

REPORT
of
The Twentieth Regular Convention of
The Norwegian Synod
of the
American Evangelical Lutheran Church



Held in
THE EVANGELICAL LUTHERAN CHURCH OF OUR SAVIOUR
A. M. HARSTAD, PASTOR
MADISON, WISCONSIN
June 10th to 16th, 1937

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Opening and Organization of the Synod

The Norwegian Synod of the American Evangelical Lutheran Church met for its Twentieth Regular Convention in The Evangelical Lutheran Church of Our Saviour, Rev. A. M. Harstad, Pastor, at Madison, Wis., on June 10, 1937.

The Convention opened at 11 A. M., with divine services conducted in English by Rev. A. M. Harstad, in accordance with the ritual of the Norwegian Synod: Hymn 375, Scripture Reading, Acts 18:1-11, Hymn 123, Sermon by Rev. A. Strand of Duluth, Minn., on the 23rd Psalm, Hymn 345, the closing collect and blessing, and Hymn 247. The sermon brought out in a timely manner some of the ways in which the Lord encourages us for the work in His Kingdom.

At the close of the service, Rev. A. M. Harstad welcomed the members of the Synod in the name of his congregation which this year is celebrating the 50th anniversary of its organization; and made a number of announcements. The President of the Synod, Rev. C. A. Moldstad, responded on behalf of the Synod, and appointed as a Temporary Credentials Committee: Pastors H. A. Preus, E. Ylvisaker, and J. A. Moldstad; Delegates E. N. Edwards, M. Stene, and P. P. Braaten.

The first session was opened at 2:30 P. M. with devotional exercises conducted by the President in Norwegian: Hymn 445 in "Synodens Salmebog," Scripture Reading, Ezek. 36:16-28, Prayer, and Hymn 33. The Secretary called the roll of the standing voting members. 26 were present and 6 absent. The roll of standing members who have no vote was also called, showing 8 present and 11 absent. The Temporary Credentials Committee reported the names of the delegates whose credentials had been examined. 29 were present at the opening session. The President then declared the Twentieth Regular Convention of the Norwegian Synod of the American Evangelical Lutheran Church to be in session.

Other pastors and delegates who arrived later brought the total of voting members of the convention to 28 pastors and 40 delegates. Of the Standing Members, without the vote, nine were present, of whom three were also accredited as delegates from congregations. Eleven were made advisory members of this convention.

Pastors Present, Eligible to Vote

Anderson, Christian	Ingebritson, H.	Strand, A.
Dale, M. O.	Lee, S. E.	Teigen, B. W.
Galstad, Martin	Lillegard, Geo. O.	Theiste, H. A.
Guldborg, G.	Madson, N. A.	Tjernagel, H. M.
Gullixson, G. A. R.	Moldstad, C. A.	Tjernagel, N. S.
Guttebo, L. S.	Moldstad, J. A.	Torgerson, A. J.
Hanson, Clarence	Mommsen, Lloyd	Unseth, J. B.
Hansen, Emil	Quill, C. J.	Unseth, Eivind
Harstad, A. M.	Runholt, J. R.	Ylvisaker, E.
	Sande, Stephen	

Delegates Present, Eligible to Vote

	<i>Congregation</i>	<i>Pastor</i>
1. Rasmus Christiansen	Rock Dell	Christian Anderson
2. Carl Holt	Rock Dell	Christian Anderson
3. Alfred M. Madson	Grace Luth., Manitowoc	M. O. Dale
4. Nels J. Loberg	Our Saviour's, Amherst Junction	M. O. Dale
5. Sever Severson	Oslo Lutheran	C. M. Gullerud
6. L. Tostenson	Nicollet Ev. Lutheran	O. M. Gullerud
7. Howard Uthene	St. Paul's Lutheran	G. A. R. Gullixson
8. J. E. Thoen	Bethany Ev. Lutheran	Clarence Hanson
9. Prof. A. J. Natvig	Mankato, Minn.	Clarence Hanson
10. O. A. Smedal	Albert Lea, Minn.	E. Hansen
11. A. O. Seeverts	Hayfield, Minn.	E. Hansen
12. E. N. Edwards	Our Saviour's, Madison	A. M. Harstad
13. Hans Swerig	Our Saviour's, Madison	A. M. Harstad
14. Oscar M. Wilson	Our Saviour's, Madison	A. M. Harstad
15. Robt. Heyne	Audubon, Minn.	Robt. Heyne
16. Martin Stene	Lime Creek	H. Ingebritson
17. A. O. Anderson	Lake Mills	H. Ingebritson
18. Albert Tinderholt	West Prairie	H. Ingebritson
19. Gustave Olson	Princeton, Minn.	N. A. Madson
20. P. P. Braaten	Fairview, Minn.	C. A. Moldstad
21. Thos. Heller	Fairview, Minn.	C. A. Moldstad
22. Nels Faugstad	Scarville, Iowa	J. A. Petersen
23. Rasmus Iverson	Scarville, Iowa	J. A. Petersen
24. Sam Honsey	Center Congregation	J. A. Petersen
25. Andrew Rein	Western Koshkonong	C. J. Quill
26. G. L. Hauglid	Western Koshkonong	C. J. Quill
27. Ole Lutness	Fertile, Minn.	J. R. Runholt
28. Edwin Lebeck	Manchester, Minn.	S. Sande
29. John Munson	Hartland Synod	S. Sande
30. Anton Johnson	Hartland Synod	S. Sande
31. I. S. Theiste	St. Luke's, Chicago	H. A. Theiste
32. Martin Borlaug	Saude, Iowa	H. M. Tjernagel
33. Andrew Vaala	Saude Congregation	H. M. Tjernagel
34. Melvin Trustem	Somber Congregation	A. J. Torgerson
35. Selmer Levorson	Somber Congregation	A. J. Torgerson
36. Luther Harmon	1st Shell Rock, Northwood	A. J. Torgerson
37. Alex Aslakson	Holton, Mich.	E. G. Unseth
38. Alfred Anderson	West Paint Creek	J. B. Unseth
39. I. I. Sättrang	East Paint Creek	J. B. Unseth
40. Styrk Reque	Holy Cross, Madison	E. Ylvisaker

Synod Members Present, Not Eligible to Vote

Professor Walter E. Buszin, Professor Alvin Natvig, Dr. S. C. Ylvisaker, Pastors, H. A. Preus, R. G. Heyne, U. L. Larson, J. E. Thoen, M. Tweit, Paul Ylvisaker.

Advisory Members of this Convention

The Rev. Oscar Kaiser, Supt. H. F. C. Mueller, Mr. E. J. Onstad, Student Walter Gullixson, Mr. M. R. Handberg, Professor Orlando Overn, Pastors, J. C. Bast, T. Mahnke, L. A. Wisler, Theo. Thormahlen, W. Burhop.

Received into Membership

Rev. Lloyd Mommsen, Sheyenne, N. D.; Rev. Eivind Unseth, Holton, Mich.; Rev. Milton Tweit, St. Peter, Minn.; Rev. U. L. Larson, Tracy, Minn.

Excused for Absence from this Convention

Rev. J. A. Peterson, Professor C. U. Faye, Rev. O. M. Gullerud, Rev. I. Blækkan.

Excused for Not Sending Delegates

St. Mark's, Chicago; First South Wild Rice Luth. Church, Ulen, Minn.; Chester Evangelical Luth. Church, Ada, Minn.; Parkland Evangelical Luth. Congregation, Parkland, Wash.; Holy Cross Luth. Church, Sheyenne, N. D.; Boston Norwegian Luth. Church, Cambridge, Mass.; First American Luth. Church, Mayville, N. D.; St. Paul's Luth. Church, Redtop, Minn.; Emmaus Luth. Church, Minneapolis, Minn.

Excused for Absence Part of the Convention

Pastors: G. A. R. Gullixson, S. E. Lee, J. E. Thoen, R. G. Heyne.

Delegates: R. J. Iverson, Nels Faugstad, Sam Hönsey, O. A. Smedal.

Working Committees for this Convention

1. Credentials, Pastors: J. A. Moldstad, Erling Ylvisaker, H. A. Preus. Delegates: Martin Stene, P. P. Braaten, E. N. Edwards.
2. President's Report, Pastors: E. Hansen, J. A. Moldstad, H. M. Tjernagel. Delegates: Luther Harmon and I. S. Theiste.
3. Nominations, Pastors: J. B. Unseth, E. Ylvisaker, G. Guldborg, M. O. Dale. Delegates: Prof. A. Natvig, Mr. O. Smedal, Mr. Martin Stene.
4. Program, Pastors: A. M. Harstad, S. C. Ylvisaker. Delegate: Hans Swerig.
5. Press, Pastor N. A. Madson and his assistants: J. A. Moldstad, H. A. Preus, C. J. Quill, L. S. Guttebo, H. M. Tjernagel.
6. Finances, Pastors: Christian Anderson, E. Hansen, H. Ingebritson. Delegates: Gustave Olson, Anton Johnson, I. I. Sätträng.
7. Home Missions, Pastors: J. B. Unseth, Martin Galstad, H. M. Tjernagel. Delegates: Alexander Aslaksen, John Munson.
8. Heathen Missions, Pastors: C. J. Quill, J. E. Thoen, H. A. Theiste. Delegates: O. A. Smedal, Albert Tinderholt, Carl Holt.
9. Higher Education, Pastors: N. A. Madson, S. Sande, Paul Ylvisaker. Delegates: A. J. Natvig, Sam Hönsey, A. O. Anderson.
10. Elementary Education, Pastors: A. J. Torgerson, Clarence Hanson, M. O. Dale. Delegates: Thos. Heller, Nels Faugstad, Ole Lutness.
11. Church Extension, Pastors: G. A. Gullixson, L. S. Guttebo. Delegates: Rasmus J. Iverson, C. L. Hauglid, Luther Harmon.

12. Publications, Pastors: B. Teigen, H. A. Theiste, J. B. Unseth. Delegates: Andrew Rein, Martin Borlaug, E. G. Lebeck, Oscar M. Wilson.
13. Miscellaneous, Pastors: L. S. Guttebo, S. C. Ylvisaker, J. A. Moldstad. Delegates: I. S. Theiste, A. O. Seeverts.
14. Pastoral Conference Records, Pastors: G. A. Gullixson, Lloyd Mommsen. Delegates: Selmer Levorson, Alfred Anderson.
15. Charity and Support, Pastors: J. R. Runholt, E. Hansen. Delegates: Lars Tostensen, Nels Loberg, Rasmus Christianson.
16. Equalization, Pastor Teigen.
17. Chaplain, Pastors A. Strand and B. Teigen.
18. Time Keepers, Pastors Clarence Hanson and Milton Tweit.
19. Resolutions, Pastors N. S. Tjernagel and G. Guldborg.
20. Convention offering: The Synod's Trustees and Treasurer. Delegates: Oscar M. Wilson, Hans Swerig, E. N. Edwards, Styrk Reque.
21. Tellers, Pastors Milton Tweit, Eivind Unseth, Lloyd Mommsen.

The Story of the Convention

The sessions were held in the church auditorium of Our Saviour's Church from 9 to 12 A. M. and 2 to 5 P. M. each day, with a half-hour recess each session. Committee meetings were also held in the church, as well as in St. John's Lutheran Church across the street, which had been courteously offered to us for this purpose. The members and guests of the Convention were quartered in the hospitable homes of our Madison Lutherans. The Ladies' Aid Society of Our Saviour's Church served dinners and suppers in the church basement.

At the first session, the President read his Message and Report, after which he appointed the Working Committees for this Convention. Reports of Synodical Committees were heard, as follows: The Board of Publications; The Committee on Church Extension; Bethany College President and Board of Regents; The Synod's Board of Trustees. These reports will be found printed in this volume, together with others read later on.

Greetings were read from Dr. Theo. Graebner of St. Louis and other friends and members of our Church, which the Committee on Resolutions was directed to answer on behalf of the Synod.

FRIDAY, JUNE 11TH

Each session was opened with devotional exercises, either in English or Norwegian, although English is now becoming *the* language of our conventions. The following pastors had charge of the devotions, in the order named: G. A. R. Gullixson, N. S. Tjernagel, R. G. Heyne, E. Unseth, M. O. Dale, J. R. Runholt, M. Galstad, and E. Hansen.

On Friday morning the following Committee Reports were heard: Home Mission Board, Board of Support, Christian Day School Committee and the Synod Treasurer's Report.

Rev. Chr. Anderson read a part of his paper on "De sidste tider."

At the afternoon session, the report of the Foreign Missions Committee was read, and Rev. Chr. Anderson finished the reading of his essay on "De sidste tider." This was also discussed briefly. Rev. H. A. Theiste read parts of his paper on "Good Works" and considerable time was devoted to a general discussion of this very practical theme.

SATURDAY, JUNE 12TH

At the morning session, the rest of the Synodical Committees brought in their reports. The Synod's Auditors reported, by Mr. M. R. Handberg, on the Synod's finances. His report showed an encouraging increase in contributions during the last fiscal year, and a decrease in the indebtedness of our Synod of over \$12,000.00.

The recommendations of the Working Committee on Higher Education were discussed and adopted in part. It is a characteristic of our Conventions that all papers and reports are discussed freely on the floor of the Synod, so that there is no danger of having committees bring in proposals which the Synod adopts without realizing their bearing.

It has long been the custom in our Synod to devote the Saturday afternoon session each year to the cause of Christian Day Schools. Rev. N. S. Tjernagel introduced the subject at this convention by reporting at length on the work of our schools, showing that they, at least in most cases, are better than the public schools as regards secular standards, not to emphasize the great importance of the religious training which they give. Prof. W. E. Buszin discussed the Course for Teachers offered each summer at River Forest Teachers' College of the Missouri Synod. And Superintendent H. F. C. Mueller of Fort Dodge, Iowa, read a paper on "An Appeal for Improving Conditions as They Concern the Christian Education of our Children."

"Synod Sunday," June 13th

This day was filled with good things. By word and song the hearts of all had good reason to be edified. In the morning, Rev. G. Gulberg of Suttons Bay, Michigan, preached in the Norwegian service at Our Saviour's Church on the text, Acts 1:8. He spoke of the authority and power with which the Church is to preach the Word of God. Following this service an English service was conducted in the auditorium of Central High School. Rev. N. A. Madson, Princeton, Minn., delivered the message, using

as his text Luke 15:11-24. He spoke on "Chastisement and Comfort in the Parable of the Prodigal," showing the great need of a knowledge of sin and of the mercy of the loving Father in heaven. At this service the children from Holy Cross School in Madison sang beautifully the hymn, "Now Thank We All Our God." At both services the customary "Synod Sunday" offering was received, and in the afternoon it was announced that the offering had amounted to more than one thousand one hundred dollars. Nearly a thousand persons worshiped at the two services.

During the noon hour chicken dinner was served at Our Saviour's Church by the ladies of Holy Cross Congregation. Soon after this, the Convention and visitors again gathered in Central High auditorium to hear the Choral Union sing under the direction of Prof. W. E. Buszin. These chorales were sung, much to the enjoyment of all: "Thee, Jesu, Son of God I Praise," "Like as the Hart," "Praise God the Lord," "Blessed are the Pure in Heart," "Shepherd of Israel," and "The Happy Sunshine Now is Gone." Walther Gullixson sang a tenor solo, "My Heart Ever Faithful," accompanied by Miss Idella Quill. Mrs. G. Torgerson accompanied the chorus. During the intermission, Rev. H. M. Tjernagel warmed the hearts of the assembly with a short address on "Synod History." With touching expressions he referred to the beginnings over eighty years ago, to Wisconsin's and Madison's outstanding part in Synod history, and to the developments since the early days. It *was* a striking review, and anyone with a mind for history could not but be deeply moved.

Sunday evening the Convention and its visitors were invited to Western Koshkonong, an historic spot. Here the wheels of time spun backward, and many past events passed in review before the imagination of those present. For it was in that vicinity that our Synod was born. After the supper was served by the Western Koshkonong congregation the Bethany Lutheran College Choir, directed by Prof. Oswald Hoffman, gave a sacred concert which fittingly turned the hearts to God in thankfulness for an abundance of blessing and mercy. Thus was closed a day long to be remembered by those who enjoyed its many good things. "O clap your hands, all ye people; shout unto God with the voice of triumph." Ps. 47:1. M. G.

MONDAY, JUNE 14TH

Practically all of the Monday morning session was devoted to a discussion of the recommendations of the Working Committee on Finances. In the afternoon session, Rev. L. A. Wisler, Executive Secretary of the Colored Mission Board of the Synodical Conference, reported on the work of the Synodical Conference among the colored people both in our country and in Ni-

geria, Africa. He gave interesting details of the conditions which confront our missionaries in both places. The recommendations of the Working Committee on Heathen Missions were discussed and adopted. Rev. H. A. Theiste finished the reading of his paper on "Good Works."

TUESDAY, JUNE 15TH

Tuesday morning, the recommendations of several Working Committees were acted upon: The Higher Education Committee; the Home Missions Committee, in which connection several of our missionaries spoke briefly to the convention about the work in their respective fields; and the Publications Committee. This being the 61st wedding anniversary of Mr. and Mrs. John Peterson Husaas, of Our Saviour's Congregation, who were interested attendants at our Convention, and who had been faithful members of the Norwegian Synod throughout a long life, the President congratulated them on behalf of the Synod.

At the afternoon session, the members of the Synodical Committees for the coming year were elected. The recommendations of the Working Committee on the President's Message and Report were adopted. Rev. C. A. Moldstad presented his resignation as President of the Synod, to take effect July 1st, as he had accepted a call as professor at Bethany College. Considerable discussion developed over the question whether the Synod should accept his resignation. This matter was not finally settled until the next morning, when Rev. Moldstad's resignation was accepted and Rev. Chr. Anderson was elected Vice-President, in place of Rev. H. Ingebritson who now becomes President.

Sundry Committee recommendations were acted upon, and Prof. W. E. Buszin's request for a peaceful dismissal from our Synod to accept the position offered him at Concordia College, Fort Wayne, Ind., was granted.

In the evening, Communion services were conducted especially for the pastors. The Confessional Address was delivered by Rev. H. Ingebritson of Lake Mills, Iowa, on Luke 5:8, and Rev. J. B. Unseth preached the pastoral sermon on II Tim. 4:1-2, developing the meaning of the words: "Preach the Word!" The local pastor, Rev. A. M. Harstad, had charge of the altar service, and Mrs. G. Torgerson served as organist.

WEDNESDAY, JUNE 16TH

Wednesday morning, the recommendations of the following Working Committees were discussed and acted upon: Charities and Support; Church Extension; Elementary Christian Education; Miscellaneous Matters; Pastoral Conference Records; Resolutions; and a few additional recommendations of other Committees. This being the anniversary date of the ordination of

two of our pastors, Rev. C. J. Quill, the 30th anniversary, and Rev. G. O. Lillegard, the 25th anniversary, they were honored by a rising vote of congratulations by the convention.

In closing, the President first thanked the Synod for the co-operation given him as President during his term of office. He also thanked Our Saviour's congregation and its pastor for the royal manner in which it had entertained the Convention. By a rising vote, the Synod also expressed its appreciation of the efficient service of Mrs. Oscar Wilson as stenographer. The convention closed with brief devotional exercises conducted by Dr. S. C. Ylvisaker: Hymn 7, 1-2; Scripture reading, I Chron. 16: 8-36, the Lord's Prayer in unison, and Hymn 7, verse 4.

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The Convention was favored with cool and fine weather through most of the convention period, and the members enjoyed their stay in "beautiful Madison" to the utmost. Besides the services already mentioned, two other programs were offered for their edification. The first, on Friday evening, was the graduation program of Holy Cross Parochial School, at Holy Cross Lutheran Church in East Madison. Six boys and girls were graduated from the eighth grade, but the whole school took part in the singing, which was a feature of the program. Rev. M. Galstad of Parkland, Wash., preached the sermon and the local pastor, Rev. E. Ylvisaker, conducted the service and addressed the graduates. After the formal program in the church proper, the assembly was invited to the basement, where a more informal program was rendered by the graduates, and refreshments were served.

On Monday evening the Bethany College Choir, which had been invited by the Synod to sing at this Convention, rendered a program of Choral and Organ music, which was much appreciated by the large audience which attended, many of whom had heard the Choir also the evening before. Prof. Oswald Hoffman directed the Choir. The Synod has reason to be proud of the school which it supports and which is doing so much for the development of interest in good Lutheran Church music as but one part of its important work.

G. O. L.

The President's Message

Dear Brethren in Christ! The Triune God grant you grace and peace for time and eternity! Amen.

We are assembled on historic ground for the Twentieth Annual Convention of the reorganized Norwegian Synod. In 1853, the same year that the Old Norwegian Synod was organized, the Rev. H. A. Preus began conducting Lutheran services in Madison. Here we had our first Theological Seminary, from 1876 to 1888. Here our pioneer fathers did "earnestly contend for the faith which was once delivered unto the saints," Jude 3. When a majority of the Madison congregation left the old moorings and withdrew from the Norwegian Synod, those who wanted to continue in the old paths organized Our Savior's Congregation in 1887, and by the grace of God this congregation has recently celebrated its fiftieth anniversary. We praise and thank God that He has preserved for us His pure Word and sacraments and given us the peace of God that passeth all understanding.

Christ, our Lord, said unto His disciples in the night before He was crucified: "Peace I leave with you, my peace I give unto you: Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. "God was in Christ reconciling the world unto himself." II Cor. 5:19. Christ is our peace, because He has reconciled us to God. Through Him we have access by one Spirit unto the Father, and we are the temples of God, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone. This eternal peace, which was brought about by the redemption which is in Christ Jesus, is made ours when the Spirit of God brings us to faith in the grace and mercy of God in Christ. Then there is peace and joy in the Lord, even though the world be full of trouble and unrest; and we need not be troubled in our hearts nor fear anything, for the Lord God almighty rules and governs all things for the good of those who love Him.

