

40th

Report

REGULAR CONVENTION

**THE NORWEGIAN SYNOD
OF THE AMERICAN EV. LUTHERAN CHURCH
(EVANGELICAL LUTHERAN SYNOD)**

**Held at
Bethany Lutheran College
and Seminary, Inc.
Mankato, Minnesota
June 25-30, 1957**

ESSAYS . . .

**The Difference Between Orthodox and
Heterodox Churches—Dr. Francis Pie-
per—A Translation**

The Christian Day School—Grant Quill

The Fortieth Regular Convention

of the

NORWEGIAN SYNOD OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH

Bethany Lutheran College, Mankato, Minnesota

June 25-30, 1957

The 40th Annual Convention of the Norwegian Synod of the American Evangelical Lutheran Church began with a worship service in the chapel of Bethany Lutheran College, Mankato, Minnesota, on Tuesday morning, June 25th, 1957, at 10:30 o'clock. The Rev. S. E. Lee delivered the message, the Rev. R. Branstad served as liturgist, and the Rev. G. A. R. Gullixson served as organist. The synodical order of service was followed by pastors, delegates and friends who gathered for worship in the chapel.

Dr. Koren's hymn, "Ye Lands, to the Lord, Make a Jubilant Noise," and Herman Fink's hymn, "Rise, Thou Light of Gentile Nations," were sung by the assembly before the message. Rev. 3: 7-13 was read as the Epistle for the day, and Pastor S. E. Lee chose as his text the 8th verse of the same Scripture as the basis for his message entitled "An Open Door."

He showed that we are here "for the purpose of reviewing and evaluating the work of the Synod for the past year and then to plan the course of our work for the coming year, to fulfill the Great Commission of our Lord." The Lord in treating of the seven churches in Asia Minor points out the weaknesses and sins as known only to Him, in order to lead them to repentance and to recognize the need to grasp His strong hand. The Ephesian church, for example, had lost its first love; they were getting drowsy and indifferent. Do we still have the zeal and love that brought on the first reorganization of our Synod?

The church of Sardis, outwardly successful, was dying inwardly for lack of spiritual life. The church at Laodacia was detestable because it was only lukewarm, neither hot nor cold; the members were satisfied with themselves as they were. We may boast of having the truth, but there is the danger of not doing anything about the Lord's command to evangelize the world.

For real encouragement Pastor Lee directed the assembly to look at the portrait of the church at Philadelphia, as portrayed in the text. The Lord knows the works of this church, the manner in which the members have been carrying out the work assigned to them, and that they have true love for the Lord and His Word. Because of this the Lord promises to open new doors of opportunity for them. He knows us, too, how we have struggled to keep His Word pure and unadulterated in our midst, not to honor ourselves, but to glorify Him. Now He has opened doors of opportunity to us to bring the Gospel of salvation to others, as we shall

hear during this convention. No one is going to shut the door, God assures us. Therefore let us hold the torch high to light the way for others.

Hymns 499, "Look from Thy Sphere of Endless Day," and 293, "O Holy Spirit, Grant Us Grace," were also sung.

Following the service the convention was welcomed once again to use the facilities of its beloved Bethany Lutheran College and of Mount Olive Lutheran Church. President Milton Otto responded with thanks to the welcome spoken by College President B. W. Teigen, who represented the joint hosts of the convention.

In the afternoon the Rev. C. M. Gullerud conducted the opening devotion for the first business session of the convention. The roll of Permanent and Permanent Advisory Members, and of Pastors Emeriti and Professors was read by the Secretary. There were thirty-eight present of the forty-two pastors serving member congregations of the Synod (later 44). Three of the seven pastors who served non-member congregations were present. Two of six pastors emeriti (later 3) and eight of the ten professors were present (later 9). A total of fifty-nine pastors and professors were present and registered at the end of the convention.

Twenty-four delegates, presented by the temporary credentials committee, were seated as certified delegates of this convention. (Later the number totalled sixty.) President Milton Otto declared the Norwegian Synod of the American Evangelical Lutheran Church to be in session in the name of the Father and of the Son and of the Holy Ghost.

The President's Message and Report were then read. (See page 6 and following.) Election of the convention committees and assigning of the reports to committees preceded recess.

Roll Call

A. PERMANENT MEMBERS PRESENT

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

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

Pastors serving Non-Member Congregations or Groups: A. Harstad, W. Petersen, G. Schweikert.

Pastors Emeriti: C. Anderson, H. Ingebritson, J. Unseth.

Professors: C. Faye, V. Gerlach, A. Grorud, N. Holte, R. Honsey, G. Lillegard, N. Madson, D. D., J. Preus, Ph. D., B. Teigen, Pres.

Congregations Admitted Into Membership With the Synod

1. Our Redeemer's Lutheran Church, Canoga Park, Calif., D. Q. Johnson, Pastor.

2. St. Timothy Lutheran Church, Lombard, Ill., Robert Moldstad, Pastor.

3. Indian Landing Bible Lutheran Church, Rochester, N. Y., Paul Anderson, Pastor.

Pastors Admitted Into Membership With the Synod

1. Robert A. Moldstad, Lombard, Ill.
2. Victor Theiste, Thompson, Iowa.

Excused for Absence From the Convention

Pastors: Peter Blicher, Daniel Q. Johnson.

Excused For Part-Time Absence

Pastors: D. L. Pfeiffer, A. M. Harstad, Paul G. Anderson, Wilhelm Petersen, T. Aaberg, Robert Moldstad, R. H. Ude, A. Gullerud.

Professors: V. Gerlach.

Delegates: Roger Boutin, Lenwick Hoyord, Ernest Williams, John Rude.

Visitors

Nels Anderson, Madison, Wisconsin; Walter Aden and Walter Pomerence, Okabena, Minn.

Advisory Members of This Convention

Candidate Herbert Larson, Mr. George Tokheim, Thor, Iowa; Mr. O. M. Wilson, Madison, Wis.

Representatives Present Eligible to Vote

PASTORS	ADDRESS	CONGREGATION	DELEGATE
1. T. Aaberg	Scarville, Ia.	1. Scarville	1. Nels Faugstad
	Scarville, Ia.	2. Center	2. Elmer Branstad
	Story City, Ia.	3. Bethany	
2. J. Anderson	Minneapolis, Minn.	4. Hiawatha	3. William Overn
			4. James V. Geisendorfer
3. P. Anderson	Rochester, N. Y.	5. Indian Landing	5. Roger Schurke
4. G. Becker	Lake Mills, Ia.	6. Lake Mills	6. Otto Tjernagel
	Lake Mills, Ia.	7. Lime Creek	7. Kenneth Peterson
5. R. Branstad	Eau Claire, Wis.	8. Concordia	8. Oscar Anderson
6. H. Bremer	New Hampton, Ia.	9. Redeemer	Excused
7. D. Dale	St. Paul, Minn.	10. Edgecumbe Hills	9. Rolf Tjernagel
			10. R. F. Pautz
8. M. Dale	Holton, Mich.	11. Immanuel-Scandinavian	Excused
9. S. Dorr	Princeton, Minn.	12. Our Savior's	
	Princeton, Minn.	13. Bethany	11. Walter H. Hansen
			12. Donald Whitcomb
10. G. Guldberg	Clearbrook, Minn.	14. Concordia	13. Edwin Merseth
	Ebro Corner, Minn.	15. Our Savior's	
11. A. Gullerud	Eau Claire, Wis.	16. Pinehurst	14. John Rude
			15. Ernest Williams
12. C. Gullerud	Mankato, Minn.	17. Mt. Olive	16. G. O. Lillegard
			17. J. B. Unseth
	Eagle Lake, Minn.	18. Salem	
13. G. Gullixson	Cottage Grove, Wis.	19. W. Koshkonong	18. P. A. G. Lee
14. W. Gullixson	Waterville, Ia.	20. E. Paint Creek	Excused
	Waukon, Ia.	21. W. Paint Creek	19. Alfred Anderson
			20. Claus Sorum
15. H. Handberg	Fisher, Minn.	22. Bygland	21. Ralph Sorenson
			22. Roger Sorenson
	Mayville, N. D.	23. First Am.	23. Earle D. Bakkum
			24. Ernest Aasen
	Sheyenne, N. D.	24. Holy Cross	

16. N. Harstad	Belview, Minn.	25. Our Savior's	
	Delhi, Minn.	26. First	
	Belview, Minn.	27. Rock Dell	
17. N. Hilton	Sutton's Bay, Mich.	28. First	Excused
	Elk Rapids, Mich.	29. Grace	Excused
18. D. Johnson	Canoga Park, Calif.	30. Our Redeemer	Excused
19. J. Jungemann	Volga, S. D.	31. Oslo	
20. S. Lee	Hawley, Minn.	32. Our Savior's	
	Audubon, Minn.	33. Immanuel	
21. J. Madson	Tacoma, Wash.	34. Lakewood	
22. A. Merseth	Ulen, Minn.	35. First Wild Rice	25. Bennie Olson
	Fertile, Minn.	36. First Evanger	26. Melvin Dale
23. J. Moldstad	Thornton, Ia.	37. Richland	27. Alvin Aastrup
			28. Fred Christensen
24. R. Moldstad	Lombard, Ill.	38. St. Timothy	29. Dr. Paul H. Randolph
25. R. Newgard	Northwood, Ia.	39. First Shell Rock	30. Irville Olson
	Northwood, Ia.	40. Somber	31. John Levorson
26. N. Oesleby	Madison, Wis.	41. Our Savior's	32. Odis Holstad
27. G. Orvick	Madison, Wis.	42. Holy Cross	33. L. Orvel Larson
28. M. Otto	New Hampton, Ia.	43. Jericho	34. Dr. O. E. Overn
			35. Gene Hoyord
			36. George Auderson
			37. Jeff A. Knutson
29. J. Petersen	Lawler, Ia.	44. Saude	
30. P. Petersen	Cottonwood, Minn.	45. English	
	Ellsworth, Minn.	46. Bethlehem	Excused
	Luverne, Minn.	47. Bethany	38. Dean Jorgenson
	Jasper, Minn.	48. Trefoldighed	39. Thomas Bieber
31. D. Pfeiffer	Boston, Mass.	49. Boston	
32. H. Preus	Calmar, Ia.	50. Trinity	
33. R. Preus	Fosston, Minn.	51. Cross Lake	
	Trail, Minn.	52. Mt. Olive	
34. G. Quill	Granada Hills, Calif.	53. Our Savior's	40. Roger Boutin
35. A. Schulz	Tracy, Minn.	54. Zion	41. Sigurd K. Lee
36. A. Strand	Chicago, Ill.	55. St. Mark's	42. John Rialson
37. T. Teigen	Sioux Falls, S. D.	56. Bethel	Excused
38. H. Theiste	Minneapolis, Minn.	57. Fairview	43. Paul Helland
39. V. Theiste	Forest City, Ia.	58. Forest City	44. S. Fermstad
			45. Clarence Myre
			46. Nick Lund
	Thompson, Ia.	59. Zion	47. Fred Schutt
40. M. Tweit	St. Peter, Minn.	60. Norseland	48. Martin Haugen
			49. Helmer Gran
41. R. Ude	Eau Claire, Wis.	61. Ascension	50. Loren Borgwardt
42. E. Unseth	Albert Lea, Minn.	62. Our Savior's	51. Arthur Zellmer
43. L. Vangen	Chicago, Ill.	63. St. Paul's	52. Oscar Huso
44. F. Weyland	Minneapolis, Minn.	64. Emmaus	53. Einar Engbreteu
45. P. Ylvisaker	Manchester, Minn.	65. Manchester	54. John Meyer
			55. Roger Keske
	Hartland, Minn.	66. Hartland	56. Andrew Emrud
			57. Martin Jordahl
			58. Peter Erickson
Vacant	Amherst Junct., Wis.	67. Our Savior's	59. Eric Magnuson
			60. Lenwick Hoyord
Vacant	Parkland, Wash.	68. Parkland	

1957 Convention Committees

1. *President's Message and Report*: Pastors: N. Oesleby, S. E. Lee, T. N. Teigen. Delegates: Peter Lee, Melvin Dale, Claus Sorum.
2. *Nominations*: Pastors: N. Hilton, Geo. Orvick, G. A. R. Gullixson, E. G. Unseth. Delegates: John Rude, L. Orvel Larson, George Anderson, Prof. A. Grorud.
3. *Credentials*: Pastors: M. O. Dale, H. A. Preus, A. Schulz. Delegates: Ernest Aasen, Eric Magnuson.
4. *Program*: Pastors: F. R. Weyland, D. Dale.
5. *Press*: Public—Pastor R. Preus; Conv. Sentinel—Pastor R. Moldstad, Cand. Herbert Larson.
6. *Doctrinal*: Pastors: Paul Ylvisaker, Paul Petersen, A. Gullerud, L. Vangen. Dr. J. A. O. Preus. Delegates: Dr. O. E. Overn, Dr. Paul Randolph, Ralph Sorenson, Jeff A. Knutson.
7. *Missions*: Pastors: C. M. Gullerud, Geo. Orvick, Wm. Petersen, Geo. Schweikert. Delegates: Dean Jorgenson, Martin Haugen, Wm. Overn.
8. *Higher Education*: Pastors: J. N. Petersen, H. Handberg, D. L. Pfeiffer, R. M. Branstad. Delegates: Lenwick Hoyord.
9. *Elementary Education*: Pastors: N. C. Oesleby, G. C. J. Quill, K. N. Olmanson. Delegates: John Rialson, Arthur Zellmer.
10. *Youth Work*: Pastors: G. A. R. Gullixson, S. E. Lee, H. L. Bremer. Delegates: Otto Tjernagel, Edwin Merseth, Roger L. Sorenson.
11. *Publications*: Pastors: T. N. Teigen, M. E. Tweit, G. Guldberg. Delegates: O. Huso, Martin Jordahl.
12. *Finances*: Pastors: T. Aaberg, S. A. Dorr, Alf Merseth, R. Ude. Delegates Thos. Bieber, L. Orvel Larson, S. Fermstad, Helmer Gran.
13. *Charities and Support*: Pastors: N. B. Harstad, R. Newgard, Prof. B. W. Teigen. Delegates: Odis Holstad, Geo. Anderson.
14. *Armed Services*: Pastors: Paul Anderson, J. G. Anderson, Prof. R. Honsey. Delegates: Earl Bakkum, Ernest Williams.
15. *Miscellaneous*: Pastors: H. A. Theiste, E. G. Unseth, A. Strand, J. B. Madson. Delegates: Sigurd Lee, Benny Olson, John Rude, Prof. V. Gerlach.
16. *Pastoral Conference Records*: Pastor N. Hilton, Dr. N. A. Madson.
17. *Resolutions*: Pastor G. Becker, Prof. G. O. Lillegard.
18. *Tellers*: Pastors: Victor Theiste, K. N. Olmanson. Cand. Herbert Larson.
19. *Chaplain*: Pastor J. G. Anderson.
20. *Equalization*: Pastor J. A. Moldstad, Prof. A. Grorud.
21. *Head Usher*: Pastor Victor Theiste.

PRESIDENT'S MESSAGE

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

This is the 40th Regular Convention of our Synod. When we look about us at the place where we are gathered and at the number of pastors and delegates here assembled, we must admit that it is a picture far different from the one that prevailed when a dozen independent pastors and about two hundred equally "synod-less" laymen, men and women, organized our Synod in the Lime Creek congregation near Lake Mills, Iowa, in June, 1918. Those two hundred courageous souls, bereft of their spiritual house, together with that small band of determined pastors, elected to re-build a synod on the ruins of the one that had been destroyed for them by a unionistic merger. That humble, frail, and at the time apparently insignificant, little synod has in the span of years since increased an hundred-fold several times over, so that we today number about thirteen thousand souls in our communion.

With so much history behind us, it is very much in order to ask ourselves, What is the purpose of our existence? The answer to why we exist as a Church, and as a separate Lutheran Church, is to be found in the last will and testament of the Lord and Head of the Church of believers, who enjoins us, "Go ye therefore and make disciples of all nations." (Matt. 28, 19) There we have the whole story in one short sentence.

If we are to be true to our divine charter we shall ever want to keep in mind that our first and foremost assignment is to "make disciples" of men, to make followers of Jesus out of them. Those already His followers are to gain others for Him. That is the sole business of the Church, to save souls, to bring men to Jesus and to keep them with Him. Whatever we Christians as a Church do must in one way or other contribute to that one end and aim if we are to have any right to exist as a Church. And how are we to do that, "make disciples of all nations"?

Our Savior-Lord answers, "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." (Mt. 20, 19) Through Baptism in the name of the Father and of the Son and of the Holy Ghost men are brought into fellowship with the Triune God; they are adopted as the children of God, united with Christ and His sin-atonement blood and saving righteousness, and are made temples of the Holy Ghost, Who further enlightens and keeps them in their faith.

At the same time we are to teach men. The heart and center of what we are to teach them is, of course, the good tidings that "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." (II Cor. 5, 19) This Gospel is the only thing that can give men any hope for favor with God while they live, and it likewise is the only thing which can give them a salvation in glory when they die. Throughout its history the orthodox Lutheran

Church has therefore been a teaching church, and so is ours, a Church that is concerned with helping men to learn as much as they can about God's saving grace in Christ, so that they with the inspired Apostle may be led to believe and say, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (I Tim. 1,15)

We are not only to teach men *about* Jesus but also that they *observe* all that He has taught or commanded us. In other words, our Church, after the clearly expressed will of its Head, strives for a fully informed membership. A thorough indoctrination in what Jesus in His Word has to tell us will make for happy and hopeful Christians, for well-grounded believers, who will not be "tossed to and fro, and carried about by every wind of doctrine." (Eph. 4, 14) If there is one place where ignorance can never be bliss it is in the matter of knowing what our Lord and Savior would have us to believe and do.

One thing we must not overlook in this, our Church's assignment from on High, is that we are to make such well-indoctrinated disciples of *all men*. Our task will never be completed so long as there remains even one person who has not heard that Jesus, the Savior of sinners, has won forgiveness and salvation for him. That then means that we should be a mission-minded Church, a Church that is on the aggressive, and ready to seize upon every opportunity that arises for acquainting men with Him Who is the Way, the Truth, and the Life." (Jn. 14,6)

In these days of world-wide ecumenical movements, that feverish yearning after and striving for large and impressive church organizations, we may at times be inclined to become faint-hearted in our to-the-world humble and somewhat lowly position as a Church that expends so much effort in teaching, teaching, and more teaching. We may come to feel sort of left out and conclude that what we can do is not of very great significance.

But, brethren, for all the publicity that attends such far-flung cooperative endeavors, as the Lutheran World Federation's meeting in Minneapolis this summer, for all the oratory that may prevail there, all the commendable resolutions adopted, and for all the impact that it may appear to make on the average man in the street, we must remember that these are not the criteria by which to determine whether what a church, or a group of churches, is doing is well-pleasing in the eyes of the Lord of the Church; here the sole question is, Are they who sponsor, and join in, such movements as the solution to the Church's problems faithful in their use and proclamation of our Lord's Word? The reason our Synod cannot take part in a meeting like that of the aforementioned assembly of Lutherans is the fact that we are not in agreement with those who make up that convention as to what that Word teaches, whereas the Scripture enjoins us, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1,10)

We seriously question whether such large attention-attracting conventions are actually doing the work the Lord has assigned to His Church. We must furthermore remember that people are normally not won in groups, but as individuals. And here is where the local Church comes in—whether it be large or small is of no real importance. It is through individual contact with individual people by mission-minded pastors and members that we make disciples, one here and one there, through the telling of the story of God's redeeming love in His Savior-Son. To be sure, a certain amount of organization on the part of like-believing Christians is necessary, but, in the end that, too, is to enable and assist the Christians in a given locality to carry out Jesus last will and testament.

We as individual congregations which comprise the Synod and which wish to be loyal to the Head of the Church have our work clearly defined for us, "Go ye therefore and make disciples of all nations." It is not a question of where can we do this, but how—from whence are we to get the men and where are we to find the necessary funds? We have ample opportunity for expanding the borders of God's Kingdom; we have the unconditioned Gospel, which "is the power of God unto salvation to everyone that believeth;" (Rom. 1,16) what we lack is the wherewithal to bring this Gospel to our still benighted fellowmen who have no hope and are without God in the world. (Eph. 2,12) We therefore have work to do, and as the world's day of grace draws to its close ever more rapidly, it is even more incumbent upon us to pursue our task with all the resources at our command.

In a sense this is a critical convention for us. The opportunities to make disciples of our fellowmen in new areas and to expound the way of God more perfectly unto others calls for a budget that is fifty percent higher than what we contributed for current operating expenses during the past fiscal year. We have two alternatives—either curtail our work, or, increase our contributions. But, how can we justify ourselves before the Lord of the Church if we were to cut our work? The Gospel of God's wondrously free and saving grace in Christ should mean so much to us that we will feel constrained and compelled to bring it to others wherever we may find them, and, our Lord's final commission to make disciples of all nations should be such a conscience-matter with us that we with Paul will one and all say, "Woe is unto me if I preach not the Gospel." (I Cor. 9,16)

Therefore, should we not want to pursue the latter course—earnestly endeavor to increase our gifts for the Lord's work to such an extent that this work of rescuing souls from the abyss of superstition and unbelief, and of more fully instructing those who are already Jesus' disciples, will not have to be curtailed? Is there anyone here who would honestly say, I cannot do any more than what I have been doing for the work of the Lord? This, too, is a matter of faith, in obedience to the Lord's command carrying out the work before us and trusting that we shall not suffer when we liberally support the same. Just remember what the Lord tells the liberal giver, how that he shall suffer no lack but rather be enabled

to give even more generously, as the Apostle Paul tells us when writing to the Corinthians, "And God is able to make all grace abound toward you; that ye always, having all sufficiency in all things, may abound to every good work." (II Cor. 9,8) It is not our Mission Board, our College or our Seminary, but the Lord who hath need of our gifts. Can we, dare we, say Him Nay? His last will and testament still stands "Go ye therefore and make disciples of all nations."

It cannot be denied that we in recent years have had to spend no little time and effort in contending for the preservation of an unconditioned Gospel, a matter that has brought on some added complications on the local as well as on the synodical level; and, the end is not yet. Nor must we let that heritage be taken from us for which our stout-hearted fathers and brethren so valiantly strove forty years ago. However, this word of Jesus applies here, too, "These ought ye to have done, and not to leave the other undone." (Matt. 23,23)

The thing we are not to leave undone is our commission to make disciples of all nations. With a pure and unsullied Gospel as our possession we and our like-minded brethren in other Synods should of all men be most zealous in exerting ourselves to the utmost to share this precious heritage with our fellowmen. Yes, our Synod should not only be known as one which wants to be faithful to the Word, as Scripture requires, but also as one which is most zealous in teaching that Word to our fellowmen, as Scripture also requires.

In this connection it is not out of order to remind ourselves to be on guard against assuming a negative complex in which we emphasize everything we are against instead of letting the glorious comforting and soul-saving Gospel, which we have and are contending for, be the hallmark for which we wish to be known. No Church can grow or expect to attract many people to its standard if it does not have something positive to offer men, something to give them which they, perhaps unknown to themselves, are longing for and which can make them happier and more blessed for this life, to say nothing of the life still to come. What better reputation could we have than to be known as a Church which has an anxious passion and an earnest zeal for sharing the precious Gospel-heritage we have with everyone who is still without it?

As we during the days of this convention deliberate on the various matters before us, let us not lose sight of the one objective that must pervade all our thinking and doing, the commission of our Lord to win disciples for Him. If we really are in earnest about doing the work the Lord has given us to do we shall find ways and means for taking advantage of every opportunity to baptize and to teach men all things He has commanded us. Nay, we must do that, or forfeit the right to have His soul-saving Word ourselves. Besides, why else does the Lord let his disciples remain in this world, but to gain other followers for Him? There is not much time left, "we must work while it is day before the night cometh when no man can work." (John 9,4)

May we, then, ask the Lord, Who of His mercy has enlisted us undeserving sinners to carry on His work of recruiting other followers for Him, to be with us in that noble work and also rely on Him to supply us with the necessary grace to do it.

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.

SOLI DEO GLORIA!

PRESIDENT'S REPORT

Ordinations and Installations

Though only slightly more than ten months have elapsed since our previous convention, there nevertheless are quite a number of changes in pastorates to report.

Dr. J. A. O. Preus was by the undersigned installed as teacher and solicitor for Bethany College at the beginning of the school-year on Sept. 4, 1956.

On Nov. 11, 1956, the Rev. Paul Petersen was installed as pastor of the Ellsworth, Jasper, and Luverne, Minnesota, congregations, his brother, the Rev. J. N. Petersen, officiating.

The Rev. W. C. Gullixson was on Jan. 6, 1957, installed as pastor of the East and West Paint Creek Lutheran Congregations, Waterville, at the East Paint Creek Church, the vacancy pastor, the Rev. H. L. Bremer, delivering the sermon and the undersigned officiating.

On the same date the Rev. John A. Molstad was installed as pastor of the Richland Evangelical Lutheran Church at Thornton, Iowa, by Prof. R. E. Honsey, the vacancy pastor.

The Rev. G. F. Guldberg was on Jan. 20, 1957, installed as pastor of Our Savior's and Concordia Lutheran Churches near Bagley, Minnesota, by the Rev. Alf Merseth and on Jan. 27th in the St. Paul's Lutheran Church at Lengby, Minnesota, by the Rev. S. E. Lee.

Candidate Robert Moldstad was on June 9, 1957, Pentecost Day, ordained and installed as pastor of the St. Timothy Lutheran Church of Lombard, Illinois, Dr. N. A. Madson delivering the sermon for the occasion and Visitor N. C. Oesleby officiating.

On June 16, 1957, the Rev. Gerhard Becker was installed as pastor of the Lake Mills and Lime Creek Lutheran Churches, Lake Mills, Iowa, Prof. B. W. Teigen officiating in both services.

Candidate Victor Theiste was on the afternoon of the same date ordained and installed as pastor of the Forest City Lutheran Church, Forest City, Iowa, and in the evening installed as pastor in the Zion Lutheran Church of Thompson, Iowa, with his father, the

Rev. H. A. Theiste, serving as officiant and the undersigned preaching.

The Rev. N. C. Oesleby, Visitor of the Chicago-Madison Circuit, has been authorized to officiate at the ordination of Candidate Herbert Larson as pastor of the Our Savior's Lutheran Church at Amherst Junction, Wisconsin, on July 7th.

Neighboring pastors assisted on each of these occasions and proper authorization was given when others than the undersigned officiated.

Transfer

The Rev. James Hanson, formerly pastor in the Amherst Junction and Manitowoc, Wisconsin, parish was in December of last year transferred to the Northern Michigan District of the Joint Evangelical Lutheran Synod of Wisconsin and Other States upon his acceptance of a call into that District and Synod.

Resignation

The Rev. G. M. F. Becker early this year resigned as missionary in the Synodical Conference field in Nigeria of British West Africa.

Vacancies

As of this date there are two vacancies in our Synod—in the Jerico and Saude parish of Lawler, Iowa, and in the Fairview congregation of Minneapolis, Minnesota.

Dedication

The English Lutheran Church of Cottonwood, Minnesota, the Rev. J. N. Petersen pastor, dedicated its new house of worship to the glory of the Triune God on June 23rd of this year, the undersigned preaching in the morning service and officiating at the afternoon service in which the Vice-President, the Rev. M. E. Tweit, preached.

Applications for Membership

The Our Redeemer Lutheran Church of Canoga Park, California, organized on April 14, 1957, Daniel Johnson pastor, and the St. Timothy Lutheran Church of Lombard, Illinois, organized May 5, 1957, Robert Moldstad pastor, are applying for membership in our Synod. The Indian Landing Bible Lutheran Congregation of Rochester, New York, the Rev. Paul Anderson pastor, is likewise applying for membership, its Constitution having been examined and approved at our 1956 Convention. The pertinent documents are at hand for examination by the Credentials Committee.

Pastors Robert Moldstad and Victor Theiste are applying for permanent membership in our Synod.

Appointments

The Rev. Norman Harstad was appointed to the Youth Board in place of Pastor John Moldstad who had moved out of the circuit.

The Rev. F. R. Weyland was appointed to the Board of Charities and Support in the place of Pastor G. F. Guldberg who had moved out of the area.

Pastor John Moldstad was re-appointed to the Youth Board in place of Pastor Guldberg who had moved out of the circuit.

Because of the Synod's membership growth we were entitled to two more delegates to the 1956 convention of the Synodical Conference. Appointed were the synodically-elected alternates, Pastor L. Vangen and Mr. Lenwick Hoyord.

Dr. O. E. Overn was appointed to the Union Committee in the place of Mr. Oscar Pederson, who could not serve because of ill health.

