

Report

of the

Thirty-Second Regular Convention

of

The Norwegian Synod

of the

American Ev. Lutheran Church

held at

BETHANY LUTHERAN COLLEGE

Mankato, Minnesota

August 12 to 17, 1949

THE THIRTY-SECOND REGULAR CONVENTION
of The Norwegian Synod of the American Evangelical Lutheran
Church, Bethany Lutheran College, Mankato, Minnesota,
August 12th to 19th, 1949

The thirty-second regular convention of the Norwegian Synod opened at Bethany Lutheran College, Mankato, Minn., August 12th, 10:30 A.M. with divine services conducted by Rev. Luther Vangen, Tacoma, Wash. The Norwegian Order of Service was used, Hymns 233, 476, 224 and 261 in the Lutheran Hymnal were sung and Psalm 96 was read as the Scripture Lesson. Prof. A. Fremder served as organist. Pastor Vangen preached on Matth. 28, 18-20, bringing out the reasons why we should work with all zeal to carry out our Lord's last command to preach the Gospel to every creature: 1) Because this work is a glorious work, though it has many trials with it; 2) Because Christ Jesus has promised such great blessings to those who do His work, assuring them of His gracious presence even unto the end of the world.

At the close of the service, Dr. S. C. Ylvisaker welcomed the Synod on behalf of Bethany Luth. College, and Rev. C. M. Gullerud spoke on behalf of Mt. Olive Lutheran Church. President A. M. Harstad responded on behalf of the Synod. He then appointed as a Temporary Credentials Committee: Pastors P. Ylvisaker, H. L. Bremer and Joseph Petersen, and Delegates Julius Johnson, John Nelson and John Levorson.

The first regular session opened at 1:30 P. M. with a brief reading, Deut. 32, 1-12; and Prayer. The Secretary called the roll of Standing Voting members; 33 were present, three more arriving later. The roll of Standing Non-voting members was called; 10 were present, three more arriving later. The report of the Temporary Credentials Committee was read by Rev. H. L. Bremer. 26 delegates from 22 congregations (17 calls) were present. (22 more delegates from 9 additional congregations (6 additional calls) arrived later.) The President then declared the Convention to be in session.



PASTORS PRESENT ELIGIBLE TO VOTE

Chr. Andersen, R. Branstad, H. L. Bremer, M. O. Dale, Stuart Dorr, A. Gullerud, C. M. Gullerud, G. A. R. Gullixson, G. Guldberg, L. Hagen, Clarence Hanson, A. M. Harstad, Norman B. Harstad, Iver Johnson, U. L. Larsen, S. E. Lee, Geo. O. Lillegard, J. Madson, A. Merseth, N. C. Oesleby, Milton Otto, Joseph Petersen, D. L. Pfeiffer, H. A. Preus, Robert Preus, Grant Quill, A. Strand, T. N. Teigen, H. A. Theiste, M. E. Tweit, E. Unseth, J. B. Unseth, L. Vangen, F. Weyland, P. Ylvisaker, E. Ylvisaker, (36)

STANDING MEMBERS PRESENT, NOT ELIGIBLE TO VOTE

Rev. Julian Anderson, Prof. A. Fremder, Prof. M. Galstad, Prof. R. Honsey, Prof. O. Levorson, Dr. N. A. Madson, Rev. J. A. Petersen, Prof. B. W. Teigen, Dr. S. C. Ylvisaker, Rev. A. J. Torgersen, Prof. J. A. O. Preus, Prof. P. Zimmermann, (12).

ADVISORY MEMBERS OF THIS CONVENTION

Dr. P. E. Kretzmann, Rev. Geo. Schweikert, Rev. Paul G. Koch, Rev. J. H. Jungeman, Prof. O. E. Overn, Mr. John Melaas, Mr. Oscar M. Wilson, Mr. O. M. Vangen, Cand. of Theol. Theo. Aaberg, Cand. of Theol. Leigh Jordahl, Mr. Albin Levorson, Mr. Ben Torgesen, Dr. J. W. Klotz, Rev. G. Fischer, Mr. A. O. Seeverts, Mr. Martin Stene, Rev. E. Schaller, Rev. J. Shepard, Rev. P. T. Melcher, Mr. E. Depperman, Rev. T. Bauer, Rev. Geo. Baer.

PASTORS RECEIVED INTO MEMBERSHIP

Julian G. Anderson, LeVine K. Hagen, Norman B. Harstad, Iver C. Johnson.

TEACHER RECEIVED INTO MEMBERSHIP

William J. Eggers

CONGREGATIONS RECEIVED INTO MEMBERSHIP

Grace Lutheran Church, Elk Rapids, Mich., Hiawatha Lutheran, Minneapolis, Minn., Zion Evangelical Lutheran Church, Thompson, Iowa.

EXCUSED FOR NOT ATTENDING THE CONVENTION

Rev. Walther C. Gullixson, Delegates Arvid Sundbom, Melvin Merseth.

EXCUSED FOR NOT SENDING DELEGATES

Trinity Lutheran Church, Calmar; Immanuel Luth. Church Holton, Mich.; Scandinavian Luth. Church, Holton, Mich.; Boston Norw. Lutheran, Redeemer Luth., New Hampton, Ia.; Albert Lea Congregation, Clearwater Cong., Minn.; English Luth., Cottonwood, Minn.; First Evanger, Fertile, Minn.

EXCUSED FOR ABSENCE PART OF THE CONVENTION

Pastors H. A. Preus, H. Bremer, Julian Anderson, Mr. M. Dreyer, Mr. L. H. Hiller, Pastors A. Gullerud, J. B. Madson, R. Branstad, G. Guldberg, Prof. J. A. O. Preus, Prof. P. Zimmermann, Mr. Julius Johnson, Mr. Carl Gilbertson, Mr. Elmer Busness, Mr. Donald J. Olson,

REPRESENTATIVES PRESENT ELIGIBLE TO VOTE

1. Theo. Aaberg	1. Scarville, Iowa	1. M. Brudvig
		2. Edwin Gran
	2. Center, Iowa	3. Clarence Olson
		4. Christ Bredeson
2. R. Branstad	3. Suttons Bay, Mich.....	5. Julius Johnson
3. S. Dorr	4. Tracy, Minn.	6. Chris Blinkman
		Henry Weinberg,
		Alternate
4. G. Guldberg	5. Forest City, Iowa	7. P. C. Kloster
	6. West Prairie	8. Gordon Kloppen
		9. T. O. Johnson
	7. Thompson	10. R. Ohlmann
		11. Silas Helland
5. Arvid Gullerud	8. West Paint Creek, ..	12. Carl Gilbertson
	9. East Paint Creek	13. Elmer Busness
	Iowa	
6. C. M. Gullerud	10. Eagle Lake, Minn.	14. Otto Rosenthal
	11. Mt. Olive,	15. Dr. N. A. Madson
	Mankato	16. Dr. S. C. Ylvisaker
7. G. A. R. Gullixson	12. W. Koshkonong, Wis.	17. John Nelson
8. W. C. Gullixson	13. Parkland, Wash.	18. J. Ingebretson
9. L. K. Hagen	14. Hawley, Minn.	19. M. Dreyer
10. A. Harstad	15. Princeton, Minn.	20. Fred Meyer
		21. Gunder George
11. J. B. Madson	16. Sombra	22. John Levorson
12. A. Merseth	17. Ulen, Minn.	23. Loren Larsen
13. Milton Otto	18. Jerico, Iowa	24. John A. Robinson
		25. Harold Munson
	19. Saude, Iowa	26. Nels Ellingson
		27. John Natvig
14. N. Oesleby	20. Madison, Wis.	28. Nels Andersen
		29. A. B. Prescott
		Ben Torgersen,
		Alternate
15. Jos. Petersen	21. Eau Claire, Wis.	30. Paul G. Petersen
		31. James Hanson
	22. Pinehurst, Wis.	32. Harold Halvorsen
		33. Chris Knudsen

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| 16. A. Strand | 23. St. Mark's, Chicago | 34. Neil Hilton |
| 17. T. N. Teigen | 24. Sioux Falls, S. D. | 35. Sanford Swenson |
| | | 36. Lauritz Houg
P. Helland, alternate |
| 18. H. A. Theiste | 25. Fairview, Mpls. | 38. Donald J. Olson |
| | | 39 William Overn |
| 19. M. E. Tweit | 26. Nicollett | 40. B. Olmanson |
| | | 41. Torger Ness |
| 20. E. Unseth | 27. St. Paul's, Chicago .. | 42. Arthur Schartel |
| | | 43. George Tokheim |
| 21. P. Ylvisaker | 28. Hartland, Minn. | 44. Carl Jacobson |
| | 29. Manchester, Minn. .. | 45.. Henry Inderlie |
| | | 46. Albert Mortensen
Andrew Emrud,
alternate |
| 22. F. R. Weyland | 30. Richland, Thornton .. | 47. L. H. Hiller |
| 23. Iver C. Johnson | 31. Lime Creek, Ia. | 48. Benjamin Anderson |



CONVENTION COMMITTEES

1. **President's Message and Report:** Pastors T. N. Teigen, P. Ylvisaker, Mr. J. Melaas.
2. **Credentials:** Pastors Paul Ylvisaker, H. L. Bremer, Joseph Petersen. Delegates; Julius Johnson, John Nelson, John Levorson.
3. **Nominations:** Pastors E. Unseth, Chr. Anderson, S. E. Lee, G. Gullixson, S. Dorr; Delegates Donald Olson, John Levorson, Geo. Tokheim, J. Ingebritson.
4. **Program:** Pastor M. O. Dale; Delegate P. G. Kloster.
5. **Press:** Pastors Iver Johnson, LeVine Hagen.
6. **Higher Education:** Pastors S. Dorr, M. Otto, A. Strand; Delegates Bennett Olmanson, Loren Larson, Andrew Emerud, A. M. Mortensen.
7. **Elementary Education:** Pastors G. A. R. Gullixson, J. A. Petersen, N. B. Harstad; Delegates Gunder George, Elmer Busness.
8. **Finances:** Pastors M. Galstad, N. Oesleby, M. Tweit; Delegates Wm. Overn, Lawrence Schmidt, Fred Meyer, John Robinson, Ben Torgeson, A. B. Prescott.
9. **Home Missions:** Pastors J. B. Madson, Robert Preus, H. A. Theiste; Delegates Ole Sorenson, Harold Halvorson, Otto Rosenthal, Nels Anderson.
10. **Foreign and Negro Missions:** Pastors Chr. Anderson, D. L. Pfeiffer, E. Ylvisaker; Delegates Milford Brudvig, Chris Blinkman, Torger Ness, H. Weinberg.
11. **Church Extension:** Pastors Raymond Branstad, Alf Merseeth, E. Unseth, Delegates Herman Anderson, Chris Knutsen, M. Dreyer.
12. **Publications:** Pastors Grant Quill, H. A. Preus; Delegates Edwin Gran, Carl Jacobson, A. Schartel.
13. **Charities and Support:** Pastors Clarence Hanson, T. N. Teigen, F. Weyland; Delegates James Hanson, Clarence Olson.
14. **Army and Navy:** Pastors Arvid Gullerud, J. Anderson; Delegates Christ Bredeson, Paul Peterson.
15. **Pastoral Conference Records:** Dr. N. A. Madson, Rev J. B. Unseth.
16. **Resolutions:** Rev. U. L. Larson, Mr. Carl Gilbertson.
17. **Miscellaneous Matters:** Pastors C. M. Gullerud, Luther Vangen, Candidate of Theol. Neil Hilton, Prof. R. Honsey.
18. **Tellers:** Delegates James Hanson, Paul Peterson, Neil Hilton.
19. **Chaplain:** Rev. Sophus E. Lee.
20. **Equalization of Pastors' Expenses:** Pastors LeVine Hagen, Iver Johnson.
21. **Timekeeper:** Mr. Harry Olson.
22. **Committee on Doctrinal Matters:** Pastors Geo. O. Lillegard, Robert Preus, N. B. Harstad, Dr. N. A. Madson, Delegates John Munson, Donald Olson, A. B. Prescott.

PRESIDENT'S MESSAGE

In Christ Jesus dearly beloved Fathers and Brethren:

The union of our congregations into a Synod has a most exalted and important purpose, namely, the up-building of the Kingdom of our Lord Jesus Christ. Our Synodical Constitution states, among other things, that the Synod shall guard over the purity and unity of doctrine in its midst as well as over the proper development of Christian life, shall establish and maintain Christian schools for the training of orthodox pastors and teachers, further the cause of missions both at home and abroad, and promote the use of the Scriptures and other orthodox Christian literature (Chapter IV). And all this has as its purpose that stated above—the up-building of the Kingdom of God on earth.

How extremely important this work of our congregations, pastors, teachers and Christians is! The Kingdom of God is very dear to the Lord. On account of it Christ died; for its up-building the Holy Ghost was outpoured and the Apostles were sent into all the world to preach the Gospel. On account of His Kingdom God gives special gifts to men with which to labor for its up-building; and for the sake of the Kingdom the world still stands. In keeping with His will of universal grace God wants to gather all men into His Kingdom, the Holy Christian Church, the Communion of saints. We are members of the Church by faith in Christ. In the Church, God richly endows us with His treasures of grace. In comparison with these treasures, all the treasures of the earth are as nothing. The Church is dear, not only to the Lord, but also to us, and its up-building is the real purpose of our life. To this work we dedicate all our possessions, yea, our body and life.

But, do we not call ourselves after the name of a man—Lutherans? Do we not acknowledge adherence to the **Lutheran Church**, and thus declare ourselves separate from other ecclesiastical denominations? Yes, we do, and we count it a special grace of God that we are privileged to be members of the Lutheran Church. Before the whole world, we declare it to be our purpose to build no other Church than this. For when we labor to build the true Lutheran Church, we are building the Christian Church. We have not chosen to be called by the name of a man—Luther. Our opponents have given us this name. We would rather be called simply Christians, evangelical Christians. We do not labor for the building of a schismatic party in the Church, but for the building of the Church itself. Let us hear Luther in this matter. He says: "I ask that they would not mention my name and call themselves Lutherans, but be called Christians. What is Luther? The doctrine is not mine. And I am not crucified for anyone. St. Paul, in 1 Cor. 3, 4, 5, would not tolerate that the Christians called themselves after Paul or Apollos, but after Christ. How has it come about, then, they should call the children of the Lord by my unsalutary name? Let it not be

so, dear friends, but let us purge out the party names, and be called Christians, according to the doctrine which we have. The papists rightfully have a party name, because they are not content with Christ's doctrine and name, but would also be of the pope, who is their master. I am not, and will not be, the master of anyone. I have, together with the Church, the one common doctrine of Christ who alone is our Master. Matt. 23, 8."

Our Church is not one that was established by Luther; but it is as old as the Apostolic Church, yea, as old as the world, though it has the name "Lutheran" only since Luther's day. For our Lutheran Church teaches no new doctrine but the old Gospel of salvation through Christ. It was Luther, indeed, who, under God, put the light of the Gospel back in its place in the Church. And we call ourselves after him, not because we believe in him, but because we believe the Word of God together with him, and want to belong to the old Apostolic Church and to the Church which has been since the beginning. Luther emphatically disclaimed having invented any new doctrine.

And that our Lutheran Church has never regarded Luther as one who could establish for us any point of doctrine is evident from our Lutheran Confessions, where it is stated at the very beginning of the Formula of Concord: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone, as it is written Ps. 119, 105: 'Thy Word is a lamp unto my feet and a light unto my path.' And St. Paul: 'Though an angel from heaven preach any other gospel unto you, let him be accursed,' Gal. 1, 8. Other writings, however, of ancient or modern teachers, whatever name they bear, must not be regarded as equal to the Holy Scriptures, but all of them together be subjected to them, and should not be received otherwise or further than as witnesses which are to show in what manner, after the time of the apostles, and at what places, this pure doctrine of the prophets and apostles was preserved." Trig. p. 777.

The Lutheran Church constantly asks, "What is written? How readest thou?" Therefore, she has the means by which the Church is built, which is the Word of our God. Isa. 55, 10, 11.

And we are not ashamed of the name "Lutheran", for here it is a matter of confessing truth over against error. Let us hear how Luther writes of this matter: "I see that admonition is necessary unto those whom Satan now begins to persecute, among whom there are some who think they would escape danger when they are attacked, by saying: 'I do not hold with Luther, nor with anyone, but with the holy Gospel and with the holy or Roman Church'. Then they are left in peace and nevertheless maintain that they hold in their heart that my doctrine is evangelical and that they continue in it. Verily, such confession does not help and is as much

as a denial of Christ. Therefore, I ask that these should take care. It is true that you should not say, I am of Luther, or of the pope; because neither of these died for you nor is your master, but Christ alone is your Master. Therefore, call yourselves Christians. But if you consider that Luther's doctrine is evangelical and the pope's unevangelical, then you must not reject Luther so entirely; otherwise you will also reject his doctrine which you regard as Christ's doctrine. But thus you must speak: 'Whether Luther is a sinner or a saint does not enter into consideration here; but his doctrine is not his, but Christ's.' For, you see that the tyrants are not out to slay Luther only, but they want to root out the doctrine; and on account of the doctrine they come to you and ask if you are Lutheran. Here indeed you must not be like a wavering reed, but freely confess Christ, no matter whether Luther, Claus or George has preached Him. Let the person go, but confess the doctrine. Thus Paul also writes to Timothy, 2 Epistle 1, 8: 'Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God.' If it had been enough for Timothy that he confessed the Gospel, Paul would not have commanded him that he should not be ashamed of him. Paul does not mean to exalt himself, but the Gospel on account of which he was a prisoner. If Timothy now had said, 'I do not hold with Paul nor with Peter, but with Christ, and he yet knew that Peter and Paul preached Christ, he would thereby have denied Christ Himself. For Christ says concerning those who preach Him, 'He that heareth you heareth Me; and he that despiseth you despiseth Me.' Luke 10, 16. As they regard Jesus' messenger, so do they also regard Him and His Word.'" St. L., XX, 90.

May God grant us that we, for the truth's sake, dearly love the name of our Church—the Lutheran Church.

And so, when we labor for the up-building of the Lutheran Church, we have a confident heart. Since we teach the doctrine of the prophets and apostles, we work at a work that has glorious promises connected with it; for when we abide with God's Word, the fruit cannot fail, as God has promised.

While we thus do our work with a confident heart, yet we must confess that it is a difficult work. For, the devil is the enemy of the confession of the truth, and there are also opponents here on earth, even among those who go by the name of Lutheran. There are those who are even regarded as pillars in the Lutheran Church, who labor at the undoing of the Lutheran Church. All is not Lutheran that goes by that name. Sound Lutheran doctrine and practice is hated even by some who are Lutheran in name.

And people who may not be well informed as to what real Scriptural and Lutheran doctrine and practice are may easily be misled by a false Lutheranism that does not uphold Scriptural principles, but has sacrificed them on the altar of popularity and the gaining of a large outward following. This may be counted

success by the world; but before God it is failure.

Last year, we were instructed through the essay, "What Stands Between?" concerning deviation from truth as it is found in the midst of Lutheranism. This year, one of our essays will fortify us against one of the most insidious attacks which the enemy is making today on the confession of the truth, when he tries to deceive orthodox Lutherans into common church work with heterodox Lutherans under the innocent name of "Cooperation in Externals." May we be well informed concerning what real Lutheran doctrine and practice are! We shall also be instructed this year at our Convention concerning the important subject of "The Royal Priesthood of Believers." God grant us His Spirit and blessing in all our deliberations and employ us in the up-building of His Kingdom on earth! Amen.

A. M. Harstad



PRESIDENT'S REPORT

Since our last convention two young men, graduates of our Seminary, have been ordained and installed in their respective congregations:

Candidate of Theology LeVine Hagen, ordained on July 25, 1948, by Pastor U. L. Larsen at Audubon, Minn., upon call from the congregations of our Synod at Audubon and Hawley, Minn.

Candidate of Theology Iver C. Johnson, ordained on August 1, 1948, by Dean N. A. Madson at Lime Creek Church, Lake Mills, Iowa, upon call from the Lime Creek and Lake Mills congregations of our Synod.

May the Lord richly bless the ministry of these new workers.

Two other pastors have been added to our number in the persons of Julian G. Anderson of Minneapolis and Norman B. Harstad, until lately of Amherst Junction, Wis. Both of these pastors have come to us from the Evangelical Lutheran Church, having resigned from that body for reasons of conscience. Pastor Julian G. Anderson successfully passed a colloquium conducted by officers and professors of the Synod at Mankato on Sept. 5, 1948. He now serves the Hiawatha Lutheran Church of Minneapolis. He makes application for membership in our Synod. The documents accompanying this application are submitted to this Convention. Pastor Norman B. Harstad successfully passed a colloquium conducted by members of our Seminary Faculty and officers of the Synod at Chicago, Ill., following our Pastoral Conference there in the summer of 1948. He was called as vacancy pastor to Amherst Junction and Manitowoc, Wis., Pastor Morris O. Dale having been granted a leave of absence from these congregations in order to spend some time in Arizona for the sake of his health. Pastor Dale has now returned, and Pastor N. B. Harstad has accepted the call to First American Lutheran Church, Mayville, N. D., and Bygland Congregation near Fisher, Minn., where he expects to be installed on Aug. 21, 1949. The latter charge was made vacant when Pastor Robert Preus resigned in order to continue his studies at the University. Pastor Preus had accepted the call to the Mayville and Bygland congregations with the understanding that he later should be released in order to continue his studies. Pastor Norman B. Harstad requests membership in our Synod. The documents accompanying this application are delivered to this Convention.

Mr. William J. Eggers, teacher in St. Mark's Lutheran School, Chicago, has been transferred to our Synod from the Northern Illinois District of the Missouri Synod by Pres. A. H. Werfelmann of said District. He was installed as teacher of St. Mark's School on Aug. 1, 1948.

Three of our pastors have resigned from their parishes since our last Convention. Pastor Christian Anderson resigned from the parish at Belview, Rock Dell, and Delhi, Minn. He celebrates his 50th anniversary in the ministry this year. Pastor Emil Hansen

resigned from the Oslo Congregation, Volga, S. D., on account of poor health. Pastor J. A. Petersen resigned from the Scarville and Center Congregations, Iowa, also on account of ill health.

Candidate of Theology Leigh Jordahl has been called as Pastor Anderson's successor at Belview and annexed congregations. The Oslo Congregation is being served temporarily by Pastor J. H. Jungemann of the Missouri Synod, Egan, S. Dakota. And Student Theodore Aaberg Jr. has been called to the pastorate in the Scarville and Center congregations.

Mrs. John Hendricks, wife of Pastor Emeritus John Hendricks of Minneapolis, was called to her rest on Oct. 21, 1948, and was buried on Oct. 25, Pastor H. A. Theiste officiating.

On Sept. 26, 1948, the corner-stone for the new church building of Mt. Olive (formerly Bethany) Congregation, Mankato, was laid; and the new structure was dedicated with the Word of God and prayer on Feb. 20, 1949, the undersigned officiating.

On Nov. 28, 1949, Richland Congregation, Thornton, Iowa, F. R. Weyland, pastor, rededicated its remodelled and renovated church, the undersigned officiating.

The parsonage of the Pinehurst Congregation, Eau Claire, Wisconsin, was dedicated on Oct. 17, 1948, the undersigned officiating.

The Immanuel Lutheran Church of Holton, Michigan, Clarence Hanson, pastor, dedicated its new parsonage on May 22, 1949.

The Western Koshkonong Lutheran School celebrated its 25th anniversary last fall.

Our Saviour's Lutheran School, Princeton, Minn., observes the 25th anniversary of its founding this year. The same was celebrated by special services on May 29, 1949.

The undersigned visited in an official capacity with Pastor E. Hansen, Volga, S. D., on Oct. 26, 1948; with the Oslo Congregation of the same place on Nov. 30, 1949, and Feb. 27, 1949.

Visitor C. M. Gullerud and the undersigned visited the Concordia Congregation, near Bagley, Minn., on Feb. 2, 1949.

Visitor Milton Otto has conducted visitation in the Hartland and Manchester parish in the fall of 1948, and in the Scarville and Center parish in Dec., 1948.

Besides attending meeting of Synodical Committees and Boards as much as his time would permit, your President attended the Pastoral Conference of the Madison-Chicago area, held at Eau Claire on Oct. 19 and 20, 1948, and the Circuit meeting of the Iowa-Southern Minnesota Circuit at Northwood, Iowa, on May 3, 1949.

Grace Lutheran Church of Elk Rapids, Rev. Branstad, pastor, asks to be admitted as a member congregation in the Synod.

Pastors Iver C. Johnson and Levine Hagen seek membership in the Synod.

Pastor R. Branstad has accepted the call to Concordia Congregation, Eau Claire, Wisconsin.

Thompson and West Prairie congregations have been combined

into one congregation known as Zion Lutheran Church. This congregation asks to be admitted into the Synod.

The Scandinavian Ev. Lutheran Church of Holton, Michigan, Clarence Hanson, pastor, on June 12, 1949 dedicated its church building and observed the 80th Anniversary of its founding.

It is the impression of your President that our Synodical Boards are working faithfully and well; at the same time it behooves us as congregations and as individual members of the Synod to ask ourselves whether we are supporting the work of our Synod to the extent which our God-given means would demand of us. We must be careful to heed the Word of Scripture which tells us to honor the Lord with our substance and with the first-fruits of all our increase. Prov. 3, 9. This we shall do because it is the will of the Lord and because we have consecrated ourselves with all that we have to Jesus.

Also, congregations must diligently bear in mind that their pastor and the professors at our Synodical institution of learning need to receive a salary on which they can live. The needs as regards salary vary with the condition of the times. Certainly, the congregations ought not to expect to be served at the expense, even in part, of some one else than themselves, in that the pastor or professor must support himself and family partly by resources gained from other quarters. The congregations must not take advantage of the fact that the pastor or professor does not complain, and must not assume that therefore he must of necessity be able to get along on the salary paid him by the congregations. Perhaps it is only by help from other sources that he is able to make ends meet. And the congregations do not know of this, nor appreciate what others are doing for the support of their pastor or professor.

The office of pastor and professor is one that should be appreciated, and the appreciation should show itself in willing and adequate support also as regards the material needs. No blessing will come from withholding from the pastor or professor the necessities for a decent living. If a Congregation for some reason feels that it is not satisfied with the services of a certain pastor, the way to attend to this is not by seeking to "starve him out,"—as it has sometimes been expressed. Grievances against a pastor are to be taken care of in an honorable and orderly manner, the law of love being always allowed to rule in all our conduct. How diligently do we not all need to guard over our thoughts, words and deeds, lest we be guilty of unloving conduct and shall once have to answer for same before the Judge of all, who knows the thoughts and intents of the heart! God help us to live with one another in a loving manner, for the sake of Jesus who loved us and gave Himself for us.

A. M. Harstad

**RECOMMENDATIONS OF THE COMMITTEE ON THE PRESIDENT'S
REPORT**
(as adopted)

Resolved: that a Planning Board be elected for the Synod.

Resolved: that the Synod authorize the President to appoint a Committee to make preparations for the Jubilee, in 1953.

THE PLANNING BOARD'S DUTIES

Shall be to:

1. promote closer relations between the Boards of the Synod.
2. suggest a long term program and policy for the Synod.
3. bring advice to the individual officers, to committees, and to the convention itself toward simplicity, co-ordination, and unity in the work.
4. make a study of the "synodical machinery" and bring recommendations to the Synod as to what revisions can be made in the set-up toward expediting the work.
5. The term of office shall be two years.