We need to be reminded of this peace and trust in the Lord, because of the ever increasing haste and unrest in the world and a seeking after something new and exciting to the mind and flesh, instead of continuing in faith and trust in the eternal councils of God. The prophet Isaiah 30:15 speaks words of eternal wisdom when he says: "In quietness and in confidence shall be your strength." There were in the days of Isaiah also leaders who followed their own reason instead of God's revelation, making covenants with the heathen, seeking their protec-

tion, and trusting in their riches and power instead of in the word and promises of the almighty and merciful God. But the Lord put them to shame and destroyed the prophets and their followers that speak not the truth but speak smooth things (flatteries) and prophesy deceits. Therefore by turning back to the Lord in true repentance and trusting in Him alone shall they be saved. "In quietness and in confidence shall be your strength." This is the secret of the power possessed by all believers. Our peace and joy and strength will be found in the Lord and His Word and not in the association of men and the pomp and riches of the world.

This does not mean, however, that we should be inactive and expect the Lord to fight our battles without us. No, He is our Lord, our commander-in-chief, and we must fight the good fight of faith in love to the glory of God and the spreading of His kingdom. The apostle Paul writes to the Galatians, 4:18: "It is good to be zealously affected always in a good thing." We must bring forth the fruit of the Spirit, the fruit of faith and show our faith by our good works. For though we are saved by grace alone and not at all by works, nevertheless, "we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10.

We are often tempted to despair because of the work, the expense, and the opposition encountered in the work of the Church. But, my friends, the Lord has called us and sent us to carry out His orders, and promised to be with us and carry us through to victory, even though we must die in battle. Let us ever remember that to be a co-worker with Christ is the greatest privilege and the greatest blessing, and the more we do, the more will the Lord of the harvest give us to do. The fields are white for the harvest, the opportunities are unlimited. We cannot, therefore, do too much. We need men and money, but above all we need faith and love, because without faith it is impossible to please God.

"Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Amen.

The President's Report

Several anniversary celebrations have taken place throughout our Synod the past year. West Prairie near Thompson, Iowa, celebrated sixty years of God's blessing. The Nicollet congregation, near St. Peter, Minn., celebrated the twenty-fifth anniversary of its present church building. St. Luke's, Chicago, also had a twenty-fifth birthday. Bethany College has passed

the ten year mark under our Synod, and both our congregations in Madison have celebrated—the mother church its fiftieth anniversary and the daughter the tenth. In the East, our Boston congregation dedicated its new church home in Cambridge, and in Manchester, Minn., our congregation also had a church dedication.

We have ordained three new workers for the holy ministry: Lloyd Belmont Mommsen, called to Holy Cross Evangelical Lutheran Church, Sheyenne, N. D.; Milton Elmo Tweit, to be assistant pastor in Our Savior's Church, Princeton; and Eivind Gerhard Unseth on call from the Holton, Mich., congregation. Let us rejoice that God has given us these new workers and pray that God will bless them and their work.

God has also this year spared us from the loss of any active worker, but it pleased him to call out of this life Pastor Helge Aanestad, February 14, at the age of 92 years and five months. He was a faithful witness and a loyal supporter of our Synod. Blessed be the memory of Pastor Aanestad.

Rev. Milton Tweit has recently been called as assistant to Rev. O. M. Gullerud and has accepted the call. The charge formerly served by Rev. Paul Ylvisaker is now cared for by Rev. H. Ingebritson with assistants. Rev. Ylvisaker at the request of the Synod Trustees, The Finance Board, and The Bethany Board of Regents has been busy with the Bethany Bond issue and the finances of the Synod.

Rev. H. A. Theiste has accepted a call to Fairview Congregation in Minneapolis, from which I have been released, since I have been called to a professorship at Bethany College. This will make it necessary for the vice-president to take over the office of President of the Synod, because our constitution provides that only pastors of congregations belonging to the Synod can serve in that capacity.

We have no theological candidates this year, but two of our students will assist some of our pastors during the coming year.

The past year I have attended three conferences and one circuit meeting; as many of the committee meetings as possible; and have visited ten congregations. Though we do not boast of numbers, we rejoice that there is progress and that God still permits us to carry on and bear testimony to the truth. We need, however, a greater appreciation of the gifts of God, both spiritual and material, and to make the most of the opportunities and the calling God has given to every member of our Church.

Our young people must be given the history of our Synod so that they will understand and appreciate God's purpose with us. The temptations to worldliness, indifference to doctrine, and church unionism are greater than ever. Young and old must also be taught the privileges and blessings of heeding God's com-

mand to give to the support of the Church. If all will lift together, we have God's promise of plenty. God give us a missionary spirit!

As usual the various Standing Committees will report to this convention. They will contain information that we all should consider carefully throughout the year. It is a good thing for the Working Committees to call in members of the Standing Committees during their deliberations.

Members of the Standing Committees and certain officers are to be elected.

Doctrinal papers will be read by Rev. H. A. Theiste on "Good Works" and by Rev. Chr. Anderson on "De sidste tider."

The Christian Day School Committee has invited Superintendent H. F. C. Mueller to address us Saturday afternoon.

May the Spirit of God rest upon us and give us a blessed convention! Amen.

De sidste tider

Udtrykket, "de sidste dage" og "de sidste tider," bruges som oftest i skriften som en betegnelse for hele den nytestamentlige tid, den tid, da spaadommene bliver opfyldte. Se I Moseb. 49, 1; Es. 2, 2; Mika 4, 1 og andre steder. At dette er betydningen af udtrykket i disse steder, ser vi af Hebr. 1, 1: "Efterat Gud forud har talt mange gange og paa mange maader til fædrene ved profeterne, har han i *disse sidste dage* talt til os ved Sønne." Saml. I Kor. 10, 11. Det indbefatter altsaa hele tidsrummet fra Frelserens komme i kjød indtil hans gjenkomst i herlighed for at holde dom over levende og døde.

Men dette udtryk bruges undertiden særlig om afslutningen af denne periode, den tid, som gaar lige forud for verdens ende og Kristi gjenkomst. I denne betydning maa vi tage udtrykket i 1 Tim. 4, 1; 2 Tim. 3, 1; 2 Pet. 3, 3; og Juda 18. I disse steder beskrives den tilstand, som skal herske i verden i disse sidste dage i overensstemmelse med, hvad Frelseren selv har sagt om tiden lige før sin gjenkomst.

Det er i denne sidste betydning vi vil bruge udtrykket i disse forhandlinger. Det vil ikke blive muligt at gaa ind paa alt det, som skriften lærer om denne sidste tid, men vi vil søge at fremholde en del strøtanker i bøn til Gud om, at han vil velsigne vore forhandlinger, saa de kan blive til nogen nytte.

I sin visdom har Gud ikke fundet det tjenligt at aabenbare for os nøjagtig den tid, da Kristus skal komme til dom. Jesus selv siger, Mark. 13, 32: "Men om den dag og den time ved ingen, hverken englene, som er i himmelen, ikke heller Sønne,

uden Faderen alene." Ikke engang Sønnen, mens han i sin fornødrelse udtømmede sig for brugen af sine guddommelige egenskaber, kjendte denne time, da han udtalte disse ord. Heller ikke englene i himmelen. Apostlerne fik heller ikke nogen aabenbarelse herom senere, og derfor er intet nedtegnet herom i den hellige skrift.

Menneskene har til alle tider havt det travelt med at ville bestemme tiden for Kristi gjenkomst. Gang paa gang er mænd fremtraadt, som har ment, at de av skriftens spaadomme har kunnet beregne præcis dagen for verdens ende. Men hver gang har det vist sig, at de har taget storlig feil. Det er aldeles unyttigt for os paa denne maade at søge at udfinde en tid, som alene Gud kjender. Jesus siger: "Det tilkommer ikke eder at vide tider eller timer, som Faderen har sat i sin egen magt." Ap. gj. 1, 7.

Men at denne dag skal komme pludselig og paa en tid, da menneskene mindst venter det, derom har vi mange vidnesbyrd i skriften. "Menneskens Søn kommer i den time, som I ikke mener." Matt. 24, 44. "Ligesom lynet udgaar fra østen og skinner indtil vesten, saaledes skal og Menneskens søns tilkommelse være." Matt. 24, 27. "Som en snare skal den komme over alle dem, som bor paa hele jordens kreds." Luk. 21, 35. "Herrens dag kommer som en tyv om natten." 1 Thes. 5, 2.

TIDEN ER NÆR

Desuden lærer skriften os at vi skal anse den yderste dag som nær forhaanden. Det sidste ord af vor Frelser, som er nedtegnet i skriften, er dette: "Ja, jeg kommer snart." Aab. 22, 20. Da Jesus for sidste gang aabenbarede sig for apostelen Johannes paa øen Patmos, sa han: "Du skal ikke forsegle denne bogs profetis ord; thi tiden er nær." Apostelen Peter siger: "Men alle tings ende nærmer sig." 1 Pet. 1, 7. Apostelen Johannes siger i sit første brev (2, 18): "Mine børn, det er den sidste time." Apostelen Jakob siger (5, 9): "Se, dommeren staar for døren." Og apostelen Paulus siger, idet han henviser til Israels folks synder, og hvorledes de blev straffet: "Men alle disse ting skede med dem som forbilleder; men det er skrevet til advarsel for os, til hvem de sidste tider er komne." 1 Kor. 10, 11.

Gud vil, at vi til enhver tid skal være beredte for Herrens komme til dom. Jesus siger, Luk. 12, 40: "Værer da ogsaa I beredte! Thi Menneskens Søn kommer i den time, som I ikke mener." I Mark. 13, 33 siger han om tiden for sin gjenkomst: "Ser til, vaager og beder! Thi I ved ikke, naar den tid er." Og saa tilføjer han, v. 37: "Men hvad jeg siger eder, det siger jeg alle: Vaager!" Og i Luk. 21, 34, 35 siger han: "Men vogter eder selv, at ikke eders hjerter nogen tid besværes med fraadseri og drukkenskab og med sorg for næring, og hin dag kommer uforvarende over eder! Thi som en snare skal den komme over

alle dem, som bor paa hele jordens kreds." Apostelen Paulus siger: "Men om tiden og stunden har I, brødre, ikke behov, at der skrives til eder; thi I ved selv grant, at Herrens dag kommer som en tyv om natten. Thi naar de siger: Fred og tryghed! — da staaar fordærvelsen pludselig over dem, ligesom væerne over den frugtsommelige, og de skal ingenlunde undfly."

At apostlerne ventede, at de selv vilde, eller ialfald kunde, opleve dagen for Kristi gjenkomst, viser følgende steder af apostelen Paulus: "Se jeg siger eder en hemmelighed: Vi skal vel ikke alle hensove, men vi skal alle forandres, i en hast, i et øieblik, ved den sidste basun; thi basunen skal lyde, og de døde skal opstaa uforkrænkelige, og vi skal forandres." 1 Kor. 15, 51, 52. "Thi Herren skal komme ned fra himmelen med et anskrig, med en overengels røst og med Guds basun, og de døde i Kristus skal opstaa først; derefter skal *vi*, som lever, som bliver tilbage, rykkes tillikemed dem i skyerne til at møde Herren i luften." 1 Thes. 4, 16, 17. Dersom apostlerne ventede Herrens gjenkomst allerede i sin levetid, hvor meget mere grund har ikke vi til hver dag at være beredt paa hans komme!

Disse, saavel som mange andre klare steder i skriften, viser, at vi ikke bør stole paa, at Kristus først skal oprette et synlig rige paa jorden, over hvilket han skal regjere i tusinde aar, før end han kommer for at fuldbyrde dommen. Heller ikke skal vi vente paa en masseomvendelse af jøderne før den yderste dag. Kristus har pegt paa flere tegn, som skal vise sig, før enden kommer, og naar vi ser disse tegn, skal det kraftig minde os om hans gjenkomst og alvorlig formane os til at være beredte. Alle disse tegn har allerede vist sig. Om de endnu en tid skal vedblive at gjentage sig i stedse høiere grad, ved vi ikke.

TIDERNES TEGN

Men om vi end ikke skal søge at bestemme tid og time for Herrens gjenkomst, vil Gud dog, at vi skal lære at bedømme den tid, vi lever i. Jesus klager over, at Farisæerne og Sadducæerne paatog sig at bedømme himmelens skikkelse, medens de ikke forstod at bedømme tidernes tegn. Matt. 16, 3. Det er af den største vigtighed, at vi alvorlig prøver den tid og de forholde, i hvilke vi lever, saavel som os selv, i lyset af Guds ord, forat vi derved kan sættes istand til at vogte os for tidens farer og vokse til Kristi alders fulde maal. Og naar vi prøver vor tid i Guds ords lys, vil den tanke uvilkaarlig trænge sig ind paa os, at vi nu lever i de sidste dage.

Jesus nævner som tegn, der bebuder hans gjenkomst, forstyrrelser i naturen. "Der skal ske tegn i sol og maane og stjerner." Luk. 21, 25. Disse forstyrrelser i naturen skal tjene som et varsel og forbud paa den tid, da "solen skal formørkes, og maanen ikke give sit skin, og stjernerne falde ned fra himmelen og himmelens kræfter røres" (Matt. 24, 29), da "himlene

skal forgaa med et stort bulder,” og “elementerne komme ibrand og smeltes.” 2 Pet. 2, 10. 12. “Og der skal blive store jordskjælv her og der og hunger og pest, og der skal ske skrækkelige ting og store tegn fra himmelen.” Luk. 21, 11. Ligeledes skal havets og bølgernes brusen fylde menneskene med skræk. Hvert eneste aar bliver forskellige egne hjemsøgt af hunger og sygdom, jordskjælv og oversvømmelser, som fylder menneskene paa den hele jord med skræk. Det er altsammen forbud paa, at jorden selv skal forgaa, om vi end ikke af disse tegn kan bestemt forudsige, naar enden skal komme. Jesus advarer os mod at lade os forføre af falske profeter og falske Kristuser, som vil tage anledning af disse tegn til at fremstille sig selv som veiledere til at finde redning fra ulykken. “Enden er endnu ikke,” siger han. Men alle disse ting er en “begyndelse til smerterne.” Matt. 24, 4. 5. 8. Disse tegn viser, at ødelæggelsen er begyndt; den vil fortsætte, indtil den nærværende verden gaar aldeles tilgrunde. Disse tegn skal derfor stemme os til alvor, og mane os til enhver tid at vaage og være beredte paa den sidste tids trængsler, saa at vi kan undfly ødelæggelsen.

De troende maa til enhver tid være beredte paa at gennemgaa trængsler i verden. Jesus siger i sin afskedstale til disciplene: “I verden skal I have trængsel.” Joh. 16, 33. Og apostelen siger: “Det bør os at indgaa i Guds rige gennem mange trængsler.” Ap. gj. 14, 22. Men i de sidste dage skal trængslerne blive særdeles store. “Thi da skal det være saa stor en trængsel, som ikke har været fra verdens begyndelse indtil nu og heller ikke skal blive.” Matt. 24, 21. Apostelen beskriver tilstanden i de sidste dage, som vil forvolde disse trængsler for dem, som gjør alvor af at være tro mod sin Frelser: “Men vid dette, at i de sidste dage skal vanskelige tider forestaa! Thi menneskene skal være egenkjærlige, pengegjerrige, stortalende, hovmodige, bespottende, u lydige mod forældre, utaknemmelige, vanhellige, ukjærlige, uforligelige, bagtalere, umaadelige, umilde, uden kjærlighed til det gode, forrædere, fremfusende, opblæste, som mere elsker vellyst, end de elsker Gud, som har gudfrygtigheds skin, men fornægter dens kraft.” 2 Tim. 3, 1-5. Menneskene har visselig til alle tider været saadanne, som her beskrevet, saa længe de følger sine egne onde tilbøjeligheder; men i de sidste dage skal disse synder udfolde sig i særlig høj grad. Da skal ogsaa saa mange af dem, som en tidlang har frydet sig i Guds ords lys, atter falde tilbage i mørkets magt. Og Jesus lærer os udtrykkelig, at naar den onde aand, der har været drevet ud af et menneske, vender tilbage og paany faar magt over det, tager han “syv andre aander med sig, som er værre end han selv, og naar de kommer ind, bor de der, og det sidste bliver værre med det menneske end det første.” Luk. 11, 26.

De sidste dages trængsler skal komme tilsyne særlig i folkelivet. Kristus siger: “Men I skal høre krige og rygter om

krige. . . . Thi folk skal reise sig mod folk og rige mod rige." Matt. 24, 6. 7. Der har altid været ført krige i verden. Det er et udslag af de synder og lyster hos menneskene, som apostelen opregner i de nys citerede vers. Krige og oprør er derfor ikke i og for sig et sikkert tegn paa, at enden er kommen, eller endog er nær forestaaende. Jesus siger: "Ser til, at I ikke forskrækkes! Thi dette bør altsammen ske; men enden er ikke endda. Men alle disse ting er en begyndelse til smerterne." Dog vil krigens rædsler og herjinger visselig øges og blive mere frygtelige, eftersom enden nærmer sig.

KRIGE OG RYGTER OM KRIGE

De ældre iblandt os vil mindes, hvorledes man ved aarhundredskiftet og udover talte meget højrøstet om, at den tid nu visselig var kommen, da det vilde være forbi med krigsførsel. Folkene var nu blevne for oplyste til at afgjøre sit mellemværende paa en saa grusom maade. Desuden var alleslags mordvaaben nu blevet udviklet i en saadan grad, at man ikke længere turde udsætte sig for at bringe dem i anvendelse. Men hvad sker? Pludselig, som lyn fra klar himmel, brød stormen løs, og næsten hele verden blev indviklet i en krig, hvis ødelæggelser trodser al beskrivelse. Sammenlignet med det tab paa liv og eiendom, som verdenskrigen forvoldte, er alle tidligere krige kun som barneleg.

Da verdenskrigen var udbrudt, var det mange, som spaaede, at dette vilde blive den sidste store kamp. Den vilde indføre en ny og herlig tid, det tusindaarige rige, som saa mange sværmere har drømt om. Men resultaterne af verdenskrigen har vist sig at være netop det modsatte. Efter alle tegn at dømme var det blot begyndelsen til en kamp mellem folkene og inden nationerne, som kan bringe alle tænkende mennesker til at gyse ved tanken paa, hvilke forfærdelige tilstande, vi gaar imøde.

Da verdenskrigen raste som værst, var det visselig meget faa, om der var nogen, som vidste, hvad man egentlig stred om. Nu ser det ud, som om denne kamp blot var den første skjermydse, som trængtes for at rense luften og forberede verden for de store omveltninger i samfundslivet, som synes at staa for døren. Idag holder hele verden paa at ruste sig til kamp mere end nogensinde før. Men nu er der mere klare linjer mellem de kjæmpende end før. Det som holder tilbage er, at i en del lande har hverken den ene eller den anden samfundslære vundet overhaand. De forskellige grupper staar skarpt imod hinanden, saa der maa kjæmpes indbyrdes her og der, førend den almindelige kamp bryder løs.

De krige, som føres og som man forbereder sig for i vor tid, er saaledes af en anden art, end det vi kjender til fra tidligere tider, idet de omfatter alle folkeslag og gaar ud paa fuldstændige omveltninger i alle samfundsforholde. Og de ledende i begge strids-

leire har det tilfælles, at de stiller sig fiendtlig mod Guds rige paa jord, fordi de mener, at Guds ords lære staar hindrende iveien for opnaaelsen af de maal, som de har sat sig. Enten vor tids store samfundsbevægelser kaldes fascisme og nazisme eller kommunisme og anarkisme, saa søger de at sætte mundkurv paa sandhedens frimodige bekjendere, idet de anser dem som hindringer for udførelsen af sit program. Ligger det ikke nær at tænke, at de sidste tiders store smerter allerede er begyndt?

LOVLØSHED

Som udslag af de oprevne borgerlige forholde er al slags lovløshed udbrudt overalt i verden. Jesus siger om tiden før enden: "Og efterdi uretfærdigheden bliver mangfoldig, skal kjærligheden blive kold i mange." Matt. 24, 12. Uretfærdigheden, egentlig *lovløsheden*, skal blive mangfoldig. Denne sædelige forvildelse og opsætsighed mod menneskelige og guddommelige love skal bevirke, at kjærligheden kjølnes hos mange af dem, som endnu er kristne. Det maa fylde os med forfærdelse at blive vidne til, hvorledes lovløsheden har grebet om sig i det senere. De grueligste forbrydelser — mord, røveri og alle slags volds-handlinger, hører med til dagens orden; og det er især den yngre slægt, hos hvem dette bliver mest almindeligt. Vor tid roser sig af sin oplysning. Ingen tidligere slægter har havt saadan anledning til at erhverve sig kundskaber som den nærværende. Men hvor Herrens frygt, som alene er begyndelsen til al sand visdom, mangler, der tjener de større kundskaber og færdigheder blot til at gjøre ondskaben i det naturlige menneskehjerte mere farlig. Det giver egenkjærlighed, havesyge, pengegjerrighed og hadskhed kraftigere vaaben i hænde. Og det er ikke blot hos individer, at dette forekommer. De forskellige samfundsklasser viser stedse mindre respekt for andres rettigheder, og skyr ingen midler, som kan fremme deres egennyttige formaal. Al slags "racketeering" og spekulation i folks syndige lyster for at tilfredsstille havesygen og pengegjerrigheden flourer. At folks moralske sans som en følge heraf fordærves, og at den opvoksende slægt derved oplæres i ugudelighed og alle slags forbrydelser, er ikke at undres over. Det bliver stedse vanskeligere for alvorlige kristne at opdrage sine børn i Herrens tugt og formaning, hvor saadanne forholde eksisterer. Og naar saa selv en stor del af dem, som endnu vil være kristne, er blinde for de farer, som tiden fører med sig, da ser det sandelig mørkt ud. Foragt for forældremyndighed, for ægteskabets hellighed og familielivet, saavel som for al myndighed overhovedet, som Gud har indsat, tiltager i foruroligende grad. Der-som udviklingen skal fortsætte paa denne maade en tid, saafremt verden bliver staaende, kan det bringe alle tænkende mennesker til at forfærdes ved tanken paa, hvordan tilstanden vil blive.