Anniversary

On October 29, 1956, the 80th birthday anniversary of Pastor Emeritus Henry Ingebritson was observed with proper festivities in the Lime Creek Lutheran Church at Lake Mills, Iowa.

In the same month the Norwegian Grove Lutheran Church of Gaylord, Minnesota, the Rev. M. E. Tweit pastor, celebrated its seventy-fifth anniversary.

Death

Pastor Emeritus L. P. Lund, for many years pastor in the Jasper and Luverne parish, passed away on February 8, 1957. Funeral services were held on Feb. 11th at the Bethel Lutheran Church of Sioux Falls, South Dakota, at which his pastor, the Rev. T. N. Teigen, and Dr. J. A. O. Preus, his successor, and representative of our Synod, preached; Pastor Paul Petersen also spoke as representative of the deceased's former parish.

Visitations

Last September the Praesidium held a meeting with the Visitors to encourage and assist them in making more effective use of their office. Our Visitors are conscientious men who desire to be of service to the pastors and congregations in their respective circuits but cannot do much without the cooperation of their fellow-pastors.

Vistor N. C. Oesleby reports that he conducted visitations with several pastors of the Chicago-Madison Circuit and one in the Ascension congregation of Eau Claire, Wisconsin, rendering a favorable report on the latter. He furthermore was present for meetings with the Amherst Junction and Manitowoc congregations to counsel with them after they had become vacant. It should be reported that the Grace Lutheran Congregation of Manitowoc has withdrawn from the parish it and the Our Savior's Congregation of Amherst Junction constituted. The latter is now being served on an interim basis by Pastor R. H. Ude of Eau Claire.

The Rev. D. L. Pfeiffer, on behalf of the President, conducted a visitation in the Indian Landing Bible Lutheran Congregation of Rochester, New York, the Rev. Paul Anderson pastor, and reports that everything was found to be in good order.

Visitor T. N. Teigen was present for the call meetings held in Luverne, Minnesota, last fall and in February of this year conducted a visitation in the Hiawatha Congregation in Minneapolis where he found pastor and congregation to be conforming faithfully to sound Lutheran custom and practice.

Inter-Synodical Matters

The invitation to have doctrinal discussions with the Orthodox Lutheran Conference was withdrawn not long after our 1956 convention.

There was a request from the Concordia Lutheran Conference to have doctrinal discussions with them after receiving an answer on our stand on the doctrines of the Church and the Ministry. Though that answer was given, there has been no further reply to date.

Your President was asked whether our Synod wanted to have any official observers at the convention of the Lutheran World Federation in Minneapolis this summer. He declined on the grounds that it would not be consistent with our principles to take a formal part in such a meeting.

With respect to our relations in the Synodical Conference—we believe that our Suspension Resolutions of 1955 were an emphatic way of informing our sister-synods in the Conference that we were taking the differences that had arisen between us and the Lutheran Church—Missouri Synod very seriously. On the other hand, our sending delegates to the December, 1956, meeting of the Conference in Chicago also indicated that we were willing to extend ourselves as far as possible in seeking the re-establishment of the unity that once prevailed in the Conference.

While our Union Committee will be rendering a more detailed report on this matter, we would here state that we feel we at this time cannot conclusively declare that we and the Lutheran Church—Missouri Synod are in doctrinal agreement. (cp. assignment to Union Committee, 1956 Report p.46f) The more we review and study the official resolutions and the general teaching and practice of that body, the more we are convinced that we are here confronted with a rather incongruous situation—pastors and congregations, at least those with whom our people come into contact, are, for the most part, as orthodox as we want to be; it is their Synod's resolutions which, as it were, cast a cloud over the matter, inasmuch as the official interpretation of the same is not always too clear as to what was actually meant or implied.

For example, *Common Confession I* was in 1950 adopted by the Lutheran Church—Missouri Synod as a settlement of the doctrinal differences that had obtained between the American Lutheran Church and the Synodical Conference. From the very beginning our Synod objected to some of the features of this confession. Then *Part II* of the *Common Confession* was later formulated concerning which we were told that it took care of the objections we had raised. However, the Lutheran Church—Missouri Synod never adopted *Part II* as a part of the settlement of the doctrinal differences with the American Lutheran Church, but only as a doctrinal statement in harmony with the Scriptures. (Cp. 1956 Report p. 40) So we still are compelled to ask, Just how does *Part II* of the *Common Confession* fit into the picture? To say it is a confusing situation is not at all a misrepresentation of the historic facts before us.

We, therefore, hope that also the Lutheran Church—Missouri Synod will see the inconsistency here.

While it may not be in order to lift our suspension of fellowship at this time, neither is it at this point in order to say that all our testimony is fruitless. Within another year the course we must take should become quite clear and well-defined. May we meanwhile exercise the necessary patience and forbearance so that we will not veer too far to the right in our attempt to avoid the dangers on the left.

The essay to be read before this convention will have a direct bearing on these matters. It is a translation of the work of the sainted Dr. Francis Pieper, entitled, "The Difference between Orthodox and Heterodox Churches."

General

It should be reported that the President or Vice President visited the various conferences during the past year and attended almost every meeting of synodical boards. The Vice President was of considerable assistance to the President with his readiness to serve and to advise whenever so requested.

Since your President has accepted the call to teach at your Seminary and his term of office has not yet expired, the Vice President will automatically fill the vacated position. The convention ought, however, elect a Vice President to serve until the general election next year.

In conclusion we can report that opportunities for growth are still developing for our Synod. Interest in our Bethany College is again on the increase, and we are far from able to keep up with the mission opportunities that are developing even here in our Midwest. We therefore earnestly implore our people not only to pray the Lord to send forth laborers into the harvest but to encourage and assist young men to prepare themselves for such service in the Church and also to support this work and all the work of their Synod with their generous gifts and their prayers. Despite all the battles the Church has to wage, we must not lose sight of the final and great commission given her by her Lord, "Go ye therefore and make disciples of all nations." (Matt. 28,19) God grant that we be faithful to all of His Word, including this final command!

Respectfully submitted.

M. H. Otto

Action of the Synod:

1. *RESOLVED, that the President's Message and Report be approved.*

2. *RESOLVED, that the Board of Visitors together with the officers of the Synod restudy the Visitation Rules, suggesting such revision as seem advisable, and report back to the next convention.*

THE DIFFERENCE BETWEEN ORTHODOX AND HETERODOX CHURCHES

By Dr. Francis Pieper

The following form of this essay in the American language is both a translation and a condensation. In its original German form with considerable additions by recording secretaries on convention discussion, this essay is found on pages 9 to 51, Synodal-Bericht, Suedlichen Districts, Missouri Lutheran Synod, 1889, delivered by the author, Dr. Francis Pieper, at Klein, Harris County, Texas.

In respect to condensation, the reader should know that it was done by omitting numerous quotations and the record of convention discussion (with one exception). Here and there some sentences of the author himself were left out or shortened, because these cases seemed like repetition. But practically all of the condensation is represented by omission of quotations and the record of convention discussion, shortening the whole of it, 42 printed pages, by about twenty- per cent.

Let us proceed to the essay to be benefited by what God says in His Word on the matter of The Difference Between Orthodox and Heterodox Churches.

Thesis I

Every man's first and principal concern should be that he belong to the communion of saints, that is, to the invisible church.

By nature all people are under God's wrath because of their sin, and are therefore children of eternal damnation. A terrible condition! But a part of mankind is delivered out of this terrible condition by conversion to Christ. Although they, too, are sinners, they are now no longer under the wrath of God: they have God's grace. And because they have grace—forgiveness of sins—they are also no longer children of wrath, but heirs of eternal life. Who are these blessed people? They are those who believe in Christ, the believers, members of the one Holy Christian Church.

This is the Communion, the Church, outside of which there is no salvation. Why? Because without faith in Christ no one can be saved, as it is written: "He that believeth on Him (God's Son) is not condemned; but he that believeth not is condemned already" (John 3:18).

Whoever would escape the wrath of God and eternal death, which he has incurred by his sin, and whoever would become partaker of the grace of God and eternal salvation, which have been gained for him by the incarnate Son of God, must be concerned above all else that he belong to the communion of saints, to that blessed class of people who believe in Christ as their Savior.

These believers are scattered over the whole earth; they are found wherever the seed of the Gospel has been sown. There are great differences of training, civilization, language, and customs among them. They do not know each other personally. And yet they are most intimately *connected* with one another: they are

more closely related to each other than the closest relatives, for the *One Holy Spirit* dwells in the hearts of them all. All have the *same* faith: they are saved by God's grace in Christ; all have the *same* mind: they are completely subject to Christ. Daily they have the *same* experiences: they are lost sinners, and God for Christ's sake richly and daily forgives them all sins. And afterwards *in heaven* they will all have the same experiences, for their lot will be the fulness of joy and pleasures forevermore at the right hand of God.

This is the wonderful fellowship of the One Holy Christian Church. This Church is *invisible* in this life. Why? Because we cannot see faith, that which makes a person a Christian. Only God, who knows the hearts, can see that faith. This Church will become visible in heaven, where its members will walk no longer by faith, but by sight; where they will be glorified by seeing God; and where they will shine as the brightness of the firmament.

This is the Church spoken of in Matt. 16:18, where we read: "Upon this rock" (namely, on the confession of Christ) "I will build My church; and the gates of hell shall not prevail against it." Furthermore, Eph. 1:22: God "set Him (Christ) . . . to be Head over all things to the church, which is His body, the fulness of Him that filleth all in all." So also in Eph. 2:19-22 the members of this church are described as "fellow-citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." [This is the One Holy Christian Church.]

No more is needed for salvation than membership in the invisible church. In this essay we will deal with the difference between orthodox and heterodox churches, and also of the need for membership in the orthodox church. But this affiliation is not absolutely necessary; indeed, there are circumstances where it is not at all possible. Take the case of a dying man who comes to faith without being able to join a visible church. That he did not belong to a Christian congregation does not in any way deprive him of his salvation. It can happen that a Christian lives in a place where no orthodox church is found. To join a heterodox congregation is forbidden in God's Word; but some necessary service or connection otherwise hinders him from leaving the locality. A prisoner's situation may preclude orthodox Christian fellowship for him; and yet, if he is a believer, he has God's grace and salvation. Membership in a Christian congregation is not necessary for salvation. But there are circumstances when such membership is necessary as a *confession* of faith.

Yes, without saving faith in Christ, fellowship with believers and even membership in an orthodox congregation avails nothing. Moreover, a man is a hypocrite who practices outward fellowship without having faith. Those who are members of an orthodox congregation, who have an apparent zeal for it, who distinguish strictly between orthodox and heterodox fellowship are an abomination before God if they are not believers; they are outside of the Church of Christ and in the domain of the devil. This, too, we must con-

stantly preach; of this we must constantly remind one another. Paul exhorts the members of the Corinthian congregation, "Examine yourselves, whether ye be in the faith; prove your own selves" (II Cor. 13:5). And when we insist that Christians should stay away from all false churches and adhere alone to the orthodox church, this also serves a purpose: that our faith may not suffer shipwreck, that we may not fall away from the fellowship of the One Holy Christian Church outside of which there is no salvation.

Of the *one* invisible Church it is said in the Seventh Article of the *Augsburg* Confession: "Also they teach that *one holy Church* is to continue forever. The Church is the congregation of *saints* (Trigl., p. 47).

Our *Confessions* warn us that one must be sure not to regard this Church as an earthly association with religious rites, so that all, even the godless, who take part in these services would be members of this Church. The *Apology* says: "For it is necessary to understand what it is that principally makes us members, and that, living members, of the Church. If we will define the Church as only an outward polity of the good and wicked, men will not understand that the kingdom of Christ is righteousness of heart and the gift of the Holy Ghost [that the kingdom of Christ is spiritual, as nevertheless it is; that therein Christ inwardly rules, strengthens, and comforts hearts, and imparts the Holy Ghost and various spiritual gifts]" (VII, VIII, Trigl. p. 231).

The *Large Catechism* says in the Explanation of the words *I believe in the Holy Christian Church*, the communion of saints: "This is the meaning and substance of this addition: I believe that there is upon earth a little holy group and congregation of pure saints, under one Head, even Christ, called together by the Holy Ghost in one faith, one mind, and understanding, with manifold gifts, yet agreeing in love, without sects or schisms" (Trigl. p. 691).

In this communion of saints there is only one faith, and no schism. All Christians are united by one faith and one love. We not only admit that there are children of God in heterodox churches, but we also maintain that these children of God are one with us in faith. They are agreed with us in the central doctrine of Christianity: they believe that by nature they are lost but are God's children through faith in Christ Jesus. Therefore it is said: "in *one* faith, *one* mind and understanding." If it is asked, for example, how this is possible under the Papacy, then Luther replies that in the Pope's church besides Baptism there remains the text of the Gospels. Whoever believes, grasps, and holds the Word of the forgiveness of sins for Christ's sake belongs to the children of God. "Wherever Word and Sacrament essentially remain, there remains a holy Church." (Luther)

If one claims that more is necessary for salvation than faith in Christ, then the central doctrine of justification by grace, is denied. What does it mean—to be righteous and gain salvation by grace? It means to become righteous and gain salvation through no work done by man, no matter what it is called. Therefore whoever says that membership in a visible church is unconditionally necessary

for salvation, says: Man becomes righteous and gains salvation not only by grace through faith, but also by this work, the act of belonging to a visible religious group. Similarly, those err who think that anything more than membership in the communion of saints is necessary for salvation.

Secretarial Report on Discussion

The first thesis, it was added, is of highest importance. When it is not taken to heart properly, everything else in the other theses, will do no good. Indeed, then a person will only cause harm with his application of what follows. For this we have shocking examples. At a colloquy in Buffalo, the Grabau people admitted that they always proclaimed an unconditional necessity of belonging to the orthodox, visible church. To make the matter clear, Dr. Walther said to one of the Buffalo colloquists, "If I heard correctly, you hail from the United Church [a union church in Germany], where, you say, you came to faith." This was affirmed. "Then," Dr. Walther continued, "if you had died at that time, wouldn't you have been saved?" The answer was "No." Most terrifying! If this were true, faith in Christ would avail nothing until a man joined an orthodox congregation.

Thesis II

The divinely ordained *external* characteristic of the visible church is its *orthodoxy*. Heterodox church bodies exist only by God's sufferance.

If a man has become a Christian, and if God does not take him immediately from earth to heaven, then he should not remain apart by himself, but should seek the fellowship of other Christians. This is God's will. Look at the time of the Apostles. Wherever they preached, those who had come to faith through the preaching of the Apostles entered into fellowship, communion, with one another. These communions the Holy Scriptures call *churches* or *congregations*. Thus Paul speaks in I Cor. 16:19 of the "churches of Asia"; II Cor. 8:1 of the "churches of Macedonia"; I Cor. 1:2 of the "church of God at Corinth"; Acts 8:1 of the "church at Jerusalem"; yes, Rom. 16:5 of a "church in the house" of Priscilla and Aquila. These are the so-called *local congregations*.

To every local church Christ has given all spiritual rights and treasures [not because of external organization, but because its members are believers], as we see plainly, for example, from Matt. 18:17-20: "Tell it unto the church. But if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven. For where two or three are gathered together in My name, there am I in the midst of them."

Every believer should, if he has the opportunity, join a Christian

congregation. Concerning the local congregation, Heb. 10:25 says very expressly: "Not forsaking the assembling of ourselves together, as the manner of some is." Acts 2: 42 and 44 speak with praise and approval of fellowship in the local congregation: "They continued steadfastly in the Apostles' doctrine and *fellowship*. . . . And all that believed were together." That Christian sins most grievously who does not join a Christian congregation when he has the opportunity to do so, for such affiliation is God's will. Whoever can join a Christian fellowship but does not *opposes God's will*.

Which Visible Church Should We Join?

But if we look at congregations which call themselves Christian, we see that they do not all agree in the expression of faith. Then the question of which one to join confronts the believer; or, if he already is a member of a church, as is often the case, whether he should remain in this fellowship or look for another. A Christian should and will govern himself in all things according to God's Word. In order to answer this question, we have set up this Thesis II.

Only One True Faith

That God desires to have only an orthodox church is already manifest from the fact that God has given us the Holy Scriptures and in them has revealed all articles of Christian doctrine. As surely as God has revealed all doctrines that they *be accepted in faith*, even adding the threat of His wrath for adding to or diminishing ought from them, so surely God wants only an orthodox church. An orthodox church believes and confesses all the doctrines revealed in Holy Scripture.

The correctness of our Thesis is further proved by all passages of Scripture in which it is said that *all* Christians, regardless of nationality, shall have only *one faith*, the one revealed in God's Word. In the well-known words of I Cor. 1:10 it is said: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." In other matters there are many differences among Christians: in those things which belong to the natural life, in culture, manner of living, etc. The Christians may also establish different forms of liturgy. But in one thing there shall be no difference, but only complete uniformity, among Christians, whether they are white or black, schooled or unschooled, namely, in faith, in doctrine. Eph. 4:3-6 proves this: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one Baptism, one God and Father of all, who is above all and through all and in you all." As certainly as all Christians shall have only *one* faith as revealed in Scripture, so certainly God would have the church to be orthodox. In Eph. 4:11-14 the Apostle says that Christ gave some to be apostles, some to be prophets, etc. Why? That all might come *to the unity of the faith*, and of the knowledge of the Son of God.

Only One Thing to Preach

That God wants the visible church to be orthodox is evident also from the commission to the divinely ordained office of the ministry. Every command of God in Scripture to preach the Word refers only to the preaching of the *pure* Word. When the Lord says, "Go ye into all the world and preach the Gospel to every creature", (Mark 16:15), He expressly adds, "teaching them to observe *all things* whatsoever I have commanded you" (Matt. 28:20). In Jer. 23:28 the Lord says to the preachers: "He that hath My Word, let him speak My Word faithfully. What is the chaff to the wheat? saith the Lord." The mark of a true preacher, according to Scripture, is that he preaches God's Word rightly, that is, without admixture of his own thoughts. In II Cor. 2:17 Paul confesses of himself: "For we are not as many, which corrupt the Word of God." But those preachers who depart from God's Word, who mix truth with error, are threatened with God's wrath: "Behold, I am against the prophets, saith the Lord, that use their tongues and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies and by their lightness; yet I sent them not nor commanded them; therefore they shall not profit this people at all, saith the Lord." (Jer. 23:31-32).

Hear Only God's Word

That God wants the church to be orthodox is evident also from the description which Scripture gives of the *Christians*. Christ says, "My sheep *hear My voice*, and I know them and *they follow Me*." (John 10:27). According to the Scriptures it belongs to the make-up of a Christian that he hears only the voice of Christ, by faith adheres solely to God's Word. Insofar as Christians depart from the Word of Christ, they follow another and deny Christ. In praise of the Jerusalem congregation it is said: "They continued steadfastly in the Apostles' doctrine" (Acts 2:42).

Avoid False Teachers

All Christians are expressly warned to *guard themselves carefully against false prophets*. "Beware of false prophets," Christ exhorts them in Matt. 7:15. And St. John enjoins upon them, 2 John 10: "If there come any unto you and bring not this doctrine"—the doctrine of Christ—"receive him not into your house, neither bid him God speed"—a brother in the faith.

Yes, the orthodoxy of the church is such a serious thing that in the Old Testament, when God employed bodily punishments in the church, He commanded His believers to stone the false prophet who led the people away from the Lord's commands, even if that false prophet were the nearest relative. We read in that noteworthy passage of Deut. 13:6-10: "If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend which is as thine own soul, entice thee secretly saying, Let us go and serve other gods which thou hast not known, thou nor thy fathers: namely, of the gods of the people which are round about

you, nigh unto thee, or far from thee, from one end of the earth even unto the other end of the earth; thou shalt not consent unto him nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him; thy hand shall be first upon him to put him to death, and afterwards the hand of all the people. And thou shalt stone him with stones, that he die." So God had ordained it in the Old Testament. In the New Testament, this bodily punishment is expressly done away with. But by this Old Testament law, God has shown that the orthodoxy of the church is a most serious matter. In the New Testament, Paul declares something similar when in Gal. 1:9 he pronounces the curse upon all who stubbornly falsify God's Word.

Names of the Church

That God desires only an orthodox church is evident also from the *names* which are given to the church in the Holy Scriptures. In 1 Tim. 3:15 it is called *the house of God*—a spiritual house that God has built for Himself, and in which God alone is Master. As in an orderly home the father's word prevails, so in the church, God's house, *God's Word* alone should rule, and that in every sense of the term. Therefore the preachers must preach only the Word of God. Whoever sets God's Word aside deposes God from being Master of the house. The preachers, as stewards in God's spiritual house, must demonstrate their faithfulness by preaching, not their own wisdom, but the pure Word of God. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen" (1 Pet. 4:11).

The church is called God's and Christ's kingdom (John 18:36). As the word of an earthly king rules in his domain, so in the spiritual kingdom, the kingdom of Christ, Christ's Word alone should rule, for Christ has made His Word the law in His kingdom. He says in John 8:31-32, "If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." In Is. 8:20 we read: "To the law and to the testimony! If they speak not according to this Word, it is because there is no light in them."

Since the church is called the *bride of Christ*, it should cleave solely to Him. This is done first and foremost when it heeds the Word of Christ alone, in faith adheres to His Word alone, and permits nothing to lead it away from that Word.

Whenever the church listens to the word of another, it becomes unfaithful to Christ; hence, the Israelitic church, when it fell away from God, is often called an adulteress. The church is exhorted in Ps. 45:10-11: "Hearken, O daughter, and consider and incline thine ear; forget also thine own people and thy father's house; so shall the King greatly desire thy beauty; for He is thy Lord; and worship thou Him." Paul warns the Corinthians, II Cor. 11:2-3, against false doctrines in such a manner that he reminds them how the

church as the bride of Christ should not allow herself to be led away from God's Word and in that way be defiled.

Heterodox Churches

But there actually exists many heterodox churches, that is, such as do not in all parts remain with the divinely revealed truth. That there would be such religious groups is foretold in Scripture. Therefore this fact should not seem strange to us. Paul says to the elders of Ephesus, Acts 20: 29-30: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." These men who will speak false doctrine will succeed in gaining a following. In 1 Cor. 11:19 the Apostle actually says: "There must also be heresies"—that is, parties which will spread false doctrine—"among you."

Why Erring Churches Exist

Now we ask: What is God's *will* concerning heterodox church bodies? Especially in our time, the claim is often made that it is God's will that there should be various churches with varying faiths. The different confessions, it is said, are the inevitable result of God's leading of persons and nations of different characteristics into the church. Therefore the different tendencies in the church, they say, have equal rights. It is said that we *demand too much* when we maintain that *all* Christians should have the *same faith*. This view is as wrong as it is general.

As surely as God has revealed only *one* doctrine in the Holy Scriptures, and as surely as He commands all Christians to accept *this one doctrine* and forbids every departure from it, *so surely it is displeasing to God that there are heterodox churches*. That such churches exist is not desired by God; they exist only by God's *sufferance*. God's universal rule over all things has no more to do with the existence of heterodox churches than with any other *sin*. Nor does this contradict the truth that there are dear children of God in heterodox churches.

Even in heterodox churches, wherever parts of God's Word are still preached, souls are converted to God. But God does not want them to exist *as heterodox churches*, bodies which depart in one or more ways from God's Word. This we must maintain firmly on the basis of God's Word. We must remember what these heterodox bodies are *as such*: churches which have inscribed false doctrine on their banner and have established a separatistic body. The Reformed, for example, have a false teaching concerning Baptism and the Lord's Supper, namely, that Baptism is not a washing of regeneration, and that in the Lord's Supper the true body and blood of Christ are not present.

But why does God suffer heterodox churches to arise? The Word of God answers that: It is not that God would have heterodox bodies together with orthodox bodies for the sake of variety in the garden of His church, but that Christians keep their distance from heterodox churches. Indeed 1 Cor. 11:19 says: "There must be also

heresies among you"; but then He does not add: God wants it that way in the church, and now you have the free choice to belong to any kind of group; rather: "That they which are approved may be made manifest among you." God suffers the formation of sects to prove His own, whether they are sincere and honest about His Word, even when under very deceptive circumstances they may be tempted to depart from His Word and cling to error.

We see this (God's testing of His people) in Deut. 13:3, where we read concerning a false prophet who comes with signs and wonders, "Thou shalt not hearken unto the words of that prophet or that dreamer of dreams; for the Lord your God *proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.*" It is a time of trial for the Christian when by God's sufferance false prophets come. God then tests the obedience of His believers. For it is not God's will that Christians should join with the false prophets, but that they should keep away from them, follow the voice of their Shepherd only, and thus reveal themselves as the lambs of Christ, as Luther says in his writings against Hans Worst: "When it happens that men become disagreed in doctrine, it has this effect, that it separates them and reveals who the true Christians are, namely, those who have the Word of God in all its purity and excellence." (Erlanger Ed. 26, 28).

Thesis III

Therefore a Christian should not be indifferent about which church group he joins; but he has God's earnest *command* to distinguish sharply between orthodox and heterodox churches and, avoiding all church fellowship with the heterodox, adhere only to the orthodox church.

If, as we have seen in the second thesis, it is true that God wants only orthodox churches, and if the existence of heterodox churches is to be attributed only to divine sufferance, then "a Christian should not be indifferent about which church group he joins." Many Christians, believing that it makes no difference which church group a Christian joins, act accordingly. When they come to a place, they join any kind of Protestant church that may be found there. There are people who successively were Reformed, Baptist, Methodist, Presbyterian, Congregationalist—depending upon the place where they lived. We should not be surprised when this happens among the sects, for they are not certain about their distinctive doctrines because they are not grounded in God's Word. But even would-be Lutherans who confess that the doctrine they have learned from the Lutheran Catechism is the correct one often have few misgivings about joining heterodox congregations. And so they act as though it makes little difference to which church group a Christian belongs. This is altogether wrong. This would be the case only if there were no difference between orthodox and heterodox churches in the sight of God.

But there is a great difference as we have seen in our second thesis—a difference so great that God wants only the orthodox church, and clearly condemns heterodox churches. Therefore it is

the duty of every Christian to distinguish sharply between orthodox and heterodox churches. God expressly requires this. "Beloved," we read in I John 4:1, "Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." And the Lord Jesus exhorts all believers, Matt 7:15: "Beware of false prophets." Those Christians who will not distinguish between true and false prophets, between orthodox and heterodox churches, are disobedient to an express command of God.

Who Is Orthodox?

In our day people do not make this distinction at all or they look at it in the wrong way. They not only fail to make it the Christian's duty to distinguish between orthodox and heterodox churches, but they even declare it to be a Christian virtue when someone pays no attention to doctrinal differences. Yes, they call it presumptuous when a church body maintains that in all articles of Christian faith it has revealed the truth of God's Word.

The sectarians also speak of "the orthodox," that is, right believing preachers and churches. These sectarians, however, do not adhere to *all* doctrines of the Christian faith, but, in the general falling away, still confess at least a few fundamental doctrines. They call such groups orthodox which perhaps still teach that the Bible is God's Word, that Christ is God's Son, that through conversion man comes to God, and that through faith in Christ man can be saved, even though at the same time they deny other doctrines clearly revealed in God's Word. But this can nevermore be called a proper manner of distinguishing between orthodox and heterodox churches. Whoever judges according to God's Word can call only those churches and teachers orthodox which are obedient to God's command, add nothing to His Word, and take nothing away from it.

If therefore you ask on what basis a Christian must distinguish between churches, the answer is, "On the basis of faith, on the basis of doctrine." *Sound and sure* judgment is possible only in this way. One can never judge rightly by looking only to see whether there is good Christian order in a congregation or whether the minister gives the impression of being a pious man. All that can be mere sheep's clothing which conceals the errorist, as Christ says in Matt. 7:15, "Beware of false prophets, *which come to you in sheep's clothing.*" Moreover, you cannot judge on the basis that a man *appeals* to Scripture and *quotes* Scripture; the Christian must insist that also the doctrine of Scripture is actually taught. The devil, too, in the temptation of Christ, quoted Scripture.

Signs and Wonders

Yes, Christians should also not allow themselves to be bribed by *signs and wonders*, for they can be only illusions, deceptions, of Satan. God called the attention of His believers to this in the Old Testament, in Deut. 13:1-3: "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass whereof he spake unto thee, say-

ing, let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet or dreamer of dreams; for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." This is a very effective passage to show that in judging churches and teachers, we should look at the doctrine alone, to see whether they teach the Word of God purely and clearly. Signs and wonders are not infallibly distinguishing marks; they should make an impression on us *only when* they are accompanied by correct doctrine. If false doctrine is present, we should designate him who presents it as a false prophet, no matter how astounding the things he shows us may be.