THE ROYAL PRIESTHOOD OF BELIEVERS

Our subject, "The Royal Priesthood of Believers", is suggested, of course, by the well known passage in 1 Pet. 2, 9—"Ye are a chosen generation, a **royal priesthood**, an holy nation, a peculiar people". However, this is not the only place in Scripture where the Lord thus speaks of the Christians. In Rev. 1, 6, the holy writer says of Jesus that He "hath made us kings and priests unto God and His Father"; in Rev. 5, 10, the redeemed in heaven sing a new song to Jesus and say: "Thou hast made us unto our God kings and priests"; and in Rev. 20, 6, he says of all those who have taken part in the first resurrection, the resurrection from spiritual death,—the Christians, in other words,—that "they shall be priests of God and of Christ". So it first appears as though St. John were bestowing two separate and distinct titles upon the believers, "kings" and "priests". But, as one writer has it, "A glance shows us that when he states what these kings and priests do, he uses only one verb—they **shall reign**. This is a hint that the two titles really go together and form a unit, even also as he combines them and draws no special line between them" (Lenski, "Kings and Priests," page 9). And St. Peter in the passage cited offers more than a hint that the two words "kings" and "priests" are to be taken together to form one idea; he **makes** one idea of the two when he calls the believers "royal priests". That is to say, those upon whom the Scriptures bestow these titles are kings who are always priests and priests who are always kings.

Now, then, what do we mean with the words "king" and "priest"? A king certainly, is one who has no one above him but God. When we speak of temporal rulers and think of the old absolute monarchies, this is what we mean by "king"—a man who owes obedience to no one at all except to God.—By the word "priest" we mean to designate a person who has direct access to God. This is the way the word is still used, also in the terminology of the false, anti-Scriptural religions. In such religions, the great mass of the people is represented as not being permitted to appeal to God directly,—not in all matters, at any rate; between them and God must stand a priest, one who does have direct access to God, and who can represent them before God.

In this brief study we are occupied with the royal priesthood of believers: that is to say, we are making the statement that the believers are kings and priests before God. Which believers? Believers in what? In the passage to which we referred before, 1 Pet. 2, 9, the holy writer simply says, "Ye are . . . a royal priesthood"; to discover whom he means by the word "ye", we look at the opening words of this epistle, viz.: "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through Sanctification of the Spirit, unto obedience and

sprinkling of the blood of Jesus Christ", 1 Pet. 1, 1.2. So, then, St. Peter's First Epistle, including the words "Ye are . . . a royal priesthood", was addressed to the Christians in general at the places which he mentions. He was not singling out a certain group among them; he was speaking to all those who were elected, chosen, to be sprinkled with the blood of Christ. And that is to say that he calls all those who believe in Jesus, who,—to use his picture,—have been sprinkled with the blood of Jesus, kings and priests before God.

But what does it mean to believe in Jesus as the Savior? And what is there about believing in Him that causes God to make us kings and priests? For we are sinners, and all our righteousnesses are as filthy rags; the best that we have ever done is still like a filthy rag when it is compared with the spotless holiness of God. How can believing in Jesus so completely reverse the situation? For the prophet says: "Your iniquities have separated between you and your God, and your sins have hid His face from you so that He will not hear", Is. 59, 2. Sin blocks the pathway to God; it prevents the very thing of which we have been speaking in defining the word "priest"—this direct access to God. And in Rom. 6, 20, the apostle says this with regard even to Christians: "Ye were the servants of sin"; that is to say, they were not kings at all, free agents under God; far from that, they were (and we with them) the servants, the slaves, of sin. When, e. g., God tells us that He wishes men everywhere to pray, He adds that He wishes them to lift up **holy** hands. But who has such hands? The hands of every man are stained with sin. How can it be that any man can have direct access to God, can dare to knock on the door of the Father's house, expecting to be heard and admitted?

There can scarcely be a better way of answering the question as to how believing in Jesus can make us kings and priests before God than to cite the answer to Question 195 in the "Explanation" of the Catechism which is in common use among us. That answer reads, in part: "God imputed to me the righteousness of Christ and acquitted me of the guilt and punishment of my sin so that He regards me in Christ as though I had never sinned". And here, of course, we are opening the floodgates of the Gospel; here is the limitless store of God's good news pressed down into one little sentence. Just try to understand what we have said.—To be a believer in Jesus means to believe these things: 1) That God has imputed to us, that God counts as being ours, the righteousness of Jesus. And Jesus is the holy Son of God; everything that He ever thought and said and did was altogether righteous. Now God counts all of that as being ours. "As by one man's (Adam's) disobedience many were made sinners, so by the obedience of One (Jesus) shall many be made righteous", Rom. 5, 19. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them . . . for He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him", 2 Cor. 5, 19.21. One staggers as one

thinks of it, but there it is! 2) To be a believer in Christ means to sin. "Christ hath redeemed us from the curse of the Law, being believe that God has acquitted us of the guilt and punishment of our made a curse for us, for it is written, Cursed is everyone that hangeth on a tree". Gal. 3. 13. Well we know the story of Jesus' suffering and death. God treated Jesus as though **He** were the guilty one; on Him He poured His holy wrath. But Jesus withstood it all and rose again from the dead, Victor over sin and death and hell. So now God declares us to be just; He has acquitted us of the guilt of sin. And He stores up no more punishment for us; He has freed us from that, too. 3) To be a believer in Jesus means, as a result of believing these other things, to believe that in Christ God regards us as though we had never sinned. "God made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him", 2 Cor. 5, 21. Here you have the well-nigh unbelievable result and effect of the Gospel; it puts us back on a level with Adam and with the holy angels, as far as our relationship with God is concerned "As though I had never sinned"—there is the way in which God looks at all those who believe that Jesus is their Savior, who can with St. Paul say: "I was crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by faith of the Son of God, Who loved me and gave Himself for me", Gal. 2, 20.

Believing in Jesus makes us priests, then, because such believing, such faith, takes hold of Him, the great High Priest, Who threw Himself between us and God's righteous wrath. "By one offering He hath perfected forever them that are sanctified", Heb. 10, 14. Such faith makes us kings before God; for our great King, Jesus, has conquered our former master, sin, so that God now tells us: "Sin shall not have dominion over you", Rom. 6, 14.

And so we dare to ask: What in the world is there now to keep us from being kings and priests, us who believe in Jesus as our Savior? God Himself has taken down the only barrier that existed between Him and us, the barrier of sin; now we do have direct access to God; now we are our own priests. There was only one ruler that could get between God and us, and that was sin, again; but Christ has broken his rule. Now we are kings again, responsible to God alone. No man, no thing, can have power over us any longer; we are **kings**.

Affirmations, Not Exhortations

St. Peter in 1 Pet. 2, 9, is not exhorting us who are Christians to strive to become kings and priests; he is stating that we **are** kings and priests, a royal priesthood. St. John in the Book of Revelation does the same; he says that Jesus **has made** us kings and priests. So, these are no empty titles; this is not mere grandiloquent language when you and I, believers in Jesus, are called "a royal priesthood", "kings and priests". These are simple statements of the Gospel.

Indeed, they are statements which fairly leave us gasping, if we give them more than passing attention. But so are all the statements of the Gospel. God's mercy in Christ is always so great that it does, indeed, take the power of the Holy Spirit to lead us to believe in it. And here, when St. Peter and St. John by the inspiration of the Holy Spirit tell us that God has in Christ made us kings and priests, the wonder is all the greater; for here the Holy Spirit has brought the Gospel to a climax, as it were, has shown how complete is the Gospel. It is so complete, what Christ has done for us is so finished a thing, that we are restored to Adam's blessed relationship with God; God regards us in Christ as though we had never sinned. Now we can go directly to God again; now no one but God in His grace rules over us; no one but He can put any blocks in our pathway to Him and, far from putting any there, He has taken them all away. Now no man nor any agent of Satan can bid us do thus and so and demand obedience; we are kings, responsible to God alone as He has revealed Himself to us in His Word.

To help us appreciate the wonder of our royal priesthood, St. Peter uses other terms to describe us in the same sentence in which he call us a "royal priesthood." "They help to show what this priesthood really is. As such we are a 'chosen generation', elected by God Himself for our high position and function. We are 'an holy nation', separated from the world and set apart for God and for divine service. We are in addition 'a peculiar people', or more literally 'a people for God's own possession', belonging to Him in a peculiar manner, intended also for a peculiar work" (Lenski, "Kings and Priests", page 10).

Now we should be drawing an incomplete and a misleading picture of the royal priest if we did not also add that, in spite of the fact that he is perfectly redeemed from sin, yet sin still lives within him. It is a sad fact, but it is a fact. Who of us is not compelled to say with St. Paul: "I know that in me, that is, in my flesh, dwelleth no good thing", Rom. 7, 18? And the sin that lives in us rises up again and again to hinder our relationship to God as royal priests. Satan can and does make our Old Adam believe that our case is still not settled with God, that there is still something between God and us. And our naturally wicked heart often, so very often, leads us aside from the paths of righteousness, upon which we as kings and priests have been put. Here, then, we shall need to comfort ourselves with the Gospel again, to be reminded, too, that it is only because of our weakness, our failure to believe wholeheartedly in God's promises in Christ, that we go aside after sin. The Gospel fact still stands there, undamaged; we are still kings and priests before God through faith in Christ. Weak, stumbling, wretched sinners that we are, whenever we lift our eyes of faith to the great King of salvation, Jesus, to the great High Priest, Jesus, God pours down His mercy and forgiveness and puts us right back into our position as kings and priests.

Linked To Justification

It is clear, then, that to say that we are kings and priests before God is, as far as the Scriptures are concerned, precisely the same as saying that we are saved by grace, for Christ's sake, through faith. We are kings and priests before God—the pathway to God is opened, there is none above us but God—because of the fact that God in His limitless grace gave us Jesus, the Savior, and because God gives Him to us simply by leading us to believe in Him through the Gospel. And it is also clear, then, that the farther a person gets away from this central truth of Scripture, the more priests he is going to interpose between himself and God. Consider, e. g., the system of the Pope of Rome. He teaches the people that Christ did not perfectly redeem them, that the way to God is not altogether opened, not completely cleared of sin. So, says the Pope, in effect, let me clear it for you. Here, I shall give you a priest who is properly accredited with God; I'll just put him in between you and God, and he will properly arrange things, what with saying masses, etc., so that God will know about you and will take pity on you. And because you will be wishing to do some praying to God yourself, let me recommend the saints to you; they have a good standing with God: before you knock on God's door, you knock on theirs first; they will issue you some credentials that will get you safely into God's house. Etc., etc. This is saying too much, you suggest? Not at all. In fact, you could well summarize the Pope's whole system in this way: It aims to get as many men and as much of human things as possible between God and the individual human being. And the reason for all of that, the basis for all of that, is simply the denial that Christ has perfectly redeemed us, that through faith in that Christ God does regard us as though we had never sinned.

But the Pope is not alone in this thing. A good part of Protestantism is saddled with human authority of one kind or another in one degree or another. You do not have to have much of an awareness of what is going on in the religious world to know something of how preachers and bishops and congregations and synods and conferences, and what not, are forever handing down rules and regulations which are supposed to be binding upon a man in his relation to God. In fact, every denial of any part of the Gospel is just so much return to slavery, the slavery of sin and of the devil; it is just so much chipping away at this perfect liberty which God has given us in Christ. It is a lessening, a weakening, of the royal priesthood of believers.

We can come still closer to home. A great many who bear the name "Lutheran", because they let this or that becloud the glory of salvation by grace, for Christ's sake, through faith, have set up systems which interpose man and human things between God and the believer. They have done it on a congregational level; they have done it on other levels. And on every level it is wrong. For to seek

to take away from any Christian his royal priesthood in any degree is to seek to rob him of the sweet certainty that there is no barrier between Him and God any more. To take away this or that privilege from a Christian, privileges which God has bestowed upon him as a king and a priest, is to tell him by deeds and words that Christ has not perfectly cleared the path to God for him.

Privileges Listed

What are some of these privileges? When you have said that the Christian is a king and a priest before God, you have said everything, surely, for the priest who is a king has every conceivable privilege. But by way of illustration we shall list some of them here.

First we think of the fact that each royal priest has the right, the privilege, of searching God's Word for himself, of learning directly from God Himself what it is that He has to say to him. Clearly, this is a privilege. Consider an illustration.—How many of the 140,000,000 citizens of our country have a chance, e. g., to read the letters of the President of the United States? Very, very few. But each of the citizens of the Kingdom of heaven has the right to read and to study, to search and to compare the letters of God to man. No man has any authority to take away from any one of God's royal priests the right to read His Word, to search it and study it. Indeed, the Pope and many others have sought to restrict the right of the individual royal priest to use the Word of God directly. But it is the great King and Priest Himself to Whom we shall listen also in this matter. Jesus said: "Search the Scriptures", John 5, 39. And in the parable of the rich man in hell, when the rich man asked Abraham to send Lazarus back to earth to warn his brothers, he got this answer: "They have Moses and the prophets; let them hear them", Luke 16, 29. Concerning the people at Berea to whom St. Paul preached we read that "they searched the Scripture daily, whether those things (which Paul preached) were so", Acts 17, 11. The same Gospel which makes us royal priests gives us the right to use that Gospel personally, directly, in the written Word.

The Gospel also gives to the individual royal priest the right to convey the message of that same Gospel also to others; the royal priest has the right to assure not only himself of the forgiveness of sins for Jesus' sake but also others. In Mt. 28 Jesus says to His believers: "Make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you". And in Mark 16 He says to the same believers: "Preach the Gospel to every creature". In certain false, anti-Scriptural religions only certain favored persons are supposed to be able to proclaim the heart of the Gospel, the forgiveness of sins, but Jesus has given this right to every believer along with his faith. He said to the individual, Peter: "I will give unto thee the keys of the kingdom

of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven", Mt. 16, 19. And Jesus repeated the same thing to all the disciples as a group: "Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven", Mt. 18, 18. Again, on Easter Sunday, Jesus said to the disciples: "Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained", John 20, 22, 23. Wherever Christ has bestowed the gift of the Holy Spirit, there He has also bestowed the right to proclaim the Gospel to others; wherever He has created saving faith, there He has given the Office of the Keys, i. e., the right to forgive sins for Jesus' sake. That right comes from no man, from nothing human. It comes as a result of, as a companion of faith in Jesus Christ. This right, this privilege, which Christ has given to all of us royal priests, is not merely a theoretical thing, but a thing to be used (but of that more later).

Another privilege of the priest of God is the privilege of prayer. He is able to go directly to God for Jesus' sake and plead his own cause; he is also able to plead the cause of others. For God not only encourages us to pray on our own behalf but He also tells us that He is anxious to hear from us with regard to others. "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks be made for all men", 1 Tim. 2, 1.

Commonly associated with the idea of being a priest is the right to offer sacrifice. And that right we have, too. There is one sacrifice which, thank God, we do not have to offer to God, which, in fact, we could not offer. And that is a sacrifice of sufficient merit to take away our sins. Among certain anti-Scriptural religions the priests still labor for this thing. But, "Where remission of sins is, there remaineth no more offering for sin", Heb. 10, 18. "Christ needeth not daily . . . to offer up sacrifice, first for His own sins, and then for the people's; for this He did once, when He offered up Himself", Heb. 7, 27. That sacrifice, thank God, is done! But there is a kind of offering, of sacrifice, which we royal priests can bring to God, that is a thankoffering, a sacrifice of thanksgiving. "I beseech you, brethren, by the mercies of God", says the Apostle, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God", Rom. 12, 1, 2. The offering which we kings and priests bring to God is ourselves; through joyous and thankful faith in Jesus we give ourselves to Him Who has loved us, Who gave Himself for us. Through the renewing of our mind, which the Holy Ghost through the Gospel performs in us, we, insofar as we are Christians, are transformed; what is evil in God's eyes we come to hate; what is good in God's eyes we come to love. And this offering of ourselves to God and to

the service of His Word we perform not of constraint, not of necessity, but of a ready mind, of a willingness created in us by the Holy Spirit Himself.

In all that he does as a royal priest the Christian will need to remember that he is not only a priest but also, under God, a **royal** priest, a king, too. No man is his master in matters spiritual. Not even a fellow Christian, whoever he may be, is the master of the royal priest. "One is your Master, even Christ, and ye are all brethren", Mt. 23, 8. Indeed, here you see how closely the ideas of "priest" and "king" are tied together. When it comes to the question: "What offering shall I as priest render unto God?" the answer is: "You are king, responsible to God according to His word alone. No human being can tell you: You must do this; you must do that; you must avoid that. No, **you** are king, answerable to God and to Him only. You let **Him** direct you, as He speaks to you in His Word. And though all the world should appear to be against you; though all the world should call good what God in His Word calls evil; and though all the world should call evil what God in His Word calls good—you just remember this: You are king, responsible to God in His Word alone. No human being has any authority over you at all. Under God, you are sovereign; proceed as such."—Now some one might make a false deduction here, misapplication of this great truth, and begin to say: "Therefore I shall pay no attention to my fellow royal priests; I shall not worship and work together with them." We shall have more to say about that a little later; suffice it to say just now that this is a misapplication.

But were we to seek to list all the privileges which are ours as royal priests, we should have to describe the whole Christian life. For this is the essence of the life of a Christian, that he is a king and a priest before God. This is what it means to be a Christian—to be redeemed by Christ from thralldom of every kind. The devil and sin—they are no longer our masters; we need serve them no longer. Human beings with their ideas of what we ought to do—they are not our masters either. We are kings and we are priests; there is no one and no thing between God and us now except His grace in Jesus Christ. And that is a glorious bond which ties us to Him.

In The Spiritual Realm, Not The Physical

Lest we cause confusion, we must hasten to add that we are, of course, speaking with regard to the spiritual realm, the realm of the soul. What we have been saying does not at all mean, e. g., that a Christian son is not subject to his parents. Being a royal priest does not free a child from obedience to his parents, in all things in which God has given them authority. God still says: "Children, obey your parents in the Lord, for this is right", Eph. 6, 1. Nor does being a royal priest mean that we are no longer subject to temporal government, the government of the United States, e. g. For the same Lord

Who tells us that we are royal priests in our relation over toward Him also tells us that He expects us to render obedience to the temporal government which He has placed over us. "The powers that be are ordained of God", Rom. 13, 1. He even tells us that we are to render obedience to our government in all things in which God has given it authority **for conscience' sake**, Rom. 13, 5. It would be a sorry mis-understanding of our royal priesthood if we should begin to suppose that it (the royal priesthood) qualifies us to obey or to disobey our temporal government, just as we should happen to wish to do. For then we should be flying in the face of our King above, Who has said: "Ye must needs be subject (to temporal government) not only for wrath but also for conscience' sake". Rom. 13, 5.

But this is really a small matter. We lose not a whit of our royal priesthood when we cheerfully submit ourselves to human authorities which God has placed over us. For it is impossible for human authorities to enter into our souls, into our hearts, and to tamper with our relationship with God in Christ. Human beings can prescribe to us the manner in which we must deal with other human beings in certain matters; they cannot interpose themselves between God and us. Even if they should seek to do so, they still can not, if only we shall cling to the statement of the Holy Ghost that we are kings and priests before God. Therefore we, kings and priests, can cheerfully and with a ready heart render obedience unto human authorities in all things in which God has placed them over us.

Privileges Bring Responsibilities

When we have said that we as royal priests have certain privileges from God, then we have also told ourselves that we have the responsibility of seeing to it that we exercise these privileges. But here our human language limps, does it not? For as soon as we speak of "responsibilities", then we immediately begin to think in terms of compulsion, of necessity. There is, indeed, a necessity, a compulsion, which leads us to exercise our privileges, but it is not the kind of which people ordinarily think. It is, rather, the compulsion of which St. Paul speaks when he says: "The love of Christ constraineth us", 2 Cor. 5, 14. The love which Christ poured out upon us and with which He filled our hearts to overflowing so that a love flows back to God from us—this is the thing which compels us to exercise our privileges. It is the willingness which God the Holy Ghost implants in us which leads us to be anxious to exercise our kingly and priestly privileges; "It is God which worketh in you both to will and to do of His good pleasure", Phil. 2, 13.

Shall we take note of how this works with regard to some of the privileges which we have mentioned? We referred to the fact that each one of us royal priests has the right to search and study the Word of God. It is not only your privilege to know that Word, but as you love God in Christ, it is also your responsibility. It is not only

your privilege as a royal priest to judge all things by that Word; it is also something which as a royal priest you cannot avoid doing. This, like all of our other privileges and responsibilities, is one which we cannot shift to someone else. E. g., if we should fall prey to false doctrine and should find ourselves standing on the left side of Christ instead of on the right side on Judgment Day, it simply would not do to bring an excuse like this to God: Dear God, I listened to what others taught me and believed it; I listened to the pastor of my congregation, to this teacher and that one, and I believed them because I regarded it as their business to know the Word and to teach it truly; do not blame me; blame them. Surely God would answer in this wise: Did I not make you a royal priest? Did I not tell you to search the Scriptures? Did I not tell you with regard to these Scriptures and those who seek to teach them: "If they speak not according to this Word, it is because there is no light in them", Is. 8, 20? Did I not say to you, royal priest that I made you: "Beware of false prophets", Mt. 7, 15? And did I not beseech you to mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them, Rom. 16, 17? That is to say, God would tell you that He had put the responsibility right where He put the privilege—on you.—But let us not only be warned not to fail to use this privilege; let us also be encouraged to use it. Remember Who is the Author of the Scriptures; it is God. And remember what He has put there—the power of God unto salvation, Rom. I, 16. Thinking of it in this way, let us make diligent use of our privilege of reading, studying, searching the Scriptures.

Or consider the privilege which we mentioned before of assuring others as well as ourselves of the forgiveness of sins on the basis of the Gospel which it is ours to study and to know. Now, we said, this is not a mere theory, but a thing which can be carried out, which you will wish to carry out, and that in ways so obvious that the mentioning of them is sufficient.—Suppose that a fellow Christian is downhearted because of a stricken conscience; he has sinned, and he knows that he has sinned, and he cannot get his feet back on the pathway of grace. What are you to do? To stand dumbly by and be a mere witness to his agony? No! You are a priest of God. Tell him that it was also for this thing that troubles him now that Jesus lived and died and rose again. Make it personal, direct; tell him that you have authority from God to declare this Gospel of forgiveness to him. And if he should doubt that, show him 1 Pet. 2, 9, and tell him that you belong in the number designated by that word "ye" there, a royal priest commissioned by God to show forth the praises of Him Who hath called you out of darkness into His marvelous light. Oh, what blessings would come if we thus exercised our priestly privilege every time there was opportunity.

Or here is a person not a Christian at all, to whom you have opportunity to speak with regard to salvation. Suppose that he is so

ignorant of the Word of God that his sin does not even trouble him. You must first begin by showing him the facts of the Law, showing him, finally, that he is under God's condemnation. Then tell him the facts of the Gospel; assure him of the forgiveness of sins for Jesus' sake.—Or here is another non-Christian person but one who is aware of his sin and is looking for a way out of it even before you speak about the Law to him. Use the privilege which God has given you and assure him of this, that in Jesus Christ God has already forgiven all his sin.—You often hear the term "Personal mission work". This is it, and this is the way to think of it: You are one of God's priests, fully commissioned to use the Gospel not only for yourself but also to take it to others.

It is the same with regard to the privilege of prayer. You are a priest, fully equipped to speak to God for yourself and on behalf of others. This privilege, like the others, is a responsibility; it needs exercising; it needs to be carried out. Here you will recall all the precious things which you have learned from Scripture with regard to prayer. Just now it is enough to emphasize that you, as a royal priest, are fully equipped to pray both personal and intercessory prayer.

But again we must say that to describe fully all the responsibilities that go with the privileges which are ours as kings and priests of God would be to describe the entire Christian life. Again it is enough to note that the very essence of the Christian's life is this: that there is nothing between him and God. Because Christ has broken down the barrier of sin between God and us, there is a constant communion between Him and us. We spend our lives as those who are in daily, yearly, hourly contact with the Most High.

Royal Priesthood And Public Ministry

In the days before Martin Luther the Roman priesthood had sought to rob the individual believers of their royal priesthood; there was almost nothing left for the individual but to listen to the priests and to obey. When by the grace of God Luther and others had reemphasized the fact of the royal priesthood of all believers, there were those who mis-applied this truth. They drew the false conclusion that, since each believer is his own priest over toward God, there therefore was no longer any need for public teachers of the Word. They, therefore, despised the work of the duly called public teachers of the Word. Now, we said, this was a false deduction. For, on the one hand, it was based on a false conception of the nature of the public ministry. For the work of the public teacher of the Word of God is not at all the work of a priest in the Roman Catholic sense of the word. E. g., the pastor of a congregation is not the go-between between God and his congregation. He is there, rather, to show them that Jesus is the go-between, that through faith in Him they have an open pathway to God. And, on the other hand, the fact is

that the Lord Himself has established the public ministry of the Word. In Eph. 4, 11, f, we read: "And He, (Christ) gave some apostles and some prophets and some evangelists and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ". Pastors and other teachers of the Word are God's own gift to the Christians. To despise the work of such teachers is to despise the Lord Who gave them.

What then? Is there a conflict between the fact that the individual believer is a priest before God and the fact that the Lord has also arranged for the public ministry of the Word? None at all. The difference between the two, as well as the relation of one to the other, can well be established by emphasizing these words, "private" and "public".

The royal priesthood is a private thing. It is not received collectively at all; it is received individually, as a consequence of saving faith in Jesus Christ. It comes as a result of being a believer in Jesus and in no other way. A believer, e. g., who by some set of circumstances should find himself separated from all other Christians would nevertheless still be a full-fledged member of the royal priesthood, fully able to go to God directly, fully able to announce the forgiveness of sins, fully able to intercede with God on behalf of others. Moreover, the royal priesthood of the believer is a thing which he exercises privately. E. g., being a member of the royal priesthood does not entitle anyone to teach the Word of God publicly. But it does enable the Christian to speak to the unbeliever and to seek to lead him to the knowledge of the forgiveness of sins; it does enable him to speak to his fellow-Christian about the sin that lies heavy on him and to assure him of the forgiveness of that sin; it does enable him to offer prayer all by himself on behalf of others. What we do as royal priests we do as individuals.

The public ministry, on the other hand, is just what the term says—**public**. That is, it is exercised in a public way, on behalf of others. It is well known how a man gets to be the pastor of a congregation among us; he is called by the members of the congregation to do that. The people in the congregation ask him to come and preach the Word publicly in their name, to administer the Sacraments publicly in their name, to instruct the children, to administer to the sick, to do mission work in the community, all in their name, on their behalf, at their request. It is the same when we call a teacher into one of our Christian Day Schools; that teacher gets to be there because the people in that group of Christians ask that person to come and to teach their children according to the Word of God. Or when we send out a missionary, we practice in the same fashion; the Christians of our church body, acting through the agency which they themselves have established, issue a call to a certain person to go out and in their name do mission work at a certain place or at a number of places. Or, when we establish a seminary for the train-

ing of future pastors and missionaries, we work in the same way; we issue a call to a certain man or to a certain number of men and ask them, in our name, on our behalf, to prepare the young men for future work in teaching and preaching the Word of God.

You see, then, that when the royal priest makes use of the public ministry, when he prays and labors and gives for the support of the public ministry, he is not surrendering his royal priesthood or any part of it. He is losing no privileges, and neither does he free himself from any responsibilities which his royal priesthood has put on him. For the public ministry is not a human authority placed above the Christian, to give orders and hand down decrees, to take away privileges or to give them. The public ministry of the Word is just what the words say—the **public** ministry of the Word; it is there to administer the Word of God publicly, on behalf of the Christians.