VERDSLIGHED

Under disse forholde er menneskene — ikke bare verdens børn, men ogsaa en stor del af dem, som vil være kristne — grebet af verdslighed, nydelses- og fornøielsessyge. I vort land har saagodtsom enhver liden by sine teatre og dansesale, hvortil folk strømmes i store skarer, medens kirkerne ofte er næsten tomme. De kører stadig lange veie til de forskjellige "play-grounds" og forlystelsessteder. Selv de største ulykker synes ikke at formaa at lægge en dæmper paa deres jagen efter fornøielser. De vanskelige tider, som vi netop har gennemlevet, syntes ikke at gjøre noget afbræk i denne jagen. Medens der stadig hørtes klage over mangel paa det nødvendige til livets ophold, og medens saa mange ikke havde raad til at bidrage til Guds riges opbyggelse, syntes det ikke at være nogen mangel paa midler til at søge fornøielser af alle slags. Det var faa, som tænkte paa, at de haarde tider var et varsel om, at Herrens dag nærmer sig. Heller ikke nu synes man at have taget denne lærdom til hjerte. Netop saadan skal tilstanden være i de sidste dage, siger Jesus: "Som det skede i Noahs dage, saaledes skal det ske i Menneskens Søns dage; de aad, drak, tog til ægte, blev bortgiftede, indtil den dag, da Noah gik ind i arken, og syndfloden kom og ødelagde alle. Ligervis ogsaa, som det skede i Lots dage — de aad, drak, købte, solgte, plantede, byggede, men paa den dag, da Lot gik ud af Sodoma, regnede ild og svovel af himmelen og ødelagde dem alle — saaledes skal det gaa paa den dag, paa hvilken Menneskens Søn aabenbares." Luk. 17, 26-30.

GUDSBESPOTTELSE

Men i de sidste dage skal menneskene ikke blot ganske ligegyldig hengive sig til tilfredsstillelsen af sine onde lyster uden at give agt paa Guds og menneskelige love, men de vil ogsaa med fuld bevidsthed sætte sig imod og bekjæmpe frelsens sandheder, som Gud lader forkynde i verden. De vil spotte Gud og alt helligt og sætte sin egen visdom istedetfor Guds aabenbarede sandhed, og følge sine egne syndige tilbøieligheder som den høieste lov. I 2 Pet. 3, 3-5 læser vi: "I ved, at der i de sidste dage skal komme spottere, som vandrer efter sine egne lyster og siger: Hvor bliver det af forjættelsen om hans tilkommelse, thi fra den dag, fædrene er hensovede, forbliver jo alle ting saaledes som fra skabningens begyndelse? Thi de vil ikke vide dette, at ved Guds ord var himmelen fordum, og jorden, som fremstod af vand og ved vand." Vistnok har der altid været spottere, som har søgt at latterliggjøre Guds ords sandheder og har stillet sig fiendtlig mod Guds menighed. Men i de sidste dage vil denne spot blive mere almindelig og bitter.

Med fuld bevidsthed vil de angribe Guds menighed i den bestemte hensigt at tilintetgjøre den. Til en begyndelse rettes an-

grebene særlig mod Guds ords lære om alle tings ophav og om himmelens og jordens undergang, fordi dette ikke stemmer med den falskelig saakaldte kundskab. De mener, at det, som skriften lærer om disse ting, strider imod naturens love, saaledes som menneskeaaanden under sin granskning har lært dem at kjende. Materien er evig, mener de, den har altid eksisteret og vil altid vedblive at eksistere. Den har antaget de former, som vi nu ser, efter een udvikling, som er foregaaet i millioner af aar, og denne evolution vil stedse fortsætte paa samme maade. Og fordi det kristelige lærebegreb ikke stemmer overens med deres hypoteser, fornægter de det altsammen og sætter sine egne tanker og meninger istedet. Det er det gamle hedenskab, der gjør skabningen til Gud istedet for Skaberen, som man vil gjenindføre og fortrænge kristendommen, omend den for en del har antaget nye former.

Til at begynde med lod disse spottere sig nøie med blot at fremholde sine meninger, og gav folk fuld frihed til at antage eller forkaste dem. Men efterhaanden er det blevet mere og mere almindeligt at ville paatvinge andre denne lære og fortrænge Guds aabenbarede sandhed. Denne aandsretning har det tilfælles med al anden falsk lære, at den først trygler om retten til at eksistere, dernæst begjærer den ligestillethed med sandheden, og saasnart den har vokset sig sterk nok, vil den med magt fortrænge sandheden aldeles. Først og fremst søger den at faa undervisningsvæsenet i sine hænder, forat den opvoksende slægt kan blive oplært i og vundet for deres fordærlige lærdomme. Dette har allerede lykkets dem i høi grad, og anledningen til at oplære vore børn i den frelsende sandhed bliver stadig mindre.

I den senere tid foregaar der overalt i verden en kraftig propaganda med det maal at udbrede antikristelige principper og lærdomme. Selskaber oprettes for "gudløshed," som har sat sig det maal at udrydde al religion af verden. Deres virksomhed foregaar i det stille, saa at den ligegyldige kristenhed neppe lægger merke dertil. Det er særlig ved de høiere læreanstalter, i politiske organisationer og i arbeiderlag de har henlagt sin virksomhed, og frugterne af denne propaganda er allerede kommet tilsyne i en foruroligende grad. Paa mange steder er kirkerne blevne lukkede eller endog nedrevne, og de, som endnu vil være tro mod sandheden, er blevet udsatte for de heftigste forfølgelser. Familielivet opløses, og alle moralske skranker nedbrydes. Dette er altsammen tegn, som Herren vil, at vi skal give agt paa.

Jesus siger: "Naar I da ser ødelæggelsens vederstyggelighed, om hvilken profeten Daniel har talt, staa paa det hellige sted (hvo der læser det, give agt derpaa!), da fly paa bjergene etc." Matt. 24, 15. 16. Denne profeten Daniels spaadom gik foreløbig i opfyldelse, da syrerkongen Antiokus Epifanes satte

afgudsalteret paa templets alter og afskaffede de daglige offere til Herren. Men af Jesu ord ser vi, at denne spaadom pegede længere frem. Ved Jerusalems ødelæggelse, som Jesus heltigjennem bruger som forbillede paa verdens ende, blev Guds tempel gjort til tumleplads for de hedenske Romeres vilde orgier, og paa templets ruiner blev en billedstøtte af den romerske keiser opstillet. Men alt dette er dog blot forbilleder paa den sidste onde tid, da den Gud-fiendske verden skal sætte sine egne gudebilleder i helligdommen, forat de kan blive tilbudet istedet for den sande Gud. Dette har virkelig fundet sted allerede paa mange steder, og vi har al opfordring til at give agt derpaa og tage de forholdsregler, hvortil Frelseren formaner os.

FRAFALD I KIRKEN

Grunden til, at disse vantroens stormløb paa Guds kirke møder saa liden modstand er, at Guds synlige menighed, som skulde være et salt i verden, har paa grund af frafald inden sin egen midte for en stor del mistet sin kraft. Dette er ogsaa et tegn, som tyder paa, at de sidste tider er komne. Jesus siger: "Men skulde da Gud ikke skaffe sine udvalgte ret, som raaber til ham dag og nat, endog han tøver med at hjælpe dem? Jeg siger eder: Han skal snart skaffe dem ret." Men saa tilføier han sørgmodig: "Dog, naar Menneskens Søn kommer, mon han skal finde troen paa jorden?" Luk. 18, 7, 8. Gud lover høitidelig, at han altid skal skaffe sine ret. Men fordi de fleste af dem, til hvem Herren har betroet forvaltningen af naademidlerne, smittede af tidens aand, bliver lunkne og ikke paaskjønner den herlige skat, som de derved besidder, vil Gud som straf for deres ligegyldighed overgive dem i fiendens vold. Hvor ofte er ikke lysestagen bleven flyttet fra dem, som i længere tid har vist, at de ikke paaskjønner Guds naade! Dette vil blive tilfældet i særlig stor udstrækning i de sidste tider. Apostelen siger, at i de sidste dage skal frafaldet ske "efter Satans kraftige virken med al løgnens magt og tegn og underlige gjerninger blandt dem, som fortabes, fordi de ikke annammede sandhedens kjærlighed til sin frelse. Derfor skal og Gud sende dem kraftige vildfarelser, forat de skal tro løgnen, for at alle de skal dømmes, som ikke har troet sandheden, men havt velbehag i uretfærdigheden." 2 Thes. 2, 9-12. Og i 1 Tim. 4, 1 siger han: "Men Aanden siger udtrykkelig, at i de sidste tider skal nogle falde fra troen og hænge ved forførreriske aandere og djævlens lærdomme."

Jesus siger om de sidste tider: "Og mange falske profeter skal opstaa og forføre mange." Matt. 24, 11. Der har altid været falske lærere i den synlige kirke helt fra apostlernes dage, og mange er blevne forførte af dem. For dette bærer ikke lærerne alene skyld, men ogsaa tilhørerne. Apostelen Paulus siger atter, 2 Tim. 4, 3, "Den tid skal komme, da de ikke skal fordrage den sunde lære, men efter sine egne begjæringer tage sig selv

lærere i hobetal eftersom ørene klør, og de skal vende sine øren fra sandheden, og vende sig til fabler.” I de sidste tider vil dette ske i stedse større udstrækning. Der vil blive et almindeligt fráfald, saa at det skal se ud som om Guds kirke var gaaet aldeles tilgrunde.

Hvorledes er nu tilstanden i vor tid i denne henseende? Alle-rede forlængst er det “syndens menneske aabenbaret, fortabel-sens søn, han som sætter sig op imod og ophøier sig over alt, hvad der kaldes Gud eller helligt, saa han sætter sig i Guds tem-pel som Gud og udgiver sig for at være Gud.” 2 Thes. 3, 4. Vor kirke helt siden Luthers dage har visselig med rette anseet denne apostelens forudforkyndelse som opfyldt i det romerske pave-dømme. Paven har opkastet sig som hersker over Guds kirke paa jorden, og som saadan har han ikke undseet sig for at for-andre efter forgodtbefindende den rette lære om veien til salig-hed, især læren om Kristi fuldkomne fyldestgjørelse og om ret-færdiggjørelsen af troen alene, hvormed vor kristne tro staar eller falder. Dog, bør vi visselig ikke indskrænke anvendelsen af denne spaadom til pavedømmet alene. Apostelen Johannes taler om “Antikristens aand,” som kommer tilsyne i alle dem, “som ikke bekjender Kristus at være kommen i kjødet.” 1 Joh. 2, 18 og 4, 3; 2 Joh. 7.

Denne aand har i de senere aar været særdeles virksom inden kristenheden. Det er ikke længer tale om mistydning eller for-dunkling af enkelte skriftord; men med vidende og vilje skyves Guds evige sandheder tilside, og menneskemeninger sættes iste-det. Man vil revidere og forbedre kristendommen for at gjøre den antagelig og tiltrækkende for det moderne menneske. Me-dens en del af den gamle terminologi bibeholdes, er meningen deraf blevet saaledes udvandet, at det som alene kan give et kri-stenmenneske haab, er aldeles gaaet tabt. Hvor yderst faa er det ikke, som endnu fastholder bibelens lære om verbal-inspira-tionen? Kristi guddom, hans fuldkomne fyldestgjørelse ved sin korsdød, hans opstandelse, saavel som kjødets opstandelse over-hovedet og livet efter dette, benegtes fortvæk. Kristendommen omskabes til at blive fornemlig en dennesidig religion, en reli-gion, som er stemmende med det gamle menneskes religiøse og moralske syn. Nogen virkelig nyskabelse eller gjenfødelse bliver der ikke mere tale om. Hvordan kan de, som er hildet i eller følger et saadant syn paa den kristne tro, vente, at Herren vil beskjerme dem mod vantroens stormløb?

Mange af dem, som har begyndt at ængstes over disse tidens tegn, mener, at de ved at opstille kirkens kræfter i samlet front mod vantroens fremstød, vil kunne afværge den truende fare. Samlingstanken synes at være blevet et almindeligt løsen inden kristenheden idag. Men for at kunne opnaa en saadan ydre for-ening af kræfterne maa de, som endnu trofast bekjender sand-heden, i saa mange stykker gaa paa akkord med dem, som for-

længst har forladt de gamle stier, og derved tabes de eneste virksomme vaaben mod vantroens angreb. Saadan union vil blot paaskynde vantroens seier. Det store frafald, som ifølge Guds ord skal komme før enden, er visselig kommet langt paa vei. Det gjælder for alle, som vil være tro, at give agt derpaa.

I Aabenbaringens bog lærer vi, at ved enden af den nye pagts tid, i hvilken den gamle slange, Satan, holdes fangen i de lænker, med hvilke han af den forjættede Kvindes Sæd skulde bindes, skal denne onde fiende løses igjen en tid. "Og naar de tusinde aar er fuldendte, skal Satan løses af sit fængsel. Og han skal gaa ud for at forføre folkene i jordens fire hjørner, Gog og Magog, for at samle dem til strid; deres tal er som havets sand. Og de drog frem over jordens vilde flade og omringede de helles leir og den elskede stad." Aab. 20, 7-9. Her har vi en beskrivelse af ondskabens sidste fortvilede kamp mod Guds menighed. Hos profeten Ezekiel faar vi vide, at Gog i Magogs land var "fyrsten over Ros, Mesek og Tubal." Ez. 38, 1, 2 og 39, 1. Ifølge slegtsregisteret i 1 Moseb. 10 og 1 Krøn. 1 var Magog, Mesek og Tubal efterkommere af Jafet. Dette tyder paa, at de magter, som Satan i de sidste dage skal samle til strid for at tilintetgjøre Guds menighed, er ikke de hedningefolk, som aldrig har antaget den frelsende sandhed, men Jafets efterkommere, de, som i lange tider har frydet sig i kristendommens lys, men som efter sit frafald er blevne Guds menigheds værste fiender. Vi behøver ikke at tænke os, at denne kamp nødvendigvis vil blive ført med materielle krigsvaaben, kanoner og krudt, luftskib og giftgas. Den vil vistnok blive ført fornemlig med de vaaben, som Satan er saadan mester i at bruge, nemlig list og underfundighed, forførelse, løgn og bedrag.

DEN STORE TRÆNGSEL

At dette vil blive en stor trængslens tid for dem, som vil vedblive tro mod sin Herre og Frelser, er selvsagt. Jesus siger: "Da skal der være saa stor en trængsel, som ikke har været fra verdens begyndelse indtil nu og heller ikke skal blive. Og dersom disse dage ikke blev forkortede, blev intet kjød frelst." Matt. 24, 21. 22. "Da skal de overgive eder til trængsel og slaa eder ihjel, og I skal hades af alle folk for mit navns skyld, og da skal mange forarges og forraade hverandre og hade hverandre." Matt. 24, 9. 10. Denne Herrens forudforkyndelse gik bogstavelig i opfyldelse allerede i den første kristne tid. De sande disciple blev forfulgte, tusinder og atter tusinder maatte besegle sin tro med sit eget blod. Efter Lukas tilføjer Frelseren til det sidste sted: "Men dette skal vederfares eder til et vidnesbyrd," 21, 13. Disse martyrer — blodvidner — bar et vidnesbyrd for den ganske verden, og deres blod er blevet kirkens sæd. Lignende forfølgelser har fundet sted fra tid til anden ned igjen — hele kirkens historie. Det hører med til vor kristenstand

i denne onde verden at maatte lide med Kristus, thi han har selv sagt: "Hvo der ikke tager sit kors og følger efter mig, er mig ikke værd." Matt. 10, 38. "En tjener er ikke større end sin herre! Har de forfulgt mig, skal de og forfølge eder." Joh. 15, 20. Men i de sidste dage, da ondskabens aandelige hær under himmelen skal føre hele vantroens hærskarer i kamp mod Guds udvalgte, vil denne forfølgelse blive mere almindelig og akut. Om de end ikke angriber liv og lemmer, vil forfølgelserne dog blive lige alvorlige. Stadig at blive bagtalt og latterliggjort, miskjendt og tilsidesat i verden for vor tros skyld, og at mødes med alleslags hindringer under udøvelsen af vore kristenpligter, er visselig et kors, som trykker vægtig ned paa enhver trodiscipel. Men hvem tør forsikre, at ikke det som har hændt før, kan gjentage sig, at de tro disciple endnu vil blive udsatte for legemlige voldshandlinger? Saadanne legemlige forfølgelser forekommer den dag idag paa mange steder, ikke blot paa hedingemissionsmarkerne, men endogsaa i lande, hvor kristendommen indtil fornylig havde sæde. Kirker nedrives og brændes, ordets forkyndere dræbes eller drives i landflygtighed, og de som vil fortsætte med sin gudstjeneste, bliver strengt straffede, undertiden endog med døden. Hvad samvittighedsfrihed angaar, er vi i vort land visselig bedre stillet end paa de fleste steder paa jorden. Men ogsaa her foregaar udviklingen henimod aabent fiendskab mod den frelsende sandhed med stormskridt, saa det er slet ikke umulig, at endog den nærværende generation kan blive udsat for de heftigste legemlige forfølgelser, dersom de uden frygt tør vidne om sandheden imod den indbrydende bølge af vantro og gjøre alvor af at opretholde sine kristelige skoler, forat den opvoksende slægt kan blive opdraget efter rette kristelige grundsætninger.

Under disse trængsler skal mange forarges og bringes til at tøje sig og komprimere sandheden for at undgaa forfølgelserne. Disse vil forraade dem, der trods alt vedbliver tro. De vil ogsaa blive de tro disciples heftigste modstandere; thi de fuldtone vidnesbyrd om sandheden, som endnu lyder, vil være dem, som har gaaet paa akkord med vantroen, en braad i samvittigheden, som de vil søge at overdøve ved at lade sit had gaa ud over dem, som endnu frimodig bekjender sandheden. Dette er noget, som de tro bekjendere til alle tider noksom har faaet erfare.

VOGTER EDER SELV!

Vistnok kan ingen af de tidens tegn, som har vist sig, paatage sig at bestemme tid og time for Herrens gjenkomst, thi "Herrens dag skal komme som en tyv om natten." Herren kan nok i sin visdom og magt endnu lade lysere tider oprinde. Men tidens tegn er unegtelig saadanne, at de uvilkaarlig forekommer enhver alvorlig kristen som tydelige vidnesbyrd om, at enden

hurtig nærmer sig. Det bør bringe os alle til alvorlig at betænke disse Herrens ord, som han udtalte i forbindelse med forudsigelsen af de sidste dages store trængsler: "Men lærer en lignelse af figentræet: naar vædske allerede er kommen i dets grene, og bladene springer ud, da ved I, at sommeren er nær. Ligesaa og, naar I ser alt dette, da vider, at han er nær for døren!" Matt. 24, 32. 33. Gud vil, at vi skal give nøie agt paa tidens tegn. Og naar da disse tegn tyder paa, at enden er nær, skal vi ikke i lighed med Noahs samtid og Sodomas børn ligegyldig hengive os til nydelsen af denne verdens ting, men vi skal være vaagne og holde os beredte paa Herrens komme. Jesus siger: "Men vogter eder selv, at ikke eders hjerter nogen tid besværes med fraadseri og drukkenskab og med sorg for næring, og hin dag kommer uforvarende over eder." Luk. 21, 34. Det gjælder visselig til enhver tid at bevare fuld sans og samling, og ikke sløve aanden og sindet med overdaadigt levnet og nydelsen af berusende drikke. Og det gjælder, at vi ikke lader os fylde med bekymringer for dette livs fornødenheder, saa at vi derved forsømmer at holde os beredte for det sidste store opgjør. Selv om vi ikke skulde komme til at opleve dagen for Kristi gjenkomst, saa kommer lige uventet en dag, som vil blive ligesaa afgjørende for vor skjæbne i evigheden, naar døden afskjærer os fra al videre anledning til at blive delagtiggjorte i Guds naade.

Apostelen Peter giver os i sit første brev en række formaninger med henblik paa alle tings nær forestaaende ende (kap. 4, 7-11): "Men alle tings ende nærmer sig. Værer derfor ædrue og aarvaagne til bønner! Men har for alle ting inderlig kjærlighed til hverandre! Thi kjærligheden skal skjule synders mangfoldighed. Laaner hverandre gjerne hus uden knur! Eftersom enhver har faaet en naadegave, saa tjener hverandre dermed som gode husholdere over Guds mangeslags naade! Dersom nogen taler i menigheden, han tale som Guds ord! Dersom nogen har en tjeneste, han tjene som af den evne, Gud giver, forat Gud maa æres i alle ting ved Jesus Kristus, hvem æren og magten tilkommer i al evighed! Amen." I de sidste onde dage gjælder det mere end nogensinde at bevare sindets ligevægt og have øinene opladte for tidens alvor, saa vi stedse kan være paa vagt mod de farer, som truer, og tage de rette forholdsregler mod dem. Og da vi aldrig kan gjøre regning paa at kunne blive staaende med vore egne kræfter, gjælder det, at vi stedse i vore bønner holder os inderlig nær til Herren som værn og beskytter mod fiendens snedige anløb, han, som alene er vor tilflugt og faste borg. Og som opmuntring og hjælp til at staa imod paa den onde dag tjener det, at de troende er inderlig forbundne i broderlig kjærlighed. Det er det baand, som binder dem sammen indbyrdes saavel som med Kristus, som er hovedet. Se Ef. 4, 15. 16. Derved kan de hente den kraft, opmuntring og

trøst, som de saa saarlig trænger for at blive tro indtil enden. Endelig gjælder det, at enhver især med troskab forvalter den naadegave, som er ham betroet. Den, som forkynder ordet, se vel til, at han holder urokkelig fast paa den aabenbarede sandhed tiltrods for al modsigelse, og ikke lade sig "omtumle og omdrive af ethvert lærdoms veir, ved menneskers spil, ved træskhed og forførelsens kunstgreb" (Ef. 4, 14). Men hvad end den tjeneste er, som Herren har betroet os, lad den udføres med ubrødelig troskab, forat ikke fienden skal fravriste os klenodiet.

Omend dagene er onde og trængslerne store, behøver vi dog ikke at fortvile; thi "er Gud for os, hvo kan da være mod os?" Rom. 8, 31. Jesus har lovet, at "helvedes porte skal ikke faa overhaand over menigheden." Matt. 16, 18. Herren siger: "Og jeg vil sende ild mod Magog og mod dem, som bor tryggelig paa øerne, og de skal kjende, at jeg er Herren." Ez. 39, 6. "Og ild faldt ned af himmelen fra Gud og fortærede dem, og dvævelen, som havde forført dem, blev kastet i sjøen af ild og svovel, hvor dyret og den falske profet var, og de skal pines dag og nat i al evighed." Aab. 20, 9. 10. Saaledes vil det ende med dem, som hovmodig drager ud i strid mod Guds menighed for at tilintetgjøre den.