According to II Thess. 2, the Pope's "coming is after the working of Satan with *all power and signs and lying wonders.*" Of the Last Times Christ says, Matt. 24:24: "There shall arise false Christs and false prophets, and shall *show great signs and wonders*, insomuch that, if it were possible, they shall deceive the very elect." So it is clear that Christians have the duty to distinguish between orthodox and heterodox churches *on the basis of doctrine.*

Laymen Can Judge

But *can* the Christians judge? Are they able to do so? Certainly! Christ gives them this obligation, thereby implying that by God's grace they *can* do so. Many have the opinion that only pastors are in a position to distinguish between orthodox and heterodox churches. But this is altogether false. All Christians, not only the pastors, are exhorted by the Lord in Matt. 7:15, "Beware of false prophets." And John says: "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone into the world." (1 John 4:1). This passage, also, is addressed to all Christians alike.

Christ has so arranged it that all His dear believers, the unlearned as well as the learned, can distinguish between truth and falsehood in spiritual things. He has revealed all doctrines in thoroughly clear passages, which can be understood by the unlearned as well as the learned. The Holy Scriptures are a testimony that make wise also the simple (Ps. 19:7). Therefore, when a Christian simply abides by the Word of Scripture, he can very well distinguish between truth and error.

Why Confusion?

That Christians are confused sometimes and imagine that they do not know which is the true doctrine is due to the fact that *they lose sight of the Word* of Scripture, that they want to judge with their blind reason and not with God's Word.

The Word of God refutes all errors as soon as it is brought into the discussion. For example, once there was a dispute in a Methodist gathering concerning perfect sanctification of a Christian in this life. The majority maintained that a Christian could be completely sinless here on earth. Then one man arose and said that he had committed no sin for years! Another arose and, instead of making a long reply, simply quoted I John 1:8: "If we say that we have no

sin, we deceive ourselves, and the truth is not in us." So before them all, the error was refuted by the clear Word of God. And so it is with all teaching.

The Christian who knows Luther's Small Catechism can defend himself with this knowledge against all error, for the fundamental articles of Christian doctrine are the very ones against which the errorists offend.

Non-Christian Groups

We distinguish between *erring churches* and the godless *mass of people* on the outside. The latter may be an association which, although they still call themselves churches, teach nothing of the saving Gospel; or, as our fathers expressed it, such as no longer have any essential parts of the revealed, saving truth. Their doctrine can bring no one to saving faith. Examples in our day are the Unitarian groups; they do not teach the Triune God and consequently fail to teach that Jesus Christ is truly God and that He as true God become man in order to redeem mankind through His substitutionary life, suffering, and death. No one within this association can come to faith in Christ as the Savior of sinners. This group and similar ones no longer merit the name "Christian fellowship." They are completely outside of the Christian Church. This judgment agrees with Article I of the Apology of the Augsburg Confession.

We do not place these completely unchristian group on the same level with heterodox churches. In all heterodox bodies it is still confessed that Christ is God's Son and that He died for the redemption of man, although indeed at the same time many errors are also taught. But souls can still come to faith in these erring churches. We are here not dealing with the difference between the orthodox church and the world, but with the difference between orthodox and heterodox churches, between those churches which confess the revealed truth in all articles of doctrine and those churches which reject the truth and confess error in a number of teachings.

Practice What You Preach

Therefore a Christian can and must distinguish between orthodox and heterodox churches, and he should then also *act* according to this knowledge. Avoiding all fellowship with the heterodox, he should adhere to the true church. God's Word declares this in all passages which admonish us not to *hear* false teachers, but to *flee* from them. By belonging to heterodox *congregations* you will be hearing their heterodox teachers, and so do the very opposite of what Christ has commanded with respect to false teachers. The passages used before belong here also—Matt. 7:15: "Beware of false prophets," and II John 10:11: "If there come any unto you and bring not this doctrine"—the doctrine revealed in God's Word, the doctrine of Christ—"receive him not into your house, neither bid him God speed," namely, as a brother in the faith. That one should not become a member of a heterodox fellowship we see from Acts 20:30-31, where the Apostle warns, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch and remember that by the space of three

years I ceased not to warn everyone night and day with tears"; that is to say, abide in the true doctrine which in the last three years I have taught you, and have nothing to do with those who speak "perverse things."

II Corinthians 6:14-18

II Cor. 6:14-18 says most expressly: "Be not ye unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty."

Objections have been raised against the application of this passage as proof that God has forbidden fellowship with heterodox churches. The objectors maintain that this passage speaks of unbelievers, and not of erring believers. But erring churches, insofar as they err, are also unbelieving. They are unbelieving with respect to quite a number of Bible passages. And to this they add the great evil that on the basis of their errors they have established sectarian communions in the Christian church. Thereby they split up Christendom and fight against the orthodox church.

Word for word II Cor. 6 applies to the erring churches *insofar* as they are such. It says: "What fellowship hath righteousness with unrighteousness?" To preach false doctrine and to believe false doctrine is the greatest wickedness there is: a sin against the First Commandment. Luther stresses this so frequently. He always repeats: "False doctrine is sin against the First Commandment." Whoever sets God's Word aside, twists God's Word around, puts his own meaning into God's Word—he does not permit God to be his God; he acts wickedly. God often says in His Word: "Thou shalt not steal." But just as clearly and even more often we find it said in Scripture: Thou shalt not believe false doctrine; Thou shalt not preach false doctrine; Thou shalt not hear false doctrine. Now just as He is wicked who transgresses God's Word by stealing, so he is especially wicked who, contrary to the equally clear commandment of God, preaches, accepts, or promotes false doctrine, in any measure or form. When God says that you must not steal, then you must not steal even a little bit. The same applies to the matter of hearing and preaching false doctrine. One becomes a partaker of wickedness by spreading or advancing even only one doctrinal error. The first part of Christian righteousness and Christian life is the trusting acceptance of *all* of the Word of God.

We read further: "What communion hath light with darkness?" False doctrine is darkness, and true, revealed doctrine is the light in this world.

"What concord hath Christ with Belial?" All false doctrine is the work of the devil. It is the lie in spiritual things against God. And the real father of this lying is the devil. Whoever deals in false doctrine is doing the devil's work.

"What agreement hath the temple of God with idols?" The church is God's temple because God's Word resounds in it. Whenever man's doctrine—error—is preached in the church, the worship of a different god is taught than the true One who has revealed Himself in Scripture. Yes, whenever a doctrine different from God's Word is proclaimed in the church, the house of God is turned into a temple of idols.

That the *coming-out-from-among-them* (II Cor. 6) applies in particular to separating from the heterodox, is set forth in Rom. 16:17 where we read: "Now I beseech you, brethren, mark them which cause divisions and offenses *contrary to the doctrine* which ye have learned; *and avoid them.*"

This objection is raised: "You yourselves admit that also in heterodox bodies there still are children of God, and yet by separating yourselves from these churches, you separate yourselves from the children of God in them; yet, you condemn these believers. In that case, isn't it better to practice fellowship with the heterodox?" First of all we answer No! It cannot be better because God expressly forbids us to do this. Moreover, we do not separate ourselves from *the children of God* among the sects, but *from the sects as such*. The sects separate these dear children of God from *us*.

They hold those who belong to us captive among themselves. So these believers must outwardly support a wicked cause while in their heart they belong to us. These children of God would, of course, come over to us at once if they were better instructed.

It is also for the benefit of the children of God among the heterodox that we refuse fellowship to the churches. Thereby we are constantly reminding them that they are in the wrong camp.

Romans 16:17

We do not cause any divisions in the church when we avoid the fellowship of the heterodox. According to Romans 16:17 they who teach doctrines contrary to the revealed truth cause divisions and offenses in the church. Whoever adheres to false teachers and thereby strengthens their stand, causes divisions in the church. But whoever avoids false teachers and their followers and practices no fellowship with them is engaged in the holy work of preventing divisions within Christendom. But, sad to say, the devil has been successful here in distorting the language and the meaning of the Bible. The destroyers of unity are called the promoters of unity and those who promote unity as Scripture teaches are called destroyers of unity.

Avoiding all church fellowship with the heterodox does not bar us from *civil association* with them, neither does it bar us from speaking about scriptural things with them. I Pet. 3:15-16 exhorts

us: "Be ready always to give answer to every man that asketh you a reason of the hope that is in you with meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ." The heterodox should see that we have no passion for quarreling and condemning, that we are God-fearing, truth-loving, peaceful people who act as we do only because we fear God's Word.

By the command of God which forbids fellowship with the heterodox, *everything is forbidden whereby we strengthen the evil work of the heterodox body*. Therefore Christians should under no circumstances become members of heterodox churches. If a Christian finds himself in a place where there is no orthodox church, he must be content with private worship in the home, for God has nowhere given release from this word: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

This divine command to avoid the heterodox bars us from contributing to the building fund of sects or even of the Roman church, for thereby they are promoted. When he is approached for such a contribution, a Christian should briefly and earnestly give the reason for refusing his support. He should openly state that according to God's Word he is obliged to reject the false doctrine which the heterodox church teaches, and that he therefore cannot help to bring it into house and home. One should not brush off those who desire an offering by saying that he has no money, etc., for then they might believe that you are merely too stingy to give them something. No, here is the opportunity to confess your faith frankly and openly.

Thesis IV

Only in the orthodox church is God given the honor which He requires; and only in it are souls rightly cared for. Fellowship with heterodox churches militates against God's honor and is a constant danger to the soul.

God's Word revealed in Scripture is God's *honor*. As God in His Word has revealed Himself to us human beings, so He wants to be honored and worshipped by us human beings. As men stand towards God's Word, so they stand towards God. This we dare not forget. We mortal beings have God here on earth only in His Word. When by God's grace we have arrived in yonder life, we shall see God face to face. Whoever seeks God here on earth must seek Him in His Word; whoever wants to keep company with God must keep company with God's Word; whoever claims that he loves God must prove his love by loving God's Word, as Christ expressly says: "If a man love Me, he will keep My words" (John 14:23).

We Honor God in His Word

Therefore we also say, "Whoever would *honor* God must honor Him in His Word." And what does this include? We must accept *all* of God's Word as *unbreakable truth*. We must accept God's words

as they read, and not take the liberty to explain things away—misconstrue them—because the openly expressed sense of a passage is against our reason. Neither have we the right to make a *choice* of the doctrines revealed in the Bible, accepting some but rejecting others. God's honor demands that we accept and keep all His words.

Let us now apply this difference between the orthodox and the heterodox. In the orthodox church *all* of God's Word is respected as truth to be kept unbroken; all words of God are accepted as they read, without any forced explanations; all doctrines revealed in Holy Scriptures are believed and confessed. Thus in the orthodox church God is honored in *all* His words; to Him alone is given that honor *which He demands*. In the heterodox church, on the other hand, not all of God's Word, revealed by God in the Holy Scriptures, is accepted.

But heterodox leaders assure us that they place God's honor above everything and seek to honor God in all things. Let us maintain this over against them, that God is respected in His *Word*. They must demonstrate that they honor God in all things by letting God's Word as it reads be the decided factor in all teaching. If they assent to God's Word in all teaching, good! Then, indeed, they truly honor God; then they cease to be heterodox. But if they continue to misconstrue the Holy Scriptures, to twist them and cast the Word behind them, then they, in spite of their assurance to the contrary, should not try to talk us into believing that they honor God.

Take the case of an earthly king. His subjects must demonstrate that they honor him by submitting to the laws which he issues. Christ is the King in His church, in His spiritual kingdom. He has made His revealed Word, Holy Scripture, *the Law of His kingdom*. He requires of His spiritual subjects that they accept all of His Word. When someone misconstrues His Word and rejects parts of it, then he is in rebellion against Christ as the sole Ruler in His kingdom. And if in this matter a man acts very humble and pious, then that is either great ignorance or pure hypocrisy.

Good Works

Let us by no means forget that God is either honored or despised by man's attitude toward His Word. We too easily lose sight of this truth. We rather put at the head of the list certain outward, striking works by which we are to manifest our Christianity. Works of charity toward the needy and forsaken are regarded above others as signs of genuine piety. Of course these works must be found in a believer's life. Whoever fails to do them, although God requires these works, too, will one day hear from the mouth of Christ, "I was an hungered, and ye gave Me no meat," etc.; "Depart from Me, ye cursed, into everlasting fire" (Matt. 25:41).

But the first and foremost work by which a man gives proof of his Christianity is and remains this: From the heart he fears God's majestic Word, believes it, submits to it, takes nothing away from it, but confesses it wholly and fully. God says: "To this man will I look, even to him that is poor and of a contrite spirit, and

trembleth at My Word" (Is. 66:2); "If a man love Me, *he will keep My words*" (John 14:23).

To accept God's Word in humble faith is obedience to the First Commandment. As surely as the First Table of the holy Ten Commandments precedes the Second, so surely the trusting acceptance of His Word is also the first part of God-pleasing piety. This first part of piety is also the foundation for all other good works. Without a sincere fear of God's Word, all external works, though they be ever so impressive in the eyes of men, are worthless before God. Let us never forget what Luther says so often: Doctrinal error, the departing from God's Word, is sin against the First Commandment. Whenever a man separates himself from Holy Writ, he separates himself from God's authority, follows other gods, and profanes the name of God.

No Harm Is Meant

The objection is raised that the heterodox mean no harm. Of course the Christians in heterodox circles mean no harm; it is due to their *ignorance* that they do not confess the whole Word of God. But the founders and leaders of the sects have evil purposes; and the devil, the originator of all false doctrine, would rob God of His honor, and souls of their salvation. But if it is said, "In heterodox churches they are only indifferent to Scripture," the reply should be made, "Indifference to Scripture is disrespect for God. A Christian should not be indifferent; rather, God's Word should stand higher in his estimation than everything in the world. Christ says: 'Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be call the least in the kingdom of heaven' (Matt. 5:19)." We must say with Luther: "I feel that every Word of God makes the world too narrow for me." That is honoring God rightly.

Luther writes that God does not want to be worshipped with such service and teaching as men have chosen. (Cf. St. L. Ed., 721, par. 271.) He writes also: "Where God reveals Himself in His Word, there serve Him; there show Him honor. Then you are truly God-fearing, as you should be. —Therefore we tread upon Pope, factions, and sects. We are not afraid of them; neither do we honor those who establish a worship of God of their own invention, outside of and against God's Word, who condemn the true religion and correct teaching and call it heresy. They fear where there is no cause to fear; and where there is cause to fear, they do not fear at all." (St. L. Ed., I:1538, pars. 169-170.)

Let us show how God's honor is diminished when His doctrine is altered.

Universal Grace

God's Word teaches that Christ has redeemed *all* people and that God would have *all* men to be saved. To honor God rightly, we must believe that God does not desire the death of a single sinner, but that according to God's will each sinner should by faith in Christ obtain eternal life. Take note of how God is dishonored and what a false picture is drawn of Him by the false teaching which

claims that God has redeemed and would save only a part of mankind! No, the truth is this: As the light of the sun is universal and shines on *all* people, so in Christ the divine sun of grace is risen upon all people without exception, which should give them light unto spiritual and eternal life.

Grace Alone

The Scriptures teach that those who obtain salvation are converted and saved *solely by God's grace in Christ*, so that no man can glory in himself above others, but each one must confess: "That I am now converted, that Thou alone hast done." But the "synergists" maintain that a man by his own efforts, by his better conduct, etc., brings about his conversion. They do not give God alone the glory for their conversion and salvation, but ascribe this glory partly to themselves.

Real Presence

The Reformed and all reformed sects deny the Real Presence of the body and blood of Christ in the Lord's Supper. Thereby they detract from God's honor. Apart from the fact that these do not accord Christ the honor of believing His Word, consider this: How gloriously the love of Christ beams on us poor sinners when we in accordance with His Word firmly hold that He even gives His body and blood as a seal for the assurance of the forgiveness of our sins! Whoever vitally understands this, will in his heart rightly sing and rejoice before God. Whoever, on the other hand, regards the Lord's Supper as a mere memorial feast in which there is nothing else present than bread and wine, in his heart no such praise will be found.

All Bible Doctrines Serve Our Salvation

God has our salvation in mind in each doctrine—that we come to faith in Christ, are kept in faith, and thus by the power of God through faith are preserved unto salvation. What we read at the end of John's Gospel (20:30) applies to all Scripture: "These (things) are written, that ye might believe," etc. Whoever cuts off a part of Bible doctrine cuts off a part of that which should bring him to faith and keep him in it. We read in II Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." And in Rom. 15:4: "For whatsoever things were written aforetime "namely, all Scriptures of the Old Testament" were written for our *learning*, that we through *patience* and *comfort* of the Scriptures might have *hope*."

Assurance by Grace Alone

Whoever falsifies the doctrine that we by grace alone, for Christ's sake, through faith in Christ have forgiveness of sins and eternal life; whoever ascribes the obtaining of God's grace altogether or in part to our works or better conduct: he makes it impossible for us to be *sure* of God's grace and our salvation. For whoever has an awakened conscience and knows anything about himself must con-

fess with Paul that in him—that is, in his flesh,—dwelleth no good thing. Now if grace and salvation rest even only in part on our own worthiness, then we can never be sure of them, but must spend our life in doubt and uncertainty.

Workrighteousness

How soul-destroying the teaching of work-righteousness is, we can see in Luther. In spite of his honorable and strict life, he sank ever deeper into doubt concerning God's grace. And he would have been ruined in body and soul if he had not by God's grace come to the knowledge that the forgiveness of sins does not rest on our works, but solely on God's mercy in Christ. With this knowledge the certainty of grace entered his heart.

Free Grace Denied

Among the sects the teaching is mostly such that grace-hungry souls can have no sure comfort. The almost universal rule of sectarian preachers is to offer the comfort of the Gospel only when sinners beforehand have improved themselves and sin less, while at the same time the true Christian knows: There can be no betterment as long as a person does not believe in the grace of God.

Need of Spiritual Comfort

A person who comes to the knowledge of his sins needs *much* comfort. Therefore God has opened manifold channels of comfort in the means of grace which He has ordained. God blesses us with the forgiveness of sins not only *by the preaching of the Gospel*, but also through *holy Baptism* and the *Lord's Supper*, wherein He bestows upon and seals for each sinner in particular the forgiveness of sins. It is written that we are baptized "for the forgiveness of sins"; it is written that in the Lord's Supper Christ gives us that body which was given for us and that blood which was shed for us—as a pledge and seal of the forgiveness of sins which we have through Christ's suffering and death.

Yes, Christ has also ordained Absolution in the words, "Whosoever sins ye remit, they are remitted unto them" (John 20:23), so that when a poor sinner hears the absolution out of man's mouth, he can be certain his sins are forgiven before God in heaven.

The Divine Foundation

It is, of course, true that if someone on the basis of the Gospel, yes, on the basis of only one passage (for example, "For God so loved the world," etc.: "The blood of Jesus Christ," etc.) believes the forgiveness of sins, he really has forgiveness of sins—in fact, all the spiritual gifts merited by Christ—and can be saved. His faith which is based on only one Gospel passage has a divine foundation. For that reason many within sectarian churches are saved, although they are hindered by sectarian error from making the right use of their Baptism, the Lord's Supper, and Absolution.

There is, of course, a great difference between those who grow up in heterodox churches and who for lack of knowledge remain in them—they can be saved in spite of their unknown sins—and those

who from childhood have learned the truth but transfer to a heterodox church in order to please men, for the sake of convenience, or perhaps even on account of some rebuke administered to them in the orthodox church. The latter commit a wilful sin which becomes a hindrance to their salvation. The fact that people in heterodox churches can be saved cannot benefit us who know that a Christian should not be found in such a church.

Three Brooks and Unionism

The harm of union between the orthodox and the heterodox can be made clear by an example. Three neighboring farmers each have a brook. The one brook has clear, pure water; the second has cloudy, muddy water; and the third has stagnant, impure water. The proposal is made to combine the three brooks in order to form a bigger, more important looking stream. "No," says the owner of the pure water, "I want to keep my water clear. If you wish clear water, then get it from me; I'll still have enough." Likewise the orthodox church should refuse union with heterodox churches, in order that the water of life may not be mixed with any deadly ingredients.

The Word Must Remain Sure

The danger of staying in a heterodox church becomes clearly evident when considered from still another point of view. It is necessary above all that the Word of God remain immovably and incontestably certain for a Christian. Therefore David prays, Ps. 119:38: "Stablish Thy Word unto Thy servant."

In Temptation and Death

When a sinner is in temptation and in the throes of death, when the waters of Belial roar about him and the foe accuses and assails him with the charge that he is a shameful sinner and therefore damned; there is only one deliverance. Then such words as these must be impressed upon him: "The blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7); "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (I Tim. 1:15). If a sinner accepts these words as they read and regards them as sure and certain words, then he has comfort in the midst of death, and his heart becomes peaceful in the mightiest storm of temptation. But in heterodox churches the Word of God is constantly made uncertain for the Christian. Several examples should make this clear.

In Baptism

They who claim that Baptism is not a means of grace, no washing of regeneration, must continually deny these words of Scripture, "For as many of you as have been baptized into Christ, *have put on Christ*" (Gal. 3:27). "Repent, and be baptized, every one of you in the name of Jesus Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Not the works of righteousness which we have done, but according to His mercy *He saved us, by the washing of regeneration* and renewing of the Holy Ghost" (Tit. 3:5).

In Communion

Whoever denies the Real Presence of the body and blood of Christ in the Lord's Supper must pervert the words of Institution where Christ, speaking of that which He gives His Christians to eat, says: "This is My body," and speaking of that which He gives them to drink, says: "This is My blood." Likewise the words in I Cor. 10:16: "The cup of blessing which we bless, is it not *the communion of the blood of Christ?* The bread which we break, is it not *the communion of the body of Christ?*"

In Conversion and Salvation

Whoever fails to acknowledge that conversion and salvation are dependent solely on the grace of God, but makes them dependent also on the conduct of man, must actually strike out hundreds of Bible passages which testify of the spiritual death, the through-and-through corrupted nature of man, its enmity against God, etc. (Eph. 2:1; Col. 2:13 f.; Gen. 8:21; John 3:5; Rom. 8:7; I Cor. 2:14.) Moreover, he must strike out all those Bible passages which ascribe the working of faith to the grace and power of God (Eph. 1:19-20; Phil. 1:29); he must strike out all those Bible passages which declare that we are righteous through faith alone (Rom. 3:28, 24; I Cor. 4:7), and that we are kept by the power of God unto Salvation (I Pet. 1:5; Phil. 1:6).

Danger to the Soul

In order to defend falsehood, the heterodox must continually deny God's truth. It is rightly said, "It takes nine lies to maintain one lie." Whoever allows himself to ignore or cut some truths out of Scripture must beware lest the devil make doubtful to him in the hour of death the clear Word that says, "The blood of Jesus Christ, His Son, cleanseth us from all sin" (I John 1:7). Therefore, staying in heterodox churches is a very dangerous thing for the soul. You must avoid them so that you may retain a firm and certain Word of God. As those two hundred who in their simplicity followed Absalom had to share the danger of rebels, so also those Christians who are among the heterodox must share the danger for the soul which false teaching brings with it.

One Error Begets Others

Furthermore, consider this: All doctrines of the Bible are connected with one another. One error draws in others after it. Zwingli's first error was the denial of the presence of Christ's body and blood in the Lord's Supper. In order to support this error, he had to invent a false doctrine of Christ's person, of heaven, of the right hand of God, etc. If one error is held, the whole Word of God *logically falls*, and it is then only *by God's grace* that all divine truths are not torn out of the heart by the devil.

Luther strikingly answers the objection of the Zwinglians, that they erred in one point only and that therefore church fellowship should not be denied them, using Gal. 5:9: "A little leaven leaveneth the whole lump." (See Luther's Commentary on Galatians.)

It appears strange to many that we cling so firmly to pure doc-

trine; people call this obstinancy or love for disputation on our part; but our conscience is bound in the Word of God.

The Power of Error

The first part of faithfulness to God is simple, humble abiding in His Word. Every departure from God's Word, every error, is dangerous to the soul. There is a terrible, a *diabolical* power in error, for every error is the devil's work; and through fellowship with error a man puts himself under the influence of Satan. Here human reason is helpless. The Papacy is an example. Although reason recognizes its errors, reason does not offer any security against being misled by it. We see wise, intelligent people ensnared and caught by the Papacy, unable to free themselves from its uncanny hold; whoever is not rescued by God's strong hand will never get out.

Let us beware therefore, lest by practicing church fellowship with the heterodox we carelessly place ourselves into danger and so lose our salvation.

Thesis V

We should regard membership in the orthodox church not only as a duty, but also as the greatest blessing and highest honor, even if the orthodox church outwardly bears a humble form.

This thesis is a simple deduction from the foregoing. If God has commanded fellowship with the orthodox church—and that, as we have seen, is the case—then this fellowship is our duty: a duty for every Christian under all circumstances. God never permits transgressions of the First Commandment, nor has He ever said to any Christian, "You may cultivate church fellowship with false teachers as though they were your brothers in the faith." Rather, God has simply said: "Avoid them"; that is, avoid all who cause divisions and offenses contrary to the doctrine which you have learned (Rom. 16:17). Whoever has church fellowship with the heterodox is disobeying God.

But we should not look upon fellowship with the orthodox church merely as a duty in the sense of being a bitter *must*. For a Christian who has learned to know God as his dear, gracious Father is happy when he knows that in a certain matter he is doing God's will. In those works which God commands him, the Christian walks as in a paradise.

Therefore we should look upon membership in the orthodox church as a most glorious *privilege*, as a great proof of God's *grace*, for which we can never sufficiently thank God. We have not provided this treasure for ourselves, but it is the grace of God which has led us into this church. Therefore, we must, if we reflect only a bit, thank God daily that we are members of the Church of the Reformation.

Controversy

Heterodox churches are perpetually mobilized against the orthodox, against that church which in conformity with the will of God

confesses the whole truth. The heterodox insult and persecute those who abide in God's Word. Surely an evil work! For Christ says He will regard that which is inflicted upon those who confess Him as being done to Him. Those Christians who are in heterodox churches support this evil work and become guilty of persecuting Christ. (Acts 9:4; I Cor. 15:9.)

Next to our conversion, we regard our membership in the orthodox church as the greatest manifestation of God's grace.

The orthodox church is not a pure church in *every respect*. Godless people mingle with the godly in it. Together with the godly in the orthodox church there are hypocrites, people who use the expression "pure doctrine" only with their mouth and who act as Christians only outwardly, but whose heart is far from God. These are an abomination to God, and, when they become manifest, a disgrace to the church. The godly members are and remain poor sinners who must daily pray the Fifth Petition. But in spite of this the orthodox church is clothed with a *glory*, for it alone has God's Word in its truth and purity and it alone adheres to the truth.

True Church: Small, Unpopular

The orthodox church outwardly bears a *very humble form*. This can become a stumbling-block for the Christians, if they are not on guard against their Old Adam, causing them *to be ashamed* of their church and hanker after sectarian churches whose splendor impresses the natural eye. But, we ask, what is the *cause*? Why does the true church often appear so lowly? Is it not because of its faithfulness to Scripture? Because in teaching it is earnestly concerned with God's Word? Because in obedience to God it does not remain silent over against error but condemns error? Because it is loyal to Scripture and does not look upon truth and error as having equal rights? Because it seriously applies the Lord's Holy Word to *life*? Because it enjoins upon rich and poor alike that all who name the name of Christ must depart from iniquity? And because it declares that whoever lives in conformity with the world will be lost with the world? Yes, these are the things the orthodox Lutheran Church does, and because it does these things, it is often small and unpopular.

Would it not be disgraceful if we would be ashamed of this church because of its outward lowliness, which in reality is an honor? Would it not be disgraceful if we would prefer membership in a heterodox church because it is more prominent and counts for more in the eyes of the world? All heterodox churches deny that divine truth, the Word of Scripture, is the sole source of doctrine and they permit all kinds of human opinions to stand. They court the wisdom of this world and the ungodly life which accompanies it, and their unfaithfulness to God brings them the honor of the world.

Some time ago a respected Presbyterian pastor in St. Louis confessed that if he would try to have God's Word rule in his congregation as it does with us, his whole congregation would scatter within a month.

Let us not be ashamed of the external lowliness of the orthodox church; else we are ashamed of Jesus Himself and of His holy Gospel. The Lord Jesus walked about on earth in lowly form as a poor Man. And yet at that time all were required to follow Him. We condemn the scribes and Pharisees and all such in Israel who would not follow Jesus because of His lowly appearance. Now let us take heed that we do not commit the same sin! What Christ taught, the true church teaches; and as in the days of His flesh He appeared in the form of a servant, so the true church occupies a lowly position. We dare never let this fact keep us from membership; we should join it with pleasure and joyfully confess its teaching. Whoever denies the orthodox church denies Christ.