Now the matter is just that simple; there is no conflict between the public ministry and the royal priesthood of believers. The Lord Himself is the Giver of public teachers of the Word; He says so. The members of the royal priesthood will keep that fact in mind and will with a ready heart make use of the public ministry in their midst. Yes, the fact is that a Christian will make use of every opportunity which the Lord provides him, not only to make use of the public ministry for himself, but also to make the public ministry available to others.

Kings And Priests

It is worth noting that St. Peter, when he uses our term “royal priesthood”, is speaking in the plural—“ye are . . . a royal priesthood”. And when St. John speaks of the same matter, he speaks of kings and priests. Even as Jesus has promised that His Church will endure, so the individual believer, the individual royal priest will be remembering that there are other believers besides him. Christ Himself taught us to pray, not “**my** Father”, but “**our** Father”. And when the individual believer in Christ finds Christians who are practicing and teaching according to the same Gospel which he holds, he will be wishing to worship and to work with them, to aid them and to receive aid from them. Hardly will it be necessary for anyone to advise him of that, to urge it upon him; he will wish it just because he is a Christian together with them. But lest our Old Adam should deceive us and subtly seek to make us believe that, since we are kings and priests, therefore we should ignore our fellow-Christians so far as joint worship and work are concerned, the Lord has specifically admonished us in Heb. 10,25: “Let us not forsake the assembling of ourselves together, as the manner of some is”. And thus it comes about that we read in the Scripture that the apostles would gather the believers in a certain place together and would teach them; together they would learn the Word of God; together they would worship God; and together, too, they would carry on the work

of the Gospel, establishing the public ministry in their midst. Here one thinks of the congregation at Antioch in Syria, which among other things, sent out Paul the Apostle and others to do mission work. Or we think of what Paul wrote to the Christians at Thessalonica: "From you sounded out the Word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad so that we need not speak anything", 1 Thess. 1, 8. Evidently the congregation at Thessalonica had been busily carrying out the work of the Gospel, not only in its own midst, but far beyond. Thus also, of course, it is done among us.

But also when the royal priest works together with other Christians in his neighborhood in carrying on the work of the Gospel in a Christian congregation, we ought not lose sight of the fact that, even then, he is functioning as an individual royal priest. It is not as though the individual Christian surrenders some of his priesthood for someone else to carry it on for him. Never. The prayers which the individual Christian in a congregation offers for the work of his congregation, his work for it, his gifts toward it — these are, finally, very personal and individual things; for they all flow from that very personal individual thing, faith in the great High Priest and King, Jesus Christ. We work together in a congregation because individually we are believers in the same Christ, the same Gospel, the same Father.

And the same Scriptures which show us the Christians in a given place worked together and together served the one great High Priest and King, also show that the Christians in one place carried out the work of the Gospel together with Christians in other places. It was not this way, that the congregation in one city huddled together by itself and paid no attention to the congregation in another place, as though each was disinterested in the work and welfare of the others. Not at all. They were conscious of this, that, wherever they were, they professed the same faith, were all royal priests, with the same privileges and the same responsibilities. And so, very early in apostolic days, we notice that the Christians in one place would be concerned about the Gospel taught at another place, in another congregation.

An outstanding example of this is recorded in Acts 15. There we are told how certain men came from Jerusalem to Antioch in Syria, to the congregation which had sent out Paul. They said: "Except ye be circumcised after the manner of Moses, ye cannot be saved". Paul and Barnabas sought to refute that statement, for it concerned the very heart of the Gospel. Because dissension and strife arose, it was determined that the congregation at Antioch should send Paul and Barnabas and certain others up to Jerusalem to discuss the matter with the apostles and elders there. As they went, "They passed through Phenice and Samaria, declaring the conversion of the Gentiles and they caused great joy unto all the brethren". What

Paul and Barnabas had been doing here and there by way of furthering the Gospel, what rather, the congregation at Antioch had been doing in the persons of Paul and Barnabas by sending them out to teach the Word of God, was of great interest to the Christians also at these places. Then they came to Jerusalem for the discussion. There Paul and Barnabas first made a mission report. Then some of the Christians at Jerusalem who had been Pharisees made their statement, that Paul and Barnabas ought to carry out the ceremonial law of Moses in connection with those Gentiles who became believers. Then Peter made an address in which he showed that God did not require the heathen who became believers to be compelled to take on the yoke of the Ceremonial Law. He ended his address in this way: "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they". It was, as we said, a matter that touches the very heart of the Gospel which they discussed at Jerusalem there, not some relatively unimportant thing. The question was: What is necessary for salvation? the most important question in the world. And the answer that Peter gave was, in effect: faith in Jesus Christ as the Savior. The outcome of the meeting was the group assembled there in Jerusalem wrote a letter which set forth their statement that it was not necessary for the Christians who had been Gentiles to be circumcised. And this letter started in this way: "The apostles and brethren send greetings unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia". So the message went to many places, likely to all those places where trouble had arisen because of the contention of some that the Gentiles must be circumcised. The false doctrine that had disturbed their faith was now refuted, and those who had taken part in that refutation wished to establish the faith of those in other places by thus writing to them. What had hindered the cause of the Gospel in one place could hinder it in another; what had settled the matter in one place might settle it in another. This instance, as well as others, shows us that also in apostolic times the members of the royal priesthood in one place sometimes worked together with the members of the royal priesthood in another place for the preservation of the pure Gospel and for the furthering of that Gospel.

And thus it has always been, of course. To take a comparatively recent example, consider our own synod. When in the middle of the 19th century certain Lutheran Christians from Norway began to settle here in the Middle West and after congregations were gathered here and there, it was only a short time until those congregations became aware of each other and began to work together; together they undertook to do mission work, to train future pastors and teachers, to do Christian charity work and the like. It is thus among us to this day. And the thing that brings us together, that makes us work together, that makes one of our congregations in Iowa, let us say, work together with congregations in other places is a common Gospel, the realization that all of us together are royal

priests of the same priesthood, under the same great High Priest and King.

And where shall such working together of us royal priests stop? Shall it stop at an ocean's edge or a mountain barrier? No royal priest who has heard Jesus say: "Preach the Gospel to every creature", would agree to that. Shall we not rather be saying: As God gives us means and opportunity, let us work together with as many as possible who profess the same faith in the One great High Priest, the King of Salvation? Let us strengthen the hands of our fellow royal priests wherever we can and, in turn, let our hands be strengthened by them.

But when you have said that, you must quietly recall that the responsibilities which you exercise together with other royal priests, wherever they are, are your responsibilities, that you do not surrender your priesthood and your kingship to someone else. Just remember how you got to be a royal priest. You got to be a royal priest because the great High Priest offered Himself in your stead, because He took away your sins and clothed you with a kingly and a priestly robe of righteousness. The holy hands which you now have to lift up in priestly prayer, the kingly crown on your head — it was Jesus Who put them there.

So — it is you who are the king, you are the priest under God. Just as much as you can, just as fully as you can, you join your fellow royal priests, in the work of the Gospel. But though all other people should appear to you to desert the great High Priest, though it should appear to you that all but you leave the pure Gospel and seek a King and a Priest other than Jesus, do not forget this: You are still a royal priest through your faith in Jesus the Savior. You still have the Word of God, the beloved Gospel, which guarantees to you that your sin is taken away, that you are clothed with the spotless righteousness of Christ. There is nothing between you and God but His grace, no barrier of any kind. That is to say that you are still a royal priest. Never forget that. Rejoice in the fact. Live the fact. You have learned to sing this — and you mean it, do you not?—

Jesus, in Thy cross are centered
All the marvels of Thy grace;
Thou, my Savior, once hast entered
Through Thy blood the holy place.
Thy sacrifice holy there wrought my redemption
From Satan's dominion I now have exemption;
The way is now free to the Father's high throne,
Where I may approach Him, through Thy name alone.

Amen.

S. A. DORR

COOPERATION IN EXTERNALS

The Christian Church is a Church Militant here on earth, and must remain such to the end of time. For it is called upon at all times to wage war, not only against the godless enemies of the church outside its ranks, but also against the traitorous elements within the camp,—the wolves in sheep's clothing who come but to destroy the souls of men. This means that it must contend against every form of error that crops up within the visible church, as well as against heathenism and false religions and philosophies. (Acts 20, 29 ff.; II Pet. 2, 1 ff. etc.) True Christians who would confess the whole truth of God must, therefore, separate themselves from those who teach and advocate error. For they cannot contend against their error while at the same time recognizing them as Christian brethren and fraternizing with them on equal terms. This is the essential meaning of Romans 16, 17 and similar passages. No matter what the error is, whether it be what men regard as small or what they consider important, the directions of Scripture are clear. We are to set the erring teachers right, and if they "consent not to wholesome words, even the words of our Lord Jesus Christ" (I Tim. 6,3), we are to exclude them from our spiritual fellowship, even though we may admit that they could still be Christians at heart, if the faith of their hearts is better than the confession of their lips. But we cannot look into the hearts of men and judge whether they are sincere believers or not. Seeing the sinful acts and false teachings which the Word of God itself condemns so definitely, we must be guided in our attitude to them by that.

Therefore it is that the attitude of a church toward error and errorists forms the very touchstone of its loyalty to Christ. Many people today ridicule any talk of "unionism" as a sin, and call it "Pharisaism" and "legalism" to take a determined stand against any compromise with error. They tell us to be more "charitable" toward others who call themselves Christians; not to be so sure that only we are right and all others wrong; to recognize "the body of Christ", as it manifests itself in all the various church bodies; and, hence, to cooperate with all churches so far as possible or practicable. To stand apart from other churches is dubbed "separatism", "isolationism", etc., and determined efforts are made to gather all churches into one grand organization, which could be expected to make a far greater "impact upon the world" than the contending churches can make in their divided state. There have always, down through history, been those who tried to bring the opposing churches together. But hitherto their program has generally been to find the greatest common denominator of the various confessions, or to arrive at some compromise or ambiguous formula with which all parties would be satisfied. In recent years, however, the main ef-

fort of the unionists has been to bring about cooperation in so-called "externals" of church work. Some mean by this all the activities of the church,—its missionary, educational and charitable work. They believe it possible to cooperate in these fields of work, even though their teachings and confessions differ on many points. Others seek to limit their "cooperation in externals" to such matters as do not affect or concern their teachings or the strictly "spiritual side" of the Christian work. This form of unionism has captured practically all the churches today, and threatens also the peace and unity of the Synodical Conference. For in many parts of our country, members of the Synodical Conference are cooperating with errorists in various ways, not only defending this on the ground that it is only the "externals" of their church work that is affected, but also expressing the hope that they in this manner can bring about the long-desired unity of the churches.

Our Pastoral Conference discussed this situation at its meetings in 1947, 1948 and 1949 and agreed to bring the matter before the Synod on the basis of the following theses:

"In view of the confusion in Synodical Conference circles in regard to so-called cooperation in externals, we present the following propositions:

1) Unionism is joint worship or joint church work with those who do not confess the true faith in all respects. Rom. 16, 17; Matth. 7,15; II John 10,11; Titus 3,10.

2.) If orthodox Lutherans cooperate or associate with heterodox Lutherans in any phase of the Church's work such as Education, Missions, Charities, etc., they disregard the fact that joint church work with false teachers is unionism just as much as is joint worship. Ezra 4,1-3; II John 10,11.

3.) The test of so-called externals in church work is whether they may properly be carried on with all manner of churches and religious or civic organizations.

4.) Since the National Lutheran Council, as well as the Lutheran World Federation, was organized to promote cooperation in church work between all Lutherans, without regard to doctrinal differences, we object to them as unionistic organizations and refuse to take any part in their activities.

I

"Unionism is joint worship or joint church work with those who do not confess the true faith in all respects."

It has been a generally accepted principle in all Christendom, and down through all church history, that there could be no cooperation in church work, unless there was agreement on the points

of doctrine and practice which the various churches or Christians deemed essential, not only to salvation, but also to effective, friendly cooperation. So far from considering the possibility of cooperating with other churches in the "externals" of their work, the respective churches often carried their opposition and enmity into fields quite outside their religion,—into politics, business, social life, etc.,—even persecuting with fire and sword those who disagreed with them. In America, where the churches were free to organize as they wished, they have split up into several hundred denominations, often for anything but scriptural or doctrinal reasons. It is, no doubt, as a reaction against this extreme sectarianism, that so many attempts are being made today to unite all churches in some kind of external organization. The distinctive feature of modern union movements is that they no longer seek to bring about unity in doctrine, but allow each church to teach as it pleases and seek only to bring about cooperation in the work of the church. Unity in doctrine, they say, is not only unattainable but undesirable. For, as Williams Adams Brown, of Union Theological Seminary, says in his book, "Toward a United Church," (1946) with regard to the so-called "Ecumenical Movement": "Those who have united in the Movement have recognized that when finite and imperfect men are dealing with matters as high and deep as those which concern the Christian faith, one cannot expect complete agreement as to their meaning and implications. In any unity worthy of the name, there must be room for honest differences of conviction, not merely in unimportant matters of habit and preference, but even in matters of vital belief . . . (p.4)— What is new in the present movement is the type of unity to which the churches have committed themselves. This is a unity which has broken once for all with the ideal of conformity." (P. 16.) That is, they do not even want to try to agree in doctrine, but want truth and error, sound doctrine and heresies, to have equal rights in the church, on the contention that nobody knows what the real truth is anyway!

We received our first impressions of this Ecumenical Movement in China, where we heard Dr. John R. Mott, the recognized leader of the Movement, lecture to the missionaries, in Nanking, the spring of 1913. Christian truth, he said is like a diamond with many facets. One church sees one facet of that truth; another church sees another facet of it; a third church still another facet, and so on. In order to get the whole truth, the whole diamond, we must combine all the churches with all their distinctive teachings into one comprehensive body. Then the "rent and sundered body of Christ", as they call all visible Christendom, will be made whole again.—As there are said to be 168 facets in a diamond, this makes room for practically all the major sects in the Church today, so that everyone should be satisfied!

For over 35 years, we have heard the changes rung on this theme. We could multiply quotations from leading theologians in

all churches, including the Lutheran, to show how they no longer distinguish between truth and error, but demand equal rights for the most contradictory theories and beliefs, not excluding Catholic idolatry. Their watch-word is, "not compromise, but comprehension". That is, the churches are to get together, not on the basis of a compromise formulation of doctrine, but on the assumption that the distinctive teachings of all churches are needed in order to arrive at the whole truth. Thus Dr. A. Nygren, President of the Lutheran World Federation, said in his report to the convention at Lund in 1947:

"The Gospel is so exceedingly rich that no section of Christendom can claim a full and exhaustive grasp of its richness. One Church has grasped more of it, another less. One has penetrated to the central things, while another has remained to a greater degree at peripheral points. One has grasped one side, the other another side. In this respect the churches can learn from each other and help each other to arrive at a simpler, richer and deeper understanding of the Gospel." (N. L. C. News Bureau Release, June 30th, 1947.)

And Dr. Ralph H. Long, formerly Executive Director of the National Lutheran Council, said with regard to Lutheran participation in the "World Council of Churches" which met in Amsterdam, August, 1948:

"We believe that the World Council will be a better balanced organization, if it has strong confessional groups within its ranks, than if it is made up of those who have little regard for confessional standards. There must be a proper and dignified respect for the confessional positions of all the churches in the ecumenical group, and this can best be accomplished by each denomination presenting a united front. We are definitely in favor of the ecumenical progress that has been made, and we want it to result in the strongest organization possible. This can result only from real honesty and a genuine purpose to cultivate a due respect for the right of each communion to adhere to and propagate its own confession." (N. L. C. News Bureau Release, July 1st., 1947.)

The bland assumption all these advocates of the "Ecumenical Movement" make is that the various churches differ from each other because they emphasize different **truths**. The fact is, however, that it is their **errors** the sects emphasize most,—the Calvinist his rationalistic predestinarianism, the Baptist his false doctrine of Baptism, the Episcopalian his unapostolic doctrine of "the Apostolic Succession", the Modernist his evolutionary theories, etc. . . . The churches have separated from each other because they at some point or other departed from the standards of true Bible teaching, which is the only truly unifying power in the world. The Lutheran Church alone, in its public Confessions, the Book of Concord, sticks to the whole truth of God's word, letting every facet of it shine with the bril-

liance which belongs to it. Thus, e. g., when the Reformed Churches call the Sacraments mere **signs** of grace, while the Lutheran Church calls them **means** of grace, they are not emphasizing different facets of the same truth; but one denies a Bible doctrine which the other affirms. It is a demonstration of the superficiality and shallowness of modern man in religious matters, that so many people, including prominent theologians and church leaders even in Lutheran circles, should adopt this theory that each church has the right to its distinctive doctrines, no matter how contrary to Scripture they may be. The only unity that counts in the Christian Church is the unity in the faith, which it is the first duty of the Church to maintain, defend and propagate. When church leaders forget this elementary fact and seek to turn the Church of Christ into a kingdom of this world, exercising the influence of its organizations and numbers on legislation, government, social and international affairs, etc., it is not strange that they should be drawn into such fundamentally anti-Christian movements as the modern "Ecumenical Movement."

It would shed considerable light on the real character of the World Council and allied union movements today to review the origin and history of the Ecumenical Movement, but we cannot do that here. (It has been done by the undersigned in an article to be published in the Theological Quarterly of the Wisconsin Synod, also by Rev. Ofstedal of the E. L. C. in a pamphlet published by Augsburg Pub. House.) This review would show that the Movement is rooted in Modernism, Socialism and Liberalism, and has had as its recognized leaders an international coterie of men who are exponents of the Social Gospel in theology and of International Socialism and Radicalism in politics. This is so obviously the case that Fundamentalist groups in our country have not only refused to join the World Council and its subsidiaries, but have organized an "International Council of Christian Churches" to counteract the World Council, even as they have organized "The American Council of Churches" and "The National Association of Evangelicals", to counteract the radical "Federal Council of Churches," with which such Lutherans as the United Lutheran Church are connected. In their "International Call," issued in February, 1948, the officers of the "American Council" said:

"The projection of the proposed World Council of Churches has given ample evidence that those who believed in an infallible, inerrant Bible and the whole council of God revealed therein cannot be a party to that body. Its use in its leadership of prominent Christ-rejecting and Bible-contradicting ministers, its championship of the inclusivist church displaying complete doctrinal indifferentism with believers and unbelievers partaking of the communion, its union with the Greek Orthodox churches with their idolatrous mass, superstitious intercession to the Virgin and the Saints, its open invitation to the Roman Catholic Church to join, and its deceptive use of

traditional Christian phrases while denying the historical meaning thereof—all combine to project an organization which will be expressive of apostasy and filled with abomination. The untold harm which such a body will do in misleading the nations, in opposing the pure Gospel, in closing doors to faithful missions and in advancing socialism and political intrigue with the State can hardly be overstated. This situation challenges every Bible-believer throughout the world who desires to lift high the banner of the Cross, and to glory in the precious blood of the Lamb."

Delegates from a considerable number of conservative groups in different parts of the world met in Amsterdam August 12th to 19th, 1948, and organized an "International Council" to "stand against the World Council", which met in the same place August 22nd to September 9th.

In spite of the patently Modernistic character of the World Council, practically all Lutheran Churches in the world have joined it directly, besides being connected with it through the Lutheran World Federation. The U. L. C., the A. L. C., the Augustana Synöd, etc., have joined. The E. L. C. (Norwegian Merger) leaders tried to get it to join. They insisted that membership in the World Council would not involve their church in unionism; that it concerned only cooperation in "externals", such as relief work in Europe, a "righteous and lasting peace based on Christian principles," etc. The Church Council of the E. L. C. said, as quoted in "Lutheraneren", Oct. 1946:

"While the world burns, must we wait two full years before we can decide whether to join hands with fellow-Christians to put out, or at least check, the fire in a planned, organized attempt? Surely we are agreed with our fellow-Christians that a righteous and lasting peace must be based upon Christian principles. But still we must, at a time when every minute counts, wait at least two years before we can contribute our mite toward a united Christian effort to exercise influence on those who are to make the peace! We must wait two years before we can join in with the unanimous testimony of fellow-Christians against oppression of minorities, against the fateful signs of the times pointing to a new increase of the Fascistic spirit! — A frank recognition of the spiritual fellowship which we express in the third article of the Apostles' Creed, (I believe—the holy Christian Church, the communion of saints) and, on the basis thereof, a presentation of a 'united Christian front over against the situations that confront the churches all round the world,' is something else" (than unionism). (Tr. from the Norwegian by L.)

Note the utter confusion of thought which identifies "the communion of saints," the spiritual body of Christ, with all those who **call themselves** Christians throughout the world, the great majority of whom may be anything but true believers. It is only according

as we preach the truth in Jesus Christ and testify against all error that we really build up the Church of Christ. But these "Lutheran" leaders propose to build the Church and make its influence felt in the world by joining hands with a multitude of people who deny, either **every** fundamental of the Christian faith, or at least many of the Biblical, Lutheran teachings, such as that concerning the inspired Word of God and the Holy Sacraments, as divine means of grace. We expect our confirmants to know the difference between the visible and the invisible church, but these people do not!

At its convention in 1948, the E. L. C., as well as the Norwegian Free Church, voted decisively against joining the World Council. However, those who objected to the World Council because of its Modernistic, Christ-denying character, have had nothing to say against the Lutheran World Federation, most of whose members belong to the World Council, and which as a unit is represented by Dr. Michelfelder, its Executive Secretary, at the World Council. And the Lutheran World Federation, too, has its full share of Modernists and critics of the orthodox Lutheran faith. When people join hands to form a ring, they are connected not only with those whose hands they touch directly, but also with all those in the circle. So these E. L. C. Lutherans are connected with the World Council, the Federal Council of Churches, and other modernistic, Socialistic organizations through their membership in the Lutheran World Federation, whether they like to admit it or not. Dr. Nygren, the President of the Lutheran World Federation, has been praised, even in the Missouri Synod Press, as a conservative Lutheran. Yet he and Bishop Aulen who lead the so-called "Lundensian School" of theology take considerable pains in their writings to show that they are "modern" in their outlook and far removed from traditional Lutheran orthodoxy. Thus Dr. Conrad Bergendoff, in summarizing the report of Commission, headed by Dr. Nygren, to the Lund Convention, says with regard to these Lund theologians:

"They have delivered Lutheran theology from the stale intellectualism which results from an orthodoxy which believed itself capable of preserving the Spirit of God in the bottles of 'pure' doctrine. The result is a theology which more than ever throws the church back on the Gospel and gives added meaning to the term 'Word of God', but will not allow itself to be mechanized and materialized by formulas of inspiration so dear to rationalists of both the orthodox and pietist types." (The National Lutheran, Fall, 1947, p. 6).

It is evident, too, that the Lutheran World Federation will exert its influence toward breaking down the walls between Lutherans and other churches. Dr. Michelfelder said at Lund: "Our provincialism must come to an end. Since our Lutheran Church embraces almost half of Protestantism we must assume the largest share of responsibility.—The Lutheran Church should take its right-

ful place in the World Council of Churches."

Thus there are few Lutherans today who take any definite stand against erroristic and heretical churches. They cooperate with them instead in more and more areas of their work, pleading at first, perhaps, that it is only in "externals" that they are cooperating, but very soon adopting the prevailing "ecumenical" view that "externals" means all branches of the work of the church. The Lutheran Church cannot retain its character as "the Church of the pure Word and Sacraments" when it ceases testifying against the errors of the Reformed and Catholic Churches. There is, accordingly, no greater or more important issue before our church today than this, that we not only keep separate from such organizations as the World Council, but also contend against them and fight them with the sword of the Word without ceasing. And this we must do, even if we stand alone or see one after the other of those who formerly took a firm stand against unionism succumbing to its blandishments and compromising with the world.

II.

"If orthodox Lutherans cooperate or associate with heterodox Lutherans in any phase of the Church's work, such as education, missions, charities, etc., they disregard the fact that joint church work with false teachers is unionism just as much as is joint worship. Ezra 4, 1-3; 2 John 10,11."

There are some allegedly conservative Lutherans who would condemn any unionistic activities with the Reformed, but who insist that it is in order to cooperate or associate in the work of the Church with anyone called "Lutheran." The name, "Lutheran", seems to cover a multitude of sins for them. The people concerned may be Modernists or Lodge members who deny the inspiration of Scripture and question every important article of the Christian faith; and yet by some strange alchemy their calling themselves "Lutheran" is supposed to make them fit company for orthodox Lutherans. But the fact of the matter is that the differences which divide Lutherans into opposing camps are just as great as those which separate the Reformed sects from the Lutheran Church. There are even so-called Lutherans who depart from the Bible teachings on more fundamental points than do some of the conservative Reformed groups. It simply is not true, as has so often been asserted also by Missouri Synod leaders of late, that conservative Lutherans have more in common with all other Lutherans than they have with any Reformed Church. The position of a man like Dr. J. Gresham Machen, for example, tallied with our conservative Lutheran position on more points than that of many a Lutheran leader in "anti-Missourian" camps does.

"Liberal Lutherans"—liberal in their tolerance of error—may, indeed, seek to join hands with all called Lutheran. But this does

not mean that they are willing to do so on the conservative Lutheran basis, dissociating themselves from all error. The old Hauge's Synod, for example, consented to join the Merger of Norwegian churches in 1917 only on the condition that it should be allowed to continue its unionistic associations with the Reformed Churches in the Student Volunteer Movement, Laymen's Missionary Movement, etc. . . . Thus unionism with the Reformed became an integral part of the platform on which the Norwegian Merger was based, and it has grown like a cancer, until now the leaders in that body want to join even the Modernistic World Council of Churches. The United Lutheran Church has repeatedly invited the other Lutheran Churches to join it "on the basis of the Lutheran Confessions." But it has made no move to break its connections with the radical Federal Council of Churches or the World Council. The sincerity of its subscription to the Lutheran Confessions can be tested by the simple expedient of asking it, if it would be willing to give up all its contacts with the Reformed, in order to establish a true Lutheran union. Their answer would be a decided "no"—as anyone knows who reads their journals or has noted their fulminations against "Missourian separatism," meaning our stand against unionism. They not only refuse to join us on a true Lutheran basis themselves, but condemn us outright as "Pharisees" and loveless bigots, for objecting to their flirtations with the Reformed, the Lodges and the Modernists.

And yet there is a growing chorus of voices in our circles in favor of the proposition that all Lutherans can cooperate in various phases of church work, where it would not be proper to unite with other Christian churches. Thus "The Lutheran Society, Inc.", an association of Lutheran men of all synodical groups, in its "Resolutions" of May 12th, 1947, says:

"Whereas the evidences of Lutheran unity are constantly increasing; Whereas differences in practice are disappearing among Lutherans and the trend toward a unified, sound confessionalism is growing; Whereas all Lutheran bodies have joined hands in providing service centers for those in the armed forces, in the spiritual care of prisoners of war, in relief work at home and abroad, in planning post-war reconstruction, and in many other ways, thereby doing more effective work without duplication of efforts or waste of funds; and Whereas a world in agony and fear needs the voice and work of a united Lutheranism; now therefore be it

"Resolved, that we express the hope that continued successful cooperation among Lutherans will lead to the solution of the problems of pulpit fellowship, Communion administration, transfer of members, and the holding of joint Lutheran services; and be it further

"Resolved that we prayerfully appeal to all Lutheran bodies to expand their efforts toward cooperation, which, God grant, may finally lead to a Lutheran Church which is truly united."

"Lutheran Men and Women in America", another of the hybrid organizations now afflicting our Lutheran Zion, advertises as its "Aims and Objects:"

"1. To develop better understanding among all Lutherans, and to encourage fellowship and cooperation in externals among Lutherans.

"2.—to better acquaint the world at large, and the community in which this organization operates in particular, with the Lutheran Church and its activities.