Vistnok skal trængslen blive uhyre stor; men Herren har lovet: "For de udvalgte skyld skal disse dage forkortes." Matt. 24, 22. Han glemmer ikke sine. Han vil holde sin beskyttende haand over dem, saa de ikke skal blive fristet over deres evne. De, som bliver bestandige, behøver ikke at frygte for de sidste dages trængsler, heller ikke for dommen. Jesus siger: "Men naar disse ting begynder at ske, da ser op og opløfter eders hoveder, efterdi eders forløsning stunder til!" Luk. 21, 18. Medens de vantro og ugudelige skal hyle og sige i sin angst, "bjergene falde over os og høiene skjule os," vil de troende juble og prise Herren, thi da kommer han for at føre dem ind i de himmelske boliger, hvor han forlængst har beredt dem et sted.

"Du hellige ild, søde trøst,
Gjør brændende af mod vort bryst,
At fra den pagt, med Gud er gjort,
Os korset aldrig skræmmer bort!
O Herre, med din kraft os hærd,
Og styrk vor vanmagt paa vor færd,
At mandelig vi strider sammen
I liv og død til himlen! Amen."

CHRISTIAN ANDERSON.

Good Works

A very practical subject for Christian contemplation and meditation is the subject assigned to this essay: "Good Works."

Good works are the Christian's delight, the jewels in his crown, sparks of divine light glowing in a sin-darkened world. They are the bulwarks that fortify the Christian testimony of God's love and salvation in Christ Jesus.

No Christian dare remain indifferent to good works, since the Scriptures abound in exhortations and admonitions to good works, as when Jesus says: "Let your light so shine before men, that they may see your good works and glorify your father which is in heaven." The Holy Spirit by the apostle Paul admonishes us (Col. 1:10) to be fruitful in every good work, and again we are told to abound more and more in good works. The Psalmist declares in the 119th Psalm, v. 4: "Thou hast commanded us to keep thy precepts diligently" and pleads, v. 5: "O that my ways were directed to keep thy statutes," adding, v. 35: "Make me to go in the path of thy commandments, for therein do I delight."

From this latter passage, we also see what is meant by a good work, namely, words and works, thoughts, and deeds, which are in conformity and accord with God's Holy will. To study to know this will and to put it into practice in his daily life is the Christian's chief concern. Therefore the subject of good works is of practical importance for the Christian.

But while God's Holy Word does admonish and exhort to every good work, it also very strongly warns the Christian against false conceptions regarding good works. It is very necessary that we note carefully:

I. GOOD WORKS ARE NOT A MEANS TO SALVATION

The Christian knows but one way to salvation, and that way is the redemption in Christ Jesus who says: "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me." The Christian believes with the apostle Paul that he is "justified freely by His grace, through the redemption that is in Christ Jesus." To be justified means that God by His grace imputes to us the righteousness of Christ, and acquits us of the guilt and punishment of our sin, so that He regards us in Christ as though we had never sinned. And as benefits of our justification, we have received adoption as God's children, peace with Him, free access to His daily blessings, and hope of the glorious inheritance, the life everlasting. And all this—"not by works of righteousness which we have done, but according to His mercy He saved us," Tit. 3:5. "Therefore we conclude that a man is justified by faith without the deeds of the Law." Rom. 3:28.

But in every religion outside of the Christian religion, good

works form the heart and center of all worship. By means of these the heathen seeks to appease the wrath of an angry deity, win peace of conscience, and merit that happiness which the gods have in store for mankind in the life hereafter. This is as true of the heathen Hindu in benighted India, who will cast her suckling infant into the raging waters of the Yellow Ganges, as it is of the "civilized" heathen in "enlightened" America, who, though he will scoff at the Hindu as ignorant and superstitious, will at the same time cast his offerings into the insatiable maw of his goddess "Charity," in order to ease the pangs of a guilty conscience and with the hope of gaining peace and favor with God.

Against such "good works," the Bible raises emphatic protest, declaring that not only the deeds but the very "imagination of man's heart is evil from his youth," and that "there is none that doeth good, no, not one." Of such works, it declares that to God they are an "abomination" and that "all *our* righteousnesses are as filthy rags."

But even among Christians this soul-destroying error of salvation by works has often found lodging. Already in the apostolic era of the Christian Church, we find such error creeping into the congregations, as for example with the Galatians. Paul had taught them: "By grace are ye saved through faith." The law profiteth nothing but knowledge of sin, and worketh wrath. Then came the Judaizers who insisted that Christians must be bound by the laws of Moses to do them. Paul heard of this and his letter, the Epistle to the Galatians, is a mighty polemic, or disputation, against the religion of good works in this form. Paul is not merely arguing that a man is justified by faith,—so much, no doubt, his opponents, the Judaizers, admitted;—but he is arguing that a man is justified by faith *alone*. What the Judaizers said was, not that a man is *justified by works*, but that he is justified by *faith and works*.

Against this compromising solution of the problem, the apostle insists upon a sharp alternative. Christ, according to Paul, will do everything—or nothing; if righteousness is in the slightest measure obtained by our obedience to the Law, then Christ died in vain; if we trust in the slightest measure in our own good works, then we have turned away from grace and Christ profiteth us nothing.

Thus we see that whosoever mixes good works with justification places himself outside of the Christian sphere and renders both good works and salvation—both sanctification and justification,—impossible.

But in spite of Paul's letters, this false doctrine of the Judaizers has come up again and again in the Church of the New Testament. At the beginning of the 16th Century, the Gospel light of salvation by grace alone, through faith alone, was well nigh

extinguished under the rubbish heap of monastic vows and man-made self-imposed works. The Reformation was a violent protest against this horrible corruption of grace, and Luther was God's instrument to blast through and shovel aside this rubbish heap; to rescue the Gospel light and proclaim again: "By grace are ye saved through faith."

In the 20th Article of the Augsburg Confession, Lutherans state: "Heretofore consciences were plagued with the doctrine of good works, they did not hear the consolation from the Gospel. Some persons were driven by conscience into the desert, into monasteries, hoping thus to merit grace by a monastic life. Some also devised other works whereby to merit grace and make satisfaction for sins." Again "whoever therefore trusts that by works he merits grace despises the merit and grace of Christ and seeks a way to God without Christ by human strength, although Christ has said of Himself: 'I am the Way, the Truth, and the Life.'"

But shortly after Luther's time this false doctrine of good works infested the ranks of the Lutheran Church, and ever since the true Church of the Reformation has had to wage a ceaseless battle against this horrible corruption of the Gospel,—this deadly mixture of good works with faith, whereby good works are made to be a means of salvation. The existence of our Norwegian Synod today is a living testimony against this very corruption as it is found in the first paragraph of "Opgjør".

Such a corruption of the Gospel can be present only there where there is a misconception or a real lack of understanding as to what are good works. Therefore we would want to know

II. "WHAT WORKS ARE TRULY GOOD?"

Here no answer could be more clear and adequate than that given in our Catechism: "Only those works are truly good which are the fruits of faith, which are produced by the Holy Ghost, in the children of God according to the rule of the Law, and which are done out of love, without compulsion, to the glory of God, and for the good of our neighbor."

Here in these words we find mentioned, first, The essence of good works, namely, *good works are the fruits of faith.*

Faith is that God-given power or means whereby we apprehend the justification in Christ Jesus and become the children of God. "Ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

As children of God we have been born again and as a result of this new birth we have received a new heart and a new spirit as God promises in Ezek. 36:26: "A new heart will I give you and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Possessing this new heart and spirit we have new tastes

and new desires. We have a taste for spiritual things and a desire to please God and do His will. In other words, from the moment when justifying faith has been wrought by the Holy Spirit in the act of regeneration, the same spirit also actuates such living faith in works of holiness acceptable to God. Therefore it is called "faith which *worketh by love*." Gal. 5:6; and the same apostle Paul writes to the Ephesians, 2:10: "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

To use the picture Jesus uses: "I am the vine, ye are the branches, he that abideth in me and I in him the same bringeth forth much fruit." The life, the power in Jesus produced the works of love which marked every moment of His time here on earth. By faith we become branches of Christ the Vine and partake of the same fruit-producing power and life. Without that power obtained through faith we could produce nothing, "for", says Jesus, "without me ye can do nothing." Thus we see that the essence of good works, the real reason why they are good is this, that they are fruits of that gift of God, faith.

Therefore also, the unbeliever can produce no good works, for he has no spiritual life. Being spiritually dead he is as little able to bring forth good works as a dead tree can produce good fruit.

What shall we say then of the good deeds and works performed by the unbeliever, such as their moral uprightness, their great acts of philanthropy and their shining examples of charity, which often seem to surpass that of the professed Christian? These works, when in accord with the law belong in the sphere of civic righteousness and as such are recognized and rewarded by God, but in the spiritual sense, when they are performed as an act of worship to propitiate God they are just the same as the heart from which they are produced, corrupt and sinful, subject to God's wrath, death and damnation. They are like fine appearing apples hung upon a dead branch. They make a pretty picture but having no life flowing into them, they cannot endure in the shining light of God's holiness. Jesus says: "A good man out of the good treasures of his heart bringeth forth good things, and an evil man out of the evil treasures bringeth forth evil things." The unbeliever being unregenerated has a heart filled with evil and to him Jesus must say as He did to the unbelieving Jews, "Ye are of your father the devil and the lusts of your father ye will do." John 8:44.

The essence of good works being this that they are the fruits of faith, the *nature of good works* is that they are according to the rule of the Law.

The Gospel does not abrogate the Law, but it makes men love it with all their hearts. The very first thing that a Christian does then is to keep the Law of God. He keeps it not as a way

of earning his salvation—not in slavish fear of God's wrath and punishment—but he keeps it as a rule and norm of his Christian life. The Law of God becomes his delight, his native element.

Now the Word of God nowhere says that a disciple should withdraw from the world, hide in deserts or mountains, afflict the body with horrible punishments and fast and pray as a means of pleasing God. These works may seem impressive in the eyes of men. But they are not good works.

God says: "Thou shalt love the Lord Thy God with all thy heart—and thy neighbor as thyself." We love and honor God when we believe in His only begotten Son as our only Savior and Redeemer and we love our neighbor when we do for him as Christ did when He walked among men. We are to be zealous in showing love and mercy and doing good towards our fellow men, living in imitation of the example of Christ.

In this way, Luther says, a Christian is like a dish that is filled with love and goodness from above and then gives of that goodness to all below. "Do good to all men" is the divine rule. And what is good is that which profits our neighbor according to the ten commandments. Jesus describes a good work in these words, Matt. 7:12: "Therefore all things whatsoever ye would that men should do unto you do ye even so to them. For this is the Law and the prophets." Luther says: "Men du skal vide at ved at tjene Gud forstaaes intet andet end at tjene næsten og med kjærlighed at gjøre vel imod ham." Again: "Alle gjerninger skulde være rettede imod vor næste — Gud fordrer ikke at vi gjør nogen gjerning mod ham uden alene at vi tror paa Kristus. Deri har Han nok, deri giver vi Ham Hans ære." — "Men jo fastere en tror desto villigere er han ogsaa til at hjælpe sin næste. Saaledes fremmer troen kjærligheden og forøger kjærligheden troen."

Examples: "The Widow's Mite," Mark 12:41; "The Good Samaritan," Luke 10:30.

III. ARE GOOD WORKS NECESSARY TO SALVATION?

But now the question might be asked: *Are good works necessary to salvation?* Shortly after the Reformation, a bitter controversy raged in the Lutheran Church over this question. This was known as the Majoristic Controversy. George Major, born 1502, died 1574, was one of the professors at Wittenberg. He was a pupil of Melancthon. He stated: "It is impossible for a man to be saved without good works." Major explained that good works are necessary to salvation, not because they expect merit, forgiveness of sins, justification, the gift of the Holy Spirit and Eternal Life, for these gifts are merited alone by the death of our only mediator and Savior, Jesus Christ, and can be received only by faith—but nevertheless good works must

be present not as a merit, but as due obedience toward God." Major made the grave mistake that all make who claim good works are necessary to salvation, namely, expecting the fruits to preserve the tree by which they are produced. Since good works are the fruits of faith, they can by no means preserve the faith by which they are produced and by which we obtain salvation.

Flaccius, one of Major's leading opponents and the champion of the truth, stated: "Furthermore Major will also have to state the least number of ounces or pounds of good works one is required to have to obtain salvation"—something which Jesus failed to mention when He said to the believing thief on the cross: "Verily I say unto thee, today shalt thou be with me in Paradise."

But a serious error was made by one of the great defenders of the Lutheran doctrine, Amsdorf—which caused the controversy to become even more bitter. In his zeal to condemn the doctrine of Major and to reveal it as a soul destroying falsehood Amsdorf went to the other extreme and declared that "Good works are detrimental and injurious to salvation." He appealed to the writings of Luther in defense of his statement. Luther had made a statement on this subject, but he had spoken very guardedly, and stated correctly: "Good works are detrimental to the righteousness of faith if one presumes to be justified by them." Amsdorf made the mistake of omitting the limitation used by Luther. This mistake was a serious blow to the cause of sound Lutheranism.

The question was finally clarified and the true Scriptural doctrine set forth in the Formula of Concord.

F. C. IV, 18 (Epitome): "For especially in these last times it is no less needful to admonish men to Christian discipline and good works and remind them how necessary it is that they exercise themselves in good works *as a declaration of their faith and gratitude to God* than that works be not mingled in the article of justification, because men may be damned by an Epicurean delusion concerning faith as well as by Papistic and Pharisaical confidence in their own work and merit."

IV. ARE THE GOOD WORKS OF A CHRISTIAN COMPLETE OR PERFECT?

But are the good works of a Christian complete or perfect?

By no means; for inasmuch as Christians dwell in the flesh, they are subject to the temptations and shortcomings of the flesh. The Christian well knows: "The flesh lusteth against the spirit, and the Spirit against the flesh; and these are contrary the one to the other so that ye cannot do the things that ye would." Gal. 5:17; and therefore he will declare with Paul: "I know that in me (that is, in my flesh) dwelleth no good thing,

for to will is present with me; but how to perform that which is good I find not." Rom. 7:18.

But where the Christian lacks, Christ is perfect and His perfect sanctification covers our shortcomings so that God looks upon the believer as if he were perfect and for Jesus' sake calls our works good—that is holy, perfect, and pleasing unto Him.

Is there any limit as to the quantity or number of works? No, God has no rule such as that devised by men: Do one good turn daily. God says "Ye are bought with a price. You belong to me body and soul, all your intellect, all your powers are to be employed in my service. Present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service." There is no halfway measure here, no minimum but a maximum. "All that I am, all that I have, are Thine to use, O Lord," is the Christian attitude at all times.

V. THE REWARD OF GOOD WORKS

Now it may seem strange to speak of reward in connection with the good works of the Christian, especially when we consider that the works which alone can be called good are produced alone by the power of God working through faith which He has given. Therefore, since they are not the product of the individual the natural conclusion would be that there is no reward.

And yet the Scriptures teach us that God does reward good works. Jesus teaches this in the answer which He gave to Peter's question: "Behold we have forsaken all and followed Thee, what shall we have therefore?" Matt. 19:27; Matt. 20:16. While we might expect that Jesus would have reprimanded the apostle for his presumptuousness, Jesus graciously answers: "Every one that hath forsaken houses, or brethren or sisters or father, or mother or wife or children or lands for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." He even stated that they should sit upon the twelve thrones judging the twelve tribes on the great Judgment Day. Then Jesus went on to tell the story of the laborers in the vineyard.

From this parable of the laborers we learn then that while God rewards good works, this is a reward of grace. Our loving Heavenly Father, who so loved us that He gave His only begotten Son to die for us, is also so gracious and loving that in addition He adds rewards for faithfulness to Him, though our service is imperfect and filled with human weaknesses.

The Christian knows he has merited nothing. He still carries with him the old Adam who spoils every good work. But God by His grace recognizes the spirit and the endeavor of His children and for their encouragement adds rewards of grace. The Holy Writer of the letter to the Hebrews encourages us to faithfulness, saying, Heb. 10:35: "Cast not away therefore your

confidence which hath great recompence of reward." The apostle Paul states: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge shall give me at that day: and not to me only, but unto all them also that love his appearing." II Tim. 4:7-8. Jesus says, Rev. 2:10: "Be thou faithful unto death and I will give thee a crown of life." Faithfulness includes, of course, the doing of, and keeping of, His commandments.

But not only in the world to come, but already in this life, the Lord rewards the good works of the believers. To us God says today what He said to His children of yore in Deut. 13: 13-17, v. 22-28.

Examples of how God blesses His faithful children and rewards their works are to be seen in the lives of Abraham, Isaac, Jacob, David, Solomon, the Apostles, and countless children of God today, as Jesus promises in the very first part of the sermon on the Mount, and also when He says: "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you."

As we consider, then, how graciously the Lord rewards our feeble efforts, we ought to be stimulated to even greater efforts in His service.

O that we who live in the last hours of the day of grace, beholding the great work yet to be done, might follow the example of the Poor Widow who honoring God with an unflinching faith cast into the Lord's treasury her very living in order that the Lord's work might be done. What a tremendous missionary program for the reclamation of lost and dying souls our Church would then be able to carry on.

As we behold the great number of our fellow men perishing by the wayside for the lack of the bread of life, beaten and robbed by that arch-robber and enemy of their souls, may we be moved by the example of the Good Samaritan to deeds of mercy and thus show forth our faith, to the glory of God and the salvation of souls, until we shall hear the blessed words of our Lord: "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Amen.

H. A. THEISTE.

On Historic Soil—A Revery

Rev. H. M. Tjernagel's Address, Sunday Afternoon

This is Synod Sunday. We are in the State of Wisconsin. In the city of Madison.

To the hoary heads before me, I would need say no more; merely request silence for a few minutes to permit the events of Synod history to pass in review before their closed eyes.

While they are looking at the past—the sad as well as the joyful events—and their ears hear voices from the past, I shall try to tell you of a younger generation a little of what they hear and see.

For more than eighty years there has been a Synod Sunday when the pastors and delegates of our Synod congregations have gathered for worship, where the Bread of Life, the unadulterated Gospel of Jesus Christ, has been served on platters of silver garished with songs of praise and thanks even as today. From such blessed repast, pastors and delegates and the many guests returned to their respective folds strengthened and encouraged. Some of us remember happy Synod Sunday gatherings in lee of Mt. Rainier. Others recall the festive occasions in some parish in the State of ten thousand lakes or in the fertile country of the Iowas. Perhaps some remember the unspeakable sad Synod Sunday of fifty years ago in a nearby city. Many remember the pain of Synod Sunday twenty years ago.

All these past eighty and four years the destroyer of immortal souls has tried to hinder the Gospel joy of Synod Sunday worship by endeavoring to substitute stones instead of bread. Many, literally thousands, have been deceived down through the years.

But we have even this very day been served the pure elixir of spiritual life, the Gospel of the crucified and resurrected God-man, Jesus Christ, which is "the power of God unto salvation to every one that believeth." What a marvel of grace and longsuffering, that you and I have not been washed off the Rock of Ages by the relentlessly pounding waves of man-made gospels, of unionism and of expediency!

* * *

Do you not with me feel a certain thrill, tempered with awe, at standing on Wisconsin soil this day? It was Wisconsin soil that bore the great oak under which the first missionary to our pioneer fathers preached. It was Wisconsin's generous forests which gave logs to their cabins and to their churches. And in her bosom their bodies found rest when their life-work was done.

Conflicts and pitched battles between truth and error, between the conclusions of man and the declarations of God, have been waged on Wisconsin soil. Who can forget the all but bloody conflict at Norway Grove, the reverberations of which were felt very strongly in this city.

To us who are worshiping here today and to the Synod we represent, the enemy is routed to date. By the grace of God "Gegraptai," "It is written," "Thus saith the Lord" is still floating from our mast head, while many are they who are sailing under the banner "det gode forhold," "Intuitu fidei," which spells synergism. The knowledge of this muffles the exuberance of our joy, but it must not be permitted to reduce the wholeheartedness of our gratitude for the unmerited grace of God through Christ Jesus vouchsafed us.

The devil would have us be proud and boastful in our joy. Let us meet that temptation by humbly falling to our knees before our Savior and saying with Peter: "Depart from me, for I am a sinful man."

* * *

We are indeed in Wisconsin, the state so rich in Synod history. But, to be more specific, we are in the city of Madison, the "Gem of the West." The beginnings of our Synod's work in this city were made more than eighty years ago. For many years all Synod roads led to Madison. It was here our first theological seminary, the very citadel of our Church, was located. And, "horribile dictu," from that citadel arose the voice that turned brother against brother and that caused the division of our synod into two opposing camps.

After about thirty years of conflict our Gustav Adolph was gathered to his fathers, and a new leadership, apparently obsessed with a desire for external peace and unity, went forward with the unholy zeal and the deceptive slogan of the crusaders, "Deus vult," "Gud vil det," "God wills it." The movement culminated in the "Madison Agreement." It was namely in this city the intersynodical committees met and agreed upon the compromise known as "Opgjør," which was announced to the world by the simultaneous ringing of all the church bells of all the synods directly concerned.

And the result? One large body of Norwegian Lutherans, well stocked with modern equipment, building new highways; and one small, very small, remnant still using the old paths blazed by the fathers according to the staked survey of Him who is "the Way, the Truth, and the Life."

Here we are today, after twenty years, a happy gathering. "But you must admit that you are weak," say voices from without and from within. Weak? Yes truly, weak and frail in our own strength, as the stone walls of Jerico which crumbled at the mere blast of trumpets, but in Christ we are strong. Touching the hem of His garment in a living faith, we are spiritually hale and hearty and strong. As mendicants at the foot of His cross, we are rich, possessing all things.

In gratitude and humbleness, though still struggling in the church militant, we join the great multitude in the church triumphant saying: "Salvation to our God which sitteth upon the throne, and unto the Lamb."

Recommendations of the Working Committee on the President's Message and Report, as Adopted

1. The President's message is a presentation of encouragements and exhortations from the Word of God which should be thankfully received and obediently heeded.