Let us evermore look at the matter with the right kind of *spiritual* eyes. The orthodox church is the most beautiful and glorious church, for it is adorned with God's Word. Now if an orthodox congregation consisted only of poverty-stricken people, of nothing but wood-choppers, and even if it assembled for worship in a barn, still every Christian would far, far rather have fellowship in such a humble congregation, than fellowship in a heterodox group of wealthy people with a church built of blocks of marble.

There are Lutherans who look upon their congregation as a kind of second-class church because they are awed by the public influence of sectarian churches. Whether the sects recognize us or not, we should not think of our church as a second-class church, nor allow ourselves to be pushed into a corner as outcasts who must first apologize for taking the liberty to exist. We should and must remain conscious of this—God requires it of us—that as an orthodox church we alone have an express charter from God for our existence. The sectarian churches exist only by God's sufferance. Therefore our whole heart should belong to our church. We should be happy to belong to it as members. We should, even under most humble conditions, gladly serve our church as preachers and teachers, and with joyful spirit and restless zeal work for its extension. We should earnestly strive and daily pray that our descendants may be the heirs of the Church of the Reformation.

Thesis VI

The reasons which have been advanced for joining heterodox churches and for remaining in them sometimes sound very pious; but considered in the light of God's Word, they are completely invalid and stem from our blind, conceited, self-willed, and presumptuous flesh.

The reasons which might be named here were already partly covered in the discussion of the first five theses. Let us briefly refer to only several reasons.

Business Reasons

Sometimes their origin—namely, that they come from the flesh—is open on the face of them. For example, it is argued that a man out of *consideration for his business* must belong to a heterodox church. To this we simply say, "That is turning one's faith into an

earthly business." It means that the question, "What must I do to be saved?" is subordinated to the other one, "What shall we eat? What shall we drink? Wherewithal shall we be clothed?"

Deeds, Not Creeds

Others say, "*Faith* does not matter at all. The important thing, finally, is the *deeds*." This is altogether heathenish talk. So much depends on faith that he who believes in Christ is not condemned; "but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God" (John 3:18). And of all the works which are well-pleasing to God and which manifest faith, the most important is that a man adheres to all of Scripture and confesses it, adheres to the orthodox church.

Family Considerations

This reason sounds more honorable: "*My relatives, yes, members of my family* belong to a heterodox church; so I do not want to cause disturbance and disorder in my family by belonging alone to the Lutheran Church. I love my family too much for that." You should not go over to them, but they should come over to you: that is God's will. If you do not succeed in winning them from error, then you must forgo the good fortune of being united with your own in one church.

It is true that it hurts not to be able to have church fellowship with those who are closely related to you. But the Lord has already taken such a case into consideration and has rendered His decision. He says, Matt. 10:37-38, "He that loveth father or mother more than Me is not worthy of Me. . . . And he that taketh not his cross and followeth after Me, is not worthy of Me." And Matt. 19:29, "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake shall receive an hundredfold, and shall inherit everlasting life." At such times think of this: The Lord your God is testing you whether you love the Savior who shed His blood for you—whether you love Him more than all others.

When to Separate

You say, "I want to remain in the heterodox fellowship in order to prevent it from losing the truth altogether." If you should find yourself in a heterodox fellowship, then first of all bear witness to the truth, clearly and definitely. If you are heard, good. Under circumstances you may also *wait* a while to see whether the truth is received. But as soon as it is *clear* that the truth will not be accepted, you must leave that body. If you remain in it, you are no longer supporting the *truth*, but *error*. It is blindness if you suppose that you are still a witness-bearer for the truth when you continue in fellowship with openly known errorists. As Luther says: You "cannot remain in the same stall with others who spread false doctrine or are attached to it or always speak good words to the devil and his crowd" (St. L. Ed., XVII: 1180).

The Question of Outward Peace

Some say that if you distinguish so exactly between orthodox and heterodox churches, and will have no fellowship with the heterodox, then the church will be disturbed constantly, and the *harm* will be greater than the *benefit*. Such words come from the conceited flesh. Surely Christ knows best what will harm or benefit His kingdom. The Lord says concerning those who adhere to falsehood: "From such turn away" (II Tim. 3:5); "Avoid them" (Rom. 16:17). Do this, if you want to be a Christian, and do not presume to rule the church with your *human* wisdom.

The church is benefited only when that is preached which works *faith* and maintains it—namely, the unadulterated truth revealed in Scripture—and when everything that hinders faith in Christ, that is, false doctrine, is kept away. If the church were only an external organization, an arrangement to provide a living for pastors, superintendents, and other ecclesiastics, or merely a society for the support of the civil state, then everything would need to be anxiously avoided that could disturb its *outward peace*. But the fact is that the Christian church is an institution of Christ for the preaching of His pure Word to save souls.

Take Heed Lest You Fall

Another says: "I can very well take care of my soul, also in those churches which proclaim error together with truth. Whatever is there said against God's Word, I will not accept." So speaks the *presumptuous* flesh. Don't trust yourself too much! Error is not such a powerless thing. As there is tinder in your heart for every sin, so there is tinder in it for every doctrinal error. Your objection itself proves that you do not have the proper abhorrence of false doctrine. You are already gone half astray.

Besides, you simply cannot care for your own soul. That *God* must do. He wants to do it, and He will do it. He will protect you, so that you will not dash your foot against a stone, in spiritual matters, too. That He has promised. But that promise is binding only *when you walk in God's ways*. When do you walk in His ways? When you abide in God's Word, when you avoid the fellowship of errorists, as God has commanded.

Conclusion

If we judge on the basis of Scripture and not according to our own thoughts, then this will be sure: By avoiding all church fellowship with errorists, we walk according to God's will and serve the best interests of the church as well as of our own soul. May God ever give us that enlightenment which will enable us at all times to recognize the difference between orthodox and heterodox churches. And may God likewise give us a lively and holy love for the truth so that we may always practice what we preach. Amen.

Note: The translating and condensing of this essay was done by a number of persons. — Geo. Schweikert

CHRISTIAN ELEMENTARY EDUCATION




I

Percentage of membership in pre-confirmation age

Nor. Synod		31.11%
Wisc. Synod		32.74%
Mo. Synod		35.65%

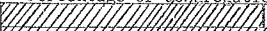


II

Percentage of membership in Day School age
(2/3 of pre-confirmation age)

Nor. Synod		22.76%
Wisc. Synod		21.82%
Mo. Synod		23.77%

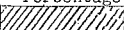
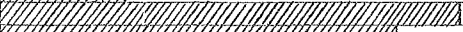

III

Percentage of congregations with Christian Day Schools

Nor. Synod		21.50%
Wisc. Synod		23.00%
Mo. Synod		23.35%

IV^A

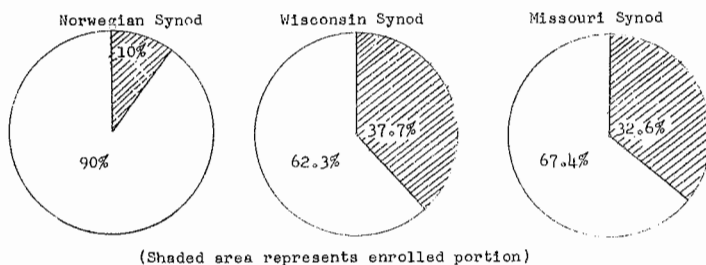
Percentage of Day School age children enrolled in Day Schools

Nor. Synod		10 %
Wisc. Synod		37.7 %
Mo. Synod		32.6 %

(Circle graphs on second sheet represent these same figures)

Christian Elementary Education - 2

IV



V

Average enrollment per Day School

Nor. Synod	20.86
Wisc. Synod	102.48
Mo. Synod	102.57

VI

Average number of pupils per teacher

Nor. Synod	18.9
Wisc. Synod	32.5
Mo. Synod	29.7

THE CHRISTIAN DAY SCHOOL

In recent months, some interesting statements and articles have appeared which are concerned with the subject of the Christian Day School. Some church officials and/or federations of congregations have reaffirmed their contention that the Christian Day School is a waste of time, effort, and finance. We have heard renewed attacks in such terms as unpatriotic, contributive to creedal prejudice and discrimination, and inferior. But when the source of these statements is considered we are neither surprised nor discouraged. These modern statements are merely the echo of that which our sainted fathers heard from those same denominations years and years ago.

However, when we read statements advocating the establishment of the Christian Day School in denominations heretofore lethargic, at best, to such efforts, it does surprise us and we must gain a bit of encouragement. While some speak in tones that would make the CDS appear as a result of new vision, a sort of trail blazing endeavor, we must be grateful in the remembrance that such individuals are only beginning to embrace what we have advocated all along. Yes, this hour of our 1957 Synod Convention set aside for discussion of Christian Elementary Education will not bring the religious world a new statement of policy on our behalf. We will not be called upon to decide by vote whether or no we endorse the CDS endeavor, for that was settled decades ago. And now, this age-old policy cannot be interpreted to suggest that we are plodding along on the basis of antiquated resolutions which need to be revised, for a few minutes of time examining Synod Reports from our beginning until the present will reveal annual attention to this challenging issue.

What an interesting volume could be prepared by one who would assemble all essays and resolutions read and adopted by our honorable Synod delegates. We would hear the constant refrain: "Thank God for the Day schools maintained by congregations in our Synod"; "We commend the ———— congregation for opening a new day school"; and "we urge all congregations which do not maintain a day school to study the possibility of establishing such a school."

Well, then, why should we take time during a convention saturated with important kingdom work to deliberate an issue in which we are in full agreement when we have no intention to repeal or revise our policy. It is for this reason, dear friends. Years ago a man may have advocated having shoes on his horses and yet due to circumstances was not able to obtain shoes for all his horses though he might have done better. Today, his son having inherited the stables may have first learned the value of horse shoes from his father and like his father would advocate their use, but even under modern methods of application and sturdier financial status, continues with a proportionate total of horses unshod. Or better, in the realm of the spiritual, a man may advocate liberal support of the Lord's Work, yet never get around to bringing an honest return to the Lord. It may be that his father taught him the truth so that

today he maintains that Scriptural conviction but he has yet to sit down and study his blessings and arrive at a fair figure as a return to the Lord and then perform some definite action. We might use the subject of church attendance and many, many others to illustrate our contention that it is one thing to advocate and quite another thing to perform.

So—we want to take this time for reflection upon our joint activity in the direction of the Christian Day School. We believe the logical division of this study is:

1. What is our current status in Christian Elementary Education?
2. What can we do to improve our present activity and extend its influence?

The area of kingdom work before us is both extensive and vital. It is extensive because it directly and immediately affects 34% or one-third of our synodical membership and because it is a direct and immediate responsibility of the remaining 66% or two-thirds of our membership. That makes 100% or total representation of the Synod in Christian Elementary Education. And it is vital because it is concerned with the application of the precious means of grace, is born out of the obligation placed upon us by the Lord of the Church, and directly and immediately affects those who will become the Church leaders, church workers, and as such, delegates to these important Synod conventions in years ahead.

It should inspire us to note that the last Synod Report announced the operation of fourteen (14) day schools in our midst. That is the most we have ever had. And we should be thrilled to realize that we have established more new schools in the last ten years than we did in the preceding two decades. We should be thankful that more children are enrolled in our Christian Day Schools now than ever before. We should be grateful in the knowledge that more teachers are serving in our congregations than at any other time. We should be stimulated to greater zeal as we see the Christian Day School fund depleted rather than being in possession of a balance apparently unwanted. We should rejoice in knowing that we more than doubled our contributions to this fund in the last 10 years and quintupled our contributions of 20 years ago. Of a truth, we must be comforted and strengthened by the visible assurance of God's bountiful blessing upon the Christian Day School endeavor.

But lest we assume an air of justifiable pride in our accomplishments that is premature, we should ask whether our progress is sufficient to warrant the full approval of Him for whom we labor and from whom we have received authority to initiate such efforts.

Seeking to arrive at a conclusion on this point we have resorted to a practice which, though wide-spread in employment, is considered by many to be odious and unreliable, namely, the usage of comparisons and statistics. Aware of the weaknesses such methods possess, due to variable conditions and circumstances, we are, none the less, convinced that we shall discover some facts which cannot be disputed nor gainsaid. (We are grateful to the Rev. Armin Schroeder of the Missouri Synod and the Rev. Hugo H. Hoenecke

of the Wisconsin Synod for supplying certain data as statisticians of their respective synods.) We ask, how do we compare with these above named synods who, as we, declared long ago a whetted interest in Christian Elementary Schools?

You will notice that the graphs are numbered in Roman numerals. Looking at Roman numeral I you will see that in percentage of pre-communicant membership all synods are about equal: Our Synod 34.14%; the Wisconsin Synod—32.74% and the Missouri Synod—35.65%. (Graphs are shown on colored insert.)

Graphs marked with the Roman numeral II represent *two-thirds of the preconfirmation membership* in each synod which should be a fairly accurate method of arriving at the number of potential day school age enrollees. At least each synod is compared with the others on an equal basis. Here we see that our synod membership is made up of 22.76% day school age children; the Wisconsin Synod 21.82%; and the Missouri Synod 23.77%. There is little difference.

Next observe graphs at Roman numeral III. 21.5% of our synod congregations operate a day school; 23% Wisconsin Synod congregations and 23.35% Missouri Synod congregations do likewise. Again all synods rank about equal.

BUT NOW—look at graphs at Roman numeral IV. Whereas the Wisconsin Synod has 37.7% of day school age children enrolled in a day school and the Missouri Synod has 32.6% enrolled, we of the Norwegian Synod have only 10% of our day school age children attending a Christian Day School. Friends, only one child in ten attends a day school operated by a synod congregation. We believe this demands some consideration by each congregation and by the synod as a whole.

Naturally graphs numbered V will reveal the same margin of difference. Here we see that the average enrollment in Wisconsin Synod day schools is 102.48 and an almost identical 102.57 in the Missouri Synod while we have only 29.86 children enrolled as an average in our schools.

While this tells the story in comparative statistics we have included another set of graphs which we believe is interesting too. The Wisconsin Synod has an average of 32.5 pupils per teacher, the Missouri Synod 29.7, while our teachers have an average of 18.9 pupils before them each day.

Now, then, why do we have only 10% of our day school age children enrolled in a day school? Either 1) we are operating schools where the children are few and consequently do not have a school where the bulk of our school age children are located, or, 2) we are not making use of our day schools where they are in operation.

To arrive at a conclusion on this point we revert to statistics once more. Our schools are located in congregations which have 1218 unconfirmed members with 812 children of day school age. Synod congregations without a day school have 3160 unconfirmed members with 2106 of day school age. These figures reveal the astonishing fact that only 27.83% of our children have the blessings of a Christian day school available and 72.17% of our children are being

denied this privilege. Only about three in ten synod children are able to attend a day school and seven of ten lack the opportunity. This merely substantiates what our Board of Elementary Education has called to our attention almost annually throughout the past. We must endeavor to establish more schools where Jesus is behind the school door as the children enter each morning.

But more, further study reveals that our congregations possessing the day school blessing do not appreciate it fully. Only 35.96% of our children who have a day school available are attending it. About one of every three children are attending an available school. Now notice—if we had a school enrollment comparable to the above named synods, that is a 35% attendance (cf. graph IV) we would have 1021 enrollees or 100% of all available children where a day school is located plus 209 additional.

While we may be agreed generally that comparisons are odious and statistics unreliable, we believe that there must be a corresponding agreement in this that our usage above reveals some startling information and should stir up some deep thought on our part. It is to be feared that we have lost a bit of the enthusiasm, zeal, and devotion exemplified by our founding fathers who established many of our present day schools under much more difficult conditions and much greater demands of self-sacrifice than that which is demanded of us today.

So, we may sum up our current status in Christian Elementary Education with this conclusion: Under God's continued blessing we have advanced this cause to new proportions within our Synod and yet a review of our overall activity reveals a failure to measure up to the dimension which should represent the ideal and should be the goal of every one of us. Of course, in reality we have considered only a part of our status. We should have given expression to details which we of necessity omit at this time. But we dare not omit a reference to a most important current condition. The whole truth of God's verbally inspired Word is taught today as completely as ever in the past. The latest publications and most modern teaching aids are employed in order to reach, not only the mind but the heart of the child. And every presentation is made with the prayer that the work of the Holy Spirit may never be hindered but ever advanced through the undertaking. Indeed, our schools are planting and watering in high degree. We rely upon God's promise to grant the increase.

II

Our next consideration is: What can we do to improve our present activity and extend its influence?

Of course, we would like to be able to claim 100% use of all available schools and we should seek to reach that magnitude. Since this is not actual, we must study the reason for it.

In some instances an excuse for non-attendance may be presented which is closely related to the opposition of the non-Christian. Under such conditions we can do no better than meet the excuse in a most evangelical manner and seek under God's direction to re-

move all misconceptions and prejudice. This demands patience and deep love, for it is easy to cause irreparable damage through legalistic bombardments. While we are convinced that the Christian Day School is the most efficient answer to the command "Feed My lambs", let us not give the impression that Christ's lambs may be found only within a Christian Day School. And let us lean heavily upon our privilege of prayer, continually begging for a measure of His wisdom and ability that we may remove the objection in His way, the only right one.

Some excuses for non-enrollment at first hearing may appear to border on the ridiculous. Perhaps we are reminded that the day school building is tremendously inferior to the available public school unit. Now, we realize that such considerations are secondary and with our principal purpose for existence that of teaching God's Word in all its truth and purity, all other factors *must* remain secondary. Nevertheless, the secondary position is still a position and in giving wholehearted attention to the primary should we neglect the secondary? Possibly this objection of inferior school facilities should be given some thought. Let us discuss this objection with the objector most objectively and study in our congregational meetings what we can do to make our schools the best equipped schools our earthly means will permit. If our day school program is worth doing at all, it is worth our best. Perhaps,—yes, perhaps,—*we have* been guilty of neglecting our Savior's classrooms and the playgrounds for His children. The least we can and should do is study this condition regularly and seek through a plan of annual improvement to perform our best. Is it possible that having established a day school we are failing to make improvements and advancements? We may have to begin operation under physical handicaps, without the full facilities of a well equipped school, but, can it be possible that in some instances we are willing to leave them that way?

We believe that some excuses advanced for non-attendance will be valid. It is conceivable that a condition such as distance may not permit day school enrollment. However, valid excuses must be classified such only as we seek to view them through the eyes of the Lord. Is it possible that we have been too ready to place excuses in this category?

Furthermore, the non-use of our day schools may be attributed to a common failure on the part of the entire congregation to put enough emphasis upon it. Possibly the attitude is prevalent which considers the day school endeavor completed once the school is established. It is good in every undertaking to remember that contentment with present attainment is the beginning of decline. Since everything and everyone can be improved, let our congregations who possess a day school list the areas where improvement is necessary. If there is any doubt about forming such a list, a few moments with the teacher will take care of this problem immediately.

Much more should be covered on this point of improvement. The position and responsibility of the teacher and our Normal Depart-

ment is but one area where very much could be said. But again, we must move on.

Now, how is it possible for us to extend the influence of our day schools into areas which do not have such a school at the present time? You know, we are faced with the indisputable fact that 72% of our day school age children do not have a day school available.

We all must agree that the establishment and maintenance of a Christian Day School represents a substantial financial investment. And thus we are forced to concede that it may not be possible for every congregation in our Synod to establish and operate a school. And we recognize the reality that some of our congregations have so few children of Day School age that other means may be employed for instruction in "the one thing needful" which under concerted effort may give the children a goodly amount of Bible knowledge. At the same time, the opportunity is afforded these members to assist in the establishment of schools in congregations with many children through the channels of the Christian Day School Fund. Consequently it may be neither feasible nor possible for some congregations to operate or establish a Day School. But wait, can it be possible that we have been hiding under this supposed refuge when we should not? Regular, let us say, annual, study of this matter in our individual congregations will reveal the honest facts. And then, regularly apprised of the condition we will be ready to act when conditions change. Unless we keep constant watch we may not notice a golden opportunity to establish a day school until much valuable time is lost.

The importance and value of this steady attention to the day school endeavor is illustrated forcefully by the activity in one of our congregations at the present time. We have been informed, during this convention, that a congregation is establishing the ground-work for a Christian Day School with only five prospects at present but the foresight revealed a promising enrollment in the coming years. (By the way, this congregation has done a lot of things that could be observed and imitated by others of us.) The suggestion is this: Let us study the future and always be ready to meet the challenge when conditions warrant the establishment of a day school.

In order to do this, we believe a day school fund should be in existence in every congregation. Its constant appearance in the annual report will be a steady reminder of the school. It would be good to increase this fund somewhat annually. And then rather than have the money invested in a bank, not able to perform the service for which it was placed into the Lord's treasury, why not invest it in some new day school establishment? There is always a great amount of equipment needed and we may be sure a sister church would appreciate having those funds available when needed.

Another suggestion is this: We realize that our Women's Guilds or Ladies' Aid Societies are always brought to mind when some additional money is considered, but—would it not be a wonderful project for such a group to adopt a practice of donating some special bit of equipment for each new day school organized. We are think-

ing of such items as a set of encyclopedia, a library dictionary, the price of a desk or two or three, or just a definite cash donation for use as determined by the congregation establishing the school.

But after considering everything possible in order to arrive at a reason for our small day school enrollment and actually few day schools in existence, we have come to the conclusion that we as a synod are not, friends, we are not as day school conscious as we would like to think we are. So that while we set out to make a mere study of our activity during the past year without the fear of finding facts that would prove a lukewarm interest in the effort, we have come to the conclusion that what we as a synod need more than anything else is more of the kind of material we received recently in which an outline is presented for study in our congregations of all areas of Christian Education. Let us take the time, all of us, to study Christian Education as it is to be applied in all age groups—the *Christian* kindergarten, *Christian* elementary school, *Christian* high school, *Christian* college, and of course, *Christian* seminary. We have them all but we must start at the beginning and that is with a study of the Christian Elementary School. When we learn to appreciate and use the Christian Day School as it should be appreciated and used, we will have no serious enrollment problems in our Christian institutions of higher learning for that will be the logical step. With real, and we mean a real concerted use of the day school, we will have future staunch laymen, able pastors and teachers, a consecrated Synod membership made up of individuals who from childhood have known the Holy Scriptures which made them wise unto salvation through faith in Christ Jesus.

G. C. J. Quill

REPORT OF THE UNION COMMITTEE

May 21, 1957

At its convention in 1956, the Norwegian Synod resolved to "meet with the other synods of the Synodical Conference to determine whether or not the constituent synods of the Synodical Conference are now in doctrinal agreement; and that the Synod's Union Committee be designated to represent the Synod in this matter." (Report p. 46) Our resolutions, together with those of the Lutheran Church—Missouri Synod and the Wisconsin Synod regarding relation within the Synodical Conference, came before the Convention of the Synodical Conference in Chicago, Dec. 4th-7th, 1956. The Synodical Conference adopted the following resolutions:

- I. That the President of the Synodical Conference be authorized to call a joint meeting of the union committees of the member Synods in order to:
 1. Establish the significance of the action taken by the Synods at their last conventions; and to
 2. Develop a program of future discussion on the basis of these findings. We suggest as a course of action that the union committees:
 - a. Meet jointly and draw up a list of the problems troubling the Synodical Conference, stating clearly the **status controversiae** in each case;
 - b. Set forth the views of each Synod regarding the matters under discussion in such a way that each Synod's view is properly expressed in thetical and antithetical form, using pertinent proofs from the Scripture and the Confessions;
 - c. Publish in the official organs of the constituent Synods the findings of the union committees as their reports are prepared, so that these matters may be discussed throughout the various Synods during the year 1957; and
 - d. Request the various conferences and districts to study the findings of the union committees and report their evaluations to the 1958 Convention of the Synodical Conference through their Synodical officers.
- II. That as the union committees of member Synods reach agreement in the controversial issues they draw up a common doctrinal statement to serve the Synodical Conference.

In accordance with these resolutions and directives, a meeting of the Union Committees of the respective synods was held in Chicago, Jan. 23rd and 24th, to plan their work. The following premises for the work of these committees were adopted:

1. That in drawing up a joint confession we proceed from the conviction, born of faith in our Lord Jesus Christ, that Scripture is the absolute and final authority on all matters on which it speaks and that through the Scripture God speaks clearly to us on all matters of faith and life.
2. That we declare our willingness without equivocation and evasion to come to grips with all the issues that have arisen between us.
3. That we declare our firm intention to expose and condemn all matters contrary to the Word of God in doctrine and life with the purpose of removing what is not in keeping with the Word of God.

To this the Wisconsin Synod Committee wished to add the fol-

lowing paragraph, which was discussed at the meeting in April but not yet adopted:

(Premises continued.)

4. In this connection, and for the foregoing reasons, we declare our conviction that a joint doctrinal statement needs to aim at nothing less than full agreement in all matters of doctrine and in the practice which is based on such doctrine. We, therefore, reject any suggestion that in drawing up such a statement "it is neither necessary nor possible to agree in all non-fundamental doctrines;" or that there are "areas where there exists an allowable and wholesome latitude of theological opinion on the basis of the teaching of the Word of God;" or that in the writing of a doctrinal statement for church fellowship, "such fellowship is possible without complete agreement in details of doctrine"; or that as basis "for joint worship and work" and "with respect to doctrine and life," it is not necessary "that full agreement in all areas must be demanded as the indispensable pre-requisite." We reject these suggestions since they attribute to human reason the function of sitting in judgment on matters on which God's Word has spoken.

After several committees had listed the doctrines and principles on which there had been disagreement or which they wanted considered the subjects were divided into three groups, sub-committees being appointed to work on each group as follows:
(We list the Norwegian Synod members only):

Group I. Justification and the Dynamic of the Christian Life (Scouting): Rev. Julian Anderson, Dr. O. E. Overn.

Group II. Scripture (Revelation, Principles of Interpretation, Open Question) and Eschatology (Antichrist): Prof. Geo. O. Lillgard, Mr. C. O. Vangen.

Group III. Grace, Conversion, Election, Church and Ministry (Fellowship, Unionism, Chaplaincy, Discipline): Dean N. A. Madison, Rev. M. E. Tweit.

It was resolved to discuss Group II first at the next meeting, with the understanding that the other sub-committees also should be prepared to report on their assigned subjects in the near future.

The Union Committees met again in Chicago April 22nd to 24th, 1957. Each of the sub-committees had prepared statements on Scripture and the Antichrist, which were discussed at length. The discussion was not concluded, so that we cannot at this time evaluate properly the results of the discussion. The next meeting is to be held in the early fall (Oct. 7th to 9th).

The Wisconsin Synod Union Committee had put a series of questions to the Praesidium of the Lutheran Church-Missouri Synod with regard to the exact meaning of the resolutions on the Common Confession adopted at St. Paul in June, 1956. These had been answered in a way which was unacceptable to the Wisconsin Synod Committee. After considerable discussion it was agreed to refer the questions again to the Praesidium of the Lutheran Church-Missouri Synod, its answer to be sent to the Wisconsin Synod Committee by the middle of May. The most significant questions and answers are quoted here, since they make more clear just what the actions of the Missouri Synod on the Common Confession

and on the disturbed relations in the Synodical Conference were intended to mean:

QUESTIONS ADDRESSED TO THE PRAESIDIUM OF THE LUTHERAN CHURCH - MISSOURI SYNOD BY THE REPRESENTATIVES OF THE WISCONSIN SYNOD'S STANDING COMMITTEE ON MATTERS OF CHURCH UNION AND ANSWERS GIVEN BY THE PRAESIDIUM.

1. Which are the "recent historical developments" to which the third "Whereas" of Resolution 13 (Proceedings of the 43rd Regular Convention, p. 504) refer?

Answer: The resolution is based upon the report of Synod's Committee on Doctrinal Unity to the 1956 convention. This report (p. 492) expresses the opinion that the "Common Confession will not serve as a functioning union document for fellowship with the American Lutheran Church" "Because of the probable union for the American Lutheran Church with the Evangelical Lutheran Church and the United Evangelical Lutheran Church on the basis of the United Testimony on Faith and Life." Accordingly, the recent "historical developments" of Synod's resolution refer to this action of the American Lutheran Church.

2. Does the first "Resolved" of the Resolution 13 (p. 504) set aside and replace Resolution 14, particularly the first and third "Resolved," of 1950 (Proceedings of the 41st Regular Convention, p. 585)?

Answer: The 1950 resolutions remain true in the 1950 setting of negotiations and are therefore upheld in this setting. Synod has not set them aside or replaced them. The "recent historical developments," however, have induced Synod to set aside the "Common Confession," adopted in the resolution mentioned, as a functioning basic document toward the establishment of altar and pulpit fellowship with other church bodies.

Statement of Wisconsin Synod Committee

We have studied the answers given by the Missouri Synod Praesidium in reply to the questions which had been submitted by us. We feel constrained to point out that these answers have seriously impaired the basis on which our 1956 Synod convention held its 1955 resolution in abeyance and resolved to enter into further discussions with the Missouri Synod.