"3. To help meet the great challenge which has come to all Christendom—and to create a voice in Hollywood to check juvenile delinquency.

"4. To encourage cooperation and joint action in projects and activities not contrary to synodical regulations."

The "Federation of Lutheran Clubs" has similar purposes and has a considerable number of Synodical Churches as members. While the Wisconsin Synod in its publications has testified against these unionistic organizations, the Lutheran Witness has carried reports of their meetings and activities without adverse comment.

There are also several organizations working in the field of Social Welfare and Charities which unite Lutherans of all groups, e. g. "Associated Lutheran Welfare", Seattle, Wash. According to its Executive Secretary, a Missouri Synod pastor, Rev. E. Spannaus, this "agency is considered an outstanding experiment in Lutheran cooperation and an example of a timely program by leading Lutheran social workers," ("Inasmuch", Feb. 1946). And it says that its most significant and important contribution to social welfare work is the "spiritual care" it alone can give. Apparently then, it does not pretend to limit itself to "the externals" of charity work. In Washington, D. C., the "Lutheran Inner Mission Society", "composed of members of Lutheran congregations regardless of their synodical affiliations," has as its aim to "inspire to a fuller ministry the Lutheran Churches in meeting the social and spiritual needs in their respective parishes and in the community." (Luth. Witness, Jan. 9th, 1948.)

Now a "Lutheran Hospital Association" has been formed, under the auspices of the National Lutheran Council, in which Missouri Synod members take part, according to the Luth. Witness of Oct. 21st, 1947. Its members also belong to the "American Protestant Hospital Association", representing all Protestant churches.

In St. Paul, Minn., there is a "Lutheran Council", with representation from four synods, including the Missouri Synod, which has engaged in "four projects: released-time school, stewardship campaign, newspaper advertising and visual education library." (L. W. Mar. 25th, 1947.) These activities in the field of education are presumably regarded as "externals."

Other cooperative endeavors in the field of education are the Theological Professors' Conferences, the Interseminary association, the "Luther Academy" of the A. L. C. in which Missouri Synod members have taken regular part, and the Boy Scout Movement. We need not analyze them in detail, as all have this in common that

they claim to deal only with the "externals" of church work, and hence do not involve unionism, although they at the same time aim to bring about "Lutheran unity." Thus we read that the conference of Lutheran Theological Professors last year dealt, among other things, with "the contributions which the seminaries can make to Lutheran unity." The Interseminary Association lists among its aims: "To encourage the spiritual life of Lutheran seminarians. —To effect a better understanding of problems which face the Lutheran Church at large." "The Lutheran" (U. L. C.) says of it that its purpose is to "aid students in cooperation across synodical lines." (Dec. 17th 1947.) The Theological Professors' Conference also arranged for the publication of a book entitled "What Lutherans are Thinking." According to the reviewer in *The Christian Century*, (Sept. 3d, 1947), "it is remarkable in its unity."—Yet it contains both "a labored defense of biblical literalism and a cogent denial of it quite frequently repeated, a stultifying and mechanistic use of the debt-paying conception of atonement and a particularly effective repudiation of it (pp.308-309) when pressed beyond the limits of its validity. Here is the wooden kind of Lutherism which takes its rise from the systematizers of the century after Luther and the vigorous criticism of it at the hands of those who have renewed the dynamic of their Lutheranism under a 'Luther renaissance'."

But according to Dr. Paul H. Buehring, of the A. L. C., this book shows that "twenty-eight different writers representing seven different synods today can and do think alike and in harmony with the basic principles of the Lutheran Church." (*Theol. Quarterly*, Oct. 1947, p.298). Evidently the contrary teachings referred to in "*The Christian Century*" are looked upon as merely "divergent opinions of various writers" (The Preface), none of which are "in conflict with the basic confession." The Missouri Synod members who wrote several chapters in this book may have presented Lutheran doctrine correctly in their particular essays, but they are still tarred with the unionistic sentiments and Modernistic heresies which the book as a whole presents so that it can be praised even by the ultra-radical writers of "*The Christian Century*" staff.

As for the Boy Scouts,—Dr. Theo. Graebner now defends that organization as "an external in which the Christian boy may participate without thereby giving up any part of his religious convictions and principles or entering into a spiritual fellowship." ("Toward Lutheran Union," p. 235.) Some years ago, Dr. Graebner published a tract on "Y Religion and Boy Scout Morality," in which he criticised the Boy Scout Movement severely. It is notable that practically all of the weaknesses and dangers of that movement to which he pointed then exist in equal measure today, as the Wisconsin Synod has repeatedly shown. Yet some Missourians would apparently rather destroy their fellowship with the Wisconsin Synod than give up their Boy Scout troops and the connection with liberal Luther-

ans which they have established through the "Lutheran Boy Scout Movement."

The number of contacts which many Synodical Conference members are making with "Anti-Missourian" Lutherans today is almost beyond computation. We cannot list them all here. There are "Historical Societies," "Liturgical Associations," "Seminars", "Chaplains' Associations," etc., Lutheran Editors have met regularly for years, including some "Missourian" editors. Conferences and "ministeriums" have been organized locally in many sections of the country, in most of which "prayer fellowship" is practiced and "Lutheran fellowship" is emphasized.

In the field of Missions, too, there has been considerable co-operation or "co-ordination of effort", as some like to call it. Here belongs "the spiritual care of prisoners of war," much of the work done in "Service Centers" during the war, and in "post-war reconstruction." There are Home Mission fields, e. g. in the Atlantic District, where agreements have been reached to leave certain areas to the National Lutheran Council churches, other areas to the Missouri Synod. It is, of course, necessary to avoid all "sheep-stealing", or encroachment upon the work of other Christian churches, whether Lutheran or Reformed. The true Lutheran does not proselytize. But by the same token it is wrong to turn our "sheep" over to the "tender care" of wolves in sheep's clothing, which is just what many who are called "Lutheran pastors" truly are.

Similarly in the work of Student Missions, there are places where the "Lutheran pastor in charge of student work is recognized on the campus as the Lutheran pastor representing all Lutheran groups," both National Lutheran Council and Missouri Synod. Thus Missouri Synod students have been left to the care of a U. L. C. pastor even in a place like Cambridge, where the Synodical Conference has a church conveniently located for student work. The U.L.C. pastor there advertises the fact that his "University Lutheran Association" works together with Reformed pastors and church-related student groups, and has brought to the campus such "distinguished Christian leaders as Reinhold Niebuhr and John Bennett of Union Theological Seminary and Liston Pope of the Yale Divinity School." (The National Lutheran, 1947, No 3, p. 30.) If "Missourians" can allow their student members to be exposed to such Modernistic and unionistic influences, they have moved a long ways from the sound Lutheran position of their fathers.

It is clear that the program of "cooperation in externals" has in many instances gone far beyond anything that could legitimately be called "externals." This is, no doubt, because there has been a great deal of confusion as to just what was meant by "externals of church work". For some mean by that all the activities of the church in the field of Missions, Education and Charities,

while others mean only such activities as do not involve the "spiritual program" of the church, that is, the preaching of the Word, the "cure of souls", and the administration of the Sacraments. Some defend all the organizations and cooperative efforts referred to above, while others condemn many of them. We need, then, to become clear on the principle that joint church **work** involves unionism, just as much as joint **worship** does, when there is no agreement in doctrine. For the essential thing is to avoid fellowship with those who teach error in any phase of the work of the church, since its activities properly concern at all times and only the furtherance of the Gospel. In general, churches, **as churches**, should not concern themselves with things external to their "spiritual program", but should leave them to the civic associations that are so plentiful in this country, and which Christians, **as individuals**, are free to join, wherever their objectives are in harmony with the law of the land and Christian principles.

The returned Jews who set about to build the temple of the Lord in Jerusalem were told by their Samaritan neighbors: "Let us build with you, for we seek your God, as ye do; and we do sacrifice unto him since the days of Essarhaddon king of Assur, which brought us up hither." The Jews did not accept their offer on the plea that here it was only a matter of joint church **work**, which did not necessarily imply joint **worship**. They said: "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel." (Ezra 4, 2-3.) So the true Lutheran will want to do all his church work without mingling in syncretistic, unionistic fashion with the many heterodox people who claim to be "seeking our God," but who actually depart from the revealed Word of God on one point after another. Then he will not need to write long disquisitions, trying to distinguish between the various kinds of church work, and to determine when his cooperation with false teachers is unionism and when it is not, as was done in the book, "Toward Lutheran Union."

One touch-stone, by which we can determine whether a certain activity concerns the "spiritual program" of the church or not, may be found in this: Does it involve "prayer-fellowship?" The cases referred to above, and many others like them, would do so. Hence, those who insist on practicing what they call "cooperation in externals" with heterodox Lutherans will be found defending "prayer-fellowship" with them also. Through some strange mental processes that it is hard to analyze they find it wrong to practice "pulpit and altar fellowship" with errorists, but see nothing wrong in practicing "prayer-fellowship" with them. Scripture has nothing on which to base this distinction. It condemns all "spiritual fellowship" with errorists, while allowing Christians, indeed, to associate with them on the civic, business and social plane. (I Cor. 5) We can be friendly toward Jews, Turks and heathens, but can no more

pray with them than we can **worship** with them or **work together** with them in religious matters.

Prayer, if it is worthy of the name, surely should be regarded as a "spiritual exercise." It is, of course, an act of man, something "external" in so far as it involves an activity of man, rather than the spiritual activity of God and His Spirit in the heart of man. But to distinguish between prayer fellowship and pulpit or altar fellowship in the manner that has become so popular even in our circles today is to involve oneself in sophistical reasoning such as should be anathema in the church. All kinds of church work, all kinds of worship should be carried on strictly in accordance with the Word of God, which is our one authority in all matters of both faith and life. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness." (Is. 8, 20, 22.). The darkness that has fallen over such a large part of Christendom today,—with whole continents that once were called "Christian" now under the brutal sway of Christ-hating Communists, and other large areas in the visible church groping in the dim light of Christ-denying Modernism, idolatrous Catholicism and a confused Protestantism,—can be called a direct result of the indifference to pure doctrine and the tolerance of all sorts of heretical sects that has been so characteristic of the Church during the past century. There can be no hope for better things till Christians are willing to suffer persecution and want for the sake of the "faith which was once delivered unto the saints," (Jude 3), without changing one jot or tittle of it. Not by building great church organizations to "make an impact upon the world," but by faithfully and diligently using the Word of God in its truth and purity, shall we further the cause of God's kingdom and fulfill our duties as "the salt of the earth," preserving it from utter corruption.

III.

"The test of so-called externals in church work is whether they may properly be carried on with all manner of churches and religious or civic organizations."

We have stated that "joint church work with false teachers is unionism just as much as is joint worship," and have maintained that it is wrong to label any legitimate phase of the work of the Christian church as "externals", in contrast with the public preaching of the word and the administration of the Sacraments as the only "internals." There is no basis either in logic or in Scripture for the distinction that so many make between "pulpit-and altar-fellowship" with errorists—this, they concede is unionism—and the fellowship that is created by the more irregular or incidental contacts with errorists in the many cooperative endeavors of today.

This is not to say, however, that there are not cases where we in our church work may come in contact with other churches in such a way as to cooperate with them to an extent without any unionism being involved. There are, for example, questions concerning our relation to the State, where we may make common cause with other Protestants, or even with Catholics and Jews, without prejudice to our Lutheran confessions. Thus when the Child Labor Amendment was debated in Massachusetts and other states, we appeared at the hearings in the State House as representing the Pastoral Conference of our church in Boston, alongside of an aggressive group of Catholic leaders; our opposition to that Amendment was based on concern for our parochial schools, as was the Catholic opposition. Other Lutheran groups gave us no support in this matter whatever. Many Socialistic Protestant groups were against us. It was obvious that we were not working together with Catholics because we felt that they were our brethren in the faith; we happened only to share the same position on a legislative measure which affected the work of the church. Neither was there any "prayer-fellowship" involved, as there always is in the type of "cooperation in externals" to which we object.

Similarly, a Lutheran congregation may rent the church building of another denomination, or a Lodge Hall, without thereby becoming guilty of unionism. The connection with the sect or lodge is truly "external." We may also furnish other churches with our statistics and procure copies of their statistics for our own use, "cooperating" with them to that extent, without hereby "fellowshipping" them in any manner. We could do the same for the State or for any secular organization. There may be instances in connection with the work of Charities or Missions where we have to deal with the State, and where our interests would be identical with those of all other churches, so that we could consult with them or "cooperate" with them in deciding upon our course. But no organization is required to do this, nor any such fellowship as the Lutheran Associations named above practice.

We read in "Toward Lutheran Union", p. 225:

"Efforts along the same lines (Charities, etc.)—have all proved the need of cooperation of Lutherans rather than cooperation with all Protestant denominations even in external matters related to the welfare field, education, the gathering of statistics, etc. Not only their doctrine, but their entire church life is different from that of the Lutheran Church."

If cooperation with other Lutherans is encouraged on the plea that "their entire church life" is like ours, while that of other churches is "different," then it is clear that we are not dealing with "externals" at all, but with that which is the distinctive, spiritual work of the church. Such arguments are an admission, "a dead give-away" that this "cooperation in externals" is really "joint church work" with errorists, as much to be condemned as "joint church worship." For that matter, it is not true that "the entire

church life" of all other Lutheran bodies, outside of the Synodical Conference, is so "different" from that of the Reformed Churches, or more like our own church life than the church life in those bodies is. We have in earlier years associated with various Lutherans who were definitely pietistic, Methodistic and un-Lutheran in their whole church life; and, on the other hand, we have become intimately acquainted with Episcopalians, Presbyterians and others, whose "church life" was much more like that of the conservative Lutheran Church than is that of many called Lutheran. "What's in a name?" A Lutheran errorist smells no sweeter for bearing the name "Lutheran". And we should remember that the name Lutheran belongs properly only to those who subscribe to "God's word and Luther's doctrine pure" without addition or subtraction.

Therefore we say that the 'test of externals in church work is whether they may properly be carried on with all manner of churches and religious or civic organizations.' If the matter at issue is actually an "external," which does not involve the confession of the church or its spiritual program, then there could be no objection to joining in with Catholics, Jews, Masons, or any other organization that might happen to be concerned. And if the term, "Co-operation in Externals", is properly defined and limited, it will not form the "back door" to indiscriminate unionism, such as is being practiced to an increasing extent in our own circles today. We should, then, take a definite stand against those who regard as unionism only a formal exchange of pulpits and indiscriminate altar fellowship, and who regard as a mere "external" everything else,—membership in the Lutheran World Federation, the Federal Council of Churches, the World Council, or any of the other unionistic "Movements" and organizations of our day. Else, with no voice raised against the growing anarchy in the churches, the unabashed sectarianism and false tolerance of error in them, the Church will repeat the history of the Jewish Church and the Roman Papacy and become but the "synagogue of Satan" or "the very Anti-Christ." It is high time that we faced the issue squarely, making the principle, "principiis obsta",—"resist the beginnings"—our slogan and purging out the leaven of false doctrine ere it corrupt the whole lump.

IV.

"Since the National Lutheran Council, as well as the Lutheran World Federation, was organized to promote co-operation in church work between all Lutherans, without regard to doctrinal differences, we object to them as unionistic organizations and refuse to take any part in their activities."

The ground was prepared for the formation of the World Council by a considerable number of unionistic organizations and

"movements", many of which were guided by the same men. The National Lutheran Council has a similar history. In New York City, The Lutheran Society, representing all groups of Lutherans, decided in 1916 to create an agency "to give wide publicity to the Lutheran Quadri-centennial and to call attention to the profound influence of the Reformation on modern history." (O. Hauge, "Lutherans Working Together", p. 23). This agency became in January, 1918, "The Lutheran Bureau," with Dr. O. H. Pannkoke as director. Mr. Hauge says, (op. cit. p. 23-4) :

"The Bureau is of importance in the historical record because it represents the pioneer effort of American Lutherans to co-operate in the development of a practical program relating to the external functions of the Church. It not only played a fundamental role in rallying Lutheran forces behind the war effort, but constituted a notable attempt to achieve mutual understanding and to lay the foundation for still closer co-operation."

It is significant that members of the Missouri Synod took a prominent part in this "practical program relating to the external functions of the Church" from the very beginning.

In 1917, "The Lutheran Brotherhood of America," an organization of laymen representing most of the Lutheran churches, was formed to "further the religious, moral and social well-being of the soldiers of the United States at the different camps," by setting up recreation centers, etc. At the same time, "The National Lutheran Commission for Soldiers' and Sailors' Welfare" was organized to carry on religious work among the armed forces. Practically all the Lutheran bodies outside of the Synodical Conference belonged to this organization, and the Missouri Synod also agreed to "coordinate its efforts with the program of the Commission." The Lutheran Bureau, under Dr. Pannkoke, was assigned the task of promoting the campaign to raise funds for the work of the Commission.

It was this "Army and Navy Commission" that was directly responsible for the organization of the National Lutheran Council, "to carry on certain phases of its work and to give form to the process of integration apparent in the historical development of American Lutheranism." (Hauge, op. cit. p. 30.) Meetings were held in Harrisburg, Pa., on July 17th 1918, in Pittsburgh, Pa., on August 1st, and in Chicago on Sept. 6th, 1918. Thirty men, representing eight Lutheran groups and the Army and Navy Commission, attended the last meeting, where the National Lutheran Council was formally organized, with Dr. H. G. Stub as the first president.

Dr. Stub sought to define the purpose of this new organization in an address to the Executive Board, saying :

"The National Lutheran Council will have a far-reaching scope, involving functions of a character which as far as possible must be clearly defined in order that no misunderstanding may arise and the impression be created that by the organization of the National Lutheran Council already a federation of the different Lutheran synods has been effected.—At this stage we must be very careful not to give the impression that the Council

is to be the exponent or spokesman of a United Church, in matters of doctrine, but only an organization dealing with matters of a more external character. It is my earnest hope that the Council may be a great help in bringing the different Lutheran Church bodies together in a great American Lutheran Church, but we must go slowly." (Hauge, op. cit. p. 38-39)

Thus, instead of first seeking agreement in doctrine, in order that all churches might work together effectively, the program was to work together in the hope that doctrinal agreement and eventually one united Church would result. Social contacts, mutual interests in the practical work of the Church, the alleged economy and greater efficiency in carrying out the work that would result from pooling their resources,—these were relied upon to unite the churches rather than the doctrines of the Bible. It is not too much to say that many Lutherans have had more faith in the efficacy of the coffee cup as a unifying agency than in the Means of Grace! The emphasis on co-operation in externals has led, and is bound to lead, to a complete externalization of the Church and its work accordingly.

To begin with, the following "statements of purpose" were adopted by the NLC to stress the fact that cooperation would be in externals only:

"1.) To speak for the Lutheran Church and give publicity to its utterances on all matters which require an expression of the common conviction and sentiment of the Church.

"2.) To be the representative of the Lutheran Church in America in its attitude toward or relations to organized bodies outside of itself.

"3.) To bring to the attention of the Church all such matters as require common utterance or action.

"4.) To further the work of recognized agencies of the Church that deal with problems arising out of war and other emergencies; to co-ordinate, harmonize, and unify their activities; and to create new agencies to meet circumstances which require action.

"5.) To coordinate the activities of the Church and its agencies for the solution of new problems which affect the religious life and consciousness of the people, e. g., social, economic, and educational conditions.

"6) To foster true Christian loyalty to the State, and to labor for the maintenance of the right relation between Church and State as distinct, divine institutions.

"7.) To promote the gathering and publication of true and uniform statistical information concerning the Lutheran Church in America."

In "Toward Lutheran Union," (p. 226) Dr. Theo. Graebner says; after listing the "externals" quoted above:

"The Missouri Synod has never passed judgement on this program and these principles as contrary to our views on church fellowship. It is co-operating at this writing (1943) with the National Lutheran Council in the maintenance and management of Lutheran Centers for men in the armed forces. Efforts to co-ordinate the work of our Emergency Planning Council in the problems arising through the migration of workers in the war industries are now under way."

But the Missouri Synod did "pass judgment on this program." For "The Lutheran Witness" for Nov. 12th, 1918, contains a strong indictment of "The Lutheran Bureau" of which Rev. Pannkoke was the director, and says with regard to its activities on behalf of all Lutherans including those in the newly formed National Lutheran Council:

"To unite for church work all who call themselves 'Lutherans' though they differ in many points, is bald unionism.—The Editors would be justly accused of hypocrisy if they fail at this time to protest against this most regrettable attempt to give unionism domicile in our own Synod." (p. 360.)

And in the same issue, Dr. Graebner had this to say about "Christian Fellowship:"

"Christian fellowship exists where the members of one Christian body worship jointly with those of another church-body, or kneel together with them at the same altar, exchange pulpits, accept members upon letters of membership from the other body, extend ministerial calls to pastors in the other body, engage in joint mission-work and charity-work, join their efforts in establishing colleges, in publishing books and periodicals, or in organized work along other lines of church activity.

"According to the principle on which the Lutheran Church is built, there must be Christian fellowship with those only who maintain, by public profession, the same form of doctrine; testifying their obedience to the words of Christ, not only in positive statement, but also in negative, that is to say, by testifying against error as well as by teaching the truth." (p. 359.)

In this connection, he quotes I Tim. 6, 3-5; Rom. 16,17; Tit.3, 10; I Tim. 5, 22 and Rev. 2, 14 f. 20. The phrase "organized work along other lines of church activity", in the above, would seem to include also such "externals" as those listed in the NLC program. Furthermore, the Missouri Synod refused to join the N. L. C. on the ground that its whole program was unionistic, and in that manner certainly "passed judgment" upon it. The Lutheran Witness for March 16th, 1920, calls attention to "the wisdom of standing aloof from intersynodical movements," stating:

"Unless agreement in doctrine and in the application of doctrine to church-life and church-work is first reached, federated movements are premature, and will only lead to new and most unpleasant embroilment, unless, indeed, the more conservative element, through a mistaken sense of honor, remains in an alliance which oppresses conscience since it involves a denial of the truth." (p. 86.)

The simple fact is that the N. L. C. was a thoroughly unionistic organization from its inception, and that the program limiting its activities to "res externa" was but the bait, in effect if not in intent, by which it lured unsuspecting Lutherans into its trap and disarmed suspicious Lutherans, so that they would not see it before it was firmly established. Hence it began almost at once with activities which even some members regarded as "res interna". It helped to establish a Lutheran Home Missions Council, as well as a Foreign Missions Council, to co-ordinate the work on the Home and

Foreign Missions field. And it carried on relief work for European churches and missions, which went far beyond mere "physical relief": At the meeting of the whole Council in November, 1919, the representatives of the various Lutheran bodies discussed doctrinal matters, but could arrive at no agreement.

However, as Mr. Hauge writes:

"All who were present manifested an eagerness for concord. A sense of urgency was lent to these deliberations by the generally accepted conviction that the Council program would necessarily require some sort of co-operation involving more than 'res externa.' As Dr. Stub explained: 'The reconstruction work in different countries of Europe could not be limited to giving physical relief. It would go much further. The same may be said of the work in industrial centers, not to speak of the adjustments that in specific cases would have to be made on the home mission fields in order to avoid friction, division, and the organization of new congregations where there already were one or more Lutheran churches.'" (op. cit. p. 46f.)

The Iowa Synod protested against this extension of the work of the Council to "res interna," and withdrew when its protests went unheeded, in 1920. Mr. Hauge says, (op. cit. p. 47):

"This withdrawal and subsequent attacks by the editors of The Lutheran Witness and others created a situation which almost finished the Council. It did survive, and perhaps in the end was strengthened by tribulation—but those were anxious days."

During the next few years, the N. L. C. devoted itself in the main to relief in Europe and in the mission fields where European Societies had labored. Largely as a result of this work, it became instrumental in arranging for the first "Lutheran world Convention," held in Eisenach, Germany, August 19-26, 1923.

Mr. Hauge says, (op. cit. p. 49) with regard to this gathering:

"One hundred and sixty-five delegates were present, representing the 65,000,000 Lutherans of twenty-two nations.—All Lutherans of the world except the one and a half million members of the Synodical Conference in the United States were represented there.

"In the course of that historic meeting it became apparent that the Church possessed a true ecumenical character, a unity of spirit and inner life, a genuine internationalism. As a tangible expression of this unity the Convention adopted the following doctrinal statement: 'The Lutheran World Convention acknowledges the Holy Scriptures of the Old and New Testaments as the only source and infallible norm of all church teaching and practice, and sees in the Lutheran Confessions, especially the Unaltered Augsburg Confession and Luther's Small Catechism, a pure exposition of the Word of God.'

Here it was obvious that the American Lutheran churches were establishing fraternal relations with many nominal Lutheran churches in Europe which were not only thoroughly unionistic and indifferentistic in their own doctrine and practice, but were also honeycombed with Modernism and Rationalism. Their adoption of the Lutheran Confessions meant no more than the recital of the Apostles' Creed does to the Modernist who puts something entirely

different into it than what the words historically and legitimately convey. Therefore Dr. M. Reu, whom none could justly accuse of holding rigoristic views regarding "unionism", felt it incumbent upon him to explain how he and his church could take part in the Lutheran World Convention, as well as in the National Lutheran Council, which they joined again in 1930. He says in his lecture on "Unionism," after admitting that it would be unionism to "establish church fellowship with the United Lutheran Church under such circumstances", (referring to its Modernism, Lodgery, etc.) :

"If membership in the Lutheran World Convention were to involve church fellowship in the narrower sense of that term, then our participation would actually be unionism because in that case we would have church fellowship with those who teach destructive errors or to say the least, refrain from exercising and requesting doctrinal discipline against such errorists.

"The situation, however, assumes an entirely different aspect when it is remembered that the Lutheran World Convention is no more than a free conference, which may express itself on points of faith and life but has no power to pass binding resolutions." (p. 26)

He admits that to the majority of the Convention members, the Confessional paragraph quoted above was "no more than an empty form." But he calls attention to the fact that he himself had brought "testimonies of Lutheran truth in distinction and opposition to the views of the majority" (p. 26), not only at Eisenach, but also at the Conventions held in Copenhagen in 1929 and in Paris in 1935. Then he says :

"We opposed the attempts to modify the nature of the Lutheran World Convention as a free conference so energetically that they were nipped in the bud. Every form of union with the Reformed was successfully combatted, even merely permitting Reformed Christians to partake of the Lord's Supper as visitors.—To date we have been successful in preventing both of these innovations, (viz., the ever recurring attempts to change the free-conference nature of the World Convention, and on the other hand, the repeated suggestion to place a communion celebration on the program of the meeting,) and on my motion the American Lutheran Church resolved at Sandusky to instruct its delegates to prevent such departures also in the future. It is obvious that membership in the Lutheran World Convention does not involve unionism—unless prayer fellowship with those who confess the second article of our Catechism as sincerely as we do, but otherwise retain associations which we must reject, be defined as unionism." (p. 29f.)

With regard to the National Lutheran Council, Dr. Reu says in the same essay :

"There was, indeed, a period when membership in the National Lutheran Council entailed the danger of unionism, since the Council did not sufficiently confine its activities to the sphere known as *res externae*. This was one reason why the former Synod of Iowa for a number of years did not hold membership in the Council. But when—the Council itself was clearly defined as an agency which represents the various constituent church bodies within accurately circumscribed limits in certain external matters, this danger was reduced to a minimum. We do not deny that this danger still exists; but it does not lie within the constitution but in the lack of vigilance on the part of those who should strictly observe the constitu-

tion. Of course here too we are in prayer fellowship with Lutherans with whom we have not established church fellowship." (op. cit. p. 30)

Since Dr. Reu wrote this, (1940), both the Lutheran World Convention and the National Lutheran Council have changed radically, so that, in accordance with the above statements, he would condemn them today as definitely unionistic organizations and would refuse to be identified with them in any way. For the Lutheran World Convention has lost its "free conference character" entirely, since it at Lund, Sweden in 1947 adopted a Constitution and organized permanently as "The Lutheran World Federation." A communion service marked the opening of the assembly, June 30th, 1947. The National Lutheran, (Fall, 1947, p. 15) says

"When we knelt with the representatives from all the world before the altar to receive the sacrament, it was the symbol of a new beginning. Out of this insight the Lutheran churches came closer together than ever before. Out of the loosely organized Lutheran World Convention came the firm organization of the Lutheran World Federation. Thus organized World Lutheranism will appear at the World Council of Churches in Amsterdam in 1948."