2. The President's report contains interesting and encouraging information. Your committee does not find any recommendations in it requiring special consideration and action by this convention.

3. Your committee notes the statement: "Our young people must be given the history of our Synod. . . ." The convention's attention is directed to our 1933 Convention Report, p. 6ff and 44. Rev. H. M. Tjernagel's address at the Choral Union Concert shall be printed in the Synodical Report, since it enters into this history briefly.

Home Mission Board Report

We have during the past year held eight meetings, at which diligent consideration has been given to the work and problems of our Home Mission Work. One of these meetings was attended by a number of our missionaries, and we believe this meeting proved enlightening to the Board and helpful to the missionaries.

A joint meeting of the Home Mission Board and Christian Day School Committee was held with the object in view of establishing Christian Day Schools in our mission fields. Some of our fields have been visited by individual members of the Board, and in one instance, by the whole Board.

In the interest of the Home Mission work, your Board also met with the Board of Regents of Bethany Lutheran College, recommending that steps be taken to enlarge the Department of Norwegian at our College.

Through the efforts of the Home Mission Board, Rev. Eivind Unseth was called to our congregation in Holton, Mich., formerly served by Rev. G. Guldberg. A new parish has also been established in Northern Minnesota, and a call has been extended to Rev. Bjarne Teigen.

The Board acknowledges with heartfelt thanks the generous gifts received from members and friends of the Synod and prays that the Lord will grant us all a larger measure of love and zeal for this very important work.

H. J. INGEBRITSON, Chairman,
J. R. RUNHOLT, Secretary.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON HOME MISSIONS, AS ADOPTED

1. Because home mission work is of vital importance to our Church, the Synod urges that every pastor and congregation do everything possible to stretch forth the curtains of its habitations, lengthen the cords, strengthen the stakes and break forth on the right hand and on the left.

2. We are grateful to God that three candidates of Theology have been ordained into the office of the Holy Ministry, and that one new parish has been established.

3. We recommend continued close cooperation between the Christian Day School Committee and the Home Mission Board, with this aim in view, that schools be established in all mission fields.

4. The Synod desires to hear brief messages from the various home missionaries at this Convention, and it urges them to present news of interest from time to time in "Tidende" and "Sentinel."

Annual Report, Christian Day School Committee

We give praise to God that during the past year nine Christian Day Schools have been maintained in our midst. We acknowledge gratefully the sacrifices and zeal of our teachers, the gifts of all contributors to the general fund, and the contributions that have made possible the continuance of all local schools. We thank Supt. H. F. C. Mueller of the Iowa District of the Missouri Synod for his visits to many of our schools.

The request of the Synod that the Chairman of the Christian Day School Committee visit the schools of the Synod has been carried out during the past year. We find that the Christian Religion is being taught *thoroughly*, and that our schools are maintaining a high educational standard.

Many of our schools were found to be models of efficiency and thoroughness. But, as was to be expected, shortcomings were evident in some. In certain instances, these were shortcomings of which neither the Pastor or School Board were aware. Suggestions for overcoming some of these deficiencies are embodied in the recommendations below.

The attention of the Synod is called to the fact that the Somber congregation will re-open its school next fall. The school was closed for a number of years due to the fact that the children of the congregation were too widely scattered to permit of attendance. That problem will be solved by the purchase of a serviceable, yet inexpensive seven-passenger automobile which will serve as a school bus. Other congregations having the same problem may well take notice of this.

Congregations of the Synod have maintained the following schools:

	Pastor:	Teacher:
Scarville, Iowa	J. A. Petersen	Emma Tyssen
Western Koshkonong, Wis.	C. J. Quill	Inez Skogen
Albert Lea, Minn.	Emil Hansen	Gladys Aasheim
Lime Creek, Iowa	H. Ingebritson	Olina Jordahl
Princeton, Minn.	N. A. Madson	Milton Tweit
Parkland, Wash.	Martin Galstad	Mrs. Strøm
Madison, Wis.	Erling Ylvisaker and A. M. Harstad	Ada Sievers
Story City, Iowa	B. W. Teigen	B. W. Teigen
St. Peter, Minn.	O. M. Gullerud	Orlando Kessler

These last two are private schools supported by individual members of the congregation.

The following schools were subsidized:

Scarville	\$100.00	Parkland	\$135.00	St. Peter	\$100.00
Albert Lea	125.00	Bethany	100.00	Holy Cross	50.00
		(Story City)		(Madison)	
				Total	\$610.00

SUMMARIES

Enrollment of schools last year was 180, this year 181.

Graduated last year 20, this year 23.

Average operating cost of schools last year \$432.00, this year \$518.33.

Average enrollment last year 18, this year 20.11.

Average operating cost per child last year \$24.00, this year \$25.77.

The Christian Day School Committee recommends:

1) That wherever possible, the Pastor be urged to give daily religious instruction in his Christian Day School. This is being done with blessed results in some of our schools.

2) That a committee be designated by the Synod to make a study of the available religious instruction books, and that such committee make recommendation to the convention of 1938.

3) That this convention commend the practice of many of our teachers who attend the Teacher's Conferences of the Missouri and Wisconsin Synods, and urge that all avail themselves of this privilege.

4) That we refer our teachers to the Summer School for teachers conducted each year at Concordia Teachers' College, River Forest, Ill., and Concordia Teachers' College at Seward, Neb., and encourage them to make use of these schools.

5) That because extremely small salaries make attendance at Summer Schools impossible for many of our teachers, the Christian Day School Committee be authorized to pay tuition, board, and lodging for at least one teacher each year who may desire to attend the school at River Forest.

6) That this convention request the General Pastoral Conference to set aside a half-day for the discussion of such matters relating to the welfare of the Christian Day Schools as the Standing Committee may introduce.

7) That Pastors and School Boards make every effort to provide adequate books and physical equipment for their schools, and that the matter of health and sanitary conditions be carefully attended to.

8) That the Christian Day School Committee be authorized to provide suitable remuneration for the service of the school superintendents of the Missouri Synod who visit our schools regularly.

9) That the visits of the Chairman of the Christian Day School Committee be continued at the discretion of the committee.

10) That the Synod take note of paragraphs one, two, and three of the recommendations of the Working Committee on Elementary Christian Education, as adopted by the Convention of 1936.

Respectfully submitted,

The Christian Day School Committee,

N. S. TJERNAGEL, Chairman,
PAUL YLVISAKER, Secretary.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON ELEMENTARY EDUCATION, AS ADOPTED

The Synod's attention is called to this that, besides the nine congregations which this year have conducted Christian Day Schools in their midst, there are two congregations which have supported pupils attending similar schools of sister Synods, namely, Fairview Church, Minneapolis, and Bethany Congregation, Mankato, Minn.

This year we have the pleasure of having Supt. Mueller of Fort Dodge, Iowa, with us at our Saturday afternoon session. The Synod expresses deep appreciation to Supt. Mueller for the great service he has rendered the Synod by his visits to our Christian Day Schools.

The following recommendations of the Standing Committee on Elementary Education were adopted: Paragraphs 1, 2, 3, 4, 6, 7, 8, 9, 10.

The Standing Christian Day School Committee was elected as the Committee called for by paragraph 2.

Report of the Church Extension Committee, 1937

The Church Extension Committee, consisting of Rev. M. O. Dale, Messrs. Chris Mellem and P. G. Kloster and Rev. A. M. Harstad, organized itself by electing Rev. M. O. Dale chairman and Rev. A. M. Harstad secretary. The Committee has carried on its work during the past year largely through correspondence.

In keeping with the resolution of the Synod, a statement of accounts was tendered all congregations concerned in the fall of 1936. Also, the congregations of the Synod were reminded of the offering to the Church Extension Treasury on the 9th Sunday after Trinity through word sent to the pastors.

It is very gratifying that we are able to report a total payment on loans of \$2,063.89 this past year, which, to our knowledge, is far in excess of payments made during any previous year. The contributions to this Fund, also, were considerably greater this year (\$363.12) than last (\$215.92).

It is worthy of note that two congregations have this year succeeded in making payment in full of their remaining indebtedness to the Church Extension Treasury, and hence are dropped from our books. The two congregations are: Albert Lea Congregation, having paid \$1,045.87, and Somber Congregation, having paid \$415.00. The example of these congregations in making payments to such amounts during one year must encourage other congregations, having loans, to attempt to do likewise.

The matter of the loan of \$1,200.00 made to the Home Mission Board some years ago has also been cleared up. This was taken care of in the following manner:

The Ada Congregation donated to the Home Mission Treasury its note of \$500.00 held against the Ulen Congregation. The Home Mission Board has turned this note over to the Church Extension Fund as part payment on the loan.

Also, a note of \$500.00 from the Eau Claire Congregation (in view of special aid granted them by the Home Mission Fund) was taken over by the Church Extension Treasury as further payment on this loan. The balance of \$200.00 has been paid by the Home Mission Treasury, thus retiring the note of \$1,200.00 held by the Church Extension Fund against the Home Mission Board.

One loan has been granted the past year, namely, \$700.00 to the Emmaus Congregation for the purpose of purchasing a Church site.

Payments made on loans the past year are as follows:

Scarville Congregation	\$ 85.15
Princeton Congregation	66.27
First Shell Rock Congregation, Northwood, Ia.	84.10
Somber Congregation	415.00
Our Saviour's Congregation, Belview, Minn.	175.00
Albert Lea Congregation	1,045.87
Manitowoc Congregation	20.00
Hartland Congregation	50.00
Ulen Congregation	40.00
Tracy Congregation	47.50

The following is the report of loans from the Church Extension Fund up to May 1, 1937:

	Amount	Balance Due	Date Due
Synod Congregation, Forest City, Ia.....	\$1,500.00	\$ 47.50	7-11-31
Bethany Congregation, Story City, Ia.....	300.00	91.49	8-19-31
Scarville Congregation	599.80	599.80	3-16-42
Our Saviour's Cong., Hayfield, Minn.....	500.00	492.10	4-18-37
Our Saviour's Cong., Princeton, Minn.....	500.00	171.89	8-30-38
First Shell Rock Cong., Northwood, Ia.....	2,000.00	1,598.58	10-14-35
Bethany Chr. Day School, Story City, Ia.....	500.00	500.00	7-14-31
Holy Cross Congregation, Madison, Wis.....	5,800.00	5,800.00	4-6-42
Mayville Congregation	2,000.00	220.00	12-3-36
Emmaus Cong., Minneapolis, Minn.....	1,200.00	1,200.00	2-29-33
Our Saviour's Cong., Belview, Minn.....	700.00	700.00	3-23-42
Concordia Cong., Eau Claire, Wis.....	2,425.00	2,425.00	4-30-42
Grace Cong., Manitowoc, Wis.....	200.00	140.00	7-26-38
Norseland Christian Day School.....	150.00	150.00	9-26-40
Hartland Congregation	250.00	146.13	1-25-39
West Prairie Congregation	465.00	372.00	5-8-39
First Luth. Church, Suttons Bay, Mich.....	100.00	80.00	9-21-39
Ulen Congregation	400.00	360.00	10-19-39
Boston Congregation	100.00	100.00	8-10-40
Zion Congregation, Tracy, Minn.	200.00	152.50	8-27-40
First Luth. Church, Suttons Bay, Mich.....	100.00	100.00	11-26-40
Emmaus Congregation, Minneapolis, Minn.....	700.00	700.00	12-8-41
Ulen Congregation	500.00	500.00	'41

Respectfully submitted,

A. M. HARSTAD, Secretary.

NOTE: Our Saviour's Congregation, Belview, Minn., has paid \$700.00, the balance due on its loan, after the treasurer's books were closed for the fiscal year.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON CHURCH EXTENSION, AS ADOPTED

1) Realizing the importance of the Church Extension Fund as a means of furthering the work of our Home Mission, the Synod would urge upon all its members to remember this fund with regular contributions and bequests, and recommends that wherever it is practical, our congregations continue to bring an offering for this fund on the 9th Sunday after Trinity.

2) The Synod rejoices that several of the Congregations having loans have been able to repay part or all of their loans and would encourage the other congregations who have received loans to keep constantly in mind the fact that the effectiveness of this fund depends to a great extent upon the repayment of the loans made.

3) Inasmuch as several congregations, even to date, have failed to renew their loans when due, the Synod again urges these congregations to do so at their earliest convenience.

4) The Synod requests the Church Extension Committee, to continue sending out statements of accounts.

Report of the Standing Committee on Foreign Missions

The Foreign Mission Board, Reverend E. Ylvisaker, H. A. Theiste, G. A. R. Gullixson, Dr. S. C. Ylvisaker, and M. Alex Stephens,—organized by electing Rev. E. Ylvisaker as chairman and Rev. G. A. R. Gullixson as secretary.

It is with great joy that we are able to report an increase in the interest of our Synod in its obligation, divinely imposed by the Great Commission of our Savior, to preach the Gospel to all nations, "unto the uttermost parts of the earth." This is evidenced chiefly by a decided increase in the contributions of our members as compared with the previous year. The totals of the four Foreign Mission treasuries show an increase of over 100% over the previous year.

The following figures from the Treasurer's report show this improvement:

For India Missions	\$ 34.45
For China Missions.....	115.00
For Heathen Missions	100.69
For Nigeria Missions.....	135.72
For a total of	<u>\$385.86</u>

Compared with a total of \$156.15 for last year.

Grateful as we may be for the increase, it remains an undeniable fact that, proportionately, it still remains far below the figures which zeal and love for this most blessed work could produce.

In order to foster this interest in foreign missions among the individual members of our Synod, your Board has resolved to elect the Rev. H. A. Theiste, to write informative articles which are to appear at least once a month in our official organ concerning the various foreign mission endeavors within the Synodical Conference.

Upon investigation, it was found that the plan of establishing a scholarship fund for the Mission School in India was not practical in view of the policies governing this field and therefore must of necessity be abandoned.

Our periodicals have reported to the Synod the progress being made in the Nigeria Mission which is being conducted by our Synodical Conference in Nigeria, Africa, through our delegate. Surely the work of these heroic workers should continue to stimulate our whole-hearted support and cause the prayer of all members to rise daily before God's throne of mercy, imploring his gracious protection from all dangers and His richest blessing upon their labors.

Your committee on Foreign Missions has also resolved respectfully to request this Convention to appoint our representative on the Synodical Conference Mission Board, as a member of this Committee, inasmuch as the Synodical Conference Mission Board is now actively engaged in Foreign Mission Work.

G. A. R. GULLIXSON, Secretary.

Report of the Committee on Negro and African Missions

Your committee submits herewith the report of the Mission Board of the Synodical Conference through its Executive Secretary. In person or by proxy he has attended all meetings of the Board and has served as Secretary of the Executive Board for Africa. The Mission Board divided

itself into two Executive Boards, one for the Negro Mission in the United States and the other for Africa.

The Board asks our Synod to contribute a *total* of \$625.00 for both missions, which we can easily do. In fact we ought to strive to return to the goal set by our Synod in its early years.

We should feel that the new mission in Nigeria, Africa, is in every sense *our* Synod's foreign mission.

JOHN A. MOLDSTAD, Committee.

Representative's Report

Our Colored Mission continues to hold the interest of our Christians and above all we are able to report that the Shepherd of Souls has again wonderfully blessed our weak endeavors in this mission. Special interest has been occasioned by the addition of a new field to our activities among the colored race, namely, Africa. We, therefore, wish to report under the double heading of "Domestic Missions" and "African Missions."—Synodical Conference assembled at Indianapolis, August 1936, took notice of the added work and responsibility of the Board for Colored Missions and, therefore, increased its membership to fifteen. The various Synods constituting Synodical Conference are represented on this Board.

DOMESTIC MISSIONS

In line with other missions, the Colored Mission is endeavoring desperately to fit itself into the limited present day financial conditions. As a result, much promising territory remains unoccupied. The Catholic and U. L. C. churches, too, are bidding for the Negro. Many conferences, being conscious of the opportunities presenting themselves, are carrying on the work in their locality and are financing it themselves, such as Evansville, Indiana, Evanston and East Moline, Illinois, Detroit, Michigan, Omaha, Nebraska, and Muskogee, Oklahoma. Various other conferences are anxious to follow their example, but are as yet handicapped by the lack of funds.

We are not able to report that the number of self-supporting congregations has been increased by this time, but we are happy to report that some circuits and congregations are on the promising way to self-support. The various fields (Southern, Alabama, and Eastern) have all increased their contributions over and above last year's figures by \$2,780.

We must not overlook the fact that the Negro population of our country is shifting toward the North, because the North offers the Negro better opportunities socially and financially. The Mission dare not remain behind. But we must also not overlook the fact that mission work in the North is more expensive. Yet there is this redeeming feature that contributions from the North are greater and the prospects for self-support are brighter.

Our teachers and missionaries have been faithful to their respective charges. They are grateful for all blessings the good Lord has bestowed upon their humble efforts and are fervently praying that He would also move the hearts of our Christians to greater generosity toward the Mission in order that they, too, may provide for themselves and their loved ones in a sufficient way. They are not asking to live in abundance.

An outstanding incident of the year happened in the Alabama Field. A station that had been practically abandoned (Ingomar) because of absolute indifference, has come to life again and at the present time a school of some sixty pupils is conducted there, as well as a Sunday school with an equal number of pupils, and preaching services have again been called for.

At Immanuel College, Greensboro, North Carolina, the faculty has been laboring with misgivings, not only because the president of the institution, Dr. Nau, had received a leave of absence to serve in Africa, but also Dr. Berg announced his decision to retire at the end of the 1935-1936 school year. Two able candidate-vicars have been secured to carry on the work and assist the faculty, and beside this the Board was very fortunate to secure the services of Rev. L. Buchhemer of St. Louis, Missouri, who received and accepted the call as successor to Prof. Berg.—The buildings at Immanuel College are greatly in need of repairs and also the professors' dwellings on the campus. The enrolment at I. L. C. at the present time is 98. Naturally not all of these students are preparing themselves for the ministry or the teaching profession.—Alabama Lutheran Academy at Selma, Alabama, has an enrolment of 27, and is a preparatory school for I. L. C.

AFRICAN MISSIONS

Africa has arrested the attention of our Christians, and let us hope not only in a passing way. Dr. Nau has been laboring in Nigeria for almost a year anxiously awaiting the arrival of help in the great harvest field. We are able to report that on March the 14th a group of five left our shores to take up work in Nigeria: the Rev. and Mrs. Vernon Koepfer, the Rev. and Mrs. William Schweppe, and Miss Helen Kluck, deaconess-nurse. This group expects to land in Lagos, Nigeria, April 10th. Dr. Nau has labored with almost superhuman endurance. Here is a sample of a day's work as he records it in his "Day by Day" report:

"Sunday, November 22. Left at 8:30 for Afaha, where Sunday school was already in session when I arrived. Sunday school was shortened today because of the service. The headmen reported briefly on the session they had yesterday morning, that several more couples had decided to come before the church and acknowledge their wife before God and man as their one and only wife and to ask the blessing of the Lord. There was also some objection against one young man who wanted to be baptized. I was informed that everything had been adjusted. The young man had sought pardon for unseemly behavior during a choir meeting and the objection against his baptism was withdrawn. I preached on Eph. 5:22-32, Christ's relation to His Church, an example of the relation of husband and wife. After the sermon twelve couples who married years ago according to the heathen way, came forward to promise before God and the church not to enter any other marriage as long as either husband or wife lives and to ask for the blessing of God. This made a deep impression upon the church. Not a sound could be heard when the twelve couples made their promise. After that I preached a brief sermon on Acts 2:38-40. The question, "Sirs, what shall we do?" and the answer of Peter, "Repent and be baptized," was laid before 19 adults, who had come to be baptized after good instruction in the chief Christian truths. After their baptism, six babies were baptized. The service was over at 11:30 A. M. The Afaha church, which is always well attended, was again packed with an overflow crowd. Nyung Etim Udo said after the service to me, "Afaha, which last year was very shaky, is getting on its feet again and is showing the way for the other congregations." After the service I went home to rest an hour or two for the afternoon service in the same church. We began at 2:30. The church was again crowded, the heat almost unbearable. I asked the Lord to give me strength to remain on my feet till the service would be ended. When the natives begin to fan themselves and wipe the perspiration from face and neck, then it is hot. It was so today. I preached a confessional sermon on I John 1:8-10. We had the regular confession and then the Communion service after the regular order in our English Agenda, everything in Efik, of course. The teacher had practised the order of service several times during the week and everything went along very

smoothly. The celebration of Holy Communion was very solemn. Mrs. Nau had baked the bread, unleavened bread, in round small flat form. There were 104 communicants, 48 men and 56 women. I thank God for this wonderful day in Afaha. I still stood on my legs at the end of the service, when the Lord sent a cool breeze to add recreation to a day full of sweet labor.

"In the evening Mr. Green of Adadia passed by and made a short call. I gave him a few numbers of the 'American Lutheran' to take along."

Besides the woeful ignorance among people, polygamy and spiritism are causing the missionary much trouble. Not only does he preach as often as possible, but in order that all stations may have regular services and the Gospel be preached in all its purity, Dr. Nau translates a sermon each week into Efik which is read to the congregation by the local teacher. For the proper instruction of children in school and Sunday school the Catechism and Bible stories have been translated into the language of the people. All of this material is then given out in mimeographed form. In order that the teachers may fulfil their obligations regularly, weekly meetings are held with them. Dr. Nau will remain in Africa for some time yet, not only to continue his work, but especially also to assist the new missionaries in the study of Efik and getting acquainted with the work before them.

STATISTICS FOR 1936

Baptized: 410 children and 57 adults.

Blessing of weddings: 42.

Communed: 340.

Dr. Nau writes: "If one more man and another deaconess (besides those on the way to Africa now) will be sent out, we will have enough for the next two years."

Your Board is following the principle to make the African Church a self-supporting and self-propagating church, that is, we support the missionaries we send out, while the church in Africa supports the native workers whom we train and is also responsible for buildings (church and school) as heretofore. We hope this policy may not be disturbed.

May God continue His blessings on our Negro Mission!

L. A. WISLER, Executive Secretary.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON HEATHEN MISSIONS, AS ADOPTED

1. The Synod gives thanks to Almighty God who has opened the hearts of our people to contribute in increased measure to the divine cause of spreading the Gospel unto the uttermost parts of the earth.