We find that answers 1 and 2 concerning the Missouri Synod's 1956 resolutions on the CC do not uphold but in part contradict, the evaluation which our own Wisconsin Synod Union Committee had given to the 1956 convention of our Synod. With reference to the term "historical developments" in the Missouri Synod's 1956 Resolution 13 on the CC, we had interpreted this term to include objections raised within the Synodical Conference against the CC. The Missouri Synod Praesidium's answer restricts the term "historical developments" to the action of the ALC in its probable union with the ELC and the UELC.

With reference to the Missouri Synod's Resolution 13, as such, we had interpreted it to mean that thereby the 1950 resolutions had been set aside by which the Missouri Synod had adopted the CC as a settlement—in the doctrines treated—of the differences between the ALC and the Missouri Synod. The Missouri Synod Praesidium's answer states, however, that the Missouri Synod's 1950 resolutions on the CC have not thereby been set aside or replaced.

Question Addressed to the Missouri Synod Praesidium After the April Committee Meeting

"Does the action of the 1956 convention mean that henceforth

the Common Confession is not to be regarded or employed as the settlement of past doctrinal differences between the ALC and the Missouri Synod?"

Answer: The 1956 resolutions of Synod mean:

1. That the Common Confession, Parts I and II, one document, represented a sincere attempt on the part of Synod to achieve unity of doctrine with the ALC, which naturally included a sincere conviction on the part of Synod that all doctrinal differences were settled as far as the Common Confession as such was concerned. (Admittedly, we never reached agreement in matters of practice, which according to synodical resolutions had to be settled, too, before fellowship could be established.)
2. That, because of recent historical developments, the Common Confession will henceforth not be regarded or employed as a functioning basic document toward the establishment of altar and pulpit fellowship with other church bodies, which establishment of altar and pulpit fellowship includes the settling of doctrinal differences, which is basic for such fellowship.

The attitude we of the Synodical Conference should take to the Lutheran World Federation was discussed briefly in connection with an overture from the two Australian Lutheran Synods (one affiliated with the ALC, the other with the Missouri Synod) to the LWF Convention to be held in Minneapolis this summer. The Australian Synods are said to have come to doctrinal agreement, but have differed on the question of membership in the LWF. They now come with a series of proposed changes in the Constitution and organization of the LWF, designed to make it a "Free Conference," in which all Synods could take part without becoming guilty of unionism. The Australian Synod affiliated with the Missouri Synod now asks the Synodical Conference and its constituent synods to take action with regard to this matter.

Your Committee does not believe that the LWF either will or can "change its spots," so as to become a truly "free" conference, in which we could take part without prejudice to our Luther doctrines and principles. The LWF to begin with professed to be a free conference, but has become more and more a sort of "super-church," conducting every type of church work at home and abroad and including within its ranks such as deny the fundamentals of our faith and blaspheme the Lord who bought them with His blood. Therefore we recommend that we for our part take no action supporting the Australian Lutherans' overture; and that we testify against the LWF and its rampant unionism by staying aloof from it. Our participation in it should be limited to that of a reporter or unofficial visitor. Official "Observers," who are invited to take part in the discussions and labors of the LWF Convention, should not be sent, if we wish to make our testimony effective. There are times when silence speaks louder than words. In this connection we should point to the words of Dr. J. W. Behnken at the 1956 Synodical Conference Convention:

Again we think of the extremely pathetic situation in the Protestant world. Doctrinally bankrupt, it grasps helplessly for some security as it views the forward march of atheistic communism, the threatening rise of paganism, the startling increase of ungodliness and the shrewd and shockingly successful man-

euverings of the anti-Christ. And to what does Protestantism resort in its efforts to counter-act all these satanic forces? It is obsessed with the mania that all Protestants must unite, unite even if there must be compromises to accomplish it.

To this we must add the sad plight of Lutheranism throughout the world. Lutherans, too, have been bitten by the ecumenical bug. In Germany so-called Lutheran "Landeskirchen" hold membership in the EKID and are thus linked with the Reformed and the Unierte. The Church of Sweden practices intercommunion with the Anglicans, the Church of Denmark with the Church of Scotland and the Church of Holland with the Reformed. All these so-called Lutheran Churches belong to the Lutheran World Federation, yet nothing is done about their un-Lutheran practice.

Here in North America, with the exception of the members of the Synodical Conference, practically all Lutheran bodies, though they are not in doctrinal agreement, belong to the National Lutheran Council and the Lutheran World Federation, both of which, though they insist that they are not churches, nevertheless engage in work which cannot be classified as any thing but church work. Furthermore, we are startled to note that practically all of these Lutheran Churches are now linked with the World Council of Churches. The E.L.C. capitulated only this last summer. What a pathetic situation!

Considering all that has been happening in Lutheran Circles, though not a prophet nor the son of a prophet, I venture the prediction that in the not too distant future Lutherans everywhere will have to face squarely and frankly such issues as: **Inspiration, Fellowship, Unionism**, and even the doctrine of the **Real Presence** in the Lord's Supper. When that day comes, it will mean either a return to "God's Word and Luther's doctrine pure" or else a total loss of the precious and distinctively Lutheran heritage of the Reformation. May God graciously open the eyes of Lutherans everywhere and lead them to realize what is at stake.

Our Synod last year resolved to "express its desire to take part in the proposed international conference of conservative Lutheran theologians, affiliated with the Synodical Conference." Nothing definite has been done with regard to this as yet. We believe, however, that the situation calls for an international organization of some kind among conservative Lutherans in all parts of the world to counter the quasi-Lutheran activities of the LWF. It is not an edifying spectacle to see orthodox Lutherans trailing along behind such aggressively unionistic bodies as the NLC and the LWF, trying to keep in step with them while protesting the direction in which the procession moves. We would recommend that our Synod send an overture to the next Synodical Conference Convention with regard to this international conference, urging positive action.

In conclusion: Your Committee believes that the discussions which have begun between the constituent synods of the Synodical Conference should be continued until it becomes clear that they are bearing no good fruit. We believe also that we should once more bring our case to the Synodical Conference as the organization which is historically and officially committed to the stand which we have taken. If we find no remedy for "the hurt of Zion" there, it will then be the time for us to consider breaking the ties

that have bound us to that organization. In the meantime we can do no better than to maintain, and try to live up to, all the resolutions of our 1955 and 1956 Conventions on our relations with other synods; that is—in brief—continue the “suspension of fraternal relations” with the Missouri Synod, and at the same time continue discussions within the framework of the Synodical Conference, which we have begun.

The Union Committee
Geo. O. Lillegard, Chairman
Dr. N. A. Madson, Rev. M. E. Tweit,
Dr. O. E. Overn, Mr. C. O. Vangen

MEMORIAL

To the Norwegian Synod of the American Evangelical Lutheran Church

Dear Brethren:

The undersigned wishes to call attention to the following facts in connection with the relationship of the Norwegian Synod to the Synodical Conference. Article 4 of the Constitution of the Synodical Conference states the following:

“The purpose of the Synodical Conference of North America shall be: to give outward expression to the unity of spirit existing among the constituent synods; to encourage and strengthen one another in faith and confession; to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity; to co-operate in matters of mutual interest; to strive for true unity in doctrine and practice among Lutheran church bodies.”

The Constitution thus states 5 purposes for which the Synodical Conference exists. I shall attempt to review these purposes in the light of present-day conditions.

I

The first stated purposes of the Synodical Conference is: “to give outward expression to the unity of spirit existing between the constituent synods.” Thus the Constitution presupposes the existence of a “unity of spirit” among its constituent members. Being united in spirit, these synods joined together to give outward expression to that unity.

It is a matter of record that this “unity of spirit” has ceased to exist among the constituent synods of the Synodical Conference. In 1955 the Norwegian Synod suspended fellowship with the Lutheran Church - Missouri Synod on the basis of Rom. 16:17. This was the culmination of many years of admonition on the part of the Norwegian Synod with regard to various fields of doctrine and practice. These admonitions had concerned themselves specifically with the following matters: the 1938 St. Louis Articles of Union; the Saginaw Resolution of 1944; the Chicago Statement of 1945; the agreement with the National Lutheran Council; the Common Confession. To date the Scripturally-grounded pleas of the Norwegian Synod have not been properly dealt with by the Missouri Synod. (Cf. the paper: “Should the Norwegian Synod Now Lift Its Suspension of Fellowship with the Lutheran Church - Missouri Synod?”, written by the undersigned and offered for distribution at the General Pastoral Conference in April, 1957.)

Thus the first stated purpose of the Synodical Conference is no longer being fulfilled.

II

The second stated purpose of the Synodical Conference is: "to encourage and strengthen one another in faith and confession."

This the Norwegian Synod has tried to do. For many years it has seen the spirit of unionism and compromise gaining a foothold within the Synodical Conference. It has directed many appeals, both to the conventions of the Missouri Synod and of the Synodical Conference, seeking to have these things corrected. But our attempts to encourage and strengthen the Missouri Synod to continue in the "old paths" have been to no avail.

Thus this second stated purpose of the Synodical Conference is likewise failing of fulfillment under present conditions.

III

The third stated purpose of the Synodical Conference is: "to further unity in doctrine and practice and to remove whatever might threaten to disturb this unity."

The Norwegian Synod has tried to fulfill this purpose. It has tried to continue building upon the same foundation upon which the Synodical Conference was originally built. It has called attention to those things which threatened to disturb the unity of spirit within the Synodical Conference, namely, the 1938 St. Louis Articles of Union; the Saginaw Resolution of 1944; the Chicago Statement of 1945; the agreement with the National Lutheran Council; and the Common Confession. One need only examine the official Proceedings of the Missouri Synod over the past years to see that our attempts in this direction have been fruitless. While resolutions have been adopted by the Missouri Synod which sounded encouraging, still nothing tangible has resulted in these matters which have been of such deep concern to our Synod.

Thus this third purpose of the Synodical Conference is also failing in actual practice. Our attempts to carry out this purpose have been fruitless.

IV

The fourth stated purpose of the Synodical Conference is: "to co-operate in matters of mutual interest."

It has been the privilege of the Norwegian Synod to co-operate with the other Synods of the Synodical Conference in supporting such endeavors as Bethesda Home, the Nigerian mission, and the Negro missions in the south. But it is a question how long we can continue to co-operate in these matters together with a Synod with whom we have suspended fellowship. The prophet Amos said: "Can two walk together, except they be agreed?" (Amos 3:3) In 1955 the Norwegian Synod suspended fellowship with the Missouri Synod on the basis of Rom. 16:17, which says: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." And St. Paul again urges the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (I Cor. 1:10)

These words of Scripture are clear. While none of us likes the prospect of giving up our connections with the co-operative endeavors of the Synodical Conference, still we would be living a lie to continue in these fields of church work when we are no longer united in doctrine and practice. Thus this fourth stated purpose of the Synodical Conference likewise cannot be properly fulfilled under present conditions.

The fifth stated purpose of the Synodical Conference is: "to strive for true unity in doctrine and practice among Lutheran church bodies."

The Norwegian Synod has sought to carry this out. It has participated in inter-synodical conferences when the purpose of these meetings was to achieve unity in doctrine and practice. When such meetings are held for the purpose of achieving church union without unity in doctrine, our Synod has not participated. It is because the Norwegian Synod is concerned about this objective of the Synodical Conference that it has voiced its Scripturally-grounded objectives to the Common Confession, which was and is still said to be a document of agreement between the Missouri Synod and the American Lutheran Church. These objectives have not been recognized as being valid on the part of the Missouri Synod. Rather they defend the Common Confession as a truly Scriptural document. Thus in effect the objections of the Norwegian Synod are set at naught.

The Norwegian Synod has been striving for unity in doctrine and practice, especially among the constituent Synods of the Synodical Conference. However, these efforts to date have been without fruit. Thus this fifth stated purpose of the Synodical Conference is also failing of fulfillment under present conditions.

Since the five stated purposes of the Synodical Conference are no longer being fulfilled under present conditions, the undersigned is of the conviction that there is but one remaining solution for our Norwegian Synod. He would therefore request the Norwegian Synod, at its 1957 convention, to withdraw its membership from the Synodical Conference. This is a hard step to take. Many of us have close attachments in the other Synods of the Synodical Conference. We look back on many years of treasured fellowship with them. But our first love must be to God and His holy Word. Our reason for taking this step would be the same in effect as our reasons for suspending fellowship with the Missouri Synod in 1955. Only confusion results when we continue Synodical Conference fellowship with the Missouri Synod while at the same time we are not in fellowship with the corporate body of the Missouri Synod.

The undersigned would also request that the Norwegian Synod take immediate steps to reorganize the Synodical Conference upon the same foundation upon which it was originally built. This would be in accordance with our 1955 Resolution which stated: "We wish . . . to labor for re-alignment of Lutherans faithful to the Lutheran Confessions on more realistic lines than those which prevail under the present chaotic conditions in the Synodical Conference." (Report of 1955, p. 46)

In the Old Testament, Queen Esther was in a position to intercede for her people, the Jews, before her husband, King Ashasuerus, who had decreed that all the Jews should be put to death. At first she hesitated, fearing that the king would not listen to her since he had not sent for her. However, her foster-father Mordecai sought to remove this hesitation by saying to her: "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14) It may well be that God has brought our Norwegian Synod into the world for just such a time as this. God does not forsake those who follow according to His Word. It only remains for us to follow His Word, and leave the results to God. May God give us the strength and courage to take

this step, and to be willing to "take up our cross, and follow Him."

s —Arthur E. Schulz

Action of the Synod:

Union Committee Report

WHEREAS, Our Synod's Union Committee has not been able to carry out its full assignment given by the Synod at its 1956 convention (cf. Synod Report, 1956, pp. 46-47); therefore be it

1. RESOLVED, That our synod ask the Union Committee to complete its task using every possible means to speed up the procedure.

Memorial by Arthur E. Schulz

WHEREAS, A memorial has been addressed to our Synod urging an immediate withdrawal from the Synodical Conference;

WHEREAS, We have declared "our desire to maintain and establish fraternal relations with those synods, congregations and individuals who are of one mind and spirit with us in matters of Christian doctrine and practice," (Synod Report, 1955, p. 46); and

WHEREAS, We are convinced that our Synod still stands for the avowed purposes for which the Synodical Conference was originally founded and which it has championed for nearly a century; therefore be it

2. RESOLVED, That our Synod take no steps at this convention to sever connection with the Synodical Conference, but rather continue to support vigorously those brethren in the Synodical Conference who still adhere to its original platform in the hope that the Synodical Conference may still be preserved as a bulwark of sound Lutheranism in America and may also spread its influence throughout the world; and be it further

3. RESOLVED, That our Synod express its appreciation of the action of the Synodical Conference at its convention in Chicago in December, 1956, in providing machinery for supporting our Synod's resolution of 1956 to meet with the constituent synods of the Synodical Conference to determine whether or not we are now in doctrinal agreement.

REPORT OF THE BOARD OF MISSIONS

"WHERE DO WE GO FROM HERE?" was the title of one of the essays read at our Synod convention last year. In the very beginning of that essay the author stated:

"Again Christian faith will not stumble in ignorance in answering. For there can be only one correct path ahead regardless of how it is described. Let us put it this way: Our dear Lord Jesus gave all believers until the end of time their marching orders when He commanded 'Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world.' (Matt. 28:19-20)."

This essay was accepted by the Synod as expressing its will and desire. In accordance with that will and desire the Mission Board, entrusted with carrying out the Mission program of the Synod, has steadily sought to set its course. It has pursued this course in complete assurance that the members of Synod would give their full support to this program. Nor has this confidence been misplaced.

HOME MISSIONS

During the months that have passed since the last Synod Convention your investments in God's Kingdom have enabled your Board to continue the support of the present missions and subsidized congregations. This includes subsidies for the salaries of 15 missionary-pastors serving 19 congregations in 9 states (New York, Michigan, Illinois, Wisconsin, Iowa, Minnesota, South Dakota, Washington, California). In addition we have continued our work in Cornwall, England, and taken part in the Nigerian and Negro Mission of the Synodical Conference. We have also been able to give substantial encouragement to two congregations launching out on new mission expansion programs.

The former Bygland congregation has reorganized as a new congregation now called "River Heights Lutheran Church of East Grand Forks, Minnesota." This new congregation has purchased property in the new River Heights Addition of East Grand Forks and practically completed a building program which will provide them with a combination parsonage and chapel. The prospects for the future of this congregation are very bright. Encouraging results of their mission work by way of a growing Sunday School and adult confirmands are already evident. The Mission Board has assured this congregation of assistance in the form of subsidy for a pastor of their own.

The Mission Board has also assured the Fairview Congregation of Minneapolis its full cooperation in launching a new mission endeavor in the northern area of the city where extensive housing projects dot a vast area that until recently was open farm land. The Fairview Congregation will purchase land for this mission and assume responsibility for sponsoring the establishment of this mission. The Mission Board will supply the subsidy necessary for the salary of the missionary and underwrite all loans made for this mission venture.

It has also been indicated to the Mission Board that the congregations in the Madison, Wis., area have intentions of launching out on a similar mission project.

A new mission has been started at Sodus Point, New York, which is near Rochester, N. Y. This mission was begun by Pastor Paul G. Anderson at the instigation of his congregation in Rochester, N. Y. The first service was held May 12 with an attendance of 40. Sodus Point is scheduled to become a sea port and an industrial area with the opening of the St. Lawrence Seaway Project. In the course of time it may be necessary to send a full-time worker into this field.

Two new congregations have been organized as a result of mission

projects started last year, one new building erected, and another soon to be started. Our second California Mission under the leadership of Pastor Daniel Johnson organized in April as "Our Redeemer's Lutheran Church of Canoga Park, Calif." They have now completed the first unit of their building program which will serve as chapel, Sunday School Quarters, Parish Hall, and as quarters for the Christian Day School which is planned for next year.

The new mission in Lombard, Ill., started last June by Pastor Robert Moldstad when he was placed there as a vicar under the supervision of Pastors Vangen and Strand, was organized last May 5th as "St. Timothy Lutheran Church of Lombard, Ill." Seventy (70) souls were numbered in the congregation at that time, with several additions since. The congregation has made arrangements for the purchase of a tract of land at a cost of \$10,000.00. St. Paul's Congregation of Chicago has advanced a loan of \$5,000.00 for the purchase of this land. The mission has been holding services in a rented school auditorium at a cost of \$42 per service. Since last September they have also been renting a house for the missionary at \$80.00 per month. They have been meeting these rental costs with their own funds. A \$30,000.00 loan would make it possible for them to erect a combination church building and parsonage which would save them an estimated \$600 annually in operating cost while paying off their loan on a 15-year basis at 5%. The Mission Board will underwrite any loans made for this purpose in full assurance there is no wiser or more profitable investment possible.

We also want to mention the mission project begun under the sponsorship of the Iowa and Southern Minnesota Circuit known as Our Redeemer Mission of Mason City, Iowa, served by Pastor John Moldstad of Thornton, Iowa. With the help of the Circuit and some loans made by individual parties property was purchased for a church site. The mission congregation is undertaking to make financial arrangements for the acquisition of several more lots alongside the property just purchased and for the erection of a first unit (a parsonage-chapel) before the next convention of our Synod.

Many more opportunities have presented themselves for opening new missions and broadening the base of our Synod's operations which is necessary if we are going to carry out our obligations as a church of the pure Word and to maintain our program. But due to a shortage of finances, we have not been able to launch out into these new areas.

Where shall we find the needed money? In the essay referred to in the opening sentence of this report the author said and the Synod agreed:

"When His believers do what has to be done in accordance with God's Word, acting obediently to it even in the face of possible dire consequences, He does not forget them, but extends His blessing hand."

Because the members of the Mission Board believe this and also have the assurance that the members of the Synod who have elected them share this belief, they have been encouraged to present to the members of Synod a budget for missions that is considerably larger than any heretofore, but which is entirely realistic and necessary if we are to do our work in the future.

This calls for a total of \$37,500.00 for missions, divided as follows:

For maintaining our present mission subsidies: \$23,985.00

For expansion: \$6,400.00

For interest on loans: \$1,500.00

Board Expense: \$850.00

Lenten Folders: \$200.00

Equalization: \$75.00

Miscellaneous: \$90.00

Cornwall, England: \$2,000.00

Synodical Conference Missions: \$2,400.00

You will note that this means about \$4.00 per communicant member of Synod for missions, both Home and Foreign. Certainly it should not be difficult for each communicant member to contribute 8 cents per Sunday for maintaining and expanding our Mission work. It should also encourage us to note that almost one half of the total Synodical budget is designated for mission work.

CORNWALL MISSION

During the past year, work in Cornwall has continued in the town of Redruth, where services and Bible classes have been conducted regularly. Average attendance at church services has been 23. Attempts to win people beyond the limited circle of Lutherans have not been very successful.

Missionary Desmond Jose reports that lack of proper church building retards future growth and that strict gas rationing has curtailed his activities. A building program would involve an outlay of \$30,000, and would be solely the financial responsibility of our churches in America. To date the Synod is not committed to a building program in Cornwall. If the Synod reverses its policy, it likely would have to send another man into the field to supervise and help with such construction.

Because of the distance between Cornwall and our home base, very few personal contacts with Pastor Jose are possible. However, Missionary Becker upon his return from Nigeria visited Cornwall and spent three weeks with our Missionary. Mr. Jose also has contact with the pastors of the Ev. Lutheran Church of England, an independent body affiliated with the Missouri Synod. In view of the present disruptions within the Synodical Conference, Cornwall has maintained the status of associate member as far as the ELC is concerned.

Our Synod has subsidized the congregation with the pastor's salary. Various societies and individuals have sent special gifts to Cornwall from time to time. For such acts of love the Cornish Mission has been very grateful.

The Cornish Mission, as well as all missions, lies in the hands of our gracious Lord. May He be pleased to add more souls to His Kingdom!

(Cornwall Report by J. Petersen)

SYNODICAL CONFERENCE MISSION REPORT

Our Mission to the Negro

At Home

It is now 80 years ago since the Lutheran Synodical Conference resolved to "conduct conjointly a mission among the Colored people of the United States." It was in its convention in 1877 that the Synodical Conference resolved upon this work. How richly God has blessed these labors, only eternity can really tell.

For 70 of these 80 years, the work was conducted as resolved upon originally, through the Missionary Board. In 1946 the Synodical Conference resolved to change the original domestic mission arrangement "by appealing to the constituent Synods comprising the Conference (or respective Districts of the Synods) to take over the supervision of Negro Missions in their respective territorial areas."

Under this arrangement, the greatest share of this work is being done now in this manner. The supervision and management of this work is being done by the various Districts of the Missouri Synod with the exception of two Mission Stations which are under the supervision of the Wisconsin Synod. However, the cost of this work is still to a large extent borne through the treasury of the Synodical Conference. Thus we are still doing our proportionate share of this

work, for the cost of this work is borne by the four constituent Synods on a communicant membership basis. In the past biennium we began work in the State of Florida, building three new chapels, one at Jacksonville, another at Orlando, and a third is under process at Fort Lauderdale. This field has now been taken over by the Florida-Georgia District of the Missouri Synod. The Louisiana and the Alabama fields remain under our direct supervision, although Regional Mission Committees have been set up and activated this past year which will do more of the supervising on a local level.

The College and Theological Seminary at Greensboro, N. C., and the Academy College at Selma, Alabama, have had good success, and the prospects are looking up for producing an increasing number of pastors and teachers from these institutions.

One might wonder how many of our Norwegian Synod people subscribe to the periodical published by the Missionary Board of the Synodical Conference. It is very reasonable in cost, yet contains much that will serve to increase our interest and love for this work. It is called "The Missionary Lutheran" and appears monthly.

The budget for this work "at home" will total \$323,050.00 for the coming year.

Abroad, Nigeria, Africa

God has continued to bless our labor in Nigeria, and while our missionary, Missionary Gerhard Becker, has now returned home, we hope and pray that our Synod may be represented by a missionary from our Synod in the near future. Bright spots in our labors have been the resolve to embark on a mission venture in a province that hitherto has not heard the Gospel. It is the Ogoja Province, and one missionary has now begun to work in this province. This is mission work in the true sense of the word, and no one can deny that it is a God-pleasing venture. Our prayers ought rightly to accompany him, realizing of course that much work remains to be done in the provinces where we have begun work. Teaching, preaching, training pastors and teachers, laying a solid foundation for the Church in Nigeria.

The other bright spot is our Medical Mission where Dr. Eric Lofgren and his wife have labored now for almost two years. Glowing reports have reached us concerning not only his medical success, but the use of this field endeavor as a missionary agency.

Both the Chairman of the Board, Rev. Edwin Wilson, and the Executive Secretary, Dr. Karl Kurth, visited the field last summer, and although Dr. Karl Kurth's visitation was cut short by illness, the Lord has graciously spared his life and chairman Wilson continued the visitation which served to knit our labors on each side of the Atlantic more closely.

This phase of our work will require \$204,220 this coming year. Together with capital improvements, \$75,000 at home for 3 chapels, and \$35,000 for Nigeria, the total budgetary needs will amount to \$632,270, of which our proportionate share will be \$3,117.09. Not much when we consider how much it can accomplish to bring the Gospel to our Negro neighbor.

(Negro Mission Report by G. A. R. Gullixson)

In order that the members of the Synod may have a broader view of the extent and responsibility of our mission work, the Mission Board has requested that time be allotted for an opportunity to present a panel discussion on mission work, which will provide an opportunity for a general discussion on the floor of the Synod.

"May God bestow on us His grace and with blessings rich supply us, for Jesus' sake."

—H. A. Theiste

Action of the Synod:

WHEREAS, The Bygland Synod congregation of Fisher, Minnesota; the Indian Landing Bible Lutheran congregation of Rochester, New York; St. Paul's and St. Mark's Lutheran congregations of Chicago, Illinois; the Fairview congregation of Minneapolis, Minnesota; and the Northern Iowa-Southern Minnesota circuit have launched forth on new missionary projects; therefore be it

1. RESOLVED, That the Synod commend them for their vision and missionary zeal and encourage them to carry on in their work; and be it further

2. RESOLVED, That other congregations follow their example wherever possible.

WHEREAS, The St. Timothy Lutheran Church of Lombard, Illinois, and Our Redeemer's Lutheran Church of Canoga Park, California, have organized and made good progress; therefore be it

3. RESOLVED, That the Synod commend them and encourage them to carry through their plans for the necessary buildings and equipment for their work.

WHEREAS, Our work in Cornwall needs to be reviewed; therefore be it

4. RESOLVED, That the Mission Board be authorized to send a man to Cornwall to reevaluate the situation and report to the next Synod convention.

REPORT OF THE BOARD OF REGENTS

BETHANY LUTHERAN COLLEGE AND SEMINARY, INC.

In introducing our report this year, we wish to call attention to the fact that, up to and including this year, there have always been two reports to the Synod regarding BLC—one from this board and the other from the president of BLC. It is our intention to offer only one in the future. This year, however, as in the past, we must ask you to refer to the other report for certain matters. On our part, we wish to ask the Synod to consider the following matters, some of them from last year's Synodical report, some of them new.

I. BY-LAWS. Last year the two boards authorized by the 1955 convention of the Synod to do so (Trustees, Regents) presented to the Synod the results of their work in incorporating the college; this included the by-laws under which the college and seminary operate, as they are printed on pages 70 to 74 of last year's Synod report. As was stated at last year's convention, these are the by-laws under which the college operated during the time since that convention. They are, of course, subject to amendment in an orderly manner.

II. VICARAGE PROGRAM. Last year (Report, page 75) the convention asked this board again to study the vicarage program of the seminary, to see if the year of "vicarage" could not be inserted between the second and third year of seminary work. Accordingly, we have again examined the matter, and we report that, with our present resources, this is infeasible, if not, indeed, impossible in our judgment. We do not have enough seminary teachers to be able to offer certain courses frequently enough to make such a change possible; nor do we have enough students to make the engaging of addi-

tional teachers financially possible. We suggest, therefore, that the vicarage program be left as it is now. In this connection, we ask the Synod if, in adopting rules governing the assignment of vicars, it actually intended that the whole mission board was to participate in the meetings; it would appear that the Executive Secretary of the Mission Board was meant. What is the intention?

III. FOREIGN STUDENTS (1956 Report, page 75, No. 9): Through the good offices of both Prof. Faye and the Rev. Robt. Preus contacts have been maintained with students in Norway. Perhaps definite word about this can be delivered orally at the convention.

IV. LONG-RANGE PLANNING. Your board has devoted much of its time to discussing plans for the future. Last year a gymnasium was mentioned; from time to time other needs have been mentioned. Each of these things is only one part, one phase, of a long-range program that needs to be carefully developed. Exactly what is BLC's mission? In which direction is she headed? Last year (see Report, top of page 54) our board stated its "admission policy", which it understood to be the Synod's past and present policy. On this policy our board is at the present seeking to plan for the future; if, however, this statement of policy does not represent the Synod's intentions, then our plans for the future need to be reconsidered, from the very beginning.