Thus those who have joined the Lutheran World Federation have established full pulpit-and altar-fellowship with the many Modernistic Lutherans in the world and can no longer say that they practice only "prayer-fellowship" and co-operation in externals.

As for the National Lutheran Council,—it may be said that it in the early '30s limited itself more to its official program than it had done before, since the Relief work for European churches and missions was by that time turned over to the Lutheran World Convention, and the "Depression" forced it to lead a struggling existence. But under the leadership of Dr. Long, it soon expanded its work and took more and more responsibilities for church activities that were anything but "res externa." Thus in the "Depression years" it arranged for the appointment of chaplains and pastors to "minister to the spiritual needs of the young men in Civilian Conservation Corps Camps." (Hauge, op. cit. p. 65.) When it in 1936 sought to work out an agreement with the Missouri Synod for more such workers, the Missouri Synod's Home Mission Board answered:

"There are certain principles involved touching our doctrinal position which causes us not to favor the conference which you suggest." (Hauge, p. 65)

In 1939, the Council established, in consultation with the American Lutheran Conference Commission on Inner Missions and the National Lutheran Inner Missions Conference, a "Lutheran Welfare Agency"

"to further the development of real Christian welfare service through the Churches and to co-ordinate the inner mission, charitable, and social welfare work of the constituent bodies." (Hauge, p. 69)

When the war broke out in Europe, the National Lutheran Council again undertook the support of orphaned Foreign Missions and other relief work. In Canada, it organized the "Canadian Luth-

eran Commission”

“to provide religious service for civilian internees, to provide literature and a spiritual ministry to the Lutheran men in the army, navy and air corps, to minister to Lutheran prisoners of war in Canadian camps, and to serve as the agency through which Lutheran Chaplains might be appointed to the Canadian armed forces.” (Hauge, op. cit. p. 75)

In 1941 it organized “Lutheran World Action” to raise the funds required for its relief work and the growing work for the armed forces of our country. This same year, it also concluded arrangements with the Army and Navy Commission of the Missouri Synod for “the co-ordination of the Service Commission’s work with a similar program sponsored by” the Missouri Synod. Mr. Hauge says with regard to this:

“It was explained that this was simply an effort to coordinate the work sponsored by the two groups, that it was not cooperative in the strict sense of the word. Whatever the proper description of the new relationship it was a mutually beneficial arrangement that provided for the joint maintenance of service centers in several of the largest camp communities with resulting economies.” (p. 79.)

Encouraged by this cooperative spirit in the Missouri Synod, an effort was made in 1942 to establish an “All-American Lutheran Convention,” in which the Missouri Synod might take part, its “participation, naturally, to be confined to externals.” (p. 82) But the Missouri Synod decided to remain apart, and to work with the Council only in certain specific tasks. The same year the Council established a new department, “The Commission on American Missions”, to “correlate the activities of Home Missions under the National Lutheran Council,” and to carry on mission work particularly in the new war industrial centers.

Thus at the end of its first 25 years, the National Lutheran Council could issue a statement which reads in part:

“We thank Him (God) for that unity of faith, which finds its expression in the name Lutheran, and for that unity of interest and purpose which brought forth this Council.

“We thank Him for those impulses of love flowing from our most holy faith, which have broadened their scope till mutual approach and cooperative endeavor in missions and in works of mercy are inevitable.—we entreat ever anew His Mercy and Grace—to keep the unity of spirit thus engendered in the bonds of peace.” (op. c. 98-9)

In 1944 the Council was reorganized under a new Constitution (formally adopted in 1945), which no longer made any pretense of confining itself to such externals as it had emphasized before. Among the “Purposes and Objectives” of the Council, according to this new Constitution, we find these:

“To witness for the Lutheran Church on matters which require an expression of common faith, ideals, and program.

“To further the interest and the work of the Lutheran churches in America.

“To undertake and carry on such work as may be authorized by the

Participating Bodies in fields where coordination or joint activity may be desirable and feasible, such as publicity, statistics, welfare work, missions, education, student work, and other fields.

This seems to cover the whole field of church work and leaves little to the imagination. Since the members of the Council are no closer to each other doctrinally than they were before, we have here naked, unashamed unionism,—no longer hiding behind the fig-leaf called “cooperation in externals.” Thus there is now full-fledged cooperation in the field of Student Service. Dr. Long says:

“One of the first advances taken by the Council under the new Constitution was the favorable response to proposals from the United Lutheran Church and the American Lutheran Conference to take over their student service in a united ministry. The functions of this service as outlined include the following: To conserve the faith, to develop the loyalty, and to cultivate the spiritual life of Christian students; to discover, develop, and direct future leaders of the Church; and to win students for Christ and His Church.” (Hauge, *op. cit.* p. 108.)

Dr. Ralph H. Long summarizes the case for the National Lutheran Council, in “Lutheran Working Together”, as follows:

“The exigencies of the first World War created specific problems which made it imperative for the Lutheran Churches in America to organize the National Lutheran Council as their common agency for united action. After more than a quarter century of service, another critical situation arose which demanded even greater cooperation. Moreover, during these years, mutual confidence was quickened to such a degree that a genuine desire was at hand to enlarge the scope of joint endeavor.

“Meanwhile efforts made during the thirties and early forties to bring about greater unity and unification by theological formulae were somewhat disappointing. It now appears that through the process of an ever-widening cooperation in the work of the Church through the National Lutheran Council, the desired goal may ultimately be reached. The future will no doubt demonstrate the wisdom of this approach and indicate still other fields for united endeavor. For the participating churches and for the National Lutheran Council a new era has dawned.” (Hauge, *op. cit.* p. 114.)

It is obvious that Dr. Reu would condemn the Council today as a unionistic organization, if he were still here and of the same mind as to what constitutes unionism as he was in 1940. And yet some Missourians are far more ready to cooperate with it now than they were years ago when its program was much less boldly unionistic. Dr. Theo. Graebner, writing on “Lutherans move toward Union”, in “United Evangelical Action” for March, 1944, (the organ of the “National Association of Evangelicals”) says:

“A number of significant arrangements have resulted from the religious implications of the war effort. The National Lutheran Council—has been able to coordinate its work for the spiritual care of the armed forces with similar efforts of the Missouri Synod. For the first time, the Missouri Synod has entered into coordination with other Lutherans in a joint task. Service centers similar to the USO, but emphasizing religion as well as recreation, have been established in 58 cities and of these, 27 are under joint National Lutheran Council-Missouri Synod management.—In the Lutheran Centers, Service Pastors from all Lutheran bodies labor in comity side by side.

"More recently, a Commission has been established jointly by the National Lutheran Council and the Missouri Synod for the spiritual care of German prisoners distributed over a large number of camps in the United States.—Conferences are being held at this writing for the inauguration of an all-Lutheran effort for post-war work in Europe and in the mission fields once administered by German and Scandinavian Lutherans. For the care of Lutheran youth in the nation's capital, a joint National Lutheran Council and Missouri Synod office has been established in Washington."

In the same paper, he reports with evident approval the formation of a Federation of all Lutherans in the "Quad Cities" (Rock Island, etc.), which, he claims, "marked a significant turn in the relationship of the four Lutheran bodies which represent more than 80% of the membership of that denomination in the United States."

A determined effort was made at the Chicago Convention of the Missouri Synod in 1947 to have it join the National Lutheran Council. An overture by Dr. L. Meyer illustrates the confused state of mind which has found lodging in some areas of the Missouri Synod with regard to the whole union program of today. First he presents a number of **wrong** reasons for joining the Council:

"The over-all picture of Christianity in the world today demands that the Church present a united front against its enemies of materialism, humanism and atheism. The next decades will decide whether or not a large part of the world will continue to live under the moral code of Christianity or of paganism.

"The next decades will also determine whether or not Lutheranism will continue to survive as the largest Protestant church body in the world or whether it will shrink into a subordinate position. For that reason, Lutheranism should be concerned about its survival, and present a world-united front.

"Lutheranism in America should present a united front because it owes the interest on the pounds which it has received from God to the rest of Christianity in America."

He finds also nothing seriously wrong with the new Constitution of the National Lutheran Council. Yet he argues against any full participation in the Council, because it, as he shows in detail, does carry on unionistic activities:

"The following fields, which we believe to constitute major portions of the National Lutheran Council's planning and work, namely, student welfare work, missions among Jews, Negroes, and other minority groups, home missions, the publication of The Lutheran Outlook, youth work, postgraduate seminary work, are fields in which we cannot cooperate unless we are ready to change our whole definition of what constitutes unionistic practice.

All these unionistic activities are provided for by the Constitution which Dr. Meyer finds satisfactory; yet he argues against joining the Council. The result of all this confusion was that the Missouri Synod decided to cooperate with the Council "in matters agreeing with Synod's principles". The trouble in the Missouri Synod seems to be that it is trying to hold together two elements that are pulling in opposite directions,—to ride two horses at the same time, though one goes right and the other left. The result is bound to be a split sooner or later.

The Missouri Synod has also taken a more friendly attitude to the Lutheran World Federation than before, in spite of the obvious fact that this Federation is far more unionistic than ever and has lost whatever "free conference" characteristics it once possessed. For the first time it sent, officially, several "observers", who according to reports took active part in the Lund Convention,—one, even acting as "official interpreter". They came away from the Convention apparently very favorably impressed by its alleged conservatism. Many leaders in other Lutheran churches have "expressed great joy that the Missouri Synod came in as observers" and are sure that it will soon be a full-fledged member. A number of prominent Missourians have been along making propaganda for the Lund Convention and the Lutheran World Federation in the so-called Seminars sponsored by the A.L.C. through the year, 1947-1948. "The American Lutheran", of course, is making propaganda for this unionistic cause also. We are told that World Lutheranism needs "the tone and timbre" of conservative and evangelical Missourians to complete the harmony. The same argument is used for joining the World Council of Churches. Thus Bishop Fjellbue of Norway in his speech at Boston under the auspices of the World Council expressed the conviction that "the Lutheran instruments were needed to complete the orchestra of Christ's Kingdom." He voiced no fear of finding the other instruments out of tune with the Lutheran; his concern was only that the Lutheran instruments might play false, which would be too bad! It is a part of the broad-mindedness and false charitableness of our day to be very modest and humble about assuming that our Lutheran Confessions are the true Bible doctrine and that we can be sure of possessing the whole truth of God's Word. No, we must admit that the man who holds opposite beliefs may be more right than we are! Thus even the Lutheran Witness "senses a danger to the future of our synod as an evangelical body" in the claim that we "of the Missouri Synod more consistently than others proclaim the truths which we confess with all who subscribe to the Lutheran Confessions and make them operative in the life of the Church." (May 4th, 1948, p. 150.) It finds "a note of arrogance" in such claims.

It is, indeed, possible to be "arrogant" even about such a holy matter as the true Christian faith. But arrogance is much more likely to be found among those who hold and advocate false doctrine than it is among those who "contend for the faith once delivered unto the saints." Note, e. g. the arrogant manner in which those who seek to live up to the old established Lutheran principles regarding unionism have been charged of late with "separatism", "lovelessness" and other sins and vices. There is true love and charity only where divine truth is first of all maintained and defended against all adversaries. The "love" and "humility" which surrenders even one iota of that truth is of the devil and will in God's own time be unmasked as the hypocrisy it is.

In 1919, Dr. Theo. Graebner writing in *Lutheran Witness*, (p. 180ff.) on "Two Types of Lutheranism" said:

"How shall we strengthen those American Lutherans—let me say, also those Merger Lutherans (for there are such)—who are aware of the 'life-and-death struggle' which is going on, and who come out openly on the side of the right? Surely, by maintaining in our own body an unbroken front against the incursion of the lodge-evil and of unionism. Let synodical officials perform their duty; but, above all, let us all be awake to our responsibilities. Better a thousand times a Missouri Synod of only 10,000 souls, but faithful, than a body of a million, honey-combed with the lodge-spirit and infected with unionism—that lethal leprosy of the Church. Let us stand firm—no matter what losses in membership and outward influence our stand may entail; the Lord must look out for that, it is none of our business. A Missouri Synod growing lax in practice, refusing to see the stealthy influence at work, afraid to testify, afraid to bring offenders to book, afraid to lose a congregation here or there, which dispenses itself from obedience to the Word of God,—a Missouri Synod growing effete, smug, and spineless, boasting of numbers while it permits dry rot to destroy its inner life, would not only be the kind of Church which Christ shall spew out from His mouth, but would bring down others into ruin and prove a traitor to all Lutheranism. This is the plain lesson of the facts—."

As a result of the activities of a considerable number of prominent Missourians, the days may not be far distant when there will, indeed, be only some "10,000 souls" standing on the old ground that Missouri held so bravely for a century. The signs of "dry rot" are multiplying about us. It is not enough for us to talk about the evils of these latter days, We must do something, even at the cost of being labelled as "separatists", "isolationists", "disturbers of the peace of Zion", and other such opprobrious terms in the unionists' well-stocked vocabulary of abuse. We must testify openly and publicly against every form of unionism so long as there is opportunity for us to do so with some hope of gaining the erring brother. We must separate ourselves from him as soon as it is evident that he no longer will accept rebuke, but sets himself up instead as a judge over us, impugning our motives, repudiating our Scripture-based teachings, flaunting his sin openly and proudly and "calling the evil good." If we do not do this, we will lay ourselves open to the charge of being just as unionistic as those whom we criticise, since we too will be maintaining fraternal relations with such as set aside the authority of Scripture and insist on teachings and practices contrary to the word of God. "Let him that thinketh he standeth, take heed lest he fall." There is no guarantee that we will not go the way of better men before us into unionism and Modernism, unless we seek daily to be faithful to the word God has given us and by daily repentance and renewal keep the humility and meekness of spirit which alone will enable us to walk the narrow way that leads to life.

Geo. O. Lillegard

REPORT OF THE HOME MISSION BOARD

The Synod's Board of Home Missions held six regular meetings since the last convention of the Synod. In spite of our many human weaknesses and shortsightedness, our gracious God has seen fit to bless our humble efforts in behalf of His Kingdom.

The principal work of the Board has been that of supervising the activities and maintaining the regular subsidies of the 17 parishes served by 11 pastors in our mission fields. The total amount of subsidies paid out and the amount paid to each parish will be found listed in the treasurer's report.

The missionaries have reported no unusual problems or extraordinary difficulties in their work, and while their annual reports showed no startling numbers added to their congregations, definite advances were reported in most instances. For this we express gratitude to the Lord of the Church of Whom it is written: "and the Lord added to the church daily such as should be saved."

The greatest numerical advance was reported from our mission in Sioux Falls, South Dakota, which is showing fruits of the faithful sowing of the Word. Also from Lakewood mission in Tacoma, Washington, have come indications of a fruitful harvest about to be reaped as the mission becomes better known and more firmly established in that community.

Of the parishes being subsidized, twelve are old congregations established by individuals and family groups who, in order to maintain true confessional loyalty to the Lutheran doctrines and practices, had to organize their own congregations. Being too small to maintain a pastor by their own efforts, it was only right and proper they should be given assistance from their fellow Christians. The strengthening of our stakes is a divinely approved work of the Synod. But in doing that work we should not overlook the fact that the extending of our cords and the enlarging of our tent is also a direct command of the Lord of the Church. It has therefore been a matter of concern that a number of our subsidized congregations as well as some of our self-sustaining congregations have shown no definite indication of mission activity over a period of years. With multitudes of souls in our land perishing for lack of the Gospel, and vast areas of our country untouched by any Lutheran Church, we must exercise care lest we become remiss in our duty of preaching the Gospel to all nations by becoming too self-contained. The Home Mission Board therefore urges adoption of the following resolution:

1. **RESOLVED**, That as part of the preparation for our Centennial Celebration every congregation of our Synod shall undertake a mission survey of the community in which it is located or in a neighboring community where it may seem likely to begin mission work, and shall make a report of such survey to the Home Mission Board on or before November, 1950.

Several pastors could get together in conducting such canvasses in neighboring areas, or theological students might be used during

the vacation periods. Pastors should not overlook the possibility of using members of their congregations for the canvass. Such surveys if conducted by our congregations should prove a powerful stimulus to mission activity in our Synod.

The establishing of new missions becomes a concern of the Synod also for another reason. Now that we have our own Theological Seminary it becomes our duty to make provisions for placing these graduates immediately upon completion of their studies. But to spread out into new fields will require more funds than the Home Mission Board has been allocated for subsidies. This need can be met two ways. One is by increasing Synodical contributions for Home Mission purposes. The other is to decrease the amounts paid out to subsidized congregations.

To cut subsidies at the risk of reducing the pastors' salary would be quite unfair. And yet it is also unfair to members of the Synod, as well as poor stewardship, to continue to pay the same subsidy amounts year after year to congregations that have made no advance in contributing to the raising of their pastor's salary fund. Salaries have been raised to meet economic changes, but the proportionate contributions remained about the same. In an effort to correct this matter and to make available more funds for expansion purposes, the Home Mission Board announced a general 10% reduction in all subsidies and asked each congregation to assume this amount in its own budget so that the minimum salary paid its pastor should not be impaired. In order to make this an established policy of our Home Mission work, we recommend the adoption of the following motion:

2. **RESOLVED**, That the Synod advise all subsidized congregations that where normal conditions prevail it is expected that they shall reduce their subsidy requests each year by 10%, or at the rate of \$1.00 per month per communicant gained that year, whichever shall be more convenient. Where unusual conditions arise making this provision impractical, such conditions shall be reported to the Home Mission Board, who in consultation with the Synodical visitor for that district shall make an equitable adjustment, and, where necessary, hold a meeting with the congregation concerned.

Since our Synod is not in a position to employ the full time services of one man to supervise the Home Mission work and make regular visits for consulting with and encouraging our missionaries, we recommend the adoption of this policy:

3. **RESOLVED**, That the Synodical visitor shall make at least one visit per year to consult with the pastors of the subsidized congregations within his district and report such visits to the Home Mission Board on or before March first.

We believe that where our members are properly informed regarding the work and the needs of our Home Mission Board, there will be no lack of willingness or dearth of funds for such work. We therefore urge the Synod to adopt this policy:

4. **RESOLVED**, That the Field Secretary of the Home Mission Board shall make provisions to supply the editor of the Sentinel with some information of general interest regarding the Home Mission work at least once a month. And where he fails to do this, he shall be considered remiss in his duties and shall be so informed by the President of the Synod.

In an effort to establish new missions, the Home Mission Board made provisions to canvass three promising fields in Rochester, Minn., Sheboygan, Wisconsin, and Madison, South Dakota. Four pastors of our Synod were engaged to canvass Rochester. The results were very encouraging and a call to begin work was sent to Pastor Quill. But at the request of his congregation, he was moved to decline the call. Under the prevailing conditions the Home Mission Board, after further consultation, resolved to accede to the request of the Trinity Congregation of the Missouri Synod in Rochester that this matter be placed in their hands for the time being. The canvass in Sheboygan was undertaken by the Rev. Norman Harstad, who found there a promising field. This field is still under consideration, but the beginning of work had to be postponed because of impending changes. The survey in Madison, South Dakota, was undertaken by three pastors of our Synod, but at the time of this report the Board has not had occasion to consider the results of the survey.

A new mission has been organized by Pastor Julian G. Anderson in South Minneapolis. We thank the Lord of the Church for this opportunity to expand our work, and pray that we shall be enabled to carry on this new mission in a manner pleasing to Him and for the welfare of our Synod.

At the 1948 convention of the Synod the Home Mission Board reported it had granted a sum of \$10,000 towards the erection of the Bethany (Mt. Olive) church building, payable at the rate of \$1,000 per year. The Home Mission Board regarded the resolution of Synod passed 1947 relative to Synod giving financial aid to this building project and the acceptance of the 1948 report of the Home Mission Board as authority and approval of the Synod. Since this has been questioned the Home Mission Board respectfully requests that the Synod at this convention give their interpretation of this matter.

The matter of placing theological students for summer work has been committed to the Home Mission Board with the provision that the students be paid a minimum salary of \$125.00 per month. That this shall be accomplished in an orderly manner we recommend that the Synod adopt the following resolution:

5. **RESOLVED**, That all congregations who desire the services of a theological student for the summer shall send in their requests to the President of the Synod on or before March first of each year.

With regard to the calling of theological candidates, to avoid confusion, we recommend the following policy:

6. **RESOLVED**, That all congregations who intend to call a theolog-

ical candidate shall make their intention known to the President of the Synod on or before March first of each year.

H. A. THEISTE
Field Secretary

REPORT OF THE COMMITTEE ON MISSION WORK IN CORNWALL, ENGLAND

Cornwall, a small section of England, located on the extreme southwest corner of the island, is sorely in need of the Gospel. The people who have been exposed only to a liberalistic and legalistic type of Methodism have seldom heard the unconditioned Gospel of salvation by grace alone. The small Methodist chapels which dot the countryside of Cornwall are almost empty on Sundays because of the unevangelical preaching and lack of zeal on the part of the pastors. There are about four lay preachers who have no other pastoral duties to every ordained pastor in Cornwall. Joseph Pedlar, converted and theologically trained in the United States, resides in Goonhavern, Cornwall, a small village located in the central part of this locality. He is a staunch and confessional Lutheran. Until just lately he has been preaching in many of the Methodist chapels with what seems to be no small amount of success. Many more people come to hear his thoroughly evangelical preaching than come to hear the Methodists. According to Mr. Pedlar, who has spent the last thirteen years preaching in Cornwall the possibilities for sound Lutheran missionary work in Cornwall are unlimited. He asks any orthodox Lutheran Synod or group of Lutherans only to send a missionary who with his help may preach to the unchurched. The fields are white already to harvest. May God give us grace to answer this call which Mr. Pedlar and many other true Lutheran Christians are extending us from Cornwall.

At a meeting held June 10, 1949 of a committee appointed by the Home Mission Board of our Synod to study the possibilities of mission work in Cornwall, England, the following resolutions were drawn up to be presented to the Norwegian Synod of the American Evangelical Lutheran Church at its regular convention to be held August 1949:

1. That the Norwegian Synod make a preliminary survey of the possibilities of promoting the preaching of the Gospel in Cornwall.
2. That the Norwegian Synod commission a missionary who shall work together with Mr. Pedlar for a period of not less than three months in order
 - a) to study the field
 - b) to make a careful survey of the mission prospects, and, if possible,
 - c) to assist in forming mission congregations.
3. That the expenses of this preliminary work be met by individual

or group subscriptions (not confined to the members of the Norwegian Synod.)

4. That the Norwegian Synod elect a special committee of five to put these resolutions into effect as soon as possible.

R. PREUS, Chairman
D. PFEIFFER, Sec.
S. C. YLVISAKER
H. ANDERSON
A. MOCK
O. M. RUNHOLT

RECOMMENDATIONS of the CONVENTION COMMITTEE on HOME MISSIONS (as adopted)

1. The Synod recognizes that there are far reaching implications in the Supreme Commission to Preach the Gospel to Every Creature, and implores the Lord of the Church to increase the zeal and devotion of the Synod's members towards this cause of Home Missions which He has so graciously blessed in the past.
2. The Synod resolves that every congregation of the Synod be urged to undertake a mission survey of the community in which it is located, or in a neighboring community where it may seem advisable to begin mission work, and make a report of such a survey to the Home Mission Board before the next convention of the Synod.
3. The Synod asks the Home Mission Board to prepare and make available suggestions and materials for such survey, and that samples of this material be sent to all the pastors as a reminder of the Synodical resolution.
4. The Synod adopts Resolution No. 2 in the Synod Committee's Report above.
5. The Synod adopts Resolution No 3 in the Synod Committee's Report above.
6. The Synod resolves that the Field Secretary of the Home Mission Board shall make provisions to supply the editor of the Sentinel with some information of general interest regarding the Home Mission work after each regular meeting of the Home Mission Board.
7. The Synod expects that all the students in our theological Seminary shall be engaged in some church work during the summer months. The Synod resolves that all congregations who desire the services of a theological student for the summer shall send in their requests to the President of the Synod, on or before March 1, who in turn shall make such requests known to the Home Mission Board.
8. The Synod adopts Resolution No. 6 in the Synod Committee's Report above.
9. Resolved: That the Norwegian Synod adopt the recommendations regarding the preaching of the Gospel in Cornwall, as printed in the report of the Special Committee above.

REPORT OF THE CHURCH EXTENSION BOARD

Since the last Synod Convention the Church Extension Board has held two meetings.

Due to a shortage of funds in the regular Church Extension Fund the Board has been forced to refuse requests amounting to \$7,000. Two of these requests have been placed on file and will be filled when funds are available.

During the year one loan of \$400 was granted, from the Wisconsin Corporation Church Extension Fund, to Our Savior's Lutheran Church, Amherst Junction, Wisconsin.

Much time at the Board meetings has been spent discussing the failure of many congregations to pay their "one tenth . . annually."

In view of this the Board recommends:

1) That Synod earnestly request the Congregations with loans to comply with the resolution found in the "Rules Governing Church Extension Fund" (Synodical Report, 1943, p. 76, Rule VI a) stating that: "At least one tenth of the principal shall be repaid annually."

2) That if renewals of notes be made after the first ten years, then the percentage of repayment will be increased to fifteen percent of the original loan.

CHURCH EXTENSION GENERAL ACCOUNTS

	Original Loan	Amount Paid	Balance Due	Yr Due
Bethany Lutheran Church, Mankato, Minn.	\$6,000.00	300.00	5,700.00	58
Concordia Luth. Church, Eau Claire, Wis.	2,425.00	775.10	1,649.10	51
Emmaus Luth. Church, Minneapolis, Minn....	1,900.00	67.21	1,832.79	51
Emmaus Luth. Church, Minneapolis, Minn....	5,000.00	630.00	4,370.00	53
Home Missions, Bagley Residence	3,000.00	574.91	2,425.09	57
Home Missions, Lakewood Mission	2,000.00	383.27	1,616.73	57
Cross Lake Luth. Church, Fosston, Minn....	1,200.00	1,080.00	120.00	49
Our Savior's Luth. Church, Amh. Jct., Wis.	500.00	450.00	50.00	49
Our Savior's Luth. Church, Hawley, Minn.	2,500.00	2,500.00	57
Bethel Lutheran Church, Sioux Falls, S. D.	3,700.00	614.00	3,086.00	49
Redeemer Luth. Church, New Hampton, Ia.	1,200.00	306.85	893.15	dm
Our Redeemer Luth. Church, Currie, Minn.	1,600.00	255.10	1,344.90	54
Parkland Luth. Church, Parkland, Wash....	3,500.00	3,500.00	58
Salem Luth. Church, Eagle Lake, Minn.	1,500.00	640.00	860.00	54
Trinity Lutheran Church, Calmar, Iowa	5,000.00	1,000.00	4,000.00	55
TOTALS	\$41,025.00	7,076.17	33,948.00	

CHURCH EXTENSION ACCOUNTS, WISCONSIN CORPORATION

Concordia Luth. Church, Eau Claire, Wis.	4,000.00	560.00	3,440.00	52
Pinehurst Luth. Church, Eau Claire, Wis.	3,500.00	280.00	3,220.00	57
Our Savior's Luth. Church, Amh. Jct., Wis.				
(Loan made June 27, 1949)	400.00	400.00	59
TOTALS	\$7,900.00	840.00	7,060.00	

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHURCH EXTENSION (as adopted)

1. The Synod adopts the proposals of the Church Extension Board regarding repayment of loans as printed above.
2. The Synod recommends that the Church Extension Board and the debtor congregations keep in closer contact with one another by requesting:
 - A) That the Church Extension Board reminds the debtor congregations at least once annually of their obligations.
 - B) That the debtor congregations inform the Church Extension Board each year of the amount of their repayments or the circumstances which prevent them from making payments.