2. In view of the fact that we are living in the "last times" and since the day of grace is rapidly drawing to a close, be it resolved to redouble our efforts and contributions for the purpose of "preaching the Gospel to every creature."

3. The Synod commends the action of the Foreign Mission Board in supplying informative articles regarding Heathen Missions in our church periodicals, and urges that this be continued without fail.

4. The Synod urges all its members to remember its missionaries, especially those in the new field in Nigeria, in their daily prayers.

5. To facilitate the work and to increase the efficiency of the various committees engaged in heathen mission work, the Synod adopts the recommendation that our representative on the Synodical Conference Mission Board be a member of the Synod's Foreign Mission Board.

6. The Synod urges that the congregations exert themselves to further stimulate mission interest by holding more mission meetings and programs and by inviting preachers and speakers to present the cause of foreign missions.

Publication Committee Report

The publication committee has met four times since the last Synod meeting.

We are grateful to the Lord for the progress made in our Book Company. The sales of our Synodical Report and the "Folkekalender" were nearly 100%. Other sales are somewhat improved. Some indebtedness is paid so that the financial status is better than in the past. There are, however, other obligations which can be met by increased sales. Hence we solicit your kind patronage.

The manager of our Book Company has installed new tables and shelves in our store at Bethany College for better display and storage of our book stock. Visitors there may look for better service. Any books, especially in religion and theology, can be furnished our members.

The Rev. C. U. Faye, with the Rev. N. A. Madson collaborating, will again edit our "Folkekalender," the one for 1938.

Our publications, "Tidende" and "Sentinel," are experiencing continued financial stringency, due to the failure of several of our Congregations to introduce the blanket subscription plan. The increased cost of printing due to the successive rises in the cost of paper, has added to the burden lying heavily upon our publications. Only renewals and added new subscriptions together with proper prayer for God's blessing can relieve the situation.

H. A. PREUS, Secretary.

THE RECOMMENDATIONS OF THE WORKING COMMITTEE ON PUBLICATIONS, AS ADOPTED

1. The Synod expresses gratitude to the Lord for the privilege of giving continued testimony through our publications and for the increased sales of Christian literature.

2. The Synod recommends that the files of "Lutheran Sentinel" and "Luthersk Tidende" now stored in St. Luke's Church, Chicago, be moved to Bethany College, Mankato, at the earliest opportunity.

3. The Synod instructs its Publication Board to govern carefully, as a matter of charity, the credit extended to delinquent accounts.

4. In view of the Editor's present illness, the Synod resolves to offer him a stipend of \$500.00 for the next 12 months, if he wishes to be relieved of his duties.

5. The Synod instructs the Publication Board to arrange for the publication of "Lutheran Sentinel" and "Luthersk Tidende" for the coming year, following as far as advisable the plan proposed to the 1936 Convention. However, no plan shall be followed which changes the present status of "Luthersk Tidende."

6. The Synod resolves to adopt the Synod-wide blanket subscription plan and urges each congregation to place this item on its annual budget. The Publication Board shall work out the plan in detail.

Report of the Board of Support

The Board of Support submits the following suggestions for a more systematic securing and distribution of funds by which to provide for the needs of indigent pastors, their widows and orphans:

1. Let every congregation in the synod contribute and send to the treasurer at least \$1.00 every month for this fund.

2. Let every pastor in the synod contribute and send to the treasurer at least 50 cents every month for this fund.

3. Let the contributions become so regular that the treasurer may send the checks to those approved for support at the same definite date of every month.

As explanation of the suggestions made, we offer the following: According to the 1936 convention report, we have 64 congregations and preaching stations in the synod served by 50 pastors. Our plan in operation would mean a monthly income of at least \$89.00 to the support fund. In 1937 two families have received help from this fund. Our plan would offer these families \$44.50 per month, if that amount was required.

The ratio of dependents to active workers, however, might more safely be placed at approximately 4 dependents to every 50 active earners. Hence, our plan would offer a fairly safe method by which to provide \$22.25 per month to those in need of help.

Furthermore, we assume that as congregations and pastors become accustomed to making monthly contributions toward this fund, they will increase their contributions and make possible adequate support for those in need.

It is to be noted that this plan does not lay up a surplus, under ordinary circumstances, but is rather a paying-according-to-income-plan. According to the records of the last few years of the Synod, however, it ought to provide a beginning for an experiment in securing more systematic help for those in need.

The Board of Support,

AHLERT STRAND, Secretary.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON CHARITIES AND SUPPORT, AS ADOPTED

The Synod gives thanks to God that it has been able to come to the assistance of some of those who have labored among us and now find themselves in need.

We should seek to increase our gifts for this blessed work that we may better care for our brethren and their loved ones.

Your committee, therefore, recommends the adoption of the plan proposed by the Board of Support, as follows:

1. That every congregation of the Synod contribute and send to the treasurer of the Synod \$1.00 every month for this fund.

2. That every pastor in the Synod contribute and send to the treasurer of the Synod 50 cents a month for this fund.

3. This arrangement should not, however, prevent individuals or congregations from sending larger gifts for this work.

Note:—The Synod resolved to refer this plan to the General Pastoral Conference, which is to consider it and report to the next Convention.

RECOMMENDATION OF THE WORKING COMMITTEE ON MISCELLANEOUS MATTERS, AS ADOPTED

The Synod refers the "Rules of Procedure for Cases where Appeals are made to the Synod from the Counsels or Actions of Synodical Officers," printed in the 1936 Synod Report, pp. 60-61, to the Pastoral Conference for further study and recommendation.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON THE RECORDS OF THE PASTORAL CONFERENCES, AS ADOPTED

1. The Committee has examined the records of the Iowa and Southern Minnesota Special Conference and the Madison-Chicago Special Conference; the records of the Northwest Conference were not available. It finds that much diligent study has been devoted to the Word, and that the problems of the present time were examined in the light of Scripture.

2. The Secretary of the Synod is instructed to notify the secretaries of the various conferences to mail the essays delivered at the conferences to the Synod Memorial Library for filing in accordance with the resolution of our last Convention.

Report of the Committee on Resolutions

In accordance with the instructions of the Synod, letters have been sent to the following: Dr. Theo. Graebner, The South Dakota District of the Missouri Synod, Rev. O. M. Gullerud, Rev. I. Blakkan, Mr. and Mrs. John Peterson Husaas, Rev. J. E. Thoen, The Joint Men's Clubs of St. John's, St. Mark's and St. Luke's Congregations, Chicago.

THE COMMITTEE.

Report of the Board of Regents and the President, Bethany Lutheran College, 1936-1937

Meetings of the Board were held October 19, 1936, February 22-23, 1937, March 29-30, and May 10, 1937. The membership and the organization of the Board remained the same as last year.

A total of seventy-one students were enrolled at Bethany during the past year, distributed as follows: College, 16; High School, 48; Business, 7. Of these 23 were boys, 48 girls. 38 were from the Norwegian Synod, 19 from the Missouri Synod, 11 from the Wisconsin Synod, and 3 from outside the Synodical Conference. The faculty has included the following: Dr. S. C. Ylvisaker, president and treasurer; Mr. A. J. Natvig, Rev. W. E. Buszin (on leave of absence), Rev. C. S. Meyer, Mr. Oswald Hoffman, Miss L. Madson, Miss R. Seidel, Miss S. T. Anderson, Miss H. Heuer. Mrs. Anna John Silber had instructed in piano. The graduating class numbers 20, divided as follows: Junior College, 5; Business, 6; and High School, 9. Miss Madson, Miss Seidel, and Prof. W. E. Buszin have found it necessary to resign from their respective positions, and the school will miss their services greatly. The Synod owes these teachers sincere thanks for their loyal and conscientious labors in behalf of Bethany and our whole cause. In place of Miss Madson, Miss Valborg Gullixson will act as college nurse during the coming year, and Miss Adelgunde Pieper has accepted the position as dean of girls and teacher of chemistry. Miss Roberta Haller has been appointed to assist in the Department of English. After careful consideration by the Home Mission Board and the Board of Regents it was resolved to call Rev. C. A. Moldstad to instruct in Norse, since the need of this preparation for our future pastors is being felt keenly. We have been encouraged greatly by the increase in attendance and by the Christian spirit which continues to prevail among teachers and students; likewise by the many evidences of good will and love brought by our members throughout the Synod and others; by the successful celebration of the tenth and the twenty-fifth anniversaries of Bethany last fall; and by such special donations as the Thomas and Louise Hansen legacy (reducing our bonded

indebtedness by about \$10,000) and other large gifts in connection with the bond-extension, the Gullixson Memorial gift and other memorials which have brought valuable additions to the campus. The Senior Class has helped to commemorate this anniversary year by publishing a second edition of the "Fidelis". The Young People's Association of the Albert Lea Circuit is to be commended for its liberal support of the scholarship fund—surely a worthy project for our young people more generally. The support extended to students through the National Youth Administration as well as through State Aid should also be mentioned; for through these agencies seven students have been able to earn a total of approximately \$600 and our institution has received much of the benefit in the form of work done by these students.

The financial report for the year is attached. Since our fiscal year continues until June 30, the figures are in part an estimate, though quite dependable.

The Board has discussed at length the future development of Bethany and the manner in which it could best serve the church. The so-called four-year Junior College unit, mentioned a year ago and referred back to the Board, will need a longer study. It is worth noting that the plan has found strong advocates among leading educators, and that a change to this system would involve no real difficulty for us at this stage, as far as the organization of courses is concerned. The Board has also discussed ways and means of increasing the enrollment, in order that a greater number of young people of our Synod may enjoy the blessings of a Christian higher education. In this connection we ask that pastors, teachers and parents make it their business to study the opportunities which Bethany already now affords to our young people in providing that training in fundamentals which is necessary and required as preparation for so many professions, such as teaching, law, business, music, nursing, theology. It does not appear to be generally understood that Bethany offers the equivalent of the freshman and sophomore years at the universities and at much less expense.

The Paint and Varnish Club has been reorganized under the name, The Bethany Auxiliary, is directed by a committee of the faculty, and is a channel through which the Woman's Societies as well as individuals here and there may cooperate toward the improvement of the buildings and equipment at Bethany. We earnestly commend this organization to all friends of Bethany.

As a special recommendation, the Board proposes that the Congregations be asked to conduct, preferably in the early part of the summer, special services in which the subject of Christian education is presented.

Respectfully submitted, Board of Regents: J. A. MOLDSTAD, S. SANDE, CHR. ANDERSON, H. INGEBRITSON, L. S. GUTTEBO, K. T. DAHLEN, G. VAALA, A. T. HUSO.
President of Bethany: S. C. YLVISAKER.

SUMMARY OF FINANCIAL STATEMENT, BETHANY LUTHERAN COLLEGE, 1936—1937

Total operating income	\$18,107.19
Total other income (including Strand legacy of \$2,000.00 and synod subsidy)	6,887.32
Total Income	\$24,994.51
Total operating expense	\$22,363.27
Excess of income over expense	\$ 1,458.18

N. B. Since our fiscal year does not close until June 30th, the above figures are in part an estimate. It must also be added that not all of the money listed under operating income has actually been collected.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON HIGHER EDUCATION, AS ADOPTED

1. It is with sincere gratefulness to God that our Synod can now look back upon the first decade of its labors in the field of higher education within the walls of its own institution, Bethany Lutheran College, Mankato, Minn. Through God's unmerited grace our Synod has been wonderfully blessed by the institution. And it is with firm reliance upon His promises that we face the future, making the words of God's prophet our own: "And let the beauty of the Lord our God be upon us: And establish thou the work of our hands upon us; yea, the work of our hands establish thou it." Ps. 90:17.

2. The Synod is, furthermore, grateful for the fact that its College Board of Regents has been able to retain in so large a measure the same personnel through these years—men who have learned to understand the problems confronting us in this particular field, and who have served faithfully and unselfishly in the interest of higher education.

3. By the grace of God another year of school work has been successfully completed at Bethany, a year in which the general health of the students has been excellent, the discipline good, and the high standard of scholarship maintained. For this the Synod offers thanks to God.

4. To the two members of the faculty, Miss Laura C. Madson and Miss Ruth Seidel, who have faithfully served the school for a longer or shorter period of time, but who have found it necessary to discontinue their work at Bethany, the Synod expresses its deep gratitude; it also welcomes most heartily to its institution the new members of the faculty, who are to fill the positions made vacant by the above-mentioned resignations.

5. While the Synod regrets that it will no longer have the services of Prof. Walter E. Buszin as a valued member of its Bethany College faculty, it does not feel justified in refusing Mr. Buszin the peaceful dismissal which he has requested, in order that he may accept the appointment offered him by his Alma Mater, Concordia College, Fort Wayne, Indiana. The Synod therefore grants the request, thanking Prof. Buszin for his faithful service and wishing him God's richest blessings in his new field of labor.

6. In view of the fact that a number of the outstanding accounts of former students of Bethany are long since overdue, and since the auditor of the Synod's financial statement is from year to year embarrassed by the problem of knowing how to evaluate these accounts, the Synod hereby authorizes the business administration of Bethany College to make the best possible arrangement for the settlement of these accounts as soon as possible.

7. The Synod urges upon its pastors as well as upon the parents of prospective students to make known the fact that the work done in the College Department at Bethany offers as good a preparation for continued study as is to be found in the Freshmen and Sophomore classes of any University or College while affording the far greater advantage of a sound Christian training.

8. The work of the recently organized Bethany Auxiliary is to be highly commended and the Synod urges upon its members to support this worthy endeavor.

9. The Synod also urges upon the various organizations within its congregations to further the cause of higher education by emulating the example set by the Young People's Association of the Albert Lea Circuit in offering scholarships at Bethany for worthy students.

10. Gifts *in natura* given by many of our congregations to the board-

ing club at Bethany have been a material help in keeping down the cost of the students' board, and we would encourage a continued use of this means of support.

11. The Synod welcomes the suggestion of the Bethany Board of Regents in regard to the proposed educational Sunday in the course of the Church year, when the special application of the Gospel of Christ shall stress the blessing of the Christian institution also in the field of higher education, and the Synod therefore urges the Board of Regents, within the coming year, to take the necessary steps toward the realization of this observance throughout our Synod.

12. In order to encourage worthy students within our congregations, who might not be financially able without aid to attend our College and thus prepare for work in our Church, to come to Bethany, the Synod urges upon its individual congregations, wherever it be found advisable, to establish a fund for this purpose.

Board of Trustees, 1937

The Board of Trustees has held meetings as follows: June 16, September 14, November, 1936, and March 12 and June 4, 1937. The chairman of the Finance Committee has been notified of these meetings regularly, and the November meeting became a joint meeting with the Finance Committee. The membership and organization of the Board of Trustees has remained the same as last year.

We have no joint recommendation of these Boards regarding the future collection of funds—see last year's report, p. 66. The resolutions of the Synod regarding the Thos. and Louise Hanson Estate and Trust Fund (see 1936 report, p. 74) have been carried out and the treasurer will report the final accounting; likewise in regard to the renewal of the Bethany bonds and the bequest of Mr. Ole O. Strand. Final accounting has been made by the administrator, Rev. H. A. Preus, in the Ottesen Estate, and the following has been turned over to the treasurer of the Synod: \$100.80 cash; \$129.30 on deposit in a closed bank in Decorah; bonds of unknown value. In regard to the Norstad Estate, we have to report that the barn was struck by lightning and burned to the ground. Insurance on the barn and contents has been received in full, \$2,004.00. The mortgage on the farm has been paid and it was resolved to rebuild the barn, so that the farm may be rented or sold more easily. With the help of the Gullixson Memorial Fund, the property on the corner of Marsh and Hinckly Streets, Mankato, adjoining the campus of Bethany College, has been bought at the price of \$2,000.00. This purchase was considered necessary in order to protect the college against undesirable neighbors and to secure this land in time for campus extension. It has likewise, and largely for the same reason, been found necessary to buy the John Monich property at the price of \$2,600.00. It is expected that this will be paid for out of the money which otherwise would be used for rent. In this connection we call the attention of the Synod to the gift to the Synod of a valuable addition to the campus along Marsh Street by an unnamed friend of the Synod, and of two adjoining lots on the corner of Marsh and Division Streets by the Vaala family in memory of their sister, the deceased Anne Vaala.

The Board recommends that the Synod follow the advice of the auditor to credit the income from the Hanson Trust Fund to the Synod Fund for the payment of Bethany bond interest. We further recommend that the Synod consider the listing of all Bethany expenses in the treasurer's report under one general head with such sub-headings as the original debt fund, interest on indebtedness, residence fund, current expense fund, and the like.

Last summer the Board found it necessary to ask the treasurer of the Synod to devote full time for a while to the Synod's finances, particularly the matter of the renewal of the Bethany bonds. When the treasurer later on decided to resign from his call at Thompson and West Prairie, the Board of Trustees, by joint resolution with the Finance Committee, resolved to ask the treasurer to continue with his work in the interest of the Synod's finances until the time of the annual convention. As remuneration he has received \$75 per month and traveling expenses. We respectfully ask the Synod to consider also this matter. Finally the Synod is asked to consider again the deficit in the current expense account of Bethany.

Board of Trustees: C. A. MOLDSTAD, chairman;
S. C. YLVISAKER, secretary; H. A. PREUS,
O. ODEGARD, T. S. BRUSTAD, J. MUNSON.

Report of the Finance Committee

Your finance committee has functioned to the best of its ability and according to its understanding of its duties and sphere of activity.

It is in close touch at all times with your general treasurer.

It endeavors to exert the influence of its judgment for or against expenditures voted by the Synod's boards and committees.

Your committee members all carry the germ of anti-deficit-phobia, and endeavor to expose the membership of all committees and boards, as well as of the entire Synod, to it.

The members of your committee, individually, and in meeting assembled, are ever on the alert seeking ways and means of making contributions systematic, general, and generous.

Every member a contributor, "as God has prospered him," is a chief objective, and will, to the extent that it is reached, decrease our debts and deficits and increase the efficiency of our Synod organization in the work assigned to it by the Lord.

The results of the 1936 every-member Thanksgiving Day offering were gratifying. The Convention's vote is requested authorizing the continuance of such an offering.

Your committee urges all concerned to heed the auditors' recommendations as expressed in notes appended to their report.

With this we commend also the financial phase of our work to our gracious and bountiful God, and to the prayerful consideration and love of every Synod member.

H. M. TJERNAGEL, Chairman.

Treasurer's Report

BETHANY COLLEGE

	Dr.	Cr.
Balance May 1, 1936.....		\$1,462.93
Contributions.....		657.00
Notes Paid Gentlemen's Agreement.....	\$1,173.85	
Improvement Tax.....	44.43	
Balance April 30, 1937.....	901.65	
	<u>\$2,119.93</u>	<u>\$2,119.93</u>

BETHANY COLLEGE BOND ACCOUNT

Balance May 1, 1936.....		\$ 106.75
Bonds sold.....		2,500.00
Contribution of bonds.....		1,868.00
Transferred from Hanson Estate.....		9,100.00
Bonds purchased for sale.....	\$2,500.00	
Bonds purchased for Hanson Estate.....	9,100.00	
Expense in connection with extension of bonds.....	167.00	
Paul Ylvisaker, Salary for arranging extensions.....	75.00	
Printing.....	25.00	
Balance April 30, 1937.....	1,707.75	
	<u>\$13,574.75</u>	<u>\$13,574.75</u>

BETHESDA LUTHERAN HOME, WATERTOWN, WISCONSIN

Contributions to Hans Bleken.....		\$ 35.00
Paid to Bethesda Lutheran Home.....	\$ 30.00	
Balance April 30, 1937 (by error).....	5.00	
	<u>\$ 35.00</u>	<u>\$ 35.00</u>

BETHANY COLLEGE GYMNASIUM

Contributions.....		\$ 5.00
Paid to Bethany College.....	\$ 5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

BETHANY COLLEGE CURRENT DEFICIT FUND

Contributions.....		\$ 25.00
Balance April 30, 1937.....	\$ 25.00	
	<u>\$ 25.00</u>	<u>\$ 25.00</u>

CAMPUS ADDITION—BETHANY COLLEGE

Received from Gullixson Memorial Fund.....		\$ 620.00
Sale of barn.....		19.52
Accrued interest on mortgage.....		23.13
Bethany Congregation, Mankato.....		75.00
Paid to Bethany Congregation, Mankato.....	\$ 850.00	
Interest paid on mortgage.....	22.50	
Deficit, April 30, 1937.....		134.85
	<u>\$ 872.50</u>	<u>\$ 872.50</u>

LUTHERAN CHILDREN'S FRIENDS SOCIETY—MINNEAPOLIS

	Dr.	Cr.
Contributions		\$ 11.00
Paid to Children's Friends Society	\$ 11.00	
	\$ 11.00	\$ 11.00

CHINA MISSION FUND

Balance May 1, 1936		\$ 129.43
Contributions		115.00
Paid to Chas. H. E. Chow	\$ 25.00	
Paid to Geo. O. Lillegard for term question Lit.	75.00	
E. Seuel, Treasurer	15.00	
Balance May 1, 1937	129.43	
	\$ 244.43	\$ 244.43

HEATHEN MISSION FUND

Balance May 1, 1936		\$ 262.73
Contributions		100.69
Balance April 30, 1937	\$ 363.42	
	\$ 363.42	\$ 363.42

CHRISTIAN DAY SCHOOL FUND

Balance May 1, 1936		\$ 107.83
E. M. Hanson Trust Fund		12.50
Contributions		633.58
Paid to H. F. C. Mueller, Supt.	\$ 12.54	
Envelopes	8.60	
Printing	3.00	
Holy Cross School, Madison, Wis.	50.00	
School at Story City, Iowa	100.00	
School at Norseland, Minn.	100.00	
School at Parkland, Wash.	135.00	
School at Albert Lea, Minn.	125.00	
School at Scarville, Iowa	100.00	
School at Western Koshkonong, Wis.	10.24	
Balance April 30, 1937	109.53	
	\$ 753.91	\$ 753.91

CHURCH EXTENSION FUND

Balance May 1, 1936		\$ 695.65
Contributions		363.12
Interest Received		35.00
Paid on Notes Receivable		3,228.89
Loaned to Emmaus Lutheran Church, Minneapolis ..	700.00	
Loaned to First Wild Rice Church, Ulen	500.00	
Loaned to Concordia Congregation, Eau Claire	500.00	
Balance April 30, 1937	2,622.66	
	\$4,322.66	\$4,322.66