On the assumption, however, that we have been proceeding along the lines laid down by the Synod, we have engaged an educational consultant, from whom we expect to gain considerable information and help as to determining our physical needs (the gymnasium would be one example), etc. At present, we must confess that we are not prepared to make any concrete recommendations for the future. We do ask this, however: That as our future course and our future needs become clear in our minds, we have authorization from the Synod (and we ask that of this convention) to make these known also through our Director of Public Relations, Dr. J. A. O. Preus, by both the printed and spoken word.

A part of this whole planning for the future (and the present!) is the matter of finances. Everyone knows that our budget requests to the Synod have been rising. This is not an unforeseen development, since it has been repeatedly stated by both the BLC administration and the board that this day was coming. The simple fact is that we have not been able to raise our fees enough to cover the rising costs. Moreover, we do not believe that we can do so now or at any time in the future; there is always going to be a gap between what the students will pay and what it costs to operate the school. Therefore the question of finances, in our opinion, needs to be closely studied by this convention. Exactly what are proper sources of income for BLC? From whom may BLC receive gifts? We ask the convention committee on Higher Education to consider this at length; and we ask the convention to speak clearly on this matter so that our board may act on the basis of clearly stated principles.

We believe that it is BLC's mission to teach the Gospel of Jesus in the thorough manner made possible by a school of this type, to all who come to her and seek to be taught the "way of God more perfectly." We do not anticipate that everyone who attends BLC will in every way continue in the doctrine which he has learned, any more than we expect that all who attend our churches will in every respect cling to the truths which they have been taught. It is BLC's work to plant and water - and to let God give the increase. In the wish to be faithful husbandmen, we ask the Synod not to lose heart over the complexity of our problems or the desperateness of our need. Rather, may God give us wisdom, and knowledge, activated with a large portion of Christian optimism, so that we may look squarely at our problems and, under God, find solutions to them, solutions that will both glorify our Savior and serve our fellowmen.

—S. Dorr

REPORT OF THE PRESIDENT

BETHANY LUTHERAN COLLEGE AND SEMINARY

1956-57

To the Members of our Synod:

I again have the privilege of submitting an annual report for our College. Since I last made a report to you I have read all the previous reports I have made, together with those of my predecessor, Dr. S. C. Ylvisaker. I have also, during the course of the year, had the opportunity to read several annual reports of other college presidents. I have done this in order to try to determine what a presidential report ought (and ought not) contain if it is to serve its purpose. Its purpose, I take it, is to provide information so that you, its owners and policy makers, can arrive at an intelligent understanding of Bethany's past operations and its goals and future problems, so that you may authorize whatever steps need to be taken to enable your College to fulfill its mission. In other words, we shall briefly outline the work that has been done and point out what still needs to be done.

Thirty years ago, in 1927, when our Synod was assembled in convention at Lake Mills, it passed a resolution to take over Bethany Lutheran College from the Bethany Lutheran College Association, but directed the Association to conduct the College for the 1927-28 school year. The formal conveyance of the property was made at the 1928 convention. Since that time we have seen a depression, a war, inflation, a sudden and temporary bulge in post-war enrollment, a decline in enrollment, and now, as a result of the increased birth rate of the early 1940's, a gradual rise in the number of students that we feel should make use of our facilities. In 1927 our total enrollment was 58. In 1957 our total enrollment was:

Enrollment

HIGH SCHOOL: Grade 9 — 23; Grade 10 — 14; Grade 11 — 32;

Grade 12 — 24; Total — 93.

JUNIOR COLLEGE: Grade 13 — 58; Grade 14 — 35; Third-Year Teacher Training and Special — 9; Total — 102.

TOTAL HIGH SCHOOL AND JUNIOR COLLEGE: 195.

SEMINARY: 1st year — 1; 2nd year — 2; 3rd year — 1; Total — 4.

TOTAL HIGH SCHOOL, JUNIOR COLLEGE, AND SEMINARY: 199.

It should be noted that this is the total number of students enrolled, some of whom have dropped out during the course of the year, so that our actual enrollment at the end of the year was 172.

Faculty

In 1927 a faculty of 7 served our students. This year our faculty was composed of the following 20 members: Miss Ella Anderson (English, mathematics, library); Miss Sophia Anderson (business manager, biology, shorthand); Miss Edna Busekist (English, home economics); Mr. C. U. Faye (theological library); Mr. Vernon Gerlach (religion, education, English); Mr. Albert Grorud (mathematics, physics, science); Mr. Norman Holte (social science); Mr. Rudolph Honsey (religion, humanities, Norse, German); Miss Mildred Larson (nurse, dean of women); Mr. George Lillegard (religion, seminary); Miss Marjorie Loberg (music); Mr. Norman A. Madson, Sr. (religion, seminary); Mr. Norman A. Madson, Jr. (assistant dean of men); Mr. Calvin Minke (business education); Mr. Dwain Mintz (physical education, health); Mr. J. A. O. Preus (religion, Greek); Mr. B. W. Teigen (English, religion); Mr. Norman Theiste (chemistry, mathematics); Mr. Victor Theiste (education, practice teaching); Miss Eleanor Wilson (Latin, English). Prof. N. S. Holte has served as Registrar and Prof. A. A. Grorud as Principal of the high school.

The following faculty members will be leaving us at the conclusion of the school year: Prof. Vernon Gerlach who has accepted a call to be principal at Immanuel Lutheran School, Mankato; Mr. Victor Theiste, who has supervised the practice teaching of our Day School teachers, has accepted a call to become pastor of our churches at Thompson and Forest City, Iowa; Mr. Norman Madson, Jr., who has been associate dean of men, graduates from our seminary department and will serve as a vicar somewhere in our Synod. The Rev. Iver Johnson, Lake Mills, Iowa, has accepted the call extended to him by the Board of Regents to teach in the fields of Biology, Religion and Education, and to serve as choir director.

Then and Now

Time and space do not permit us to make very many detailed comparisons with the College as it functioned thirty years ago and as it does today, but it certainly would be valuable for us to compare some of the problems of those days with the ones currently facing us. Our aims are still basically the same, namely, to serve the needs of the church's youth with the Gospel of Jesus Christ. Now, as then, it is also our objective to prepare workers directly for the church and also to give as many as possible of our young people pre-professional and terminal education from a Christian point of view, so that our church might have a firmly grounded and loyal laity. Our youth still need this Gospel as much as ever.

In the educational field a considerable number of changes have taken place. In 1927 not nearly so many young people from our church went to high school as do today. With school bus routes honeycombing the rural areas and with high schools readily accessible, nearly all our young people now get four years of high school. And, of course, more than ever are also going on to college. This trend will very likely increase for the following reasons: 1. As the birthrate and the actual population increase there will be more students of high school and college age; 2. The fact that more students than ever before are getting more schooling than ever before tends to have a snow-ball effect; this trend in itself induces others to go who probably would not have taken more advanced training; 3. Modern industry, business and farming, with its highly technical background, call for more education than in the previous years. It all adds up to this, that our youth will need and want more years of education, and they will want an education that is more specialized and geared to the modern world of science, business and industry.

These are some of the factors that challenge our church and school. We must ask ourselves this question: Can we provide the type of education that our students need and which is good for them, namely, education from a Christian point of view? Or, because we do not provide them with an adequate training in the secular branches will we lose them to other educational institutions, with the result that we will get, with each passing year, a smaller percentage of our youth? This problem tends to become more acute and it forms a vicious circle in that the less able we are to provide a broadened education, the fewer students we will get, and the fewer students we get, the less able we are to provide a variety of courses.

Those charged by you with directing the school have seen these problems growing for several years, and they have tried, under God, to do some long-range planning. It now falls upon all members of our church to share in the attempted solution of these problems. I trust that the Convention Committee on Higher Education and all the delegates will devote a large measure of thoughtful consideration to these problems.

Long-Range Planning

It is a basic assumption in all our planning to want to continue our high school, junior college, and our seminary departments, although

we are well aware that having a high school and junior college together creates several special problems and possibly even drawbacks. Yet the youth of the church who will not take college work (and this is over half) should be privileged to get their high school training in a Christian environment. Besides, we must try to operate our educational system as efficiently as possible, since money for capital outlay and current operations will be at a premium. As a minimum figure in projecting ourselves ten or fifteen years into the future, we have set the high school enrollment at about 140 students, spreading them as evenly as possible over the four years. Admittedly, this is not large by current standards which demand more and more consolidation so that high school enrollments for the most part will be over 400. But this figure will give us a more economical unit than our current attendance of 83, and it will enable us to enrich our program with a few more electives and with more and better equipment. It is hard to see how we could take care of more than 140 without going into double sections. But this figure certainly calls for 100% cooperation on the part of our constituency in using our high school.

With regard to our junior college, it should be noted that educational authorities suggest an enrollment of 250 students as an almost irreducible minimum for a somewhat effectively functioning junior college. This would appear to be a very reasonable figure for our situation, since, in addition to the general education courses, we would want to continue to carry somewhat specialized programs in pre-theology and the training of Christian Day School teachers. With a junior college student body of 250 we could increase the number of sections in the basic courses, giving our schedule more flexibility. Besides, courses we teach in alternate years could be taught every year, and a few well chosen electives could give us that variety that we need in order to take care of the individual needs of our students.

We should then look for a combined enrollment in all our departments of about 400 students. In some ways we are well on the road in becoming prepared for this. Through constant advanced study and in-service training, our faculty has become better prepared for its work. It appears evident, however, that as all faculties tend to be upgraded in preparation for teaching, so we must secure for our faculty consecrated young men and women who have taken a considerable amount of advanced training, all having at least the master's degree.

The modernization and renovation of our present physical plant carried out over the past five years has also brought us a long way in this program, although as yet much remains to be done, such as the tuckpointing of the buildings. We have 374 seats in our chapel and with folding chairs we can seat 425, giving us considerable room for expansion. By lengthening the meal hours and putting more tables in the dining room we could, no doubt, serve 400 people at each meal. Last summer our classroom building was rewired and equipped with new lights, and it should give satisfactory use for years to come. By careful scheduling and by using all classrooms and laboratories on an eight-hour schedule we can just about double the number of classes we can schedule.

Bottle-Necks

Our bottle-necks, however, lie in several areas. There is a crying need of a gymnasium-auditorium. This project has been discussed for several years, and I earnestly hope that the Synod will at this convention take steps to satisfy this need. There would also be need for library expansion and some kind of student union, and then the College would also need more dormitory space. It appears that the logical thing would be to make our present two dormitories into one, as originally conceived, and then build another dormitory. Suppose the present dormitory were converted into a boys' dormitory, giving us a capacity of about 175. Then if a girls' dormitory with a capacity of 125-150 were built, we would handle 300-325 dormitory students.

That is not as impossible as it sounds, because we have the land on which to place it and a dormitory is income property on which it might be possible to secure a Federal loan amortized on a long term basis.

Then we should have definite plans to erect a library building. At the present time our library rooms are over crowded and they are poorly situated, being right on the main arteries of school traffic. The noise and cramped conditions are hardly conducive to good study.

I take it the Synod has for some time sensed that if we are to operate effectively as a Christian school, bringing the Gospel to our youth, steps towards long-range planning must be taken, and, therefore, as a first step it resolved that the Board of Regents secure a man who would be in charge of fund collecting, student solicitation, and long-range development planning. The Board called Dr. J. A. O. Preus, who has been serving in that capacity since September 1, 1956. He has been concentrating his efforts principally in finishing the collection of the \$40,000.00 campaign authorized by the Synod two years ago. He has carried it well over the half way mark and hopes that by fall he will have had a hundred percent participation on the part of all our congregations. He has also been very active in student solicitation, and in general public relations work. The Board of Regents has outlined general policies for our student admissions and the collecting of funds for the College to serve him as a guide in his work. The Board of Regents, he, and myself, have had two meetings with a professional educational consultant, Dr. Orville Dahl, in order to make some preliminary studies of long-range plans for Bethany. These two meetings have been helpful, and it is the Board's intention to secure Dr. Dahl's services on a continuing basis.

Finances

In looking at our financial picture, the most outstanding and encouraging factor is the generous way in which our Synod came to the College's support for current operations during the past year. A detailed financial statement of the College and Seminary, with a list of donations made directly to the College, will be available for study at the time of the convention. Suffice it to say now that we have received from the Synod \$30,436.00 for current operations and that the total value of gifts given directly to the College are approximately \$7,650.00, most of which has been designated for the Kitchen Modernization Fund.

In looking into the future, it is evident that our needs for financial aid will continue to grow. The Board of Regents, even after raising the costs to students for next year and anticipating an increase in enrollment, still sees the need of an additional \$42,300.00 from the Synod for current operations.

In view of the anticipated needs in capital outlay in the years to come, I urge that any large gifts, such as bequests and legacies, be designated for our permanent capital improvement fund and not be dissipated in current operations. I suggest that the Synod set up the policy authorizing the Board of Regents to reserve these larger gifts for capital improvements.

The whole problem of securing grants of money for private educational institutions is being studied by college authorities throughout the United States and also by our own Board of Regents. Out of this wealth of material several basic factors emerge on which there is general agreement: 1. The private colleges must retain complete control of their schools if they are to carry out their historic functions; 2. There is no question that private colleges are in desperate need of large amounts of money for both capital outlay and current operations; 3. It would be a calamity for our nation if private colleges should go to the wall because of their inability to get financial support, with the result that we would have only one type of education in our country, namely, public colleges and universities. In view of these

facts, the Convention Committee on Higher Education and the entire convention could well devote considerable time to this problem and thus come up with some general directives to guide the Board of Regents and its administration.

Seminary

Our Seminary, under the leadership of Dean Madson, has effectively carried forward its work. One senior graduates, and we are expecting a larger first year class next fall, including one student from Norway.

The main load of teaching has been borne by Dean Madson and Professor G. O. Lillegard. Professor C. U. Faye has continued working with the cataloging and classification of the tremendous bulk of material in the Memorial Library, and that work is progressing slowly but surely. The seminary library is not only serving the needs of the students and faculty but also an ever larger circle of pastors who are beginning to use the resources which our library has.

Since Professors Madson, Lillegard and Faye of the seminary faculty are reaching that age where their strength begins to ebb and they are deserving of lighter teaching loads, the Board of Regents, after a year's careful consideration, called another professor to serve on the faculty. The choice fell upon the Rev. Milton Otto, Lawler, Iowa. He has accepted the call and will take up his duties during the summer. His work will be chiefly in the practical and dogmatic fields.

During the past years the seminary has been able to provide enough candidates to take care of our needs, and thus Synod has been much more greatly blessed than other church bodies whose seminaries have been unable to provide a sufficient number of candidates to take care of their vacancies. It is imperative, however, that congregations, pastors, and parents continue to urge their consecrated young people to consider seriously the blessings of serving the Lord through work in the public ministry.

Book Store

Mr. Stanley Ingebretson has continued to serve effectively during the past year as our Book Store manager. Through his energy and initiative, it appears that our gross sales may exceed last year's by six or seven thousand dollars, all of which is very encouraging. We have added a considerable amount of fixtures and equipment to provide better service, and, because of increased sales, Mr. Ingebretson has plowed back much of the profits into a larger inventory. Those people of our Synod who do not know what our Book Store has to offer, are urged to investigate and then make use of its services.

Alumni

Bethany has a group of alumni that is interested in and dedicated to the cause of Christian higher education. Under the leadership of its president, Mr. Channing Handberg of Minneapolis, it is taking an active and forward looking interest in the future of Bethany. At its last annual meeting on October 13, 1956, it passed a resolution offering to raise an additional \$35,000.00 (they now have \$7,000.00) towards the building of a gymnasium-auditorium. They are at the present time eagerly awaiting the go-ahead signal from the Synod on this project. Professor Preus serves as our director of alumni relations.

I hope that this report, together with that of the Board of Regents, will form some kind of skeleton from which you may learn something of the past year's work and also of what needs to be done. This is only the skeleton; the flesh and blood are the students we teach—the only justification we have for all our work of administration, fi-

nances, canvassing, providing living facilities and suitable equipment. We commend them and our school to our gracious God for guidance and help in the future, and pray: "And let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it." Psalm 90:17.

—B. W. Teigen

REPORT OF THE BETHANY DEVELOPMENT ASSOCIATION

For a detailed report of the Association and its work, see the 1956 **Annual Report**, pages 65-67. During the past year the following were accepted as members of the Association: Professor J. A. O. Preus, Mankato, Minn.; Mr. Dean Jorgenson, Luverne, Minn.; Mr. George Tokheim, Thor, Iowa; Mr. T. Bieber, Jasper, Minn.; and Mr. Stanley Ingebretson, Mankato, Minn.

There were two vacancies on the Board of Directors. The Rev. M. E. Tweit was elected director for a term of five years, the term to expire in 1962, and Mr. Lauritz Houg was elected to fill the unexpired term of Mr. Elmer Wold who passed away, his term to expire in 1958. The Board of Directors elected M. E. Tweit, chairman, and Professor B. W. Teigen as secretary-treasurer.

The sale of the "point", that is, the northern tip of what is called the athletic field, for the price of \$14,000.00 was delayed because of difficulties in getting the property surveyed. It will now go through without much further delay, enabling the Association to pay off its mortgage. Aside from the interest paid on the mortgage, there has been no change in the financial picture of the Association.

The members of the Association show a dedicated concern towards its original objective of serving the physical needs of the College, and they desire to use what they have with care and a sense of stewardship. The Association is not contemplating any further projects at the present time but stands ready to step in to help where it can be of service. It is alert to purchasing any property lying adjacent to the College grounds, if such property should come up for sale and should be of value to the College's future development.

—B. W. Teigen,
Secretary-Treasurer

BETHANY LUTHERAN SEMINARY

Our seminary has reached the tenth milestone of its existence as a theological school serving the Norwegian Synod. And we naturally ask ourselves: Has the seminary justified itself? The answer to that question will have to come from those whom we honestly have sought to serve. Certain it is that our people have been most generous in their support of our seminary. Had they felt that the training given our young men in this rather small institution was lacking in the things our congregations have a right to look for in a shepherd of souls, it would no doubt have been reflected in a lack of support on the part of those whose gifts have been forthcoming. The gifts have all been free-will offerings, and therefore speak a language all their own.

The past year has marked the smallest attendance at our seminary since the year of its inception. But there was a logical reason for this drop in attendance—a drop which we could see was coming. It does not represent a lack of interest in the training of our young men for the Christian ministry. And we have the encouraging prospect that next September the enrollment at our seminary will again be on the upgrade.

At long last we have arrived at the point where the hopes and prayers of many of our people shall have been answered: We will be afforded the opportunity of doing something for the Christian people in Norway, from which we in the days of a Johnson, a Caspari, a Thistedahl, a Heuch, received an unconditioned Gospel, but which for a generation or more has suffered as have so many of the European nations from the onslaughts of Modernism. A young man from the university of Oslo, preparing for the ministry, has expressed his desire to get his continued training in a conservative Lutheran institution, and has asked to be admitted to our seminary the coming fall. He comes with the best of credentials, and our hopes and prayers will be for his returning to Norway with the saving message our faithful forebears brought with them from the "land of the mid-night sun," in a day when God's inviolate word and Luther's doctrine pure had free course in the homeland.

The rule by which we have been governed the past few years, that of not granting the certificate of graduation until the candidate has proved his fitness for the ministry by a year of vicaring under some older pastor, is still being questioned by some as the best way in which to get the needed vicaring, and may have to be reviewed and evaluated at the forthcoming meeting of our synod. We want to put into practice that type of vicaring which will best serve the best interests of our congregations. And in an institution where the same course of studies can be offered only every third year, the vicarage year can not very well be placed at the end of the second year of theological studies, as is done in larger institutions. It is especially the ministering to the sick and dying the young theological needs to learn under the guidance of an experienced Seelsorger. So far as practice-teaching is concerned, our students enjoy an advantage which is not made possible in the larger institutions. Also this year our theologicals have taken their full share of conducting the evening devotionals in the college chapel. They have also served many of our neighboring congregations by taking over the preaching in the absence of the pastor.

The student who has just completed his three year course and will be entering upon his year of vicarage is Norman A. Madson, Jr.

Our prayer for all of our theologicals will ever be that of the sainted Dr. Walther: "O God, preserve unto us a pious ministry!"

—Norman A. Madson Sr., Dean

BETHANY COLLEGE OPERATIONS ACCOUNT

July 1, 1956—June 17, 1957

(Not Audited)

Cash on Hand, June 30, 1956		\$ 1,127.62
Collected on old accounts, notes, bonds	\$16,348.78	
Current charges to students	\$91,365.30	
Uncollected, June 17, 1957	19,273.45	
Collected from current students	72,091.85	
Received from activities within College	6,588.43	
Non-Student Income	39,237.04	
Scholarship Funds Received and Held	500.25	
Restricted Funds Received	916.00	
Gym Fund and Building Fund Received	1,015.24	
Gullerud Memorial for Seminary Institutional Work:		
	131.00	136,828.59
Cash Available		137,956.21
Old Liabilities Paid		9,971.54
Available for Current Use		127,984.67

Expenditures:		
Additions to Furniture, Equipment: and Car	7,665.02	
Alterations and Permanent Im- provements	2,289.93	
Advanced to Seminary and Semin- ary Library	1,390.31	
Purchased ATT Bond—Building Fund	135.15	
Current Expenses	121,976.19	
Total Current Cash Needs		133,456.60
Current Unpaid Accounts:		
Accounts Payable	4,360.48	
Withholding Tax and Social Secur- ity	375.91	
Accrued Salaries	4,712.20	9,448.59
Available Cash Spent		124,008.01
Cash on Hand		\$ 3,976.66

CONTRIBUTIONS MADE DIRECTLY TO BETHANY LUTHERAN COLLEGE

July 1, 1956 to June 24, 1957

Rev. A. M. Harstad	\$ 10.00
Mr. and Mrs. E. W. Ode, memory of Mrs. Lewis A. Larson	2.00
Madison Auxiliary, for Kitchen Fund	205.00
Memorial for Mr. Wm. Kemmis	8.00
Rev. and Mrs. E. W. Rische	20.00
Larry Anthony, for Kitchen Fund	5.00
Mr. William Maurer	100.00
Mr. and Mrs. Gilmer Anderson, memory of Andrew J. Amdahl	2.00
Guelph Lutheran Mission	26.48
Sina Olsen, for boarding department	4.00
Bethany College Student Body, for Kitchen Fund	12.79
Bethany Faculty Women's Club, for dining room and recreation room draperies	50.00
Eau Claire Auxiliary, for Kitchen Fund	45.00
Scarville congregation, for boarding department	7.50
Norstad and Gulseth, for boarding department	5.00
Mrs. Christian Olsen, for Kitchen Fund	5.87
Mrs. Joseph Hanson, for Kitchen Fund	4.81
Mrs. Oliver Honsey, for Kitchen Fund	3.78
JoAnn Storlie, for Kitchen Fund	3.37
Mrs. Styrk Reque, for Kitchen Fund	1.96
Prof. J. Preus, for Kitchen Fund	5.26
Mr. Pederson, for Kitchen Fund60
Mr. George Anthony, for Kitchen Fund	5.70
Mrs. Nels Stephens and Nora, for Kitchen Fund	10.76
Anonymous, for Kitchen Fund	25.95
Orla Anderson, for Kitchen Fund	5.00
Mankato Auxiliary, for dining room and recreation room draperies	100.00
Richard Maginnis	25.00
Memorial for Mr. Martin Kantin from Armin G. Kantin	3.00
Bethany Day Offerings	382.03
Mr. and Mrs. C. U. Faye, memory of Mr. and Mrs. Martin Jensen	100.00
Minneapolis Auxiliary, for Kitchen Fund	75.00
Memorial for Mrs. E. K. Swenson	100.00

Rose Dell Ladies Aid, for draperies in Girl's Reception Room	40.00
Mr. and Mrs. W. H. Affolter, A. W. and Maria Affolter, memory of Mrs. Henry Klingberg	3.00
Marvin Hansen	106.00
Bethany Lutheran Ladies Aid, Luverne, Minn., for Kitchen Fund	132.00
English Lutheran Ladies Aid, Cottonwood, Minn., for Kitchen Fund	25.00
Bethel Lutheran Ladies Aid, Sioux Falls, S. Dak., for Kitchen Fund	25.00
Mr. and Mrs. Wm. Woolever, memory of Mr. Joseph A. Johnson	1.00
North Iowa Auxiliary, for Kitchen Fund	300.00
North Iowa Auxiliary, for Bed Fund	333.00
Mr. and Mrs. Allan Bjornson and family, memory of Mrs. Grace Janssen	2.00
Inga Homme, for Kitchen Fund	3.20
Madison Auxiliary, for Bed Fund	96.00
Kitchen Fund donations	8.00
Norseland Auxiliary, for Kitchen Fund	225.00
Lutheran Youth Association, for Oxford English Dictionary	50.00
Our Savior's Y. P. S., Amherst Junction, Wis., for Kitchen Fund	25.00
Boston Congregation, for Kitchen Fund	12.08
Scarville Congregation, for Kitchen Fund	2.65
Mr. and Mrs. Iverson, Waseca, Minn., for Kitchen Fund	6.00
Our Savior's Ladies Aid, Hawley, Minn., for Kitchen Fund	15.00
East Paint Creek Congregation, for Music Department	10.00
Women's Guild of Fertile, Minn., Circuit, for Bed Fund	50.00
St. Paul's, Lengby, Minn., for Kitchen Fund	8.34
Mrs. Constance Bro, for Kitchen Fund	25.00
Mrs. Mabel Nelson, Davenport for Girls' Reception Room	75.00
Memorial for Mr. Oliver Lund	4.00
Mr. and Mrs. Peder Fylling, memory of Mrs. L. Kuehne	3.00
Minneapolis Auxiliary, for Kitchen Fund	75.00
Mr. and Mrs. E. W. Cooper	500.00
Peace Ladies Aid, Springfield, Minn., for Kitchen Fund	10.00
Mr. and Mrs. G. B. Swottnick	10.00
N. S. Holte, for Library	3.00
Sven Skaaland, for Kitchen Fund	7.00
St. John's Ladies Aid, Okabena, Minn.	18.53
Mr. Edward Molnau	25.00
Christine Gordon, for Kitchen Fund	5.18
Sena Sanderson, for Kitchen Fund	6.00
Mr. and Mrs. George F. Westby, memory of Mrs. Emma Spriggs	2.00
Mr. and Mrs. R. F. Neubert	2000.00
Immanuel Lutheran Church, Mankato, Minn.	200.00
Emmaus Ladies Aid, Minneapolis, Minn., for Kitchen Fund	5.00
Norseland Congregation, for Kitchen Fund	2.80
St. Peter's Lutheran Church, Schofield, Wis., for Kitchen Fund	6.23
Daellenbach Family, for Kitchen Fund	3.39
Bethany Ladies Aid, Princeton, Minn., for Kitchen Fund	20.00
Memory of Mrs. Julia Hanson, for Music Department	55.50
Memory of Rev. L. P. Lund, for Library Fund	50.00
River Heights Congregation, for boarding department	20.00
Our Savior's Church, Hawley, Minn., for boarding department	30.00
Immanuel Lutheran Church, Audubon, Minn., for boarding department	25.00
Marvin Scott, for Kitchen Fund	4.36
Nazareth Congregation, for Kitchen Fund	16.00

Clearwater Congregation, for Kitchen Fund	9.00
Mrs. John Magnuson, for boarding department	1.25
Our Savior's Ladies Aid, Princeton, Minn., for Kitchen Fund	25.00
Hans, Albert and Bertine Hegdal, memory of Oscar Gryting	2.00
Rev. Wilhelm Petersen, for Kitchen Fund	1.00
Mr. and Mrs. George F. Westby, memory of Richard Thune	2.00
Memory of Mrs. Roy Ellefson	19.00
Memory of Karin E. Vaala	2.00
Norma Schultz	10.00
Rev. and Mrs. Harry E. Olsen, memory of Miss Roberta Johnson	10.00
Mr. George O. Tokheim	100.00
Mrs. Agnes Guldberg, memory of Mrs. Agatha Solberg	3.00
Jerico Ladies Aid, for Kitchen Fund	50.00
Mankato Auxiliary, for Kitchen Fund	100.00
Minneapolis Auxiliary, for furnishings in Faculty Reception Room	500.00
Mr. Oluf Gjeffe and Mr. and Mrs. Theo. Gjeffe family, memory of Oscar Gjeffe	2.00
Mr. Franklin Hansen	500.00
Mervil Holt family, memory of Mr. William H. Meyers	3.00
Ruth Circle, St. Mark's Church, Chicago, Ill., for Kitchen Fund	25.00
Memory of Hulda Kaminski	10.00
Mr. O. M. Wilson, memory of Mother's 83rd birthday	10.00
Mr. and Mrs. Erwin Hettle, memory of James C. Hansen	2.00
Holy Cross Ladies Aid, Madison, Wis., for Kitchen Fund	25.00
Gertrude Bauman and Mrs. H. J. Bauman, memory of Didrick J. Orfield	5.00
Alfred Aasheim	50.00
Mrs. Evelyn Peterson and Mr. and Mrs. Leighton Humphrey and sons, memory of Henry Hermanson	2.00
Mr. and Mrs. Wm. Kohler and Mr. and Mrs. Arden Dahlberg, memory of Peter Remmen	2.00
Dorcas Society, Indian Landing Church, Rochester, N. Y., for aprons	19.00
Madison Auxiliary, furniture for Miss Wilson's office	113.00
Olaf Lee, for Music Department	150.00
Zion Ladies Aid, Thompson, Iowa, for Paint and Varnish Club	10.00
Walter Aden, for boarding department	1.25
Ray Anthony, for boarding department	67.98
Dr. T. J. Bloedel, for Gym Fund	5.00
Betty Mumme, for Gym Fund	2.00
Memory of David Natvig, for Gym Fund	15.00
Northern Minnesota Lutheran Women's Guild, for Seminary Library	100.00
William J. Miller	25.00
Rev. A. T. Bostelmann, for Gym Fund	20.00
Memory of Mrs. Martha Belcher from Mr. Clarence F. Belcher and daughters, for Seminary Fund	11.00
Dr. H. M. Juergens, for Scholarship Fund	300.00
Mount Olive Women's Society, Mankato, Minn., for Kitchen Fund	25.00
Marvin Schwan, for boarding department	85.00
Mr. Victor E. Geistfeld	150.00
Miriam Circle, Holy Cross Church, Madison, Wis., for Kitchen Fund	25.00
Mrs. Constance Bro, memory of Henry Gullixson	25.00
Mr. and Mrs. Otto Houg and Mr. Carl Houg, memory of Mrs. Otto Odegard	5.00
Married Couples Club, Concordia Church, Eau Claire, Wis., for basketball uniforms	25.00
Mrs. Ella Amundson, Evelyn and Edith Amundson, and Nels, Helen and Michael Lindh, memory of Mrs. Betsy Hanson	5.00

Grace Lutheran Church Ladies Aid, Manitowoc, Wis., memory of Mrs. Betsy Hanson	10.00
Mr. and Mrs. Clarence Ebeling, Mr. and Mrs. Marvin Schultz, Mr. and Mrs. Frederick Ebeling, memory of Mrs. Betsy Hanson, for Gym Fund	10.00
Mr. and Mrs. Herbert Bahr, for Kitchen Fund	5.00
Kitchen Fund, via Lutheran Synod Book Company	3.87
Kitchen Fund, via Rev. S. E. Lee, Synod Treasurer	136.51
Phyllis Buchholtz, for Kitchen Fund	6.88
Helen Kuehl, for Kitchen Fund	2.39
Fay Buss, for Kitchen Fund	3.73
Anonymous, for Kitchen Fund	6.19
Norwegian Synod Congregations, gifts in natura	838.91
Totals	\$9,784.08

Action of the Synod:

1. **RESOLVED**, We approve tentatively for the the coming year the proposed By-Laws of Bethany Lutheran College and Seminary, Incorporated (1956 Synod Report, pp. 70-74), with the final adoption to be made at the next convention, and with the following revisions:

A. that by-law II, E, 6 (1956 Synod Report, p. 71), which now reads,

"To bear the final responsibility and authority in all aspects of the institution's operation.",

be changed to read,

"To bear the responsibility and authority for the corporation in all aspects of the institution's operation."