NEGRO AND FOREIGN MISSIONS

Your representative on the general mission board of our Synodical Conference has also the past year been able to be present at the plenary sessions of that board, and can report that our work both among the colored people in the United States as well as in our Nigeria Mission in Africa has borne abundant fruit. Our Norwegian Synod has now its own representatives in this field of labour both at home and abroad. The Rev. Paul Anderson, will soon come back from the Nigerian field on his regular furlough, and will be able to give a more intimate account of the progress of the work in Africa than could be expected from your representative on the mission board. But it can be reported that we have now established our own theological seminary in Nigeria, where native workers are being trained for the ministry. The Rev. Norbert Reim of our Ukpom Station in Nigeria was by the mission board elected as permanent teacher at the seminary and has accepted the call. For the present he is also on his leave here in America and is devoting much of his time lecturing in our congregations in the interest of our Nigerian mission work. We trust that it will be possible for many of our congregations to hear the message which he has to bring directly from the field.

In the course of the past year we have also established a mission for the colored people in South Minneapolis, which is now being served by our Pastor Julian Anderson. Since he will speak to the convention on the nature and scope of his work, we shall leave details to his discretion.

Due to the humid and enervating climate of our Nigeria field, your mission board has, in the course of the past year, adopted a different schedule governing the leaves granted the missionaries, bringing them more into conformity with that of other missionary societies' leave of absence. It is poor economy so to burden the missionary in his labours under the climatic conditions of Nigeria that they are on the verge of nervous exhaustion before being granted their regular leave.

Our general mission director, the Rev. Karl Kurth, has made an

extended tour of visitation on our Nigeria field in the course of the year, and has brought back pictures (movies) from that field which we also trust may be made available to most of our congregations. He has also written, and is writing, in our church organs articles of interest covering all of our work among the colored people. We would urge upon our people that they subscribe to "The Missionary Lutheran," edited by the Rev. Wm. G. Kennell, Pensacola, Florida in order that they might be kept informed about our work among the colored people both in America and Africa. Published monthly, it costs but 50 cents per year. Many of our people did subscribe for it at last year's synod convention, and we shall be glad to receive subscriptions also this year.

Since the expense entailed in the carrying out of this vast mission is pro-rated per communicant member in each of the constituent synods within the Synodical Conference, our share is naturally comparatively small. We have also this year met our allocated budget. But it is to be hoped that we may be able to assume more than our proportionate share. The immediate need on our Nigeria field is the establishment of a well-equipped hospital. Because of the most generous gift of a member of our sister synod of Wisconsin, the establishment of such an institution has now been made possible. As soon as a qualified medical man can be found within our Conference to assume the task of getting the medical center established, that vital work on the mission field will be begun. Pray God that it will not long be delayed.

As a Christian church, we simply cannot be indifferent to the crying needs of the countless souls on this vast continent so steeped in heathen darkness. May our prayers and our offerings ever attend the faithful missionaries who now are labouring in our behalf among the sons and daughters of Ham. Just as certainly as we are true children of the Reformation, we will sing with our beloved Luther:

"May God bestow on us His grace,
With blessings rich provide us,
And may the brightness of His face
To life eternal guide us;
That we His gracious work may know
And what is His good pleasure,
And also to the heathen show
Christ's riches without measure,
And unto God convert them."

NORMAN A. MADSON

**RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON
COLORED MISSIONS (as adopted)**

1. Resolved that the report of our Synod's representative on the Synodical Conference Mission Board be adopted, and that we join him in urging our people to subscribe to the "Missionary Lutheran", a monthly magazine published at fifty cents per year in the in-

terest of our mission work among the negroes.

2. That the request of the Rev. Julian Anderson for funds to complete the chapel of his negro mission be granted in the amount of seven hundred and fifty (750) dollars which shall be paid to the proper party without delay, and, if he is unable to get additional funds elsewhere, that two hundred and fifty (250) dollars more be given for this purpose by our synod.
3. That the aforesaid grants be taken from the Colored Mission Fund of our synod.
4. That these grants be gifts.

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

The Board of Christian Elementary Education has held one meeting since the 1948 Convention.

Eleven Christian day schools were in operation during the past year, at the following places: Princeton, Minn.; St. Peter, Minn.; Mankato, Minn.; Lime Creek, Ia.; Somber, Ia.; Western Koshkonong, Wis.; Madison, Wis.; Parkland, Wash.; Jerico, Iowa; Saude, Iowa; St. Marks, Chicago, Ill. This Board has again sponsored the Christian Day School Bulletin, published monthly during the school year. It also sponsored the special Christian Day School issue of the Sentinel last fall.

Subsidies granted during the year amounted to \$1350.00.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON ELEMENTARY EDUCATION (as adopted)

1. We give thanks to God for His continued blessings on our Christian Day Schools.
2. One of these blessings is the generous response of our congregations in bringing their offerings to the cause of our Christian Day Schools in connection with the children's Christmas services. In view of the anticipated greater needs, the Synod encourages our people to a still more general and generous participation in the support of Christian elementary education.
3. We appreciate the reception our Superintendent of Schools has received in his visits to our schools. We urge that teachers not permanently called notify their congregations of their intentions for the succeeding year as early as possible, and we recommend that congregations needing teachers notify the superintendent by April 1.
4. We request that the superintendent make an annual report to the convention.
5. We ask the Committee to continue the annual Christian Day School issue of "Lutheran Sentinel" and the publication of the Teachers' Bulletins.
6. The Synod calls attention to the excellent publicity literature and posters prepared by the Missouri Synod in the interest of the Christian Day School. These can be secured through our Synod Book Co. at a nominal cost.

REPORT OF THE BETHANY REGENTS

Since the 1948 convention of the Synod your Board has had five meetings; a part of one of these meetings was held together with the Fin. Board of the Synod, a part of another together with the Board of Finance and the Board of Trustees.

We beg leave to refer you to the report of the President of the College for details as to administration, etc., during '48-'49.

With regard to the summer school authorized by the 1948 convention (1948 "Report", page 72, par.1), we must report that we were unable to make the necessary arrangements for beginning such a school in 1949. The board entertains the hope, however, of being able to make such arrangements in time for the summer of 1950.

With regard to the 1948 convention's approval of the board's proposal for building smaller dormitory units (1948 "Report", page 72, par. 4), we must report that to date no such project has been undertaken for the reason that the necessary funds have not been forthcoming.

In accordance with the request of the 1948 convention (1948 "Report", page 72, par. 6, b) Bethany College has begun to use the proposed campus addition, now under control of the Bethany Campus Development Association. A fairly complete athletic field is being laid out there, the funds for the project being raised by Bethany students themselves.

The continuing need at Bethany is one for more space—more living quarters for the students, a larger library room, a larger auditorium and gymnasium. We believe that this problem will continue to be with us. For while we recognize that the record enrollment at Bethany may in some part be explained as being a result of the "good times" that have prevailed, yet we also believe that the larger enrollment is also in some part due to an increasing recognition on the part of our people of the need for a Christian education such as Bethany offers. Your Board therefore REQUESTS

That the Synod at this convention take the time to discuss thoroughly our future policy at Bethany, the physical needs determined by that policy, and the means of supplying those needs.

May the same good Lord who has so richly blessed our efforts at Bethany in the past guide us as we make plans for the future there, so that it will be His glory that we seek and the furthering of His Gospel that we accomplish!

REPORT OF BETHANY'S PRESIDENT

The statistics for the year 1948-1949 are as follows: Total number of students, 254, distributed thus— Theological seminary, 7. Seniors, 3; middlers, 2; freshmen, 2. Junior College, 122. Post-grad-

uates, 6; sophomores, 45; freshmen, 71. Boys, 59; girls, 63. High school, 125. Seniors, 31; juniors, 36; sophomores, 32; freshmen, 26. Boys, 45; girls, 80. By synods: Norwegian, 70; Missouri, 123; Wisconsin, 42; non-Synodical Conference, 12.

The following teachers have resigned and are to be replaced: Miss Peters (German and French), Miss Luebke (Dean of girls), Miss Busch (Nurse), Mr. Eickhoff (Music). Applications come to us from far and near, even as far away as Bolivia, but we can accept only those who hold active membership in the Synodical Conference and who qualify in other respects, so that the matter of teacher supply continues to be serious. In this respect, too, our own seminary will undoubtedly be of great help.

In the line of major improvements I may report that the replacing of the leaky gutters has finally begun. I am afraid that some damage has been done because of the delay. The new chemistry laboratory has been installed, the new laundries on fourth floor, and the new classroom for the music department. Through money gifts and collections of the students themselves it has been possible to complete the new athletic field, with running track, three tennis courts, and a football field.

Attention is called to another substantial increase in the enrolment. What the enrolment will be this fall we do not know as yet, but indications point to crowded conditions similar to those which prevailed this past year. For this reason I must ask the convention to consider seriously the letter I sent to the voters in our congregations last winter showing the need for a new gymnasium-auditorium and eventually also new dormitories. It would seem that this project should not be delayed much longer.

A movement is on foot to make more of the so-called Bethany Auxiliary. This organization has so far been limited to the women and has been active only in spots. The question has been raised whether it would not be well to include also the men, set a regular membership fee, and try to organize for greater efficiency. The goal would be to form a synod-wide auxiliary which would concern itself directly with special improvements in the dormitories, kitchen department, etc., at Bethany. There is undoubtedly room for such an organization through which our lay people would have a way of showing their direct interest in their school here.

Special donations have been received as follows: from Mr. Ingolf Teigen, \$1000; from an anonymous donor, \$2000; from Miss L. Rickels, \$25; from St. Paul's Lutheran Church, Melrose Park, Illinois, \$100; from the Ladies' Aid of Zion Lutheran Church, Tracy, Minnesota, \$90; from Mr. E. Stene, Minneapolis, \$25; from Mr. Busert, Chicago, \$100; from Dr. Juergens, Belle Plaine, Minnesota, \$50; from the Men's Club of Fairview Lutheran Church, Minneapolis, \$50; from the Twin City Bethany Auxiliary, \$50; from the graduating classes of 1949, \$150; from student collections for the Athletic Field, \$1884.04; from individuals, \$122—total, \$5646.04. To

these and to all our regular contributors throughout the Synod our sincere thanks!

Soli Deo Gloria.

S. C. YLVISAKER

**RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON
HIGHER EDUCATION, as adopted:**

Resolved

1. That the Bethany Expansion Program be made the Synod's special project for its centennial in 1953.
2. That each congregation be encouraged to begin a special solicitation in its own midst for this purpose as soon as possible. (The method of carrying out this solicitation is left to the discretion of the congregations).
3. That all solicitations for this purpose be under the supervision of the Finance Board.

REPORT OF THE BOARD OF PUBLICATION

The Publication Board has sought to supervise the publications of our Synod.

We are pleased to report that 900 copies printed of the Annual Report were all sold. The essay "What Stands Between?", contained in the Report, was printed in pamphlet form. Of the 500 copies printed very few remain.

Because only 83 advance orders were received for the Folkekalender it was decided to discontinue this publication.

The expense of printing Tidende and Sentinel the past year was \$4160.86 and the receipts were \$2815.64. In order to avoid future deficits we must either have an increase in the number of subscribers or raise the subscription rate.

S. E. LEE

MEMORIAL RE SENTINEL & TIDENDE

Our Saviour's Congregation, Princeton, Minnesota, recommends that the editorship of our church papers, **Tidende** and **Sentinel**, be placed in the hands of the faculty of Bethany College.

**RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON
PUBLICATIONS (as adopted)**

1. Whereas conditions during the past year did not warrant publication of the Folkekalender, be it resolved that
The publishing of this year's edition be left to the discretion of the Publication Board.
2. Whereas the number of unpaid subscriptions to Tidende and Sen-

tincl has greatly caused the deficit in this fund, be it resolved that The Business Mgr., with necessary assistance, send statements at the month's expiration.

3. Whereas the Sentinel and Tidende, as the official organs of our Synod, serve as a publicity and missionary medium, be it resolved that

We do not raise the subscription price of these papers.

REPORT OF THE CHARITIES AND SUPPORT BOARD

During the past year two requests for aid have been granted by your committee (one to a retired pastor and the other to a pastor's widow). This is in addition to the monthly checks being sent to two of our retired workers. Although no other requests have been made to our committee up to the present time, prospects are that a few more will be forthcoming.

Your committee feels that about \$400.00 a month is required if we are to function properly and partially fulfill our obligation to those who have faithfully served in the Lord's vineyard (or their families).

We are aware of the fact that a special committee has been authorized by Synod for drawing up a system for conducting this work of support. Our Committee recommends that Synod adopt a sound system for conducting this important work.

ARVID G. GULLERUD, Secretary

SUPPORT PLAN

Dear Brethren in Christ:

The support of the retired church workers rests on the shoulders of the Christians whom they have served during their lifetime. Cf. I Tim. 5, 18; Gal. 6, 6; I Cor. 9, 11, 14. This is not only an act of charity, but also a moral obligation, in much the same sense as it is the moral obligation of a congregation to support its present pastor or teachers who are laboring in its midst.

So that our retired pastors and teachers and/or their dependent families may receive a regular monthly income, as their particular needs require, we propose the following plan for adoption:

RETIRED CHURCH WORKERS SUPPORT PLAN

Article I. Contributions

1. Before the fifteenth day of each month, every congregation and mission charge, served by pastors and teachers of the Norwegian Synod of the Am. Ev. Luth. Church, shall be asked to send a fixed amount to the treasurer of the Synod to provide adequately for the retired workers of our Synod.

2. A guide for the amount of their contributions should be the need, their knowledge of the Scriptures and their faith in the Gospel. Remember I Tim. 5, 18; Gal. 6, 6; I Cor. 9, 11. 14; also IICor. 8, 12: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not"; and II Cor. 9, 7: "Every man according as he purposeth in his heart, so let him give; not grudgingly, nor of necessity, for God loveth a cheerful giver."

3. According to I Cor. 14, 4 a congregation ought not decrease its contributions for this purpose without first consulting the Board of Support.

4. Individual Christians and especially the workers are encouraged to make voluntary contributions and bequests for this purpose.

Article II. Eligibility

Eligible are :

1. All pastors, professors, teachers, including lady teachers, who have made the ministry of the Gospel their life calling and have continuously served the congregations of the Synod, until their retirement.

2. All pastors, professors, and teachers who have continuously served congregations of the Synod and are forced to retire before the retirement age because of failing health or other causes.

3. All widows and dependents of such workers after their death. The support of pastors, professors and teachers who have faithfully served the Church before they were forced to retire, and their dependents in case of a worker's death, shall rest in the hands of the Board of Support.

Article III. Amount of Support

1. Every worker, referred to in Article II, paragraph 1 and 2, shall upon his retirement receive a monthly salary in the amount of required needs.

2. In the event of the death of a worker, his widow shall receive a monthly salary in the amount of her required needs, provided she remains a widow and unemployed and her children are unable to provide adequately for her support.

3. The support of a worker who has become incapacitated shall rest in the hands of the Board of Support, except in case of his death, when the widow and dependent child or children shall receive the widow's support according to par. 2 of this article until the youngest child has reached its 18th birthday or until she marries or takes up some employment in which she is able to support herself.

Article IV. Sick Benefits

A worker who because of illness is forced to take a leave of absence for a period of time shall receive a monthly income in the amount of his required needs, from the time that his leave of absence begins until he resumes his work.

Article V. Forfeiture of Benefits

1. A worker leaving the Church before his retirement age or before his retirement has been accredited by the Board of Support, if this takes place before his retirement age, or who is excommunicated from the Church or unfrocked, shall forfeit all rights to a retirement support.

2. Such cases shall be handled by the Board of Support.

Article VI. Board of Support

1. The Synod shall elect a Board of Support, consisting of four members (two pastors and two laymen), which shall have charge of all matters pertaining to this plan, each member to be elected for a period of two years, and so arranged that two members are elected at each annual meeting of the Synod.

2. The Board of support shall meet as often as the needs require—at least once a year, before the meeting of the Synod.

3. The duties of the Board of Support shall be:

- a) To keep this plan in operation.
- b) To provide for its publicity by letters, pamphlets and personal contact.
- c) To encourage delinquent congregations.
- d) To decide who is eligible.
- e) To handle all emergency cases.
- f) To give a written annual report to the Synod.

Article VII. Treasurer of the Synod

His duties regarding this plans shall be:

- a) To keep an accurate and systematic record of all contributions from congregations and workers.
- b) To make all payments according to the requisitions of the Board of support.
- c) To notify the Board of Support when a congregation becomes delinquent.
- d) To keep this fund separate from all other Synodical funds.

Note: All monies and requisitions shall remain under the general supervision of the Board of Trustees of the Synod.

Article VIII. Alterations

Alterations of any article or paragraph or parts thereof are to be made by the Synod. Such alterations or amendments to become effective immediately upon its passage or according to the decision of the Synod.

Article IX. Expenses

The expenses incurred by the installation of this plan shall be paid from the Synod Fund.

PRACTICAL APPLICATION OF THIS PLAN

Supposing the total estimated needs of our retired workers (and/or their dependent families) would be \$150. per month, or \$1800. for the year (this is a conservative figure); then supposing that the communicant membership of the Synod would be 6,000 (in round numbers) then the proportionate share per communicant member would amount to 30c for the entire year.

Then, supposing, for the sake of round numbers, that the communicant membership of a given congregation were 100; multiply this figure (e.g. 100) by 30c, and that would make \$30 from that particular congregation for this year. This proportionate share may be remitted to the Treasurer of the Synod either monthly, quarterly, or for the entire year, as the individual congregations may determine. If the congregation chooses to remit its proportionate share on a monthly basis (and the communicant membership is 100), then it would send \$2.50 monthly to the Treasurer of the Synod.

If this Support Plan is adopted and put into immediate operation, there will be sufficient funds to provide for all our retired workers of the Church and/or their dependent families according to their specified requirements.

F. R. WEYLAND, Chairman
Robert Preus, Secretary

REPORT OF THE OLD PEOPLE'S HOME BOARD

In accordance with the mandate of the Synod Convention of 1948, The Old People's Home Board engaged the services of Land & Raugland, Architects, of Minneapolis, to draw plans for an Old People's Home. The Architects presented two studies, one for a home housing 40 people on one floor; the other for a home of two stories, housing 47 people. The Board believes that the plan for a two story building best suits our purposes.

We recommend that the Convention consider this plan and come to a decision regarding the erection of an Old People's Home according to it.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON CHARITIES AND SUPPORT: (as adopted)

Regarding the Support Plan—

Resolved: that the Support Plan as printed above with minor changes, as listed below, be sent to all congregations in the Synod for ratification (in order that the next Synod convention may vote on it).

SUPPORT PLAN: Article I.

1. Before the fifteenth day of each month, every congregation and mission charge, served by pastors and teachers of the Norwegian Synod of the Am Ev. Luth. Church, shall send a fixed amount to the treasurer of the Synod to provide adequately for the retired workers of our Synod.

Article II.

1. All pastors, professors, teachers, including lady teachers, who have made the ministry of the Gospel their life calling and have served the congregations of the Synod until their retirement.
2. All pastors, professors, and teachers who have served congregations of the Synod and are forced to retire before the retirement age because of failing health or other causes.

Article V.

1. A worker leaving the Church before his retirement or who is excommunicated from the Church or unfrocked, shall forfeit all rights to a retirement support.

Regarding Old People's Home—

1. Resolved, that the matter of providing for an Old People's Home be referred to the Old People's Home Committee, the Board of Trustees, and the Finance Board, with power to act.
2. Resolved that the matter of procuring three acres adjoining the property on which Mt. Olive Church stands be referred to the same committees.

REPORT OF THE ARMY - NAVY COMMISSION

Again our Lord Who "maketh wars to cease unto the end of the earth" has kept our country at peace. May this blessing of our Lord continue to rest upon our dear land.

The Army-Navy committee again recommends that each congregation keep in contact with their members in military service by means of the Sentinel, church bulletins, letters, and other material.

The address of the Armed Services Commission of the Lutheran Church—Missouri Synod is: 736 Jackson Place, N. W. Washington 6, D. C.

REPORT OF THE CONVENTION COMMITTEE ON PASTORAL CONFERENCE RECORDS (as adopted)

Your committee has carefully read all the minutes submitted from the pastoral conferences held in the course of the past year, namely: The Madison-Chicago Conference, Oct. 19, 1948; The Iowa-Southern Minnesota Conference, Oct. 27, 1948; The same conference May 4, 1949; The Northwest Pastoral Conference, March 29-30, 1948; The General Pastoral Conference, April 19-22, 1949. We are glad to report that these conference records show evidence of our Synod pastors doing that which is expected of Pastoral Conferences worthy of the name. Not only have they studied exegesis consistently, but church-historical subjects, pastoral theology themes, and questions of casuistry, indicating that they are awake to the problems confronting the Church of our day.

Of the General Pastoral Conference we wish to state, that it has given the most complete report. But we are not informed whether or not the papers have been filed in the Memorial Library, a practice which should be consistently followed.

The Northwest Conference report is also quite complete. The Iowa-Southern Minnesota Conference reports very good attendance, and while some of the topics have been reported quite completely, others leave much to be desired. Regarding the Madison-Chicago Conference, we would like to have had the Scripture passages read indicated, and we would also like to have had at least a summary of the discussion on Bible Camps.

In conclusion, we would like to remind our pastors of the following resolution adopted at the General Pastoral Conference, April 20, 1949, "The Secretary was asked to list names of speakers and he was urged to give the gist of discussions presented."

REPORT OF THE Y. P. COMMITTEE

Your committee was elected at the 1948 convention of the Synod for the purpose of making a study of young people's work within the Synod. An overture regarding young people's work had been presented to the convention; no action other than the setting up of this committee was taken.

The committee believes that all recommendations and proposals for action in this connection are premature until the Synod itself has formally decided what part the Synod as a synod wishes to take in young people's work. One of the purposes of the 1948 overture referred to above was to bring about a discussion that would lead to a decision in this very matter. Since it is still undecided, the committee requests

1. That the convention thoroughly discuss and decide upon the extent of the role which the Synod as a synod wishes to play in young people's work among us. (E. g., shall the Synod interest itself in a synod-wide educational program for young people, synod-wide pro-

jects for young people, synod-wide gatherings or conventions of the young people? Etc.)

After such a decision has been reached, the committee recommends

2. That the Synod now, at this convention, proceed to elect a young people's board to carry out the program outlined by the Synod. (As to the makeup of such a board, we beg leave to refer you to the 1948 "Report", page 65, pars. 2 and 3.)

REPORT OF THE COMMITTEE ON BRESLAU-SAXONY UNION

Your committee, consisting of Dr. S. C. Ylvisaker, the Rev. David Pfeiffer, and Dean Norman A. Madson, has made a careful study of the submitted "Einigungssatz zwischen der Lutherischen Kirche Altpreußens und der Evangelisch-Lutherischen Freikirche," and submits herewith the following report.

To our best knowledge the documents have taken into consideration such points of difference as have existed between the synods concerned, namely: CONCERNING SCRIPTURE, CONCERNING CONVERSION AND PREDESTINATION, CONCERNING THE CHURCH AND THE MINISTRY, CONCERNING THE LAST THINGS.

We find the Theses Scripturally sound, convincingly clear, and fully documented with proof passages from Scripture and testimonies from our Lutheran Confessions. The Union Committees of our German brethren in the faith are to be commended for having faced the issues squarely and honestly, and for their forthright declaration of principles which speak as do "the oracles of God." The Theses evince a spirit of willingness to "Bring into captivity every thought to the obedience of Christ" (2 Cor. 10, 5), which is as commendable as it is wholesome when discussing questions pertaining to our most holy faith.

Your committee recommends to the Norwegian Synod of The American Evangelical Lutheran Church that it join its sister synods in the Synodical Conference in expressing its gratitude to God for the union which has been effected on the basis of the Theses of Agreement and that our Synod takes steps to welcome these new brethren into our federation.

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON MISCELLANEOUS MATTERS

RE: EQUALIZATION OF LAY DELEGATES' TRAVEL EXPENSES

The committee recommends

- a) that, whereas the lay delegates no doubt are prepared to take part in an equalization plan this year, the Synod proceed with an equalization plan as in the past (Referred to the Lay Delegates' Meeting.)
- b) that for the future the Synod adopt a plan similar to that used by its pastors. (Referred to the Synod's Finance Board)

RE: YOUNG PEOPLE'S WORK

The committee recommends

- 1) that the Synod elect a "standing" board for young people's work;
- 2) that this board shall be made up of one pastor and one layman from each circuit of synod and the president of Bethany Lutheran College;
- 3) that at this convention half of the membership of this board shall be elected for a term of one year and the other half for a term of two years, and that thereafter one-half of the membership of this board shall be elected at each convention, the term of office being two years;
- 4) that this board
 - a) arrange for Synod-wide young people's conventions,
 - b) take steps to revive the Choral Union, and
 - c) make suggestions for educational work in the young people's societies.

RESOLVED TO ADOPT THE FOLLOWING STATEMENTS:

- a) "To our best knowledge the documents have taken into consideration such points of difference as have existed between the synods concerned, namely: CONCERNING SCRIPTURE, CONCERNING CONVERSION AND PREDESTINATION, CONCERNING THE CHURCH AND THE MINISTRY, CONCERNING THE LAST THINGS.
- b) "We find the Theses Scripturally sound, convincingly clear, and fully documented with proof passages from Scripture and testimonies from our Lutheran Confessions. The Union Committees of our German brethren in the faith are to be commended for having faced the issues squarely and honestly, and for their forthright declaration of principles which speak as do "the oracles of God." The Theses evince a spirit of willingness to "Bring into captivity every thought to the obedience of Christ" (2 Cor. 10,5), which is as commendable as it is wholesome when discussing questions pertaining to our most holy faith."
- c) The Norwegian Synod of the American Evangelical Lutheran Church joins its sister synods in the Synodical Conference in expressing its gratitude to God for the union which has been effected on the basis of the Theses of Agreement; and our Synod declares itself ready to welcome these new brethren into our fellowship.

RECOMMENDATION OF THE COMMITTEE ON DOCTRINAL MATTERS (as adopted)

Resolved that the Synod, through its officials, send the following statement to the Presidents and Secretaries of our sister Synods in the Synodical Conference:

In view of the continued agitation in Synodical Conference circles for union with heterodox Lutherans on a wider basis than the conservative Lutheran Church has hitherto considered Scriptural, particularly in the field of so-called "externals" of church work, we of the Norwegian Synod

wish to present to our sister Synods our position on the following points:

1. With regard to Pres. J. W. Behnken's call for a "Free Conference":—Although we, in general, favor "free conferences" for doctrinal discussion with any and all who are willing to bow to the Word of God, we consider such "free conferences" of but doubtful value at the **present stage** in union negotiations among Lutherans. They are not welcomed by those Liberal Lutherans who want federation or organic union at once without further doctrinal discussion. Nor can they accomplish much toward building up a more conservative spirit in our own and other churches, so long as we in our own circles are divided on the fundamental question of what constitutes "Unionism." Cf. the agitation still carried on by the so-called "Statementarians," the "American Lutheran," etc.,

2. With regard to the "co-operation in externals", so-called, which is becoming so widespread in our circles through such organizations as "Lutheran Men in America", "The Lutheran Editors' Association", "The Association of Lutheran Seminaries", certain Welfare agencies, etc.;—We hold that this constitutes Unionism. Cf. the Brief Statement. The organizations referred to do not limit themselves to things properly to be called "externals", but concern themselves also with the spiritual side of the work of the church. Cf. for detailed evidence the Synodical Essay appearing in the Norwegian Synod's Report for 1949, Synodical Conference Report, 1948, p. 52.

