION	CONGREGATION	#	SUNDAY SERVICE	PASTOR	BAPTIZED	CONFIRMED	VOTING	CHILDREN	ADULTS	CHILDREN	ADULTS	COMMUNED	MARRIAGES	BURIALS	SPECIAL	AV. ATTENDANCE	SUNDAY	AV. ATTENDANCE	ENROLLMENT	TEACHERS	ENROLLMENT	TEACHERS	DAYS TAUGHT	ENROLLMENT	IN SYNODICAL INSTITUTIONS	IN PUBLIC H.S. & COLLEGES	FOR HOME PURPOSES	FOR ALL OTHER PURPOSES	VALUE OF PROPERTY	DEBT ON PROPERTY	
1	CALIF.	CANOCA PARK	OUR REDEEMER	2	10:45	D. Johnson	145	75	15	17	1	10	288																				
2	ILL.	GRANADA HILLS	OUR SAVIOR'S	1	10:45	G. Quill	299	258	60	13	4	15	812		7	9	10	96	52	140	52	2	155	18									
3		CHICAGO	ST. MARK'S	1	10:30	A. Strand	175	135	28	22		6	327		8	8	10	78	52	108	31	1	90	15			11	22					
4			ST. PAUL'S	1	10:45	L. Vangen	130	85	37	4		2	164		1	5	16	40	50	52			72	11			3	26					
5	IOWA	CALMAR	TRINITY	1		H. Preus	141	93	20	8	1	5	238				8	45	49	50			18	4			3	4					
6		FOREST CITY	FOREST CITY	1	9:30	G. Guldborg	111	89	24	3	1	1	268		1		8	52	50			24	5					5					
7		LAKE MILLS	LAKE MILLS	1	*	I. Johnson	160	116	36	1		1	401		1		9	71	51	85			13	4			2	7					
8		LAWLER 9N.1W.	SAUDE	1	*	M. Otto	91	62	29	5		1	113				8					1					1	3					
9		LIME CREEK	LIME CREEK	1	*	I. Johnson																1					5						
10		MASON CITY	OUR REDEEMER	2	9:00	P. Petersen																5	1				5						
11		NEW HAMPTON	JERICHO 9N.2E	1	*	M. Otto	282	235	69	1	1	5	791	1	7	10	126	51	146	17	1					2	19						
12		NEW HAMPTON	REDEEMER	1	10:00	H. Bremer	147	94	35	6		3	153	1	3	12	30	52	45			25	2			3	5						
13		NORTHWOOD	FIRST SHEEL ROCK	1	*	R. Newgard	171	125	39	6	1	3	296			1	8	52	77			36	6			5	9						
14		NORTHWOOD 10W	SOMBER	1	*	R. Newgard	100	70	23	5		6	192	1	1	9		52	56			6	1			5	9						
15		SCARVILLE 5S	CENTER	1	*	T. Aaberg	165	123	46	6		7	187	2	2	7		47				26	3			5	9						
16		SCARVILLE	SCARVILLE	1	*	T. Aaberg	111	71	30	2		3	214				7	47				15	2			3	6						
17		STORY CITY 3N	BETHANY	1	2:30 p.	P. Petersen	21	15	7				43					21	15			5	1										
18		THOMPSON	ZION	1	11:00	G. Guldborg	173	120	27	3		4	307	2	1	8	70	49	90			35	6			1	10						
19		THORNTON	RICHLAND	1	10:30	P. Petersen	193	112	44	5		4	357	2	1	8	78	50	83			54	8				17						
20		WATERVILLE 2N	EAST PAINT CREEK	1	*	L. Hagen	112	81	41	4		4	127	1	2	8	40	49	44			22	2			3	3						
21		WAUKON 5E	WEST PAINT CREEK	1	*	L. Hagen	103	83	39	4			124			7	44	45	55			11	2				7						
22	MASS.	BREWSTER	MISSION	2		C. Moldstad	18	10		1			40					53	10														
23		CAMBRIDGE	BOSTON	1	*	D. Pfeiffer	195	125	38	8			450	1	2	12	50	52	85			50	10				12						
24	MICH.	ELK RAPIDS	GRACE	1		N. Hilton	42	25	7	1		1	180			11	15	50	25			17	3			5	5						
25		HOLTON	IMMANUEL & SCAND.	1	11:00	M. Dale	151	86	30	3	1	5	227	1	1	9	61	50	28			40	5			11	11						
26		SUTTONS BAY	FIRST	1		N. Hilton	91	69	20	4	2		84	1	2	9	15	50	40			25	6				9						
27	MINN.	ALBERT LEA	OUR SAVIOR'S	1	10:45	E. Unseth	476	316	119	14		10	814	2	6	15	172	52	192			150	19			1	18						
28		AUDUBON	IMMANUEL	1		S. Lee	164	98	36	9		5	293	1	1	11		50	75			50	7				11						
29		BAGLEY 10NW	CONCORDIA	1	9:00	J. Moldstad	61	47	15	1			100	1	1	7	35	49	38			13	3				5						
30		BAGLEY 6W	OUR SAVIOR'S	3	10:00	J. Moldstad	86	48	13	6	1	6	74	3		7	42	48	63			52	7			1	12						
31		BELVIEW	OUR SAVIOR'S	1		N. Harstad	162	112	44	5		2	212	1	1	11		47				32	5				12						
32		BELVIEW 4NE	ROCK DELL	1	11:00*	N. Harstad	241	182	78	10		12	279	1	2	6		43				36	5				39						
33		GOTTENWOOD	ENGLISH	1		J. Petersen	155	108	32	8	1	2	330	2		3		50				28	5				4						
34		DELHI	FIRST	1		N. Harstad	96	62	23	3		5	93			1	2	44				37	4				12						
35		EAGLE LAKE	SALEM	1	9:00	C. Gullerud	108	68	19	3		5	131	1		6	57	51	38			19	3				3						

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