CHURCH EXTENSION FUND CAPITAL ACCOUNT

	Dr.	Cr.
Balance May 1, 1936.....		\$18,175.88
Loaned to Emmaus Lutheran Church, Minneapolis.....		700.00
Loaned to First Wild Rice Church, Ulen.....		500.00
Loaned to Concordia Congregation, Eau Claire.....		500.00
Paid on Notes Receivable.....	\$3,228.89	
Balance Capital Account, April 30, 1937.....	16,646.99	
	<hr/>	<hr/>
	\$19,875.88	\$19,875.88

DEAF MUTE INSTITUTE, DETROIT, MICHIGAN

Contributions		\$ 29.80
Paid to Deaf Mute Institute.....	\$ 29.80	
	<hr/>	<hr/>
	\$ 29.80	\$ 29.80

G. A. GULLIXSON MEMORIAL

Contributions		\$ 84.77
Received from S. C. Ylvisaker, Treasurer.....		500.00
Paid to Campus Fund.....	\$ 500.00	
Paid to S. C. Ylvisaker, Treasurer.....	84.77	
	<hr/>	<hr/>
	\$ 584.77	\$ 584.77

HOME MISSION FUND

Balance May 1, 1936.....		\$ 136.03
Contributions		7,283.24
Convention Offering		431.88
From E. M. Hanson Trust Fund.....		12.50
Church Extension Fund, Contingent Liability Note.....		500.00
Lenten Offering Expense.....	\$ 33.05	
Emmaus, Minneapolis	617.41	
Sutton's Bay and Holton, Mich.....	510.00	
Bethany, Mankato	210.00	
Central Lutheran, Duluth	480.00	
Concordia, Eau Claire.....	2,066.50	
St. Luke's, Chicago	300.00	
Our Saviour's, Amherst Junction, Wis.....	220.00	
Holy Cross, Madison	2,267.65	
Sheyenne, N. D.	216.00	
Simcoe and Velva, N. D.....	60.00	
Zion's, Tracy, Minn.	175.00	
Cottonwood, Minn.	83.00	
Thompson, Iowa	100.00	
Parkland, Washington, Advance.....	200.00	
Note paid to Church Extension Fund.....	1,200.00	
Traveling Expense	42.70	
Deficit, April 30, 1937.....		417.66
	<hr/>	<hr/>
	\$8,781.31	\$8,781.31

THOMAS AND LOUISE HANSON TRUST FUND

Received from Hanson Estate.....	\$9,635.69
Interest Received	181.06

	Dr.	Cr.
Bethany College Bonds Purchased.....	\$9,100.00	
Paid to Synod Fund	181.06	
Balance April 30, 1937.....	535.69	
	<hr/>	<hr/>
	\$9,816.75	\$9,816.75

HOME FINDING SOCIETY, FORT DODGE, IOWA

Balance May 1, 1936.....		\$ 1.00
Contributions		10.00
Paid to Home Finding Society.....	\$ 11.00	
	<hr/>	<hr/>
	\$ 11.00	\$ 11.00

INDIA MISSION FUND

Deficit, May 1, 1936.....	\$ 10.00	
Contributions		44.45
Paid to E. Seuel, Treasurer.....	34.45	
	<hr/>	<hr/>
	\$ 44.45	\$ 44.45

INDIAN MISSION FUND

Contributions		\$ 53.91
Paid to Evangelical Luth. Joint Synod of Wis.....	\$ 48.91	
Paid to E. Seuel, Treasurer	5.00	
	<hr/>	<hr/>
	\$ 53.91	\$ 53.91

INDIGENT PASTORS FUND

Balance May 1, 1936.....		\$ 216.76
Contributions		248.46
Contributions for Mrs. C. N. Peterson.....		121.00
Contributions for Rev. G. Guldberg		1.00
Contribution for Rev. M. F. Mommsen.....		3.50
Paid to Rev. I. Blekkan.....	\$ 120.00	
Paid to Rev. C. N. Peterson.....	30.00	
Paid to Mrs. C. N. Peterson.....	201.00	
Paid to Rev. G. Guldberg	1.00	
Paid to Rev. M. F. Mommsen.....	3.50	
Balance April 30, 1937.....	235.22	
	<hr/>	<hr/>
	\$ 590.72	\$ 590.72

THE LUTHERAN HOUR

Contributions		\$ 45.20
Paid to E. Seuel, Treasurer.....	\$ 45.20	
	<hr/>	<hr/>
	\$ 45.20	\$ 45.20

MRS. T. LARSON TRUST FUND

Deficit, May 1, 1936.....	\$ 144.77	
Payment on Note		\$ 50.00
Interest Received		60.00
Deficit, April 30, 1937.....		34.77
	<hr/>	<hr/>
	\$ 144.77	\$ 144.77

MR. AND MRS. JACOB LUNDE STUDENT FUND

	Dr.	Cr.
Balance May 1, 1936.....		\$ 345.00
Balance April 30, 1937.....	\$ 345.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

The notes held in this fund are signed by Adolph J. Torgerson, in the amount of \$300.00 and accrued interest.

LUTHERAN FLOOD RELIEF FUND

Contributions		\$ 95.00
Paid to E. Seuel, Treasurer.....	\$ 95.00	
	<u>\$ 95.00</u>	<u>\$ 95.00</u>

NIGERIA MISSION FUND

Contributions		\$ 135.72
Paid to Theodore W. Eckhart, Treasurer.....	\$ 135.72	
	<u>\$ 135.72</u>	<u>\$ 135.72</u>

NEGRO MISSION FUND

Balance May 1, 1936.....		\$ 67.35
Contributions		468.55
Paid to Theodore W. Eckhardt, Treasurer.....	\$ 264.28	
Balance April 30, 1937.....	\$ 271.62	
	<u>\$ 535.90</u>	<u>\$ 535.90</u>

NORSTAD ESTATE

Balance May 1, 1936.....		1,485.66
Received on account of Fire Loss.....		2,115.00
Dividend Received		2.92
Paid to Synod Fund	\$1,000.00	
Paid to Teachers' Salary Fund.....	1,000.00	
Paid to Iver Gullikson, account of Fire Loss.....	114.00	
Notes charged off	906.25	
Traveling Expense	17.50	
Balance April 30, 1937.....	565.83	
	<u>\$3,603.58</u>	<u>\$3,603.58</u>

OLD PEOPLE'S HOME FUND

Balance May 1, 1936.....		\$1,605.62
Contributions		1.50
Balance April 30, 1937.....	\$1,607.12	
	<u>\$1,607.12</u>	<u>\$1,607.12</u>

HANNAH C. OTTESEN STUDENT LOAN FUND

Balance May 1, 1936.....		\$ 622.05
Balance April 30, 1937.....	\$ 622.05	
	<u>\$ 622.05</u>	<u>\$ 622.05</u>

HANNAH OTTESEN ESTATE

	Dr.	Cr.
Received from Executor, Rev. H. A. Preus.....		\$ 100.80
Paid for expenses	\$ 18.13	
Balance April 30, 1937.....	82.67	
	<hr/>	<hr/>
	\$ 100.80	\$ 100.80

PAINT AND VARNISH CLUB

Contributions		\$ 10.00
Paid to Bethany Paint and Varnish Club.....	\$ 10.00	
	<hr/>	<hr/>
	\$ 10.00	\$ 10.00

RESIDENCE FUND

Balance May 1, 1936.....		\$ 143.85
Contributions		45.00
Loans		200.00
Rent Received		480.00
Appraisal Fee	\$ 5.00	
Paid to S. C. Ylvisaker.....	160.00	
Loans Paid	475.00	
Interest Paid	249.85	
Deficit		21.00
	<hr/>	<hr/>
	\$ 889.85	\$ 889.85

STUDENT FUND

Balance May 1, 1936, Student Notes.....		\$ 697.74
Contributions		124.56
Paid to T. Teigen	\$ 86.36	
Notes returned to L. B. Mommsen.....	668.00	
Loan to Student	100.00	
Overdraft, April 30, 1937.....		32.06
	<hr/>	<hr/>
	\$ 854.36	\$ 854.36

TWIN CITY MISSION FUND

Contributions		\$ 20.50
George C. Chambers, Treasurer.....	\$ 20.50	
	<hr/>	<hr/>
	\$ 20.50	\$ 20.50

SYNOD FUND

Balance May 1, 1936.....		\$1,840.25
Convention Offering		431.90
Loans made		2,695.00
A. A. Thompson legacy.....		50.00
Norstad Estate		1,000.00
Contributions		3,131.57
Notes Paid	\$4,025.00	
Note Paid Lutheran Synod Book Co.....	475.00	
Interest Lutheran Synod Book Co. note.....	14.38	
Interest—Bethany Bonds	2,005.66	
Interest—Loans to Synod Fund	202.65	
Interest—Loan Teachers' Salary Fund.....	109.50	
Interest—Gentlemen's Agreement	669.44	

Expense—President's Office	18.70	
Expense—Treasurer's Office	79.48	
Expense—Secretary's Office	5.00	
Treasurer's Salary	525.00	
Premium—Treasurer's Bond \$10,000.....	25.00	
Expense—Board of Trustees	80.19	
Expense—Visitors	74.10	
Expense—Board of Regents	128.30	
Expense—Finance Committee	9.25	
Expense—Home Mission Committee.....	57.41	
Expense—Church Extension Committee	40.24	
Expense—Publication Committee	40.55	
Expense—Christian Day School Committee.....	8.00	
Expense—Hymn Book Committee	53.12	
Expense—Parkland Committee	10.24	
Expense—Synodical Conference Meeting.....	77.02	
Expense—Printing and Stationery.....	88.32	
Expense—Railroad Secretary	10.00	
Mimeograph	70.00	
Expense—Hanson Estate	4.10	
Insurance Premium—Bethany College.....	163.77	
Young People's Convention Advance.....	22.67	
Wiese Library Deficit	21.83	
Lutheran Synod Book Co., Audit Expense.....	4.00	
Exchange Charges	24.30	
Balance April 30, 1937.....	6.50	
	<hr/>	
	\$9,148.72	\$9,148.72

TEACHERS' SALARY FUND

Balance May 1, 1936.....		\$ 153.60
Ole C. Strand Legacy		2,000.00
Norstad Estate		1,000.00
Contributions "In Natura"		195.68
Convention Offering		431.93
Loans		1,600.00
Contributions		2,748.93
Loans Paid	\$1,600.00	
Paid to Bethany College	6,645.68	
Deficit April 30, 1937		115.54
	<hr/>	
	\$8,245.68	\$8,245.68

TIDENDE AND SENTINEL FUND

Deficit May 1, 1936	\$2,741.04	
Received of S. E. Lee, Manager		\$1,264.65
Paid to Rev. J. E. Thoen, Editor	540.00	
Rent for Editor	360.00	
John Anderson Printing Co.....	1,317.89	
Expense	100.93	
Deficit, April 30, 1937.....		3,795.21
	<hr/>	
	\$5,059.86	\$5,059.86

WIESE LIBRARY FUND

Deficit, May 1, 1936.....	\$ 15.00	
Transferred from Synod Fund.....		\$ 21.83

Paid to Bethany College	1.58	
Insurance Premium	5.25	
	<u>\$ 21.83</u>	<u>\$ 21.83</u>

YOUNG PEOPLE'S CONVENTION FUND

Balance May 1, 1936		\$ 20.70
Advanced from Synod Fund		22.67
Paid Paul Ylvisaker—Expense	\$ 3.50	
N. S. Tjernagel, President	37.67	
Printing	1.95	
Sophie Anderson, Treasurer .....	.25	
	<u>\$ 43.37</u>	<u>\$ 43.37</u>

YOUNG PEOPLE'S BETHANY COLLEGE SCHOLARSHIP FUND

Contributions		\$ 72.52
Paid to Bethany College	\$ 72.52	
	<u>\$ 72.52</u>	<u>\$ 72.52</u>

AUDITORS' REPORT

We, the undersigned auditors, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Paul Ylvisaker, Treasurer, from May 1, 1936, to April 30, 1937, and have found them to be correct.

Yours respectfully,

Signed by S. E. LEE,
M. R. HANDBERG.

RECOMMENDATIONS OF THE WORKING COMMITTEE ON FINANCES, AS ADOPTED

1. We note with joy and gratitude that during the past fiscal year there has been an increase in contributions to most of our funds. Especially because of the larger donations, the amount we have received is more than one-third larger than that of last year. We have thus been able to reduce our debt on Bethany College and our other indebtedness by approximately twelve thousand dollars. As we give thanks for these unmerited blessings, we pray that the Giver of every good and perfect gift will continue to bless us and grant us all that we need for our important work.

2. The Synod approves the action of its Board of Trustees in securing for Bethany College the properties mentioned in its report to the Synod, and it recommends that the residences be used as far as possible. Special gifts by friends of Bethany have made some of these purchases possible. The Synod extends thanks to the donors of these liberal gifts and would encourage others to give similar gifts, so that the adjoining properties may also in time be secured and added to the campus.

3. The Synod also approves the action of its Board of Trustees and Finance Committee in asking the Synod's Treasurer to devote all his time during the past months to the finances of the Synod, and in paying him properly for this work. It does not, however, feel able to continue this arrangement.

4. The Synod extends thanks to the following friends of Bethany College for their contributions of Bethany bonds, amounting to \$1,868.00: Mr. Ernest Kuesel, Spring Valley, Wis., \$100.00; Albert Kuske Estate, Osceola, Wis., \$150.00; Mr. Wm. Seemann, Osceola, Wis., \$100.00; Mr. C. H. Huenerkoch, Redwood Falls, Minn., \$500.00; N. N., \$1,000.00; N. N., \$18.00.

5. The Synod accepts the recommendation of the auditors to transfer the balance in the bond account to the Building Fund (Debt Fund) to be used for the retirement of bonds at the earliest advisable time.

6. The interest from the Hanson Trust Fund shall be used for Teachers' salaries.

7. The attention of the Treasurer and the auditors is called to the resolution passed in 1930 regarding "Tidende" and "Sentinel," as follows: "We recommend that, in case the earnings are not sufficient to pay the salary (of the editor), the balance be paid out of the Synod's Treasury" (see proceedings 1930, pages 111 and 112). Pursuant to this resolution, the deficit in "Tidende" and "Sentinel" Fund shall be transferred to the Synod Fund, and any possible deficits in the future shall also be transferred to the Synod Fund at the close of each fiscal year.

8. The Synod instructs its Treasurer not to deviate from the rule to pay bills for expenses and appropriations of Boards only on written order from the respective chairmen, or, in case of committees that are not organized, from the President of the Synod.

9. The plan of a Synod-wide Thanksgiving offering shall be continued.

10. The Synod is convinced that the Duplex envelope is the ideal means of gathering money for the Synod as well as for local purposes, and where this system is used with success, the individual Congregations should feel free to use the special envelopes sent out by the Synod, in such a way as not to disturb the success of the Duplex envelope plan.

11. The Synod authorizes its Board of Trustees to negotiate a loan not to exceed \$5,000.00, so as to take care of the current deficit at Bethany College.

12. Resolved, that the Board of Trustees of the Norwegian Synod of the American Evangelical Lutheran Church, a Minnesota Corporation, be and hereby are empowered and directed to purchase from John Monich, Eva Naumann and her husband, Clarence Nauman, and Elise Walburg and her husband, Walter Walburg, that certain real property located in the City of Mankato, Blue Earth County, Minnesota, described as follows:

Lot twelve (12) in Block nine (9) of Hinckley's Addition to Mankato, according to the plat thereof on file and of record in the office of the Register of Deeds of Blue Earth County, save and except the portion of said Lot twelve (12) which lies easterly of a line which would be made by the extension to the northeast of the easterly line of Lots eight (8), nine (9), ten (10) and eleven (11) of said Block nine (9) of said Hinckley's Addition to Mankato. Also Lot eleven (11) of said Block nine (9) of said Hinckley's Addition to Mankato, according to the plat thereof on file and of record in the office of the Register of Deeds of Blue Earth County aforesaid:

for the sum of Two Thousands Six Hundred Dollars (\$2,600.00) to be paid as follows: \$300.00 cash, \$18.00 on the first day of July, 1937, and \$18.00 on the first day of each month thereafter until fully paid, with interest at the rate of 4% per annum; and to secure said payments may execute and deliver a mortgage on the premises or the promissory note of the Synod without a mortgage, and the Board may also arrange the terms of payment in such manner and upon such terms as the Board and parties may agree upon and receive a warranty deed in the name of the Synod.

The Board is hereby given full authority and power to act and to do everything necessary and desirable in the purchase of the above described property.

* * *

With regard to Rev. Paul Ylvisaker, the following resolution was passed: "Our Standing Boards and Committees shall make earnest effort to prevent the loss to our Synod of the active services of this faithful and consecrated worker."

The Synod's Officers and Boards

Officers

The Rev. H. Ingebritson, President.
The Rev. Christian Anderson, Vice President.
The Rev. Geo. O. Lillegard, Secretary; Rev. H. A. Theiste, Alternate.
The Rev. Paul Ylvisaker, Treasurer; Alternate, Rev. S. E. Lee.
Auditors, Mr. M. R. Handberg, The Rev. S. E. Lee.

Board of Trustees

Dr. S. C. Ylvisaker; Mr. Oscar Odegard (3 years, elected 1935).
The Rev. C. A. Moldstad; Mr. John Munson (3 years, elected 1936).
The Rev. J. B. Unseth; Mr. A. O. Anderson, Lake Mills, Ia. (3 years, elected 1937).

Board of Regents for Bethany Lutheran College

The Rev. S. Sande (4 years, elected 1934); Mr. A. T. Huso, Northwood, Iowa (4 years, elected 1934); Mr. G. G. Vaala, Lawler, Iowa (4 years, elected 1935); The Rev. L. S. Guttebo (4 years, elected 1935); The Rev. J. A. Moldstad (4 years, elected 1936); The Rev. H. Ingebritson (4 years, elected 1936); Attorney K. T. Dahlen, 2219 Taylor St. N. E., Minneapolis, Minn. (4 years, elected 1937); The Rev. Christian Anderson (4 years, elected 1937).

President of Bethany Lutheran College

Dr. S. C. Ylvisaker.

Editor of "Luthersk Tidende" and "Sentinel"

The Rev. J. E. Thoen.

Business Manager of "Tidende" and "Sentinel"

The Rev. S. E. Lee; Assistant, The Rev. H. A. Theiste.

Railroad Secretaries

The Rev. Chr. Anderson and The Rev. J. A. Moldstad.

Board of Visitors

(For 4 years, elected 1937)

The Rev. J. A. Moldstad; Alternate, The Rev. C. J. Quill.
The Rev. E. Hansen; Alternate, The Rev. H. M. Tjernagel.
The Rev. Chr. Anderson; Alternate, The Rev. N. A. Madson.

Boards

Finances: The Rev. H. M. Tjernagel, Mr. C. O. Vangen, Albert Lea, Minn. (2 years, elected 1936); The Rev. H. A. Theiste; Mr. Martin Stene, Emmons, Minn. (2 years, elected 1937); Mr. A. J. Natvig, advisory member (elected 1933).

Publications: The Rev. H. A. Preus, Mr. Arnold Jacobson, Minneapolis, Minn.; Prof. A. J. Natvig (2 years, elected 1936); The Rev. N. A. Madson; The Rev. H. M. Tjernagel (2 years, elected 1937); The Rev. S. E. Lee (ex-officio member).

Home Missions: The Rev. E. Hansen, The Rev. J. R. Runholt, and Mr. Nels Spangelo, Albert Lea, Minn. (2 years, elected 1936); The Rev. A. M. Harstad, The Rev. J. A. Petersen, Mr. J. A. Jordahl, Manchester, Minn. 2 years, elected 1937).

Foreign Missions: Dr. S. C. Ylvisaker (3 years, elected in 1935); The Rev. H. A. Theiste and the Rev. G. A. R. Gullixson (2 years, elected 1936); Mr. E. J. Onstad, Madison, Wis., Mr. John Melaas, Madison, Wis. (2 years, elected 1937); The Rev. John A. Moldstad.

Church Extension: The Rev. M. O. Dale, and Mr. P. G. Kloster, Forest City, Iowa (2 years, elected 1936); The Rev. A. M. Harstad, Mr. Peter Lee, Deerfield, Wis. (2 years, elected 1937).

Charities: The Rev. C. J. Quill and Mr. Ben Torgerson, Madison, Wis. (2 years, elected 1936); The Rev. G. Guldberg, Mr. Hilmer Larson, Chicago, Ill. (2 years, elected 1937).

Christian Day School: The Rev. N. S. Tjernagel and Mr. Einar Tyssen (2 years, elected 1936); The Rev. A. J. Torgerson, and Mr. O. A. Smedal, Albert Lea, Minn. (2 years, elected 1937).

Negro Mission: The Rev. J. A. Moldstad.

Board of Support: The Rev. B. W. Teigen (1 year, elected 1937); Mr. August Kroon, Minneapolis, Minn. (2 years, elected 1936); The Rev. A. Strand (2 years, elected 1937).

Hymn Book Committee: The Rev. Chr. Anderson, The Rev. N. A. Madson; Alternate, The Rev. A. Harstad; Sub-Committee on Liturgics, The Rev. A. Harstad.

Catechism Revision Committee: The Rev. J. A. Moldstad, The Rev. H. A. Theiste.

NOTE: Owing to lack of space in Annual Report, a resume of Superintendent Mueller's paper will be published in the "Lutheran Sentinel".