3. With regard to the form of unionism connected with "Prayer Fellowship", as distinguished from Pulpit and Altar-Fellowship:—We hold that the position presented in Dr. S. C. Ylvisaker's Synodical Essay on "Prayer", in 1947, is the correct, Scriptural position. Cf. Report of the Synodical Conference, 1940, p. 89.

We are deeply concerned over these and other matters which are causing strained relations within the Synodical Conference and appeal to our sister Synods to do everything possible, under the gracious hand of God, to maintain true unity of spirit in our circles. As a step to that end, we as a Synod are asking our sister Synods, at their next Conventions, kindly to consider this statement of our Synod and express their agreement or disagreement with it.

RE:— RULES FOR VISITORS

1. A visitor and an alternate visitor are to be elected by the Synod for each circuit for a term of four years. In the event that the office of visitor is left vacant, the president of the Synod shall have the authority to fill the vacancy by appointment.

2. Visitations are normally to be held in each parish at least once every four years. The president of the Synod is to conduct or arrange for the visitations in the visitors' parishes and in the congregations outside the regular visitation circuits.

3. The visitor shall ascertain from the congregation whether a visitation is agreeable; if so, the visitor shall announce his coming to the pastor and the congregation a reasonable time prior to his visit. If for some reason the congregation finds the time suggested unfavorable, it shall suggest an alternate date.

4. The purpose of visitations shall be to render service, under God, in the preservation of doctrinal purity, Scriptural practice, and the unity of the Spirit in the bond of peace. The visitor shall be ready to give advice in difficult matters as well as in the calling of pastors when the congregations desire it. The president of the Synod shall see to it that the visitors do their work and shall, each year, receive from them a report of their activity which shall in turn be reported by him to the Synod.

5. In order that the visitations may serve their purpose,
 - a) The visitor shall, if possible, arrange to attend one of the regular church services, or ask the pastor to submit to him a few sermon manuscripts.
 - b) The visitor shall ascertain whether the pastor rightly divides the Word of Truth (Law and Gospel); whether he teaches the Gospel of salvation in all its truth and purity; whether he uses simple, clear, and unmistakable language in his sermons; whether he properly correlates doctrine with life; whether he teaches the true doctrine, and duly warns against existing false doctrines, taking into account that this should be done not because of carnal zeal, but because of love for the truth.
 - c) Wherever Christian Day Schools are conducted, wherever catechization, catechetical instruction of catechumens, Sunday Schools, and Bible Classes are held, the visitor shall, if possible, attend such and ascertain whether the children and the catechumens are required to memorize the text of Luther's Small Catechism, and whether they understand the meaning and are able to cite proof-texts from the Bible to show its agreement with Scriptures.
 - d) The visitor shall also ascertain how liturgical forms and ceremonies are being used in the churches of his circuit, and whether the church books and official lists of the churches are well kept.
 - e) The visitor shall ascertain whether services are being held on Sunday afternoons, on Sunday evenings, or during the week, how these are conducted, and whether the pastor also preaches on the Catechism.
 - f) The visitor shall inquire how the pastor applies the Law and the Gospel in his cure of souls and when exercising church discipline. If requested, the visitor shall advise the pastor as to particular cases. The visitor shall also ask the pastor and his congregation with reference to such things as attendance at services, at Communion, and the voters' meetings, the salaries of pastors and teachers, the participation of the congregation in the work of the Church at large and in mission work, reading the Bible, family devotions, bringing up the children in the home in a Christian manner, announcements for communion, the kind of reading matter and religious books found in the homes, reading the church papers, schismatic tendencies, conventicles, lodges, or secret societies and similar anti-Christian organizations. The visitor shall also inquire whether there have been any excommunications, and if there have been such, he shall ask permission to read the minutes referring to them.
6. The visitor shall inquire which troublesome sects or secret societies or other anti-Christian organizations are found in the territory of the congregation, and what is being done to guard the members against the evil influence of such.
7. As far as the pastor himself is concerned, the visitor shall in a manner becoming a brother speak with him as to his own spiritual life and as to his studies.
8. The visitor is advised to be careful not to create the impression, when performing his official duties, that he is resorting to legalistic measures; he should, on the contrary, at all times diligently seek to proceed in a truly evangelical manner and show that he is functioning merely in an advisory capacity.
9. The visitor's report to the president, as well as the president's report to the Synod, should contain nothing which would offend against true

Christian charity and the instruction which Christ Himself has given us, Matt. 18, 15-17. Such a report, therefore, must never contain any confidential information which may have been given to the visitor or to the president.

10. The Synod may amend or add to these rules.

The Synod adopted the above rules as a whole.

REPORT OF THE FINANCE BOARD

With a word of remembrance for the grace of God, which has again during the past year made possible the continuation of our Synodical endeavors, we gratefully acknowledge the many contributions of our people toward our joint work in the Lord's vineyard. Nevertheless, in all seriousness we must remind ourselves that we have during the past year failed to reach our budget goal, and that by quite a margin. Of special note is the fact that for the second consecutive year insufficient funds were available even to begin the repayment of the substantial loan appropriated a few years ago for needed repairs and improvements at Bethany College. While other reports of insufficient funds could also be made, we have cited this one instance because of its importance at the moment.

Your Finance Board has during the past year held its regular meetings in an attempt to further the work of the Synod. A number of joint meetings with other boards has also been held. Through the Sentinel attention has been called every month to the standings of the various funds, and it is the board's intention to continue the "What is requested" and "What has been received" columns in our church organ.

In the light of our work during the past year, in light of the present financial condition of Synod, and in the light of future needs of our Synod, the Finance Board presents the following recommendations to the 1949 convention:

1. That Synod raise the subscription price of the official church organs, *Sentinel* and *Tidende*, in order to avoid the perennial deficit in that department.
2. That a Bethany College Building fund be established, in order that the necessary expansion at our school may begin when the funds for the same are at hand.
3. That all congregations which as yet are not employing a regular and systematic method of contributing to Synodical purposes adopt at least a monthly envelope system for Synodical contributions.
4. That Synod proceed with caution in authorizing further special expenditures until those expenditures already authorized have been paid.
5. That the Synod encourage the Finance Board to limit the budget to the average annual total of the regular contributions that have been received during the past three years, if the regular contributions during the present year do not meet the budget requirements.

REPORT OF THE BOARD OF TRUSTEES

1. In reference to item 11 on page 84 of the 1948 Report of the Synod the Board of Trustees has adopted the following resolution: "That the sum of \$10,900.00 be, and hereby is, a legal obligation of said Synod to the said 'Thomas and Louise Hanson Memorial Fund,' which sum was formerly invested in Bethany Lutheran College bonds numbered. . . . That the principal of said fund has been invested in the property of the Norwegian Synod of the American Evangelical Lutheran Church at Bethany Lutheran College, Mankato, Minn. That interest on said sum shall be paid to the Bethany College Fund of said Synod."

2. In reference to item 6 on page 84 of the 1948 Report of the Synod, relative to the policy of having teachers at Bethany purchase their homes, the joint meeting of the Board of Trustees, the Board of Regents, and Finance Board resolved "that we favor continuation of the policy whereby the Synod provides housing for the professors at Bethany College. "Note: This resolution is not to be construed to mean that individual professors may not buy homes if they so desire."

3. The teacher's residence at 1143 E. Main St. was sold because it proved to be inadequate.

4. The house at 631 So. Second St. was transferred from the Old People's Home account to ownership by the Synod as a residence for Bethany teachers, thus effecting sale of the property so far as the Old People's Home project is concerned.

5. The house at 631 So. Second St. is being extensively remodeled to provide four apartments for teachers.

6. The business manager of Bethany College has been authorized to engage an attorney to collate a complete abstract of title to the Bethany College property.

7. The Board decided to remove the Ottesen Museum from the class room building at Bethany College but to obligate the Synod to provide an equally attractive room for the same.

8. The Board recommends that the Synod rescind its action of setting up the Wisconsin corporation of the Synod.

O. M. VANGEN, Secretary

TREASURER'S REPORT (Subject to Audit)

ARMY - NAVY COMMISSIONS			
Balance 1 May, 1948			126.42
Contributions			9.79
Balance April 30, 1949	136.21		
	136.21		136.21

BAGLEY RESIDENCE

Deficit May 1, 1948	93.70	
Deficit April 30, 1949		93.70
	<hr/>	<hr/>
	93.70	93.70

Synod holds deed to Missionary's residence at Bagley, Minn. Home Mission Fund owes 2425.09 to Church Extension fund on purchase of Residence.

BETHANY COLLEGE FUND

Balance May 1, 1948		866.98
Contributions		3,523.27
Convention Offering		3,123.30
Bethany Day Offering		1,222.96
From Hanson Trust Fund		436.00
Loans		3,971.15
Transferred to Seminary Fund	50.00	
Subsidy	9,750.00	
Repairs at Bethany College	2,355.10	
Board of Regents Expense	213.01	
Garage built on Bethany Campus	940.00	
Interest on Notes	342.00	
Paid on loans	21.15	
Tuition and Expense of Prof. Galstad	159.83	
Expense on Bethany Day	45.00	
Deficit April 30, 1949		732.43
	<hr/>	<hr/>
	13,876.09	13,867.09

Loans in the Bethany College Fund of 15,150.00

BETHANY COLLEGE DEBT FUND

Balance May 1, 1948		307.34
Balance April 30, 1949	307.34	
	<hr/>	<hr/>
	307.34	307.34

BETHANY SCHOLARSHIP FUND

Balance May 1, 1948		92.54
Contributions Iowa-So. Minn. YPS		61.50
Paid Bethany Scholarship	51.10	
Balance April 30, 1949	102.94	
	<hr/>	<hr/>
	154.04	154.04

BETHESDA LUTHERAN HOME

Contributions		96.34
Paid to Bethesda Lutheran Home	96.34	
	<hr/>	<hr/>
	96.34	96.34

LUTHERAN CHILDRENS FRIEND SOC.

Contributions		64.05
Paid to Lutheran Childrens Friend Soc.	64.05	
	<hr/>	<hr/>
	64.05	64.05

CHRISTIAN DAY SCHOOL FUND

Balance May 1, 1948		3,837.76
Contributions		1,540.02

Subsidy to Bethany Lutheran Cong. Mankato	400.00	
Subsidy to Holy Cross Luth. Church, Madison, Wis.	450.00	
Subsidy to Parkland Luth. Church, Parkland, Wash.	500.00	
Christian Day School Board Expense	45.88	
Visitation Expense	42.16	
Christian Day School Bulletin Expense	41.53	
Balance April 30, 1949	3,898.21	
	<hr/>	
	5,377.78	5,377.78

CHURCH EXTENSION FUND

Balance May 1, 1948		2,205.25
Contributions		1,113.33
Received Payments on Loans		3,437.16
Loan to Bethany Lutheran Cong., Mankato	6,000.00	
Correction, transferred to Church Ext. Wisc. Corp.	140.00	
Balance April 30, 1949	615.74	
	<hr/>	
	6,755.74	6,755.74

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1948		31,305.99
Loan to Bethany Lutheran Cong., Mankato, Minn.		6,000.00
Received on Notes Receivable	3,437.16	
Correction, Transferred to Wisc. Corp. Capital Account		140.00
Correction Payment in 1947, 48	40.00	
Balance April 30, 1949	33,968.83	
	<hr/>	
	37,445.99	37,445.99

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	33,968.83	
Bethany Lutheran Church, Mankato		5,700.00
Concordia Lutheran Church, Eau Claire, Wisc.		1,669.90
Emmaus Lutheran Church, Minneapolis, Minn.		1,832.79
Emmaus Lutheran Church, Minneapolis, Minn.		4,370.00
Bagley Mission, Payable by Home Missions Fund....		2,425.09
Lake Wood Mission, Payable by Home Missions Fund		1,616.73
Cross Lake Lutheran Church, Lengby, Minn.		120.00
Our Savior's Lutheran Church, Amherst Jct., Wisc.		50.00
Our Savior's Lutheran Church, Hawley, Minn.		2,500.00
Bethel Lutheran Church, Sioux Falls, S. Dak.		3,086.00
Redeemer Lutheran Church, New Hampton, Iowa		893.42
Our Redeemer Lutheran Church, Currie, Minn.		1,344.90
Parkland Lutheran Church, Parkland, Wash.		3,500.00
Salem Lutheran Church, Eagle Lake, Minn.		860.00
Trinity Lutheran Church, Calmar, Iowa		4,000.00
	<hr/>	
	33,968.83	33,968.83

CHURCH EXTENSION WISC. CORPORATION

Balance May 1, 1948		3,559.29
Correction, Transferred from Church Extension		140.00
Received Payments on Loans		140.00
Balance 30 April, 1949	3,839.29	
	<hr/>	
	3,839.29	3,839.29

CHURCH EXTENSION WISC. CORP. CAPITAL ACCOUNT

Balance May 1, 1948		6,940.00
Received on Notes Rec.	140.00	
Correction, transferred from Church Ext. Capital Account	140.00	
Balance, April 30, 1949	6,660.00	
	<u>6,940.00</u>	<u>6,940.00</u>

CHURCH EXTENSION WISC. CORPORATION ITEMIZED

Notes Receivable	6,660.00	
Concordia Lutheran Church, Eau Claire, Wisc.		3,440.00
Pinehurst Lutheran Church, Eau Claire, Wisc.		3,220.00
	<u>6,660.00</u>	<u>6,660.00</u>

CHURCH EXTENSION HANNAH ENGEBRIGTSEN FUND

Balance May 1, 1948		15.00
Balance April 30, 1949	15.00	
	<u>15.00</u>	<u>15.00</u>

COLORED MISSIONS

Balance May 1, 1948		2,077.65
Contributions		1,890.18
Payments	1,070.70	
Balance April 30, 1949	2,897.13	
	<u>3,967.83</u>	<u>3,967.83</u>

DEAF INSTITUTE, Detroit, Mich

Contributions		78.73
Paid to Deaf Institute	78.73	
	<u>78.73</u>	<u>78.73</u>

FADNESS FUND

Deficit May 1, 1948	237.32	
Interest on \$4,000.00 at 3% invested in property at 509 S. 4th St., Mankato, Minn.		120.00
Interest Payments to Old Peoples Home	120.00	
Deficit April 30, 1949		237.32
	<u>357.32</u>	<u>357.32</u>

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

GOUGHNOUR RESIDENCE

Deficit May 1, 1948	3,301.14	
Sale of Residence		3,700.00
Payment of loan on Residence	456.00	
Transfer of Loan on Residence	400.00	
Expense of Sale of Residence	9.55	
Deficit April 30, 1949		466.70
	<u>4,166.70</u>	<u>4,166.70</u>

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSIONS

Balance May 1, 1948		131.00
Balance April 30, 1949	131.00	
	<hr/>	<hr/>
	131.00	131.00

E. M. HANSON MEMORIAL FUND

Contributed by Mrs. Mary Hanson		500.00
Balance April 30, 1949	500.00	
	<hr/>	<hr/>
	500.00	500.00

THOMAS AND LOUISE HANSON FUND

Balance May 1, 1948 Bonds		10,900.00
Balance May 1, 1948 Cash		65.98
Interest on Fund from Synod Fund		436.00
Paid to Bethany College Fund	436.00	
Balance April 30, 1949 Bonds	10,900.00	
Balance April 30, 1949 Cash	65.98	
	<hr/>	<hr/>
	11,401.98	11,401.98

THOMAS AND LOUISE HANSON FUND SPECIAL

Balance May 1, 1948 Bond		348.30
Interest on Bond from Synod Fund		13.93
Paid to Mrs. W. T. Christenson	13.93	
Balance April 30, 1949 Bond	348.30	
	<hr/>	<hr/>
	362.23	362.23

HOME MISSIONS

Balance May 1, 1948		6,408.27
Contributions		12,537.30
Emmaus Lutheran Church, Minneapolis	546.00	
Bethany Lutheran Church, Mankato	409.50	
Salem Lutheran Church, Eagle Lake, Minn.	183.30	
Bethel Lutheran Church, Sioux Falls, S. Dak.	2,470.00	
Our Savior Lutheran Church, Amherst Jct.	524.16	
Rev. U. L. Larsen, Fosston, Minn.	1,516.62	
Redeemer Lutheran Church, New Hampton, Ia.	936.00	
Rev. J. B. Unseth, Bagley, Minn.	1,679.25	
Rev. Luther Vangen, Tacoma, Wash.	2,493.00	
Rev. M. O. Dale	550.00	
Scandinavian Lutheran Church, Holton, Mich.	390.00	
Immanuel Lutheran Church, Holton, Mich.	390.00	
Grace Lutheran Church, Manitowoc, Wisc.	524.17	
Trinity Lutheran Church, Calmar, Ia.	1,230.62	
Our Saviors Lutheran Church, Hawley, Minn.	165.00	
Immanuel Lutheran Church, Audubon, Minn.	335.00	
Rev. N. Harstad	231.99	
Rev. LeVine Hagen	13.75	
Rev. Paul Ylvisaker, Freeborn County	390.00	
Bethany Lutheran Church, Mankato, Minn.	1,000.00	
Church Extension for Emmaus Lutheran Church, Minneapolis, Minn.	630.00	
Church Extension for Holy Cross Lutheran Church, Madison, Wisc.	250.00	

Church Extension for Bagley Residence	299.95	
Church Extension for Lakewood Missions	199.97	
Moving Expense for Missionary to Lakewood Missions	599.55	
Moving Expense for Missionary to Amherst Junction, Wisc.	231.38	
Home Mission Board Expense	678.78	
Balance 30 April 1949	77.58	
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	18,945.57	18,945.57

INDIGENT PASTORS FUND

Balance May 1, 1948		1,201.59
Contributions		818.91
Payments to:		
Rev. John Hendricks	180.00	
Rev. A. J. Torgerson	300.00	
Mrs. Bergit Runholt	350.00	
Rev. Emil Hanson	200.00	
Balance April 30, 1949	990.50	
	<hr/>	
	2,020.50	2,020.50

JUBILEE FUND

Balance Bonds and Stamps May 1, 1948		39.15
Over draft of cash May 1, 1948	12.92	
Balance Bonds and Stamps April 30, 1949	39.15	
Over draft of cash April 30, 1949		12.92
	<hr/>	
	52.07	52.07

KROGSTAD FUND (920 Marsh St. Mankato)

Deficit May 1, 1948	3,050.42	
Payments to Mrs. C. B. Krogstad for Hospital and Funeral Expenses	533.97	
Payment of loan	1,000.00	
Deficit April 30, 1949		4,584.39
	<hr/>	
	4,584.39	4,584.39

The Synod holds a deed to property at 920 Marsh St., Mankato, Minn.
Notes payable in Krogstad Fund total \$2,000.00

LAKEWOOD MISSION PROPERTY

Balance May 1, 1948		273.59
Improvements Made	82.56	
Taxes	9.83	
Refund on Improvements		7.32
Balance April 30, 1949	188.52	
	<hr/>	
	280.91	280.91

The Synod holds a deed to property at Tacoma, Washington.

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1948		45.00
Balance April 30, 1949	45.00	
	<hr/>	
	45.00	45.00

MISCELLANEOUS ACCOUNT

Balance May 1, 1948		39.03
Contributions for:		
European Relief		567.68
Negro Missions South		1.00
Luther College		1.00
Ebenezer Home		6.00
Lutheran Synod Book Company		1.68
Bethany Campus Fund, Anonymous		2,454.75
Bethany Campus Fund, Mr. John Melaas		500.00
Chicago Missions		15.00
China Missions		25.00
World Action		1.00
Army & Navy Commissions		49.85
Bethany Lutheran Church, Chr. Day School, Mankato		41.00
Clergy Bulletin		3.00
Student Aid Designated		100.00
Bethany Building Fund		245.00
African Missions		1.36
Lutheran Childrens Friend Soc.		14.98
Student Aid Designated		50.00
Addison Childrens Home		15.00
American Bible Soc.		9.75
Chicago City Missions		15.00
Lutheran Welfare Soc.		1.00
Paid as Designated	657.62	
Balances April 30, 1949:		
China Missions	25.00	
Deaf Mute Institute	4.00	
European Relief	257.71	
Bethany Campus	2,954.75	
Clergy Bulletin	3.00	
Bethany Building Fund	245.00	
Chicago Missions	10.00	
Lutheran Welfare Soc.	1.00	
	<u>4,158.08</u>	<u>4,158.08</u>

MITCHELL RESIDENCE (1115 E. Main St., Mankato)

Deficit May 1, 1948	6,508.12	
Improvements	383.35	
Rent from Seminary Fund		480.00
Loans		2,250.00
Deficit April 30, 1949		4,161.47
	<u>6,891.47</u>	<u>6,891.47</u>

The Synod holds a deed to property at 1115 E. Main St., Mankato, Minn. Notes payable against property \$7,250.00.

REV. JOHN A. MOLDSTAD MEMORIAL FUND

Balance May 1, 1948		610.35
Contributions		20.00
Balance April 30, 1949	630.35	
	<u>630.35</u>	<u>630.35</u>

MONICH PROPERTY ON BETHANY CAMPUS

Deficit May 1, 1948	1,821.47
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Payments on Contract	216.00	
Deficit April 30, 1949		2,037.47
	<u>2,037.47</u>	<u>2,037.47</u>

There is a contract for deed on lot 12, Block 9, Hinckley's addition to Mankato, Purchase price \$2,600.00

OLD PEOPLES HOME FUND

Balance May 1, 1948		2,718.03
Rent Received		669.85
Contributions		205.08
Interest on Fadness Fund from Synod Fund		120.00
Improvements	166.08	
Insurance	25.20	
Utilities	419.62	
Old Peoples Board Expense	21.25	
Balance April 30, 1949	3,080.81	
	<u>3,712.96</u>	<u>3,712.96</u>

HANNAH OTTESON STUDENT LOAN FUND

Balance May 1, 1948		522.05
Loan to Student	150.00	
Payment made by student on loan		50.00
Balance April 30, 1949	422.05	
	<u>572.05</u>	<u>572.05</u>

RADIO ACTIVITIES

Contributions		52.00
Paid to Designated Stations	49.00	
Balance April 30, 1949	3.00	
	<u>52.00</u>	<u>52.00</u>

RESIDENCE FUND (Bethany Campus)

Balance May 1, 1948		428.07
Loans Made		3,500.00
Rent Received from Bethany College		3,777.50
Improvements	64.00	
Payment of loans	6,000.00	
Loan transferred to Mitchell Res.	1,850.00	
Deficit April 30, 1949		208.43
	<u>7,914.00</u>	<u>7,914.00</u>

All notes payable against this residence have been paid.

SCHMIDT RESIDENCE (516 Page Ave. N. Mankato)

Deficit May 1, 1948	180.47	
Repairs	7.25	
Deficit April 30, 1949		187.72
	<u>187.72</u>	<u>187.72</u>

The Synod holds a deed to property at 516 Page Ave., North Mankato, Minn.

Notes payable against residence total \$2,500.00

SCHNEIDER RESIDENCE (1047 E. Main St. Mankato)

Deficit May 1, 1948	655.89	
Taxes	72.02	
Payments on Contracts	486.00	
Deficit April 30, 1949		1,213.91
	1,213.91	1,213.91

There is a contract for deed on property at 1047 E. Main St., Mankato, Minn. In addition to the contract for deed there is a note payable of \$200.00

SEMINARY FUND

Balance May 1, 1948		4,815.95
Contributions		3,997.12
Deans Salary	3,129.00	
Teachers Salaries	1,589.00	
Tuition for Seminary Students	180.00	
Books and Magazines	97.57	
Expenses for Meetings	36.15	
Office Supplies	9.50	
Rent for Deans Residence	480.00	
Balance April 30, 1949	3,291.85	
	8,813.07	8,813.07

SENTINEL AND TIDENDE

Deficit May 1, 1948	1,205.22	
Printing, John Anderson Publ. Co.	3,952.60	
Expenses	10.00	
Subscriptions		2,790.48
Deficit 1947-48 paid from Synod Fund		1,205.22
Deficit 1948-49 paid from Synod Fund		1,172.12
	5,167.82	5,167.82

SOLFER RESIDENCE (1052 Marsh St. Mankato)

Balance May 1, 1948		177.89
Building Garage	1,015.40	
Deficit April 30, 1949		837.51
	1,015.40	1,015.40

The Synod holds a deed to Lot 7, Thielges Addition to the City of Mankato, Minn., 1052 Marsh St., Mankato, Minn.

Notes Payable against Residence Total \$3,000.00.

SPECIAL COLLECTIONS FUND

Balance May 1, 1948		1,625.59
Contributions		13.00
Balance Bonds May 1, 1948	962.00	
Balance Cash April 30, 1949	1,638.59	
Balance Bonds April 30, 1949		962.00
	2,600.59	2,600.59

STUDENT FUND

Balance May 1, 1948		300.49
Contributions		111.04
Loan made to Student	150.00	

Balance April 30, 1949	261.53	
	<u>411.53</u>	<u>411.53</u>

SYNOD FUND

Deficit May 1, 1948	4,560.37	
Contributions		5,937.11
EXPENSES:		
Schmidt Residence, Interest	84.50	
Repairs	80.22	
Taxes	68.53	
Solfer Residence, Interest	84.00	
Repairs	81.36	
Improvements	20.00	
Schneider Residence, Repairs	17.06	
Insurance	22.27	
Krogstad Residence, Interest	82.10	
Repairs	330.22	
Residence Fund, Interest	113.88	
Repairs	168.04	
Mitchel Residence, Interest	150.00	
Repairs	210.26	
Improvements	146.80	
Monich Residence, Insurance	20.60	
Repairs	240.00	
Tufte Residence, Interest	120.00	
Repairs	89.50	
Old Peoples Home, Interest	120.00	
Repairs	83.88	
Gaughnour Residence, Interest	26.82	
Interest on Fadness Fund	120.00	
Offering Envelopes	70.16	
Lakewood Mission property, Insurance	51.20	
Sentinel and Tidende Deficit, 1947-48	1,205.22	
Sentinel and Tidende Deficit, 1948-49	1,172.12	
Union Committee Expense	38.07	
Insurance Bethany College	489.82	
Bank Charges	52.45	
Presidents Office, Expense	60.50	
Treasurer Office Expense	70.80	
Secretaries Office Expense	16.00	
Convention Handbook	18.55	
Finance Board Expense	36.60	
Publication Board Expense	12.38	
Trustees Board Expense	24.26	
Synodical Convention Delegates Expense	101.64	
Bond Treasurer Office	31.25	
Synodical Mission Board Expense	2.95	
Interest Hanson Trust Fund	449.93	
Treasurers Allowance	300.00	
Miscellaneous Expense	85.48	
Deficit April 30, 1949		5,392.68
	<u>11,329.79</u>	<u>11,329.79</u>

Synod holds a note for \$1,000.00 signed by Bethany College.

TUFTE RESIDENCE (509 S. 4th St. Mankato)

Deficit May 1, 1948	2,218.48	
Deficit April 30, 1949		2,218.48

	2,218.48	2,218.48
Synod holds a deed to property at 509 S. 4th St., Mankato, Minnesota.		
Notes payable against property \$4,000.00.		
\$4,000.00 of the Fadness Fund is invested in this Residence.		