B. that an addition be made to by-law II, E, 12 (1956 Synod Report, p. 72) so that this by-law shall read,

"To act as a Court of Appeal in all matters which are properly referred to it. This shall not be construed to mean that decisions of the Board cannot be overruled by the Corporation in convention assembled."

WHEREAS, The Board of Regents reports it is still studying the matter of grants from individuals and corporations available to educational institutions; therefore be it

2. **RESOLVED**, That the Board continue its study and report its finding and recommendations to the Corporation when this study is completed.

3. **RESOLVED**, We instruct the Board of Regents, when asking the congregations for nominations for seminary professorships, to state the qualifications desired.

4. **RESOLVED**, In the assignment of vicars, the field-secretary of the Mission Board shall represent that board.

WHEREAS, We recognize the pressing need of better physical education facilities at Bethany College; therefore be it

5. **RESOLVED**, A. That we commend the Bethany Alumni Association for offering to raise \$35,000.00 toward the construction of a proposed gymnasium-auditorium; and

B. That we authorize the Board of Regents to submit to the 1958 Bethany Lutheran College and Seminary, Inc., convention pre-

liminary architectural plans for this gymnasium-auditorium, and to suggest a way of financing this building project;

C. That we appeal to the Bethany Alumni Association to bear the cost of these architectural plans.

6. RESOLVED, *That the Corporation authorize the Board of Regents of Bethany Lutheran College and Seminary, Inc., to use legacies made to that corporation, but undesignated as to purpose, for Corporation purposes as the Board sees fit.*

REPORT OF THE BOARD OF CHRISTIAN ELEMENTARY EDUCATION

During the past year the Rev. Iver C. Johnson served as chairman of this board and as Superintendent of Schools, Mr. Carl Annexstad as Secretary; the Rev. George Orvick was in charge of publicity, with the Rev. Keith Olmanson serving as editor-in-chief of the Christian Day School Bulletin.

Fourteen Christian Day Schools were in operation in our Synod during the past year. The following subsidies were granted: Mt. Olive Lutheran, Mankato, Minn., \$500 (part of this subsidy is used to defray the extra expense on the part of the congregation in maintaining the Teacher Training Program conducted at this school in junction with the Bethany Education Department); Hiawatha, Minneapolis, \$1,000; Parkland, Washington, \$500; Our Savior's Princeton, Minnesota, received an emergency grant of \$350; and our Savior's First Lutheran, Granada Hills, California, received \$1,500 as aid to enlarge its school to four rooms and four teachers.

Our Synod faces a problem in regard to keeping teachers in our one-room schools because of the higher standards for certification in some States. This situation may become more acute in the future. Therefore, your Board has arranged to provide assistance to congregations with one-room schools with respect to their teacher's summer school tuition expenses. A sum of \$300 was set aside for this purpose. One school has applied for aid from this special fund this year.

Regarding the Testing Program which was introduced two years ago, your Superintendent has mailed out all the tests for the spring and fall but is still awaiting the returns for evaluation.

The Superintendent visited some of the Synod Schools but was unable to visit all because of his studies at Mankato State Teachers College in preparation for his teaching duties at Bethany College next fall.

—I. C. Johnson, Supt.

Action of the Synod:

WHEREAS, We wish to fulfill the state laws and to provide the best qualified teachers possible for our schools, be it

1. RESOLVED, *That the action of the Day School Board in setting aside a fund to help our teachers attend summer school courses be commended; and be it further*

2. RESOLVED, *That we ask congregations with Day Schools to encourage their teachers to attend summer schools and seek ways of aiding them to do so.*

WHEREAS, It is desirable to have a record of enrollment and teachers in our schools, be it

3. RESOLVED, That a more detailed report be given concerning the Day Schools including enrollment and teaching staffs.

REPORT OF THE KASOTA VALLEY HOME FOR THE AGED

The day-to-day activity in Kasota Valley Home for the Aged presents a picture which we wish all members of our Synod could see at first hand. We are sure that if this were possible then those of our aged who have hesitated in entering the home would hesitate no more. This is not an institution; it is a HOME.

Even as a true Christian home lays emphasis on the Christian side of it; so it is the endeavor of the management and the directors to see that the light of the Gospel shall shine for the residents of our Home who are approaching the sunset time of life. Daily devotions are conducted by manager L. Houg. Regular services are conducted by the chaplain who also visits the old folks in their rooms. During the course of the year, the Rev. J. B. Unseth asked to be relieved. The Board of Directors appointed the Rev. M. E. Tweit of Norseland to take his place.

At the present time there are eleven residents in the Home. The facilities are adequate for the care of fourteen. Since there are a number of prospects considering coming to the Home, we would encourage any synod members who have contemplated making use of our Home to file their applications without delay.

During the past year additions to the equipment have been made to make the work easier for the cook and matron, Mrs. L. Houg, who has worked faithfully with the equipment on hand. An automatic dishwasher, a new electric refrigerator, and an electric clothes drier have been installed. Shortly a legacy of \$5,000 which was left to Kasota Home by Andrew A. Fadness will be available for use. Your directors have considered the possibility of using this money for certain capital improvements which are needed. The possibilities are: a fire escape, an elevator, a fence to enclose the property and protect it from intruders, the addition of an extra room or two. Your directors ask for the authority to use the legacy money for such capital improvements as can be provided with the funds available.

In attempting to carry out the Synod's 1956 resolution regarding the opening of an Old People's Home in Wisconsin, the Board of Charities and Support contacted representatives of the Madison congregations, but no meetings were held.

The attention of the synod members is called to the fact that since the expense of the seals being used for income of the Home as well as for the Board of Support is quite high, it is important that liberal donations be made in order that a good amount may be on hand after expenses are paid. We commend the Home to your earnest prayers and liberal support.

In behalf of Kasota Valley Home,
C. M. Gullerud, Chairman

KASOTA VALLEY HOME FINANCIAL STATEMENT 1956

Income	
1956 income from all sources	\$13,185.51
Balance Jan. 1, 1956	790.47
	<hr/>
	\$13,975.98

Expenditures	
Salaries and car expense	\$ 5,602.83
Withholding tax and F. I. C. A. tax	649.12
Utilities	519.33
Fuel	812.67
Groceries	3,311.68
Supplies and bottled gas	309.10
Travelling exp. for board members	28.80
Seal Expense	21.02
Treasurer's bond and license	65.00
Petty cash	450.00
Refund to residents	210.00
Repairs and improvements	1,121.90
Equipment	174.94
Float charges	2.00
Miscellaneous	74.86
Insurance	240.24
	\$13,593.49
Balance Dec. 31, 1956	382.49
	<hr/> \$13,975.98

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

REPORT OF THE BOARD OF SUPPORT

The Board of Directors of Kasota Valley Home also functions as a Board of Support and considers at each meeting such matters as come before the Board for execution in this area of our labors.

It is of earnest concern to us all that the retired and incapacitated laborers of the vineyard and/or their dependents should not suffer need but be adequately provided with the necessities of life. This is not only a privilege but also a duty which we gladly embrace as Christians.

While the Board of Support is on the budget of the synod, it is of importance that special gifts, offerings, and contributions (also through the seals distributon) be brought as a labor of love. In order that all who are eligible for support may be informed of the help which we are ready to give to all who need it, the Board is planning on sending out a letter giving such information. The committee urges all who know the identity of such people to so inform the secretary, Mr. O. L. Pederson. Also a questionnaire has been prepared which is to be answered by all applying for support. This is being done in order that we may be good stewards of the funds available.

In behalf of the Board of Support,
C. M. Gullerud, Chairman

Action of the Synod:

The Synod is grateful to the Lord that we have been privileged to carry on the work of charities and support during the past year, and we encourage the staff and directors and all concerned in this God-pleasing work of Christion love.

WHEREAS, The Andrew Fadness legacy will soon be probated and the Kasota Valley Home for the Aged is to receive \$5,000.00 of this legacy, be it

1. RESOLVED, That the Board of Charities and Support be authorized to use this money for some capital improvement as it sees fit.

WHEREAS, There is indeed great need for the exercise of charity among us, be it

2. RESOLVED, That we encourage everyone to support generously this part of the Church's work by using the Christmas seals, giving food donations, and contributing directly to this work; and be it further

3. RESOLVED, That we encourage the Board of Support to prepare and send out a questionnaire and personally seek out those who may need support.

REPORT OF THE PUBLICATIONS BOARD

In its meetings this past year the Publications Board of the Norwegian Synod has discussed the possibility of publishing a number of tracts. However, because of the limited budget of our Synod, the Board felt it could not publish more than a few tracts. One of those published is Dr. J. A. O. Preus' *A CLOSER LOOK*, which came off the press last February. It gives a sketch of the teachings and practices of the Evangelical Lutheran Church. Another publication during this past year is Dr. S. C. Ylvisaker's synodical essay of two years ago on the Beatitudes, entitled *BLESSED ARE YE*. The Board also resolved to reprint 5,000 copies of the late Rev. J. A. Petersen's *CHRISTIAN BURIAL*. There has been a great demand for that tract, and that demand is still there. One congregation recently ordered 1,200 copies of it, and that congregation is not a member of our Synod.

The Publications Board has considered the possibility of publishing tracts on such subjects as congregation constitutions, baccalaureate services, the dance, Millennialism, the Christian home, and what our Lutheran Church stands for. Your Board members would welcome suggestions for tracts from pastors and laymen of our Synod. Your Board would also urge the congregations of our Synod to make our publications available to all the members of our church body as well as to others. Our publications are an important part of our church work.

The Publications Board requests the Synod that it be placed on the Synod budget to the extent of \$500. Under the present setup, the expenses connected with the Board are paid from the Synod Fund.

The Board would also suggest raising the price of the *ANNUAL REPORT* from 75c to \$1.00. Prices are going up also in printing, and during the past years Synod has subsidized the *ANNUAL REPORTS* rather heavily. The subsidy paid by Synod the past three years are as follows: 1954, \$311.36; 1955, \$281.74; 1956, approximately \$278.25. If our members are made to realize the importance and the needs of our Synod, most of them will be glad to pay the cost of the *ANNUAL REPORT* without the subsidy of our Synod.

As in the past, God has blessed our Lutheran Synod Book Company. Its business is growing and expanding.

Rudolph E. Honsey, Secretary.

Action of the Synod:

1. RESOLVED, That the Publication Board be encouraged to publish more tracts on timely subjects as they find material and funds available.

2. RESOLVED, That the Board of Publications set the price for the Synod's Annual Report.

REPORT OF THE YOUTH BOARD

"How can I best serve the Lord in obedience to his Word?" is youth's question which the congregations and our synod answer with Scripture and prayer in our local work and in our synod-wide work among youth. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," 1 Timothy 4:12.

Use of the Word and Sacraments is constantly held before our youth in our congregations and in assistance the Youth Board has encouraged and promoted:

Interest in Bethany Lutheran College—In our varied activities, the use and support of our own college is urged before our youth.

Lutheran Youth Societies—These are usually conducted with a balance of instruction and recreation and are helpful in providing the age group between confirmation age and adulthood with special activities; a topic study program suggested in our 1953 synod report has not yet been inaugurated.

Lutheran Youth Association—A convention of our local societies was held September 9—11, 1956, at Belview with Rock Dell, Our Savior's, and Delhi Lutheran Youth Societies as hosts. About 150 young people attended this convention. Interesting and helpful topics were presented: "The Young Christian and His Entertainment" by Pastor Theo. Aaberg; "The Young Christian and His Life's Work" by Pastor S. A. Dorr; and "Getting Acquainted with Bethany College" by Dr. J. A. O. Preus. Officers elected are: Dale Hoeppner, president; Dennis Natvig, vice president; Elaine Sorenson, secretary; and Paul Helland, treasurer. The convention this year is to be September 13—15 at Holy Cross Lutheran Church, Madison, Wisconsin. The association sponsors the "L. Y. A. Quarterly" edited by Norman Madison, Jr. and Robert Thorson.

Choral Union—Our youth are also encouraged to participate in the annual choral union during Synod Sunday, this year, June 30th, Pastor R. M. Branstad, director.

Youth Camps—Camps this year, conducted by groups of surrounding congregations, are being held June 10—15 at Clear Lake, Iowa, and July 6—13 and July 13—20 at Camp Indianhead, Drummond, Wisconsin.

"Remember now thy Creator in the days of thy youth," Ecclesiastes 12:1.

—Norman B. Harstad, secretary

Action of the Synod:

WHEREAS, Our youth represent the future of our beloved Synod, therefore the Synod's interest in their labors and activities is not the least of its duties; be it therefore

1. **RESOLVED**, That the Synod encourage every congregation to establish Lutheran Youth Societies.

2. **RESOLVED**, That the Synod notes with pleasure the Christ-centered themes which were discussed at the convention of the Lutheran Youth Association last year.

3. **RESOLVED**, That the Synod recognizes the benefits of such conventions and to this end encourages our Lutheran Youth Societies to send delegates to the forthcoming convention, September 13-15, in Madison, Wisconsin.

4. **RESOLVED**, That the Synod is grateful for the efforts expended in the cause of good church music through the Choral

Union and its concert and encourages continued participation by our youth.

5. RESOLVED, That the Synod is grateful for the labor of love that has made our youth camps instruments of service to our youth.

6. RESOLVED, That, the Synod recommends that these various LYA agencies continue to promote the cause of Bethany Lutheran College among our youth.

7. RESOLVED, That the Synod urges the Lutheran Youth Board to study the possibility of the LYA conducting the Christmas Seal Campaign for the Charities of the Synod.

REPORT OF THE ARMED SERVICES COMMISSION

The Sentinel, Portals of Prayer, and a monthly message written by members of our clergy have been mailed regularly to about 175 members of our Synod in our nation's Armed Forces. A prayer book is also given to each one as he enters the Service. From time to time pamphlets on some topic of Christian faith and life are sent to these people.

—David Pfeiffer

Action of the Synod:

1. RESOLVED, That the Synod adopt the Report of the Armed Services Commission.

2. RESOLVED, That the Armed Services Commission extend its services to include civilians in need of such services by reason of distance from congregations of our fellowship.

REPORT OF THE COMMITTEE ON PASTORAL CONFERENCE RECORDS

Your committee has carefully read the reports submitted to it from the various conferences within our Synod, both general as well as circuit, and is glad to report that these reports give evidence of our pastors continued interest in the discussion of matters pertaining to their work. For it is a sign of a decadent church when pastors no longer want to meet for mutual edification and instruction.

There is, however, this suggestion your committee would direct to all future conference secretaries: When questions are discussed in your conference, there should be given at least a brief summary of same. It will do us little or no good to be told that you discussed a certain doctrine unless we be given at least an intimation as to the conclusion of the matter.

The reports submitted indicate that there has been a fair choice of subject matter, both doctrinal and practical. Let there be a continued interest in the matter of sermon writing and sermon critiques.

ACTION OF THE SYNOD: Adopted.

REPORT OF THE COMMITTEE OF COMMITTEES

The Committee of Committees met once each quarter during the past year, to the requirements of the Synod. All boards were regularly represented with exception of the Board of Charities and Support which had no representation at any meeting during the past year.

The matter of Synod's finances was a matter of concern throughout the year. Contributions fell behind requirements the first month of the fiscal year and remained in arrears to the close in spite of every effort to provide information revealing the need, encouragements and warnings all along the way. Only an intensive campaign for contributions during the last month prevented a much larger deficit. As a result, in regard to the 1957-1958 fiscal year budget the Committee of Committees adopted unanimously the following recommendation to the Synod:

Although the budget requests total \$111,500.00 for the next fiscal year, in the light of past performance the Committee of Committees can only see fit to recommend to the Synod that it certify a budget of \$77,602.52. (This includes the present deficit of \$6,533.51 and means a one third reduction on all budget requests.) The budget as adopted and recommended for certification of the Synod is as follows:

	Requested	Recommended
Armed Services	\$ 400.00	\$ 266.67
Bethany College	42,300.29	28,200.00
Christian Day School	2,300.00	1,533.33
Church Extension (2%)	2,000.00	1,400.00
Colored Mission	3,117.09	3,117.09
Cornwall Mission	900.00	600.00
Home Mission	31,600.00	21,066.67
Support Fund	3,000.00	2,000.00
Seminary	10,827.88	7,218.59
Youth Board	500.00	333.33
	<hr/>	<hr/>
	\$104,945.26	\$71,069.01
56-57 Budget deficit	6,533.51	6,533.51
	<hr/>	<hr/>
	\$111,478.77	\$77,602.52

It should be noted that two items on the requested budget could not be altered. The one is our portion of the Synodical Conference Mission budget, and the other, of course, is last year's deficit.

This Committee believes that neither it nor the Synod Convention is in a position to eliminate items in the budget requests. Each Board has studied its own needs very carefully and therefore the only possibility is to cut each request to the same degree. The Committee realizes that its recommendation involves a serious curtailment of our Synod's work, and so it would welcome being shown how the requested budget could be certified. However, the Committee warns the Synod against certifying the requested budget unless it can show how the money can be raised. We must not operate another year with a current deficit.

The Committee requests time at this convention to present the matter of budget and stewardship and to present a plan to make certification of the Synod's budget practical.

Since it is a part of the duty of the Visitors of the Synod to encourage stewardship within the congregations, the Committee feels that the Visitors should have more knowledge of the Synod's finance problems and therefore it recommends:

The Circuit Visitors shall be requested to attend the budget meeting of the Committee of Committees.

The Committee spent a great deal of time on the Proposed By-Laws for Bethany Lutheran College and Seminary, Incorporated, during the past year. It drew up guidelines to enable the congregations to study these By-Laws and made them available to all our congregations. From the lack of criticism received, the Committee assumes that the By-Laws received general acceptance. Therefore it recommends to the Synod that the Proposed By-Laws be accepted with the following amendment:

The word "final" be eliminated from the first sentence of II, E, 6, and in the same sentence to insert the words "for the corporation" after the word "authority", so that the sentence will read: "To bear the responsibility for the corporation in all aspects of the institution's operations."

In view of the fact that so much time was spent on the above mentioned By-Laws, the Committee has but one other guideline ready for adoption. The Committee reports that it has three more guidelines now being processed and believes that it can complete the work on guidelines this coming year.

—R. M. Branstad, Secretary

GUIDELINES FOR THE BOARD OF TRUSTEES

I. PERSONNEL

A. The Board of Trustees of the Norwegian Synod of the American Evangelical Lutheran Church shall be composed of 6 members of member congregations of the synod. The term of office shall be for three years. Two members shall be elected each year. By virtue of his office the treasurer of the Synod is an advisory member of this Board and shall work under its direction.

B. Officers and Their Duties

The Board shall elect from its members each year, a chairman, a vice-chairman, a recording secretary and a church extension secretary.

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

2. The vice-chairman shall preside in the absence of the chairman.

3. The recording secretary shall record all resolutions of the Board and make such notes as may be pertinent to the business of the Board. He shall further supply copies of the minutes to all members of the Board, the officers of the Synod (the president, vice-president, secretary, and treasurer of the Synod), and such others as may be resolved upon by the Board. He shall have the minutes available at the conventions of the Synod for study by the convention committees. He shall prepare the report of this Board for the convention, and submit same to this Board for ratification in time for the convention. He shall have custody of the Corporate Seal of the Synod (Cf. Articles of Incorporation S. R., 1920).*

4. The treasurer, elected by the Synod, shall prepare an inventory of the physical assets of the Synod (real, portable and otherwise), with proper description and estimated value, and shall keep said inventory up-to-date in accordance with the progress of the Synod and the resolutions of this Board and the Synod.

He shall have ready for the meetings of the Board a report of all monies under the jurisdiction of this Board (Synod Fund). (Exception: The Church Extension Fund.) He shall have charge of all legal documents, titles, insurance policies, deeds, incorporation papers or other instruments pertaining to the legal matters of the Synod. For reasons of security he shall be authorized to deposit them in a safety deposit vault convenient to him for ready access. The place of deposit is to be recorded with the chairman and the recording secretary of the

Board and arrangements made so that both will have access to these records in the event of an emergency.

5. The church extension secretary shall keep an accurate record of all monies and loans in the Church Extension Funds of the Synod. He shall receive all applications for loans from these funds and shall make his recommendations to the Board for their action. He shall prepare proper notes or mortgages for the loans approved by the Board, forwarding the same to the treasurer of the Synod together with a copy of the resolution relating to the loan. He shall set up a mutually agreeable repayment schedule in accordance with the synodical resolutions pertaining to these funds. He shall receive from the treasurer a regular report of all payments made on loans from these funds and record the same in his records. He shall notify all congregations having loans from these funds of the status of their accounts at least semi-annually. He shall prepare an estimate of the annual needs of these funds, which, after ratification by the Board, shall be presented to the Committee of Committees for consideration. He shall prepare a report of all monies in this fund and their status for presentation to each convention of the Synod. He shall notify congregations 30 days in advance where payments are due annually or semi-annually.

6. The same members of the Board of Trustees shall serve as Trustees of the Minnesota and Wisconsin Corporations of the Synod provided that at least one member of the Board of Trustees shall be a resident of the State of Wisconsin.

II. DUTIES OF THE BOARD

According to the Articles of Incorporation of the Synod (Cf. S. R., 1920), the Board of Trustees "shall have the general management and control of all the secular business and temporal affairs of said corporation. All such business and affairs they shall conduct in accordance with the constitution, by-laws, rules and resolutions of the Synod." (Article VII).

A. Custodians of the Synod's Properties

It is proper, therefore, to consider the Board of Trustees the legal custodian of the properties of the Synod. To this end it shall be their duty to hold all properties of the Synod in the name of the Synod, and represent the Synod in legal matters. They shall be authorized to act as the agent of the Synod in the procuring of property or the sale of properties upon the recommendations of the properly constituted Boards of the Synod and their approval of the same, and/or the carrying out of the resolutions of the conventions of the Synod. They shall report all such transactions to the regular conventions of the Synod.

B. Re: Bequests

They shall be the recipients of bequests made to the Synod or its institutions and as such shall make due acknowledgement of such receipts. They shall inform the proper Board of such receipts and any instructions which may have been included in such bequests for proper use of the same.

C. Bonding of the Treasurer

The Board of Trustees shall arrange for the bonding of the treasurer of the Synod.

D. Custodian of the Synod Fund

The Board of Trustees shall approve all expenditures from the Synod Fund of the Synod. They shall prepare an estimate of the needs of this Fund each year and present it to the Committee of Committees for the consideration and inclusion in the annual budget of the Synod.

E. Custodian of Church Extension Funds

The Board of Trustees shall serve also as the Church Extension Board of the Synod and to that end shall be governed by the rules governing the Church Extension Fund. These rules are as follows:

1. The name of this fund shall be the Church Extension Fund of the Norwegian Synod of the American Evangelical Lutheran Church.

2. The purpose of the fund shall be to assist needy congregations of the Synod to erect, buy or alter churches, schools, and parsonages, and to buy suitable sites for such buildings.

3. a. Monies for the fund shall be raised by individual contributions, legacies, and congregational offerings. It is suggested that memorial wreaths be designated for this fund.

b. The Synod urges that an offering for this fund be made annually and recommends that the first Sunday in October be designated as an appropriate time.

c. The Synod recommends that a sum equivalent to 2% of the annual gross budget of the Synod shall be added to this fund each year as a part of the budget needs.

4. a. The Board of Trustees shall have authority to make mortgage loans to congregations in accordance with the purpose of this fund.

b. Interest shall be charged at the rate of 1%, but the Board is instructed to apply the interest as part payment on the principal.

5. a. At least one tenth of the principal shall be repaid annually.

b. In the event that a congregation is not able to meet its obligation, it shall present its reasons for such default to the Board of Trustees on or before the first day of April in the year concerned.

c. A schedule of repayment on a monthly basis, in accordance with the above mentioned principles, shall be prepared and be mutually agreed upon.

d. The action of the Board in cases where default is made shall be reported to the Synod at its convention.

6. The Board of Trustees shall submit an annual report of its activities with these funds including a statement of the standing of each account.

7. All previous resolutions of the Synod with regard to the Church Extension Funds are superceded by these regulations.

(N. B.—These rules are copied from the S. R., 1943, p. 76. Amendments have been made in accord with subsequent action of the Synod).

F. Comprehensive Loan Plan

The Board of Trustees shall administer the Comprehensive Loan Plan if and when such a plan is adopted by the Synod.

G. Incorporating in other States

In the event that it is found necessary or feasible for the Synod to be incorporated in other states than Minnesota and Wisconsin as at present, the Board of Trustees shall make such recommendations to the Synod convention.

III. MEETINGS

The Board of Trustees shall meet every 3 months at a date and place agreed upon at the organizational meeting of the Board. The chairman shall designate this in the event no designation has been made. The expense of such meetings is to be taken out of the Synod Fund.

*The Committee of Committees recommends to the Synod that when the official name of Synod is to be changed, or any other change is made in the constitution, the matter of the Custodian of the Corporate Seal shall be reconsidered.

REPORT OF THE BOARD OF TRUSTEES

The Board of Trustees met during each quarter of the fiscal year. One special meeting was held on August 3, 1956. Mr. Albin Levorson has served as Chairman of the Board and the undersigned as Secretary. Mr. L. Orvel Larson has been the Board's Church Extension Secretary and will report on that phase of the Board's work.