THE SYNOD'S PASTORS AND PROFESSORS

Anderson, Chr.	Belview, Minn.
Anderson, E. W.	Belview, Minn.
Bernards, J. A.	Bricelyn, Minn.
Blækkan, I.	1426 5th Ave., Los Angeles, Calif.
Blicher, P.	Boyceville, Wis.
Dale, M. O.	Amherst Junction, Wis.
Faye, C. U., Prof.	309 So. Coler, Urbana, Ill.
Galstad, Martin	Parkland, Wash.
Guldberg, G.	Suttons Bay, Mich.
Gullixson, G. A. R.	2219 W. North Ave., Chicago, Ill.
Guttebo, L. S.	503 E. Madison St., Eau Claire, Wis.
Hanson, Clarence	802 Marsh Street, Mankato, Minn.
Hansen, Emil	701 Bridge Street, Albert Lea, Minn.
Harstad, A. M.	13 S. Hancock Street, Madison, Wis.
Haugen, Thos. A.	R. 2, Pekin, N. Dak.
Hendricks, John	1101 14th Ave. S. E., Minneapolis, Minn.
Ingebritson, H.	Lake Mills, Iowa
Kirkpatrick, C. O.	Golva, N. Dak.
Larsen, U. L.	Tracy, Minn.
Lee, S. E.	3955 York Ave. N., Robbinsdale, Minn.
Levorson, Oscar, Prof.	Dr. Martin Luther College, New Ulm, Minn.
Lillegard, Geo. O.	314 Harvard St., Cambridge, Mass.
Madson, N. A.	Route 1, Princeton, Minn.
Moldstad, C. A.	Bethany Luth. College, Mankato, Minn.
Moldstad, J. A.	4218 Wabansia Ave., Chicago, Ill.
Moller, G. E.	Hartland, Minn.
Mommsen, Lloyd	Sheyenne, N. Dak.
Mommsen, M. F.	1116 So. Ainsworth Ave., Tacoma, Wash.
Natvig, Alvin, Prof.	Bethany Lutheran College, Mankato, Minn.
Nesseth, G. P.	R. 1, Box 95, Clearbrook, Minn.
Petersen, J. A.	Scarville, Iowa
Preus, H. A.	Calmar, Iowa
Quill, C. J.	Cottage Grove, Wis.
Runholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, A.	5916 Rice St., Chicago, Ill.
Teigen, B. W.	Fertile, Minn.
Theiste, H. A.	916 31st Ave. N., Minneapolis, Minn.
Thoen, J. E.	1213 N. Fourth St., Mankato, Minn.
Tjernagel, H. M.	Lawler, Iowa
Tjernagel, N. S.	Thornton, Iowa
Torgerson, A. J.	R. 3, Northwood, Iowa
Tweit, Milton	St. Peter, Minn.
Unseth, J. B.	R. 1, Waterville, Iowa
Unseth, Eivind	Holton, Mich.
Ylvisaker, E.	2661 Milwaukee St., Madison, Wis.
Ylvisaker, P.	1025 St. John's Ave., Albert Lea, Minn.
Ylvisaker, S. C., Dr., President	Bethany Luth. College, Mankato, Minn.

PAROCHIAL REPORT

No.	Congregations	Pastors	Members			Bap- tisms		Con- firmed		Services			
			Baptized	Communi- cant	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian English
1.	Rock Dell	Anderson, Chr.	238	173	71	6	...	7	...	249	2	1	22
2.	1st Ev. Luth.	Anderson, Chr.	44	36	16	1	...	...	...	46	...	...	28
3.	Our Savior's	Anderson, Chr.	108	75	30	5	...	3	...	90	5	2	37
4.	Engl. Luth.	Anderson, Chr.	66	50	18	...	...	...	...	73	1	...	30
5.	Ruthenian	Anderson, Chr.	...	...	...	...	...	...	...	31	...	...	9
6.	Our Savior's	Dale, M. O.	105	75	27	2	...	2	...	106	...	...	15
7.	Grace Luth.	Dale, M. O.	31	28	11	1	...	1	...	68	1	1	22
8.	Bethany	Dale, M. O.	45	23	8	7	...	2	...	50	1	2	16
9.	Parkland	Ga. stad, M.	89	68	22	4	...	1	...	145	...	...	56
10.	First Ev. L.	Guldberg, G.	110	60	18	3	1	12	1	61	2	8	47
11.	N. Manitowish	Guldberg, G.	15	...	...	1	...	1	1	4	...	...	4
12.	Scand. E. L.	Guldberg, G.	70	54	14	1	...	...	...	18	...	...	13
13.	Oslo Ev. L.	Gullerud, C. M.	110	73	37	4	...	4	1	28	1	3	12
14.	Nicollet	Gullerud, O. M.	334	245	...	2	...	6	1	226	2	3	11
15.	Norw. Groves	Gullerud, O. M.	79	57	...	1	...	2	1	59	...	...	17
16.	St. Paul's	Gullixson, G. A. R.	300	250	...	11	...	...	...	210	18	18	3
17.	Concordia	Guttebo, L. S.	269	173	47	21	5	12	5	115	2	5	63
18.	Effatha	Guttebo, L. S.	49	25	12	...	...	...	...	27	...	...	25
19.	Bethany	Hanson, Clarence	85	45	16	11	...	6	...	277*	1	1	...
20.	Our Savior's	Hansen, Emil	192	150	64	8	...	8	1	245	2	4	29
21.	Our Savior's	Hansen, Emil	...	9	4	...	...	...	...	13	...	1	13
22.	Our Savior's	Hartstad, A.	411	308	91	15	3	6	2	532	2	4	8
23.	1st Am. L.	Hendricks, J.	80	52	18	3	...	7	...	28	...	3	24
24.	St. Paul's	Hendricks, J.	11	9	5	...	...	...	...	22	...	...	10
25.	Ev. L., Simcoe	Hendricks, J.	9	5	5	...	...	...	...	6	...	1	12
26.	Immanuel	Heyne, Rob. G.	130	93	26	8	...	11	...	128	3	...	31
27.	Lime Creek	Ingebritson, H.	92	74	21	1	...	...	...	96	...	1	21
28.	Lake Mills	Ingebritson, H.	94	73	14	5	...	7	...	83	...	1	11
29.	West Prairie	Ingebritson, H.	76	59	...	1	...	...	...	22	...	...	8
30.	Thompson	Ingebritson, H.	43	34	...	1	...	...	...	9	...	...	9
31.	Emmaus	Lee, S. E.	111	86	16	5	...	6	...	178	4	...	74
32.	Boston Norw.	Lillegard, G. O.	175	114	23	8	1	4	...	222	7	6	24
33.	Our Savior's	Madsen, N. A.	314	203	83	17	1	8	1	308	1	4	25
34.	Fairview	Moldstad, C. A.	365	265	55	5	1	7	1	284	3	6	40
35.	St. Mark's	Moldstad, J. A.	240	200	25	25	...	...	...	...	...	...	...
36.	Holy Cross	Mommensen, L. B.	35	24	8	5	...	...	...	...	...	...	7
37.	Lake Wash.	Mommensen, L. B.	...	...	...	...	...	...	...	...	...	...	3
38.	Tacoma	Mommensen, M. F.	42	32	14	2	...	2	...	65	...	2	52
39.	Concordia	Nesseth, G. P.	...	...	...	...	...	...	...	...	...	...	...
40.	Cross Lake	Nesseth, G. P.	...	...	...	...	...	...	...	...	...	...	...
41.	Clearwater	Nesseth, G. P.	...	...	...	...	...	...	...	...	...	...	...
42.	Immanuel	Nesseth, G. P.	...	...	...	...	...	...	...	...	...	...	...
43.	Scarville	Petersen, J. A.	99	75	25	2	...	2	...	141	1	1	16
44.	Center	Petersen, J. A.	148	103	42	4	...	1	...	126	3	2	9
45.	Calmar Luth.	Preus, H. A.	430	300	115	8	...	6	...	312	3	10	20
46.	W Koshkonong	Quill, C. J.	319	257	100	8	...	5	1	361	...	5	20
47.	First Evangel	Runholt, J. R.	89	72	15	...	...	...	...	80	...	1	22
48.	Zion's Ev. L.	Runholt, J. R.	6	6	3	...	...	...	...	...	...	...	9
49.	Hartland	Sande, S.	116	86	37	4	...	4	...	67	...	1	17
50.	Manchester	Sande, S.	41	32	11	...	...	1	...	35	...	1	18
51.	Central	Strand, A.	69	47	14	1	...	...	...	57	2	...	62
52.	Bethany	Teigen, B.	40	36	13	...	...	3	...	43	...	...	5
53.	St. Luke's	Theiste, H. A.	125	61	12	5	...	...	...	120	1	3	...
54.	Sande Ev. L.	Tjernagel, H. M.	165	140	57	3	...	...	...	177	1	2	8
55.	Jerico Ev. L.	Tjernagel, H. M.	396	283	113	11	...	10	...	249	1	5	12
56.	Richland	Tjernagel, N. S.	138	94	33	...	...	3	...	156	...	...	37
57.	Synod Ev. L.	Tjernagel, N. S.	61	40	14	2	...	...	...	29	2	...	25
58.	Somber	Torgersen, A. J.	113	80	29	2	...	4	...	82	1	2	18
59.	1st Shell Rock	Torgersen, A. J.	158	107	42	6	...	8	...	133	...	...	14
60.	E. Paint Creek	Unseth, J. B.	131	105	38	3	...	3	...	91	1	1	10
61.	W. Paint Creek	Unseth, J. B.	103	74	37	5	1	3	...	33	...	1	14
62.	Holy Cross	Ylvisaker, E.	315	181	93	19	1	12	3	176	3	2	69
63.	Bygland	...	...	...	...	...	...	...	...	...	...	...	...
64.	Chester	Runholt, J. R.	15	15	8	...	...	...	...	8	...	1	10
65.	1st Wild Rice	Runholt, J. R.	220	138	27	9	...	15	...	160	3	2	20
Totals			7873	5632	1697	282	14	204	20	6760	80	119	553
													1650

1 Member of Synod. 2 Preaching Station. 3 Not Member of Synod.

* Including visitors and students. † No Report Received.

‡ Report from September to December only. ° Report from July to December only.

• Work just begun.

FOR YEAR 1936

	Week-Day School		Sunday School		Saturday School		Summer School		Students		Contributions			
No.	Days Taught	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	Days Taught	Enrollment	In Synodical Institutions	In Pub. H. S. and Colleges	Home Purposes	All Outside Purposes	Value of Property
1.	32	53	10	32	...	7	\$ 1,200.00	\$ 554.00	\$12,000.00
2.	23	12	...	...	1	1	300.00	45.00	5,000.00
3.	35	31	10	24	...	3	490.00	95.00	3,000.00
4.	20	3	...	...	...	...	...	...	328.00	130.00	4,000.00
5.	40	8	...	...	...	9	300.00	150.00	10,000.00
6.	6	200.00	100.00	1,200.00
7.	20	7	...	...	50.00	25.00	...
8.	1,400.00	170.00	4,000.00
9.	180	15	1	21	3	4	31	15	...	15	312.15	312.15	101.96	5,000.00
10.	1	...	...	...
11.	11	14	14	18	...	5	250.00	47.05	800.00
12.	25	5	...	...	15	17	...	2	...	302.50	4,000.00
13.	40	45	20	35	3	...	2,065.57	540.00	30,000.00
14.	160	12	1	12	2	...	...	15	12	...	...	†	†	5,000.00
15.	75	7	...	...	20	20	1	...	2,982.50	418.39	45,000.00
16.	74	5	32	78	10	19	...	20	†	†	14,000.00
17.	17	1	...	...	...	...	...	...	†	†	1,000.00
18.	41	5	...	...	...	...	8	1	684.89	117.15	650.00
19.	27	4	...	...	...	...	...	10	1,833.01	430.65	21,150.00
20.	160	25	1	...	...	...	...	10	27	...	39	100.00	12.00	1,500.00
21.	37	17	10	27	...	5	3,840.65	839.03	50,000.00
22.	180*	15	2	53	6	34	6	18	34	...	...	300.00	56.00	4,000.00
23.	75.00	43.00	...
24.	6	1	12	6	...	...	...	9	55.00	2.50	...
25.	28	3	35	15	15	35	...	...	330.85	114.00	2,500.00
26.	180	12	1	...	...	...	...	30	27	...	1	†	†	7,000.00
27.	34	4	36	...	...	...	...	...	†	†	4,000.00
28.	16	14	...	...	...	...	†	†	4,000.00
29.	10	15	26	...	...	6	†	†	2,000.00
30.	37	6	15	10	15	26	...	...	958.50	58.30	4,000.00
31.	55	9	...	...	...	...	20	...	4,899.06	333.23	50,000.00
32.	62	8	36	15	20	31	4	16	2,433.35	764.72	16,500.00
33.	160	31	1	115	14	...	...	20	24	1	30	3,600.00	400.00	35,000.00
34.	3,590.00	800.00	35,000.00
35.	6	2	...	...	...	...	...	4	45.00	18.00	...
36.	40	10	...	...	...	6	300.00	125.00	8,000.00
37.
38.
39.
40.
41.
42.
43.	180	13	1	3	1	...	...	30	26	4	5	1,608.69	367.29	14,500.00
44.	20	55	...	3	800.37	274.54	10,000.00
45.	60	8	...	...	...	...	...	15	2,000.00	400.00	25,000.00
46.	170	26	1	18	2	...	...	...	...	...	24	2,365.00	661.47	50,000.00
47.	12	2	...	...	...	...	...	...	450.00	170.00	4,000.00
48.	30.00	12.00	...
49.	20	11	1	4	1,038.63	215.80	10,000.00
50.	6	1	...	...	20	8	1	...	372.26	201.46	5,000.00
51.	30	4	...	...	...	...	2	...	687.75	83.78	2,000.00
52.	1	3	344.06	315.00	4,000.00
53.	160	8	1	28	5	30	3	...	...	...	5	2,750.63	85.00	8,500.00
54.	38	7	...	...	2	11	971.13	447.10	10,000.00
55.	38	53	...	...	...	15	1,766.71	783.70	15,000.00
56.	34	3	...	...	15	24	...	11	†	†	7,000.00
57.	10	...	...	...	15	22	...	10	†	†	3,500.00
58.	36	16	20	16	...	3	†	†	8,000.00
59.	38	33	20	23	1	5	†	†	7,000.00
60.	20	22	2	10	463.70	375.17	7,000.00
61.	19	10	...	1	447.50	798.50	6,000.00
62.	180	25	2	79	6	...	...	...	...	...	...	1,230.00	56.00	22,000.00
63.	60.00	57.00	500.00
64.	300.00	125.00	5,000.00
65.	30	4	...	...	...	...	...	...	...	...	...
Totals 1710|182|12|1077|132|651|455|461|605| 36|348|\$50,689.96|\$12,221.29|613,300.00														

* Conducts Week-Day School jointly with Holy Cross Congregation.
† No Report Received.

TABULATED LIST OF CONTRIBUTIONS,

Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1. Anderson, Chr.	Rock Dell	\$ 264.64	\$ 113.45	\$ 123.45
2. Anderson, Chr.	Belview	25.36	13.25	16.52
3. Anderson, Chr.	Delhi	12.60	5.82	5.83
4. Anderson, Chr.	Cottonwood	33.02	32.21	22.23
5. Anderson, Chr.	Ruthton	2.00	5.10	5.00
6. Dale, M. O.	Amherst Junction	69.50	26.97	28.97
7. Dale, M. O.	Manitowoc	64.01	9.00	14.00
8. Dale, M. O.	Wittenberg	11.50	7.25	7.25
9. Galstad, M.	Parkland	87.57	22.92	32.10
10. Guldborg, G.	Suttons Bay	34.27	13.60	4.05
11. Guilerud, C.	Oslo	143.26	45.57	42.98
12. Guilerud, O. M.	Nicollet	205.46	90.75	65.50
13. Guilerud, O. M.	Norwegian Grove	33.69	.40	.40
14. Gullixson, G.	St. Paul's	119.92	160.38	150.28
15. Guttebo, L. S.	Eau Claire	36.15	5.62	5.63
16. Hanson, C.	Mankato	43.70	29.57	24.28
17. Hansen, E.	Albert Lea	175.46	160.65	100.66
18. Hansen, E.	Hayfield	11.50	7.00	36.00
19. Harstad, A.	Our Saviour's	411.78	234.25	226.38
20. Hendricks, J.	Simcoe	2.50	.....	.....
21. Hendricks, J.	Redtop	16.50	7.00	10.00
22. Hendricks, J.	Mayville	25.00	5.00	5.00
23. Ingebritson, H.	Lime Creek	61.30	43.62	28.88
24. Ingebritson, H.	Lake Mills	44.55	14.35	13.75
25. Ingebritson, H.	West Prairie	92.45	29.09	19.85
26. Ingebritson, H.	Thompson	21.90	14.87	3.63
27. Lee, S. E.	Emmaus	19.00	6.00	7.00
28. Lillegard, Geo.	Boston	41.95	95.00	75.00
29. Madson, N. A.	Princeton	273.02	145.08	152.68
30. Moldstad, C. A.	Fairview	138.43	134.70	141.12
31. Moldstad, J. A.	St. Mark's	265.08	274.76	224.96
32. Mommsen, L. B.	Sheyenne .....	.....	.....	.....
33. Nesseth, G. P.	Concordia	5.80	43.22	37.98
34. Nesseth, G. P.	Cross Lake	2.25	6.95	3.50
35. Nesseth, G. P.	Immanuel	15.00	.....	.....
36. Petersen, J. A.	Center	85.06	57.63	59.63
37. Petersen, J. A.	Scarville	62.50	23.50	41.25
38. Runholt, J. R.	Bygland	33.60	30.60	53.50
39. Preus, H. A.	Calmar	93.35	44.00	26.40
40. Quill, C. J.	W. Koshkonong	398.77	244.18	136.07
41. Runholt, J. R.	Ulen	10.99	4.95	7.80
42. Runholt, J. R.	Fertile	31.65	37.85	11.00
43. Runholt, J. R.	Ada .....	.....	.....	.....
44. Runholt, J. R.	Chester	16.00	15.00	25.20
45. Sande, S.	Manchester	85.90	34.50	54.30
46. Sande, S.	Hartland	94.65	58.17	36.13
47. Strand, A.	Duluth	55.03	13.00	10.00
48. Theigen, B.	Story City	81.69	31.05	23.05
49. Thelste, H. A.	St. Luke's	7.46	4.57	3.83
50. Tjernagel, H. M.	Jerico	265.02	146.53	106.43
51. Tjernagel, H. M.	Saude	1,831.12	167.42	109.75
52. Tjernagel, N. S.	Forest City	22.50	.....	.....
53. Tjernagel, N. S.	Thornton	40.10	11.00	9.50
54. Torgerson, A. J.	Somber	125.86	82.28	51.93
55. Torgerson, A. J.	Northwood	112.96	27.87	27.88
56. Unseth, J. B.	E. Paint Creek	87.74	72.80	72.90
57. Unseth, J. B.	W. Paint Creek	63.35	41.25	24.25
58. Unseth, E.	Holtón	26.00	.25	1.00
59. Ylvisaker, E.	Holy Cross	54.50	.....	.....
60. Heyne, Robt.	Audubon	17.05	22.60	22.60
61. Miscellaneous .....	.....	760.77	207.17	199.59
Totals		\$7,283.24	\$3,181.57	\$2,748.93

MAY 1, 1936, TO APRIL 30, 1937

	Church Extension	Christian Day School	Bethany College Fund	Negro Mission	1936 Convention Offering	Miscel- laneous	Totals
1.	\$	\$ 13.81	\$ 13.00	\$ 9.67	\$ 21.20	\$ 40.72	\$ 599.94
2.		11.55			13.80	22.20	102.68
3.		9.15			5.00	2.15	40.55
4.					14.00	12.20	113.66
5.						4.50	16.60
6.	14.89	22.00		8.00	24.30	8.00	202.63
7.				8.29	24.50	2.00	121.80
8.					4.25	1.00	31.25
9.	19.10			6.50	26.90	14.45	209.54
10.					3.75	4.25	59.92
11.	24.46	10.95	1.00	2.00	19.75	18.85	308.82
12.	15.91	25.96		16.25	14.36	2,113.50	2,616.34
13.	2.00			2.91		.50	39.90
14.			25.00		53.57	12.00	521.15
15.	4.00	4.50		3.55	5.33	10.75	75.53
16.	2.00	10.75		2.00	26.75	88.45	227.75
17.		32.62		13.60	28.90	28.55	540.34
18.		25.00			3.00		82.50
19.	51.63			5.25	88.80	146.78	1,159.87
20.							2.50
21.		5.00			9.50	5.00	53.00
22.	5.00	5.00	20.00		1.00	12.00	78.00
23.	10.03	12.85		11.75	15.00	15.50	209.93
24.	11.32	1018		5.75	15.00	20.75	135.65
25.		6.26		4.90	11.00	17.05	180.60
26.		4.27			5.00	4.85	54.52
27.					8.25	1.00	41.25
28.		7.00		25.00	18.00	150.20	394.15
29.	27.22		5.00	2.15	58.06	87.55	750.76
30.	5.00	15.50	3.00	5.00	32.55	37.85	513.15
31.		15.00		26.40	38.95	58.15	898.75
32.							87.00
33.							16.05
34.				.75	2.70		15.00
35.							261.07
36.		28.00		1.00	9.00	20.75	236.69
37.	9.00	16.41	40.00	.75	24.05	19.23	153.79
38.					36.00		383.16
39.		5.00	45.00	64.32	32.50	72.50	1,317.34
40.	18.95	34.24	300.00	25.00	59.31	33.95	63.44
41.	3.00	14.20			1.00	21.50	174.94
42.	20.00	29.34		15.00	12.25	17.85	100.70
43.							213.25
44.	20.00	6.50	3.00			5.00	219.70
45.	17.75	4.10		1.10	15.50	.10	106.28
46.				.75	12.00	18.00	334.63
47.					7.25	21.00	67.21
48.	15.36	72.73	58.00	2.25	22.50	28.00	804.60
49.		15.00		1.45	8.00	26.90	2,277.81
50.	25.00	10.00		74.41	45.79	209.24	34.50
51.	32.90			1.85	76.66	58.11	83.10
52.		10.00				2.00	400.48
53.		13.75		.75	5.00	3.00	223.73
54.		10.90	50.00	16.98	25.51	28.02	364.79
55.		10.42		5.00	23.35	16.25	150.30
56.		14.23	8.00	9.00	42.66	53.26	36.25
57.				10.50	4.00	12.95	77.71
58.					3.00	6.00	92.85
59.					22.21	1.00	3,775.62
60.					24.60	6.00	
61.	8.60	82.41	86.00	78.72	190.40	2,161.96	
	\$ 363.12	\$ 633.58	\$ 657.00	\$ 468.55	\$1,295.71	\$5,783.32	\$22,415.02