TWIN CITY MISSIONS

Contributions		95.00
Paid to Twin City Missions	95.00	
	95.00	95.00

WHEATRIDGE SEALS

Contributions		507.11
Paid to Wheatridge Sanitorium	499.36	
Balance April 30, 1949	7.75	
	507.11	507.11

To the Board of Trustees

Norwegian Synod of the American Evangelical Lutheran Church
Mankato, Minnesota
Gentlemen:

We, the undersigned, have audited the receipts and disbursements of the Norwegian Synod of the American Evangelical Lutheran Church, Martin Galstad, Treasurer from May 1, 1945, to April 30, 1946, and Harry G. Olson, Treasurer from May 1, 1946, to April 30, 1947, and May 1, 1947, to April 30, 1948, and have found them to be correct.

M. R. HANDBERG
S. E. LEE

RECOMMENDATIONS OF THE CONVENTION COMMITTEE ON FINANCES (as adopted)

1. Resolved, that a Bethany College Building Fund be established, in order that expansion at our school may begin when the funds for the same are at hand.
2. The Synod advises that all congregations which as yet are not employing a regular and systematic method of contributing to Synodical purposes adopt at least a monthly system for Synodical contributions.
3. The Synod shall proceed with caution in authorizing further special expenditures until those expenditures already authorized have been paid.
4. The Synod adopts the report of the Board of Trustees, paragraphs 1 to 7. (as printed above)
5. The Synod expresses appreciation for the thorough and painstaking work of its Auditors and Treasurers.
6. The Synod reminds all Boards and Officers that expense vouchers must be submitted for all disbursements from the Treasury.
7. In instances where the Home Mission Board has assumed the responsibility of repaying Church Extension loans for congregations, the payments shall be made first to the congregation and then the congregation shall repay the Church Extension Fund.

8. The Trustees of the Synod are hereby asked to keep an inventory of the portable property of the Synod.
9. The 1947 and 1948 resolutions of the Synod pertaining to assisting the Mt. Olive congregation, Mankato, Minn., neither approved nor disapproved the Home Mission Board grant of \$10,000.00 to said congregation.
10. Pursuant to the recommendation of the Auditors, the Home Mission Board is asked to formulate a mission policy relative to the support of small, old, and isolated parishes, that takes cognizance of paragraphs 3 and 4 on page 55 of the 1945 Report.
11. The Trustees shall procure all necessary information relative to the proposed dissolution of the Wisconsin Corporation of the Synod and report their advice to the next convention; and the Trustees are authorized to dissolve said corporation if they find it advisable.

REPORT OF THE DEAN OF BETHANY LUTHERAN SEMINARY

The past school year we have been permitted to carry on the third year of our recently established seminary without hindrance and without any serious sickness among our students, for which we are truly grateful to God.

Seven students were enrolled in the regular courses of our seminary, while two were taking part time work. Three students were graduated in June (two of these having had all of their theological training here). Two of the graduates have already been called into the direct service of the Church, while the third is still without a call. There is, however, no reason to believe that he will not be placed in the near future. The fact that one of our "middlers" was called directly by one of our parishes must not be construed to mean that any of our graduates were unacceptable because of their being unfit for the ministry. It was a case where a certain amount of knowledge of the Norwegian language was deemed a requisite.

God has blessed our seminary with serious-minded and able students who have applied themselves diligently to their work. May God continue to bless our "school of the prophets" in the years to come, so that we shall never lack promising young men for work in the harvest fields to which our Saviour has directed us, that of blood-bought souls, but that our confession may ever be:

"O blessed ministry
Of reconciliation,
That shows the way to God
And brings to us salvation!
By Thine evangel pure,
Lord, Thou preserv'st Thy fold,
Dost call, enlighten, keep,
Dost comfort and uphold."

Norman A. Madson, dean.

PAROCHIAL REPORT

	Pastors	Congregation	Members				Con- firmed	Bap- tisms	Services							
			Baptized	Confirmed	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	Average Attendance	English	Ave. Attendance
1.	Andersen, Chr.	Rock Dell Ev. L.	262	187	88	5	1	268	4	4	18	60	26	83		
2.	Andersen, Chr.	O. S., Belview	135	91	40	6	3	2	105	2	1		46	48		
3.	Andersen, Chr.	First L., Delhi	45	29	13	1	3	31					36	22		
4.	Branstad, R.	First L., Suttons Bay	144	100	35	8	3	3	228	1	4		62	51		
5.	Bremer, H. J.	Redeemer, New Hampton	100	67	28	5	1	1	126	1	1		61	33		
6.	Dorr, S.	Zion, Tracy	185	130	32	11	1	6	361	3	1		62	85		
7.	Dorr, S.	O. Redeemer's, Currie	17	11	5				50				56	10		
8.	Guldberg, G.	W. Prairie	98	76	36	3			97		1		34	30		
9.	Guldberg, G.	Thompson	91	63	25	6	1	3	56		3		38	45		
10.	Guldberg, G.	Forest City	82	61	24	2	1	3	73	1	2		54	50		
11.	Gullerud, A.	E. Paint Creek	100	85	38	1		4	90	3	3		47			
12.	Gullerud, A.	W. Paint Creek	89	73	30				37				46			
13.	Gullerud, C. M.	Bethany, Mankato	196	118	35	10	3	4	762	2	3		66	162		
14.	Gullerud, C. M.	Salem L., Eagle Lake	98	67	19	2			136	1	1		56	40		
15.	Gullixson, G.	W. Koshkonong	307	240	60	13	6	1	321	3	4		66	99		
16.	Gullixson, W.	Parkland	223	138	34	15	2	1	263	3	1		65	98		
17.	Hagen, L. K.	Imman., Audubon	147	85	41	2			113	3			27	61		
18.	Hagen, L. K.	O. S., Hawley	32	17	9	1			22				24	22		
19.	Hansen, E.	Oslo L., Volga	112	81	30		8		67	1		8	38			
20.	Hanson, C.	Imman., Holton	80	50	7	4	5	6	94	3	1		49	39		
21.	Hanson, C.	Scandinavian, Holton	58	36	9	2	2	1	8	52	1	1	49	28		
22.	Harstad, A.	O. Saviour's, Princeton	328	225	98	12	8	1	425	4	1	12	25	60		
23.	Harstad, A.	Princeton	30	20									12	20		
24.	Johnson, I.	Lake Mills	137	101	37	7	2	1	146	1	2					
25.	Johnson, I.	Lime Creek	76	60	27	2			80	1						
26.	Larsen, U. L.	Conc., Clearbrook	48	36	14	1			46				18			
27.	Larsen, U. L.	Cross Lake, Fosston	64	52	18	1			42	1	3	2	22			
28.	Larsen, U. L.	Imman., Lengby	22	17	7	1			27				24			
29.	Larsen, U. L.	Gran	22	10	6	1		2	18			2	18			
30.	Larsen, U. L.	Chester	20	18	6	2	2		28			3	20			
31.	Lee, S. E.	Emmaus, Mpls.	231	174	23	8	2	8	341	7	1		70	82		
32.	Lillegard, G. O.	Boston Norw.	237	135	37	5	2	2	360	2	5	10	21	63		
33.	Madson, J. B.	Somber Norw.	91	66	26	2	3		153		2		55			
34.	Madson, J. B.	1st Shell Rock	168	130	44	5	2	6	195		2		55			
35.	Merseth, A.	1st Evangel, Fertile	88	63	33	4			68		1		32	43		
36.	Merseth, A.	1st So. Wild Rice	165	114	54	7			114	2	4		32	63		
37.	Oesleby, N. C.	O. S., Madison	414	314	124	7		2	547	11	3		66	146		
38.	Otto, M.	Saunder	166	130	45	2	2		385	1	2		57	82		
39.	Otto, M.	Jericho	358	254	113	6	3	3	447	4	3		61	157		
40.	Petersen, Jos.	Conc., Eau Claire	312	186	51	22	16	2	321	6	2		63	86		
41.	Petersen, Jos.	Pinehurst	255	150	44	13	1	10	2	340	1	2	63	85		
42.	Petersen, Jos.	Seymour	53				2	6					42	38		
43.	Petersen, J. A.	Scarville	84	64	28	2		1	149	1		6	30	35		
44.	Petersen, J. A.	Center	153	111	40	2	2	1	210	2	1	3	14	32		
45.	Pfeiffer, D. L.	Engl., Cottonwood	168	118	29	7	2	2	189	2			55	75		
46.	Preus, H. A.	Trinity, Calmar	127	90	37	1	7	7	159	2	5	3	12	71		
47.	Preus, Rob.	Bygland, Fisher	27	19	7				61				53	24		
48.	Preus, Rob.	1st Am. L., Mayville	185	127	56	9		5	232		2		56	60		
49.	Quill, G. C. J.	O. S., Albert Lea	299	196	40	12	2	2	412	6	5		60	123		
50.	Strand, A. H.	St. Mark's, Chicago	278	230	59	19	2	5	570	13	8		67	130		
51.	Teigen, T. N.	Bethel, Sioux Falls	101	44	13	5	3	5	166	2			71	52		
52.	Theiste, H. A.	Fairview, Mpls.	490	339	47	17	2	7	711	8	10	15	15	62		
53.	Twit, M. E.	Nicollet	308	223	87	5	2		326	3	1	3	36	49		
54.	Twit, M. E.	Norw. Grove	106	77	35	2		2	190		5	2	17	48		
55.	Unseth, E. G.	St. Paul's, Chicago	178	136	26	11	6	2	314	17	8	2	18	64		
56.	Unseth, J. B.	Clearwater	25	15	8	1			17				27	15		
57.	Unseth, J. B.	Bagley				1		1	6	2		20	10	20		
58.	Unseth, J. B.	Ebro					3	3	1	10			28	23		
59.	Vangen, L.	Lakewood, Tacoma	33	17	4	5	6	3	6	55			61	18		
60.	Weyland, F.	Richland	167	113	38	1	1	3	316	2	1		61	71		
61.	Ylvisaker, E.	Holy Cross, Madison	586	265	109	29	4	16	7	598	5	9		61		
62.	Ylvisaker P.	Hartland	156	106	44	3	4		140		1	2		46		
63.	Ylvisaker, P.	Manchester	63	43	15	4		5	85		2			45		
64.	Zagel, H. M.	Bethany, Story City	18	16	6	1			72				34	17		
65.	Dale-Harstad	Amherst Jct.	101	89	37				85		2		32	45		
66.	Dale-Harstad	Manitowoc	48	35	15						1		26	35		
Totals			9587	6533	2225	336	36	183	91	12708	137	125	119	258	3005	3561

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

FOR YEAR 1949

	Day School	Sunday School	Other Schools	Students	Contributions		Value of Property	Debt on Property		
	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment In Synod Institutions In Public H. S. & Colleges	For Home Purposes	All Outside Purposes		
1			44	2	10	27	\$2 805 00	\$1 472 00	\$20 00 00	
2			30	2	13	23	1 385 00	201 00	3 000 00	
3			15	1	10	8	420 00	79 00	8 000 00	
4			23	4	10	25	3 234 18	429 39	10 000 00	
5			17	3	12	18	909 00	74 00	5 000 00	
6			40	4	20	35	4 401 18	1 068 51	30 000 00	
7					15	10	325 00		2 000 00	
8							1 270 00	341 00	5 000 00	
9			29	5	6	30	662 00	150 00	5 500 00	
10			25	4	6	25	1 370 00	404 00	3 500 00	
11			7	3	14	7	1 456 29	594 76	9 800 00	
12			15	3	14	18	1 846 00	594 18	9 700 00	
13	21	1	47	5	15	15	5 964 00	1 235 00	40 000 00	
14			17	3	10	15	750 89	75 10	4 000 00	
15	19	1	20	3			8 988 21	1 266 23	40 000 00	
16	44	1	76	7	5	88	9 195 38	483 84	65 000 00	
17			28	5			517 74	100 00	10 000 00	
18			8	2			802 63	10 00	650 00	
19			30	6	10	20	1 730 00	400 00	6 000 00	
20			30	3	10	20	1 623 38	255 38	15 000 00	
21			19	2	10	20	770 52	80 77	5 000 00	
22	33	1	60	6	19	25	4 525 00	1 360 00	20 500 00	
23			3	1			120 00			
24			30	6	36	21	2 157 82	508 32	4 000 00	
25	8	1					1 964 88	373 05	10 000 00	
26			14	3	18	22	400 00	600 00	3 000 00	
27					22	18	360 00	150 00	2 000 00	
28							200 00	75 00	500 00	
29					30	5	108 00	50 00	1 000 00	
30					30	2	228 00	100 00		
31	x1		50	7	20	65	3 986 28	272 15	19 000 00	
32			40	7	10	12	5 383 60	3 372 92	50 000 00	
33	11	1	18	3	10	17	2 821 54	738 12	10 000 00	
34			35	5	14	21	3 550 41	759 83	10 000 00	
35			11	3			979 45	235 97	12 000 00	
36			34	4			1 235 71	185 91	5 400 00	
37	*8		35	5	10	20	8 000 00	1 350 00	50 000 00	
38	15	1					3 281 59	1 403 47	15 000 00	
39	16	1			37	31	5 456 46	1 903 31	23 000 00	
40			89	9	40	64	3 200 00	600 00	23 000 00	
41			89	10	15	85	3 300 00	250 00	15 000 00	
42			27	3			312 00			
43			11	1	15	8	6 032 12	859 41	20 000 00	
44			23	4	20	11	2 482 12	648 04	13 000 00	
45			24	2	18	12	3 150 00	782 00	8 000 00	
46			26	5	20	22	3 000 00	580 00	25 000 00	
47			6	2	10	8	1 047 42	363 94	5 000 00	
48			29	5	10	26	3 473 59	609 22	3 000 00	
49			104	10	28	16	7 270 03	971 91	30 000 00	
50	32	1	80	12			9 056 75	2 062 27	50 000 00	
51			59	7	15	53	1 760 00	260 00	10 000 00	
52			90	15	10	56	11 962 60	2 154 71	80 000 00	
53	16	1	28	3	20	24	8 874 47	2 173 95	40 000 00	
54			6	1			1 091 00	548 00	15 000 00	
55			44	6			6 880 27	1 260 06	40 000 00	
56							97 00	66 84	1 700 00	
57			1	1			8 00	178 73		
58			10	2	10	17	7 00	136.73		
59			18	3			613 35	38 47	6 000 00	
60			41	4	26	41	4 308 96	750 56	12 600 00	
61	*10	1	112	8			6 420 00	550 00	35 000 00	
62			28	4	10	21	2 647 00	620 00	28 000 00	
63			23	5	15	18	2 196 00	1 643 00	6 500 00	
64							435 00		2 000 00	
65			8	1			2 183 76		12 000 00	
66			13	6			478 53	156 55	5 000 00	
	234	11	1839	246	728	1145	187 472 11	41 016 82	1 018 350 00	86 673 17

*Union School

xAttending schools of sister congregations.

TABULATED LIST OF CONTRIBUTIONS,

	Pastor	Congregation	Missions Home	Synod Fund
1.	Anderson, Chr.	Belview	96 57	72 00
2.	Anderson, Chr.	Delhi	19 35	
3.	Anderson, Chr.	Rock Dell	425 05	292 00
4.	Branstad, R.	Suttons Bay		
5.	Bremer, H. L.	New Hampton	55 55	
6.	Dale, M. O.	Amherst Junction	61 55	102 75
7.	Dale, M. O.	Manitowoc	70 55	13 50
8.	Dorr, S.	Tracy	392 62	148 05
9.	Gullerud, A.	W. Paint Creek	224 62	116 21
10.	Gullerud, A.	E. Paint Creek	280 86	170 86
11.	Gullerud, C. M.	Eagle Lake	34 93	11 80
12.	Gullerud, C. M.	Mankato	658 59	96 69
13.	Guldborg, G.	Forest City	145 18	19 40
14.	Guldborg, G.	Thompson	99 61	29 11
15.	Guldborg, G.	W. Prairie	141 05	
16.	Gullixson, G.	Western Koshkonong	595 81	190 39
17.	Gullixson, W.	Parkland	33 10	165 81
18.	Hagen, L.	Audubon	66 00	
19.	Hagen, L.	Ulen	64 93	
20.	Hanson, C.	Holton, Immanuel		47 25
21.	Hanson, C.	Holton, Scandinavian	8 35	24 00
22.	Hanson, E.	Oslo	239 65	
23.	Harstad, A.	Redtop	30 00	
24.	Harstad, A.	Princeton	848 94	86 90
25.	Johnson, I.	Lime Creek		85 00
26.	Johnson, I.	Lake Mills	176 45	188 30
27.	Larson, U. L.	Concordia	144 77	
28.	Larson, U. L.	Cross Lake	57 95	
29.	Larson, U. L.	Lengby	38 50	
30.	Larson, U. L.	Gran	27 00	
31.	Larson, U. L.	Chester	24 28	
32.	Lee, S. E.	Emmaus	15 09	15 09
33.	Lillegard, G.	Boston	50 00	100 00
34.	Madson, J.	Northwood	99 20	362 66
35.	Madson, J.	Somber	301 21	69 61
36.	Merseeth, A.	Ulen		
37.	Merseeth, A.	Fertile	168 35	17 75
38.	Oesleby, N.	Madison	372 16	267 32
39.	Otto, M.	Saude	667 64	145 93
40.	Otto, M.	Jericho	534 90	275 33
41.	Petersen, J. A.	Scarville	237 63	173 31
42.	Petersen, J. A.	Center	301 69	171 64
43.	Petersen, J.	Pinehurst	39 35	
44.	Pfeiffer, D.	Cottonwood	241 69	80 00
45.	Preus, R.	Fertile	38 67	
46.	Preus, R.	Mayville	88 21	74 88
47.	Preus, H. A.	Calmar	144 02	147 95
48.	Quill, G.	Albert Lea	193 56	309 65
49.	Strand, A.	Chicago	302 01	244 51
50.	Teigen, T.	Sioux Falls	129 75	
51.	Theiste, H.	Minneapolis	406 87	835 38
52.	Twelt, M.	Nicollet	583 37	444 03
53.	Twelt, M.	Norwegian Grove	110 40	92 60
54.	Unseth, E.	Chicago	637 92	149 13
55.	Unseth, J. B.	Bagley	92 07	11 00
56.	Unseth, J. B.	Ebro	135 84	
57.	Unseth, J. B.	Clearwater	42 00	10 00
58.	Vangen, L.	Lakewood	17 32	
59.	Weyland, F.	Thornton	218 07	
60.	Ylvisaker, E.	Madison	330 17	
61.	Ylvisaker, P.	Hartland	69 25	59 86
62.	Ylvisaker, P.	Manchester	162 88	
63.	Zagle, H.	Story City	30 00	75 00
64.	Vacant	Eau Claire	265 00	300 00
65.	Miscellaneous		280 00	184 50
			12 368 65	5 977 15

MAY 1, 1948 TO APRIL 30, 1949

	Bethany College	Seminary Fund	Colored Missions	Christian Day School	Church Extension	Misc.	Totals
1	28 71	37 00		30 37			264 65
2	27 60	20 15		16 40			83 50
3	243 17	140 40	35 00		18 02	10 00	1 163 64
4	40 50			20 76		44 25	110 71
5	1 00		2 50		1 00		60 05
6	20 00	79 05		25 86		21 00	310 21
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SYNOD SUNDAY

A different procedure was tried in respect to Synod Sunday services this year, resulting in two separate services—Norwegian at Mount Olive Church, and English at Bethany's auditorium. The service at Bethany was in charge of Rev. Milton Otto, Lawler, Iowa.

Pastor Otto chose as his sermon text Rev. 3, 7-8, words describing and comforting the congregation at Philadelphia. As our synod cannot boast of numbers, often the question arises, "Is it worthwhile that we cling so to Scripture? Would it not be easier NOT to insist on what God's Word teaches?" But the answer to that question, as Pastor Otto very simply showed, depends on whether we want the favor of men—or God.

Thus from the example of Philadelphia's congregation, we learn **THE GLORIOUS DISTINCTION OF THE FAITHFUL CHURCH.**

The first distinction of such a church is the praise which the Lord pronounces over her. And the praise is this, that even though there be "little strength", yet she has kept God's Word. And in connection with this is the fact that the same has not denied Christ's name. It keeps the **WHOLE** Word, the **WHOLE** Christ! For it is the keeping of the Word, the refusal to deny Christ, which makes strong and large in the eyes of the Savior.

The other distinction of the faithful church is the promises which the Lord gives her. And the first of these is the "crown of life" of so great value that we dread nothing more than to lose it. "Hold that fast which thou hast, that no man take thy crown."

And the other promise is another which our synod should heed. For as long as we be faithful, the Lord sets before us an "open door"—an ever increasing opportunity to conduct mission work. To doubt such a promise of opportunity, could make any group an unfaithful one.

Norwegian Services

The preacher at the Synod Sunday services held in the Norwegian language at Mt. Olive Church, was Rev. Milton Tweit, Norseland. He spoke to a church well-filled with worshippers on the text Luke 19: 1-10, Christ's meeting Zacchaeus.

Pastor Tweit's message on this text pointed all listeners toward the **SEEKING SAVIOR AND THE FRUIT OF HIS SEEKING.** For in this text we see the seeking of two men, as Rev. Tweit noted: "Here there are two hearts seeking one another. In Zacchaeus, a heart longing for salvation, so that he sought to see Jesus. And in Jesus, a heart longing to save; therefore he sought Zacchaeus." And how comforting that the call "Seek ye the Lord while He may be found," not only calls, but also in itself gives strength to the called one to heed the invitation.

Where there is true faith in Christ, there the fruits of faith will always follow. This was the case with Zacchaeus, as we see from

the text. These fruits of faith will also be found, in greater or less degree, in our lives.

Sunday Afternoon

Two-piano music for Synod Sunday afternoon services was provided by Barbara Ylvisaker and Esther Tjernagel Olson, and vocal solos by Georgia Stoll and Betty Lou Stoll.

At this program, Rev. Robert Preus spoke about CORNWALL. Cornwall is a small agricultural district in the southwestern corner of England. That the spiritual conditions are very poor is evident from the fact that some have estimated a regular church attendance of barely 2% of the population. This condition can hardly be blamed on the out-and-out heathenism of these people, but on the negligible spiritual activity among them. In name these people are Methodists, although a few belong to the Anglican Church of England. Scattered throughout Cornwall are many small churches, served by comparatively uneducated Methodist preachers and laymen, with the result that most churches are practically empty each Sunday. Very few have heard the sweet unconditioned Gospel preached to them, and their religion has, to a large extent, deteriorated to a pietistic legalism.

Among these Cornish people lives a very consecrated man, who has the interest of his fellowmen's souls at heart. His name is Joseph Pedlar. In his early life he preached some, then came to America, where he received more education in the state of Michigan. He was invited to a Missouri Synod Lutheran Church, where he, through hearing Gospel sermons, was brought to the conviction that the Lutherans taught the Word of God correctly. After taking instruction from Pastor Nickel, he returned to Cornwall with this "good news" which he began to preach with a great measure of success to his people wherever and whenever he had the opportunity.

Now this same Mr. Pedlar asks for help. He is convinced that Cornwall is ripe for a fruitful harvest of souls into the Lord's kingdom. And for that purpose he asks that our synod help the Cornish people. He does not ask for money at this time, but only that we send someone to look the field over and see what we can do. This is our opportunity! Dare we let it slip through our fingers?

On this same program Rev. Julian Anderson spoke on ST. PHILIPS. The Norwegian Synod in years past has always shown great interest in missionary work among the Negroes. Rev. H. A. Preus, at the Synodical Conference meeting in 1877, pleaded for work among the Negroes. Now our Synod, working in the Conference, is sharing in the fruits of 100 Negro congregations in all parts of the U. S., served by 60 pastors. In addition, a teachers' college has been established at Selma, Ala., and a seminary at Greensborough, N. Carolina.

So now a Negro congregation, St. Philip's Church, is growing in the Negro district of Minneapolis, begun by Rev. Palmer. A can-

vass conducted by ex-servicemen started the project, and a \$10,000.00 loan from the Synodical Conference continued it to this point.

There are no other Lutheran groups in this district, and so the work started very slowly. The church was dedicated in 1948 (Oct. 31). The Vacation Bible Schools conducted have been very successful. This is the first Lutheran mission among the Negroes in this part of the U. S. There is much work to be done, but there is appreciation from the people for every bit of help given to them. Pastor Julian Anderson, present missionary in this parish, appealed to the pastors, delegates, and friends of the Norwegian Synod to adopt this mission as their pet, and do whatever they can to further its growth.

And in all these things, we dare not forget the words of our Savior, "Other sheep I have, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." It is every believer's duty to bring the voice of our shepherd to ALL these sheep. May all of us remember this also in regard to St. Philip's congregation!

The attendance at Synod Sunday service at Bethany was 495. Attendance at Mt. Olive Norwegian services was 160. This totals 655 for the day.

The Synod Sunday offering amount by Sunday evening was \$2,630.80. The Sunday afternoon offering for the Music Department of Bethany College was approximately \$67.00.

NOTES ON THE CONVENTION

Each session opened with devotional exercises. The morning devotions, when there were no other services, were conducted by Pastors S. E. Lee (who was the Chaplain of the Convention), Rev. A. Gullerud and Rev. Grant Quill, who gave a series of short sermons on texts dealing with the Early Christian Church. The afternoon sessions were opened with brief devotions, conducted by Pastors LeVine Hagen, Geo. Gullixson, S. E. Lee and A. Merseth.

The Pastoral Communion Services were held Tuesday morning in Mt. Olive Lutheran Church, Rev. C. M. Gullerud, Pastor. Rev. A. Merseth had charge of the service; and delivered the Confessional Address, on the basis of Luke 5, 32. Hymns 96, 90, 312, 154, 155 and 46. v. 3 in the Lutheran Hymnary were sung. Prof. M. Galstad preached on II Cor. 2, 12ff., bringing out the fact that Paul the Apostle was one who suffered many things in his ministry, and who knew both how to be abased and how to abound. We should not think it strange, if we meet with similar difficulties.

Rev. George Baer from our Nigeria Mission field was present Tuesday evening, and addressed the Convention briefly on the work of the Synodical Conference in Africa. Rev. Paul Anderson of our own Synod, who had hoped to be able to attend this Convention, was delayed, and sent greetings to the Synod from a hospital in Nigeria,

Africa. The Synod sent greetings to him in return; also to Past. Em. J. Hendricks, Minneapolis, Minn., Past Em. Emil Hansen, Rev. C. A. Moldstad, and Rev. V. B. Skov of the Missouri Synod, formerly a member of the old Norwegian Synod.

In connection with the discussion of the Christian Day School cause, Rev. George Gullixson addressed the assembly, Saturday afternoon, bringing out, on the basis of Matth. 6, 33, the importance of putting first things first in the education of our children. In connection with the discussion of Home Missions, Rev. H. A. Theiste addressed the assembly, urging one and all to carry out their missionary duties. And Rev. Norman B. Harstad spoke on how to conduct a survey or canvass in a prospective mission field.

Although there were not as many delegates present as usual, there were many visitors, so that the attendance at the sessions was comparatively large, except the last half-day. On Synod Sunday, the weather was as usual fine, and the heat was never excessive. All in all, the convention was a pleasant one, and our "little Synod" has cause to be grateful to God who so graciously guided matters that we can hold our meetings in the comfortable halls at Bethany Lutheran College.

The convention closed Wednesday noon, with the singing of Hymn 655 and a prayer by President A. M. Harstad.

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