The Board has been concerned at all times with the welfare of Synod's physical properties, and the Stewardship of Synod's Funds. We wish to report the following major transactions:

In order to finance the erection of a building for Our Redeemer's Church, Canoga Park, Calif., on the land which was purchased for them (Synod Report, 1956, p. 88), the trustees authorized a mortgage on this new property. A mortgage of \$17,500.00 was granted.

A new residence was purchased at 120 So. Long Street, Mankato, for \$16,500.00. Prof. Iver Johnson, who has been called to teach at Bethany Lutheran College, will live in this residence.

The Webster Wisconsin property was originally given to Bethany Lutheran College to be used for the Organ Fund and the Athletic Field. Since these are projects of the Bethany Development Association, the title to this property was transferred to that Corporation.

The transfer of title of the property of Our Savior's First Lutheran Congregation, Granada Hills, Calif., to that congregation had been approved on July 14, 1955. This transfer was completed in February of 1957.

We wish to report the following regarding our Residences:

The upkeep of our 14 residences is too much to report in detail in this report to the Convention. We would like to mention the two following major repairs and improvements that were approved and effected during the fiscal year.

Jans Residence, 1214 E. Marsh St.,—Curb and gutter were laid along Marsh Street in front of this residence.

Owen Residence 933 E. Marsh St.,—Extensive furnace repair and the laying of a new sewer became necessary.

In the final settlement of the Emma Tweeten Estate, the Synod received \$12,018.46, which was distributed according to the will as follows: Home Missions—\$2,000.00; Bethany Lutheran College—\$2,500.00; Church Extension Fund—\$2,000.00; Support Fund—\$1,000.00, and, Synod Fund—\$4,518.46.

The Board of Trustees finds it necessary to recommend the following regarding Synod's ARTICLES OF INCORPORATION.

Whereas the Synod's ARTICLES OF INCORPORATION fail to qualify our Synod for tax exemption in the State of California because they have no proper dissolutions clause;

Therefore the Board of Trustees recommends that the following dissolution clause be added as Article X of Synod's ARTICLES OF INCORPORATION: "The property of this corporation is irrevocably dedicated to religious, charitable, or hospital purposes and upon liquidation, dissolution, or abandonment of the owner will not inure to the benefit of any private person except a fund, foundation, or corporation organized and operated for religious, hospital, or charitable purposes."

In compliance with the instruction of Synod (1956 Synod Report, p. 91, 3, b) the Board of Trustees presents the following statement of the net worth of Synod:

ASSETS: Bethany Lutheran College	\$750,000.00
14 residences	165,600.00
Kasota Valley Home	25,000.00
TOTAL ASSETS	\$940,600.00
LIABILITIES: Mortgages and notes on residences	81,460.84
NET WORTH	\$859,139.16

The Board of Trustees recommends that the borrowing power of Synod be set at twenty per cent (20%) of its net worth.

Note: In this 20% will be included the liabilities already stated in the statement of Net Worth. This Net Worth will fluctuate and therefore should be reported by the Board of Trustees to each year's Convention.

—Alf Merseth, Secretary

STATEMENT OF THE NET WORTH OF SYNOD'S RESIDENCES AS OF APRIL 30, 1957

Residence:	Value	Mortgage	Bal. Due on Mortgage.	Notes
Anderson _____ 9 Edgewood	\$11,000.00	\$6,100.00	\$2,280.37	\$6,000.00
Jans _____ 1214 Marsh	12,600.00	8,600.00	7,514.68	1,000.00
Holte _____ 10 Edgewood	10,500.00	6,100.00	2,251.23	4,350.00
Krogstad _____ 920 Marsh	11,000.00			4,000.00
Mitchell _____ 1115 E. Main	13,000.00	6,000.00	731.96	5,750.00
Monich _____ Campus	7,000.00			
Popken _____ 636 Marsh	7,500.00	5,800.00	1,800.00	8,300.00
Owen _____ 933 Marsh	16,000.00	11,000.00	10,258.72	
Solfer _____ 1052 Marsh	12,000.00			4,300.00
Snyder _____ 1047 E. Main	11,000.00			
Plum _____ 1004 Plum St.	13,500.00	10,000.00	9,542.20	
President's _____ Campus	17,000.00			
Elliason _____ 449 Division	7,000.00			
Rollings _____ 120 S. Long St.	16,500.00	9,854.68	9,854.68	6,500.00
	<u>\$165,600.00</u>	<u>\$68,754.68</u>	<u>\$44,260.84</u>	<u>\$36,200.00</u>

SUMMARY:
Valuation \$165,600.00
Liabilities 80,460.84

Net Worth \$ 85,139.16

\$10,000.00 on these notes belong to the Synod, but must be carried on the books for the time being. This actually increases the value of our Net Worth to \$95,139.16.

CHURCH EXTENSION REPORT

Congregation	Original Loan	Paid Since May 1, 1956	Total Paid	Bal. Due	Date Due
Ascension—					
Eau Claire, Wis. _____	\$ 8,843.00	\$ 160.00	\$ 160.00	\$ 8,683.00	1963
Bethel, Sioux Falls, So. Dak. _____	7,900.00	425.00	425.00	7,475.00	1963
Bethlehem, Ellsworth, Minn. _____	3,500.00	150.00	250.00	3,250.00	1964
Concordia, Eau Claire, Wis. _____	5,260.00	275.00	275.00	4,985.00	1961
Edgumbe Hills, St. Paul _____	11,645.33			11,645.33	1966
English Lutheran Church Cottonwood, Minn. _____	5,000.00			5,000.00	1966
First Wild Rice, Ulen, Minn. _____	2,800.00	2,800.00	2,800.00		1965

Grace Lutheran Church, Elk Rapids, Mich.	2,000.00	200.00	400.00	1,600.00	1964
Harvard Street Lutheran Church, Boston, Mass.	3,000.00	50.00	700.00	2,300.00	1964
Lakewood, Tacoma, Washington	7,500.00	375.00	2,250.00	5,250.00	1964
Mount Olive and Cross Lake Parish Fosston, Minn.	2,000.00	100.00	100.00	1,900.00	1965
Mount Olive Trail, Minn.	500.00	100.00	200.00	300.00	1964
Our Savior's, Amherst Junction	400.00	40.00	280.00	120.00	1960
Our Savior's, Belview, Minn.	2,500.00	250.00	1,500.00	1,000.00	1960
Our Savior's First, Granada Hills, Calif.	9,783.97			9,783.97	1965
Our Savior's, Bagley, Minn.	2,000.00	325.00	325.00	1,675.00	1963
Our Redeemer, Canoga Park, Calif.	12,500.00			12,500.00	1966
Parkland, Parkland, Washington	4,500.00	150.00	3,400.00	1,100.00	1960
Pinehurst, Eau Claire, Wis.	9,670.00	400.00	400.00	9,270.00	1964
Redeemer, New Hampton, Iowa	4,700.00	470.00	1,341.35	3,358.65	1965
Somber, Northwood, Iowa	1,000.00	100.00	300.00	700.00	1963
Totals	\$107,002.30	\$6,370.00	\$15,106.35	\$91,895.95	

This Church Extension Report lists loans to congregations in a condensed form. This is due to our being able to consolidate loans into one note. We appreciate the cooperation of our Congregations in this respect. New loans were made to English Lutheran Church, Cottonwood, Minn., \$5,000, and to Our Redeemer, Canoga Park, Calif., \$12,500.

It is encouraging to note that the repayments included \$2,800 from First Wild Rice Congregation. It would be ideal if this fund could be used as a springboard to start new projects. Later on, when these projects progressed to a point when a private agency would grant a loan, this money would then be returned to the Church Extension Fund for further use. Because of lack of funds, we are presently unable to grant loans totaling \$27,000. These requests have stipulated that this money would be returned as soon as the buildings were completed when other loans would be obtained.

Please keep in mind that Church Extension is important, as are all of the other items in our budget.

—L. Orvel Larson

Action of the Synod on Miscellaneous Matters:

Addition to Articles of Incorporation

WHEREAS, The Synod's ARTICLES OF INCORPORATION fail to qualify our Synod for tax exemption in the State of California because they have no proper dissolution clause; therefore be it

1. RESOLVED, That the following dissolution clause be added as Article X to the ARTICLES OF INCORPORATION of the Nor-

wegian Synod of the American Evangelical Lutheran Church to read as follows:

'This corporation does not afford pecuniary gain, incidentally or otherwise, to its members. The property of the corporation is irrevocably dedicated to religious, charitable, or hospital purposes and upon the liquidation, dissolution, or abandonment of the owner will not inure to the benefit of any private person except a fund, foundation, or corporation organized and operated for religious, hospital, or charitable purposes.'

2. RESOLVED, FURTHER, That the President and Secretary of the Board of Trustees be, and they hereby are, authorized to take the necessary steps to make this amendment effective.

Regarding Change of Name

WHEREAS, The Synod resolved at its last convention to consider the names, Evangelical Lutheran Synod, The Lutheran Synod, The Evangelical Lutheran Synod of America, as names that would most adequately serve our church and also retain confessional and historical significance, and that action be taken at the next convention of the Synod; therefore be it

3. RESOLVED, That the name of the Synod shall be Evangelical Lutheran Synod, subject to ratification by the 1958 convention of the Synod.

Changing of Circuits

WHEREAS, The Fertile Circuit consists of fifteen (15) congregations and seven (7) pastors; and

WHEREAS, The congregations of the West Coast are too far removed and too varied in their problems to derive benefit from the established Circuits of our Synod; therefore be it

4. RESOLVED, That the officers and Visitors of our Synod study the advisability of creating separate Circuits for Northern Minnesota and the West Coast; and be it further

5. RESOLVED, That they bring definite recommendations on the matter to the next convention of the Synod.

Board of Trustees' Guidelines

6. RESOLVED, That the Synod adopt the Guidelines for the Board of Trustees.

Board of Directors Plan

7. RESOLVED, That the Board of Directors Plan be scheduled for discussion at the 1958 convention.

8. RESOLVED, That the Committee of Committees arrange for a full discussion of the Board of Directors Plan.

1958 Convention Date

9. RESOLVED, That the 41st annual convention of the Norwegian Synod of the American Evangelical Lutheran Church be held at Bethany Lutheran College, June 24-29, 1958.

Action of the Synod On Finances:

Budget

WHEREAS, The requested budget of \$111,478.77 represents the essential needs of the Synod for the year, and

WHEREAS, Our Synod has shown a very encouraging increase in Christian giving over the past several years, yet the present level of Christian Stewardship on the part of pastors and people, as a whole, does not warrant certifying the requested budget, and

WHEREAS, In view of the trend of increased stewardship the past years (cf. the \$101,000.00 raised for all synodical purposes last year, including the special Bethany Appeal) and since an emphasis is to be placed on stewardship throughout our Synod in the coming year; therefore be it

1. RESOLVED, That the Synod certifies a budget of \$90,000.00. This is not a time to falter; this is not a time, having put our hand to the plow, to look back. This is a time to repent of our sins, to tighten our grasp on the Savior's cross, that with hearts warmed by His love, we live not unto ourselves, but unto Him who died for us and rose again. With the sword in one hand and the trowel in the other let us build the walls of Zion!

2. RESOLVED, That the financial goal of the Synod for 1957-58 be set at \$111,500.00.

Allotment of the Budget

3. RESOLVED, That the \$90,000.00 certified budget be allotted as follows:

Board Requests	The Synod's Certified Budget
Armed Services \$ 400.00	\$ 400.00
Bethany College 42,300.29	33,840.00
Christian Day School 2,300.00	1,900.00
Church Extension 2,000.00	
Colored Missions 3,117.09	3,117.09
Cornwall Mission 900.00	900.00
Home Missions 31,600.00	25,280.00
Support Fund 3,000.00	2,400.00
Seminary 10,827.88	10,229.40
Youth Board 500.00	400.00
Synod Fund 8,000.00	5,000.00
	<hr/>
\$104,945.26	\$83,466.49
'56-'57 Budget Deficit . . . 6,533.51	6,533.51
	<hr/>
\$111,478.77	\$90,000.00

Church Extension

WHEREAS, It has become necessary to make substantial cuts in the essential needs of other funds this year; therefore be it

4. RESOLVED, That the Synod's action regarding the Church Extension Fund (Synod report 1956, p. 91, 2) be waived for this year.

5. RESOLVED, That the Synod adopt the Church Extension Report.

Trustees' Report

6. **RESOLVED**, That the Synod approve the Trustees' Report.

Comprehensive Loan Plan

WHEREAS, The Comprehensive Loan Plan was submitted to the Synod in 1955,
and

WHEREAS, The Board of Trustees has not yet presented to the Synod the principles on which it is to be administered; therefore be it

7. **RESOLVED**, That the Board of Trustees complete their work of this plan and report to the next convention of the Synod.

Borrowing Power of the Synod

8. **RESOLVED**, That the matter of setting a debt limit be tabled until the Synod takes action on the Comprehensive Loan Plan.

Bethesda Building Program

WHEREAS, The Synod in 1955 (Synod Report, p. 79, 6) resolved, "That we encourage our people to remember this expansion program with their gifts;" therefore be it

9. **RESOLVED**, That the Synod reaffirm the above quoted resolution.

Transfer of Property

WHEREAS, The incorporation of Bethany Lutheran College and Seminary brings up the matter of transfer of property to this corporation; therefore be it

10. **RESOLVED**, That the Board of Trustees, together with the Board of Regents, study this matter and present their recommendation to the next convention of the Synod.

Stewardship and Budget Plan

WHEREAS, The Committee of Committees has informed the convention that it is preparing a study of stewardship for all congregations in the Synod; therefore be it

11. **RESOLVED**, That the Committee of Committees be encouraged to continue its plans; and be it further

12. **RESOLVED**, That all the congregations be urged to consider the proposals of the Committee of Committees. (This does not mean that the Synod expects every congregation to use the plan in all its details but it does mean that the Synod asks congregations to seriously consider their stewardship.)

Auditing Financial Accounts

WHEREAS, The auditing of the financial accounts of the Synod, Bethany College, and Kasota Valley Home for the Aged is considerably behind schedule; therefore be it

13. **RESOLVED**, That the Board of Trustees, the Board of Regents, and the Board of Charities and Support bring the audit of these accounts up to date.

THE TREASURER'S REPORT—1956-57

(Subject to Audit)

ARMED SERVICES COMMISSION

Deficit May 1, 1956	\$ 330.41	
Printed matter and expense	216.53	
Sentinel subscriptions	166.05	
Budget		\$ 712.99
	<hr/>	
	\$ 712.99	\$ 712.99

BETHANY LUTHERAN COLLEGE

Emma Tweeten Legacy		\$ 2,500.00
Emma Tweeten Note Donation		1,000.00
Budget		27,607.78
Hanson Trust interest		436.00
Subsidy	\$29,392.04	
Interest	393.00	
Board Expense	758.74	
Special Collection		13,100.00
Notes Transferred	13,100.00	
Notes Paid	1,000.00	
	<hr/>	
	\$44,643.78	\$44,643.78

BETHANY COLLEGE SCHOLARSHIP FUND

Balance May 1, 1956		\$ 25.25
Paid to Bethany College	\$ 25.25	
	<hr/>	
	\$ 25.25	\$ 25.25

BETHESDA HOME

Regular Fund		\$ 513.84
Building Fund		1,003.28
Paid to Bethesda Home	\$ 1,517.12	
	<hr/>	
	\$ 1,517.12	\$ 1,517.12

CHILDREN'S FRIEND SOCIETY

Minneapolis, Minn.

Contributions		\$ 183.86
Paid to Children's Friend Society	\$ 183.86	
	<hr/>	
	\$ 183.86	\$ 183.86

BUDGET

Contributions		\$70,142.80
Armed Services Commission	\$ 712.99	
Bethany College	27,607.78	
Christian Day School	3,627.39	
Church Extension	593.15	
Colored Mission	2,183.58	
Cornwall	1,304.00	
Home Mission	24,315.56	
Support	1,084.21	
Seminary	8,965.13	
Synod	5,729.88	
Youth Board	552.64	
Deficit April 30, 1957		6,533.51
	<hr/>	
	\$76,676.31	\$76,676.31

CENTENNIAL FUND

(Bethany College Special Collection)

Deficit May 1, 1956	\$ 1,277.39	
Contributions		\$22,861.78
Paid to Bethany College	5,000.00	
Expense	111.50	
Bethany College repairs	665.18	
Bethany College notes	13,100.00	
Balance April 30, 1957	2,707.71	
	<hr/> \$22,861.78	<hr/> \$22,861.78

CHRISTIAN DAY SCHOOL

Balance May 1, 1956		\$ 1,136.68
Budget		3,627.39
Our Savior's First, Granada Hills, Calif.	\$ 1,500.00	
Our Savior's, Princeton, Minn.	350.00	
Mt. Olive, Mankato, Minn.	770.00	
Parkland, Parkland, Wash.	520.00	
Hiawatha, Minneapolis, Minn.	1,080.00	
Educational Tests	124.95	
Coin Folders	256.43	
Expense	162.67	
	<hr/> \$ 4,764.07	<hr/> \$ 4,764.07
U. S. Savings Bond "F" \$25.00		

CHURCH EXTENSION

Balance May 1, 1956		\$ 5,910.42
Contributions		593.15
Emma Tweeten Legacy		2,000.00
Loans Paid		6,370.00
New Loans	\$17,500.00	
Deficit April 30, 1957		2,626.43
	<hr/> \$17,500.00	<hr/> \$17,500.00
U. S. Savings Bond "F" \$25.00		

CHURCH EXTENSION CAPITAL ACCOUNT

Balance May 1, 1956		\$80,765.95
New Loans:		
English, Cottonwood, Minn.		5,000.00
Our Redeemer, Canoga Park, Calif.		12,500.00
Loan Payments:		
Redeemer, New Hampton, Ia.	\$ 470.00	
Ascension, Eau Claire, Wis.	160.00	
Pinehurst, Eau Claire, Wis.	400.00	
Somber, Northwood, Ia.	100.00	
Concordia, Eau Claire, Wis.	275.00	
First So. Wild Rice, Ulen, Minn.	2,800.00	
Our Savior's, Ebro Corner, Minn.	325.00	
Bethel, Sioux Falls, So. Dak.	425.00	
Our Savior's, Amherst Jct., Wis.	40.00	
Bethlehem, Ellsworth, Minn.	150.00	
Lakewood, Tacoma, Wash.	375.00	
Grace, Elk Rapids, Mich.	200.00	
Cross Lake - Mt. Olive Parish	100.00	
Parkland, Parkland, Wash.	150.00	
Mt. Olive, Trail, Minn.	100.00	
Boston, Boston, Mass.	50.00	

Our Savior's, Belview, Minn.	250.00	
Balance April 30, 1957	91,895.95	
	<u>\$98,265.95</u>	<u>\$98,265.95</u>

CHURCH EXTENSION CAPITAL ACCOUNT ITEMIZED

Notes Receivable	\$91,895.95	
Ascension, Eau Claire, Wis.		\$ 8,683.00
Bethel, Sioux Falls, So. Dak.		7,475.00
Bethlehem, Ellsworth, Minn.		3,250.00
Concordia, Eau Claire, Wis.		4,985.00
English, Cottonwood, Minn.		5,000.00
Grace, Elk Rapids, Mich.		1,600.00
Edgecumbe Hills, St. Paul, Minn.		11,645.33
Harvard Street, Boston, Mass.		2,300.00
Lakewood, Tacoma, Wash.		5,250.00
Mt. Olive - Cross Lake Parish		1,900.00
Mt. Olive, Trail, Minn.		300.00
Our Redeemer, Canoga Park, Calif.		12,500.00
Our Savior's, Amherst Jct., Wis.		120.00
Our Savior's, Belview, Minn.		1,000.00
Our Savior's First, Granada Hills, Calif.		9,783.97
Our Savior's, Ebro Corner, Minn.		1,675.00
Parkland, Parkland, Wash.		1,100.00
Pinehurst, Eau Claire, Wis.		9,270.00
Redeemer, New Hampton, Ia.		3,358.65
Somber, Northwood, Ia.		700.00
	<u>\$91,895.95</u>	<u>\$91,895.95</u>

COLORED MISSION

Balance May 1, 1956		\$ 48.67
Budget		2,183.58
Synodical Conf. Miss. Bd.	\$ 2,232.25	
	<u>\$ 2,232.25</u>	<u>\$ 2,232.25</u>

CORNWALL MISSION

Balance May 1, 1956		\$ 146.00
Special Contribution		10.00
Budget		1,304.00
Special	\$ 10.00	
Salary—Rev. D. Jose	1,450.00	
	<u>\$ 1,460.00</u>	<u>\$ 1,460.00</u>

EDGECUMBE HILLS LUTHERAN CHURCH St. Paul, Minn.

Deficit May 1, 1956	\$ 510.25	
Special—Hiawatha, Minneapolis, Minn.		\$ 360.00
Payment Received		10.00
Interest	182.00	
Loan Paid	300.00	
To Edgecumbe Hills, Special	210.00	
Deficit April 30, 1957		832.25
	<u>\$ 1,202.25</u>	<u>\$ 1,202.25</u>
Loans	\$ 5,000.00	
Church Extension	11,645.33	
Total Invested	\$16,645.33	
Notes Total \$4,600.00.		

FADNESS FUND

Balance May 1, 1956		\$ 2,164.92
Interest from Synod Fund		120.00
Paid to Home for Aged	\$ 120.00	
Balance April 30, 1957	2,164.92	

\$ 2,284.92 \$ 2,284.92

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

O. M. GULLERUD MEMORIAL FOR INSTITUTIONAL MISSION

Balance May 1, 1956		\$ 131.00
Paid to Bethany Seminary	\$ 131.00	

THOMAS AND LOUISE HANSON MEMORIAL FUND

Invested in property of the Norwegian Synod ..		\$10,900.00
Interest from Synod Fund		436.00
Paid to Bethany College	\$ 436.00	
Balance invested	10,900.00	
Balance in Cash May 1, 1956		457.18
Balance in Cash April 30, 1957	457.18	

\$11,793.18 \$11,793.18

THOMAS AND LOUISE HANSON MEMORIAL FUND SPECIAL

Balance May 1, 1956—Bond		\$ 348.30
Interest from Synod Fund		13.93
Paid to Mrs. W. T. Christenson	\$ 13.93	
Balance April 30, 1957	348.30	

\$ 362.23 \$ 362.23

HOME MISSION

Balance May 1, 1956		\$ 369.51
Mr. F. Hanson, Guelph, S. D.		1,399.26
Budget		24,315.56
Ascension, Eau Claire, Wis.	\$ 2,040.00	
Grace, Manitowoc, Wis.	320.00	
Our Savior's, Amherst Jct., Wis.	360.00	
Bethel, Sioux Falls, S. D.	1,680.00	
Edgumbe Hills, St. Paul, Minn.	3,120.00	
Our Savior's First, Granada Hills, Calif.	3,300.00	
Immanuel, Holton, Mich.	420.00	
Lakewood, Tacoma, Wash.	1,440.00	
Our Savior's, Hawley, Minn.	693.00	
Redeemer, New Hampton, Ia.	600.00	
Trinity, Calmar, Ia.	1,005.00	
Indian Landing Bible, Rochester, N. Y.	900.00	
Mt. Olive, Trail, Minn.	1,030.00	
Cross Lake, Fosston, Minn.	1,030.00	
Our Redeemer, Canoga Park, Calif.	3,110.00	
Redwood Falls, Minn., Mission	550.00	
Hiawatha, Minneapolis, Minn.	450.00	
St. Timothy, Lombard, Ill.	2,400.00	
Guelph Mission, Guelph, S. D.	495.00	
Lenten Folders	201.80	
Equalization: Conference and Synod Conv.	123.20	
Board Expense	816.33	

\$26,084.33 \$26,084.33

ST. TIMOTHY LUTHERAN CHURCH
Lombard, Ill.

Loan		\$ 5,000.00
Held for St. Timothy	\$ 5,000.00	
	<hr/>	<hr/>
	\$ 5,000.00	\$ 5,000.00

Notes Total \$5,000.00.

SUPPORT FUND

Balance May 1, 1956		\$ 61.98
Emma Tweeten Legacy		1,000.00
Budget		1,084.21
Payments to:		
Mrs. E. Hansen	\$ 720.00	
Rev. A. Torgerson	300.00	
Mrs. Bergit Runholt	780.00	
Seal Expense	346.19	
	<hr/>	<hr/>
	\$ 2,146.19	\$ 2,146.19

JUBILEE FUND BONDS AND STAMPS

Balance May 1, 1956	\$ 12.00	
Synod Fund		\$ 12.00

JUBILEE FUND

Balance May 1, 1956		\$ 12.92
Synod Fund	\$ 12.92	

LAKEWOOD LUTHERAN CHURCH
Tacoma, Wash.

The Synod holds a deed to this property.

MR. AND MRS. JACOB LUNDE STUDENT FUND

Balance May 1, 1956		\$ 45.00
Student Fund	\$ 45.00	

MISCELLANEOUS

Balance May 1, 1956		\$ 343.71
Disbursements and Contributions:		
Sentinel Fund, Mr. F. Hanson	\$ 30.00	\$ 30.00
Synod Book Co., Mr. F. Hanson	70.00	70.00
Kitchen Fund—Bethany College	197.24	197.24
Paint and Varnish—Bethany College	7.25	7.25
Music Fund—Bethany College	10.00	10.00
Food Fund—Bethany College	55.00	55.00
New Beds—Bethany College	50.00	50.00
Room Decoration—Bethany College	10.00	10.00
Audio Visual Aid	11.15	11.15
Nigeria Hymn Books	40.00	40.00
Home Finding Society—Fort Dodge, Ia.	4.00	4.00
Deaf Institute	23.00	23.00
Equalization—Laymen	30.00	30.00
"This is the Life"	2.00	2.00
East Grand Forks Mission	10.47	10.47
Kasota Home—Sheets	50.00	50.00
Gym Fund—Bethany College		50.00
Balances:		
European Relief	\$257.71	
Estonian Relief	10.00	
Jewish Mission	1.00	
Norway Mission	75.00	
Gym Fund	50.00	
	<hr/>	<hr/>
	393.71	
	<hr/>	<hr/>
	\$ 993.82	\$ 993.82

HOME FOR THE AGED

Balance May 1, 1956		\$ 6,685.78
Contributions		2,059.43
Fadness Fund—Interest		120.00
To Kasota Home	\$ 1,500.00	
Seal Expense	346.19	
Interest	120.00	
Balance April 30, 1957	6,899.02	
	<hr/>	<hr/>
	\$ 8,865.21	\$ 8,865.21

Notes total \$4,000.00.

HANNAH OTTESON STUDENT LOAN FUND

Balance May 1, 1956		\$ 372.05
Student Fund	\$ 372.05	

OUR SAVIOR'S FIRST LUTHERAN CHURCH

Granada Hills, Calif.

Deficit May 1, 1956	\$ 2,416.43	
Loan		\$ 2,000.00
Payments		325.00
Interest	328.00	
Loan Paid	800.00	
Deficit April 30, 1957		1,219.43
	<hr/>	<hr/>
	\$ 3,544.43	\$ 3 544.43

Loan	\$10,800.00
Church Extension	9,783.97

Total Invested \$20,583.97

Notes total \$7,600.00

OUR REDEEMER LUTHERAN CHURCH

Canoga Park, Calif.

Deficit May 1, 1956	\$ 1,037.62	
Special contributions		\$ 617.79
Payments on Chair Loan		170.00
Loan		6,600.00
Loan for Chairs	400.00	
Interest	751.50	
Note Paid	5,000.00	
Special	393.51	
Payment on New Building	247.35	
Deficit April 30, 1957		442.19
	<hr/>	<hr/>
	\$ 7,829.98	\$ 7,829.98

Loaned to Our Redeemer ..	\$30,000.00
Church Extension	12,500.00

Total Invested \$42,500.00

Notes total \$28,650.00

PINEHURST LUTHERAN CHURCH

Eau Claire, Wis.

Deficit May 1, 1956	\$ 1,034.25	
Payments—Interest 5%		\$ 737.20
Note Paid	100.00	
Interest	187.75	
Deficit April 30, 1957		584.80
	<hr/>	<hr/>
	\$ 1,322.00	\$ 1,322.00

Loaned to Pinehurst	\$ 6,950.00
Church Extension	9,670.00
Total Invested	\$16,620.00
Notes total	\$5,550.00.

RADIO ACTIVITIES

Received		\$ 47.00
Paid to Radio Stations	\$ 47.00	

BETHANY COLLEGE RESIDENCES AT MANKATO, MINN.

Anderson Residence

(The Anderson Sisters—9 Edgewood Road)

Rent—College		\$ 737.40
Payment on Mortgage	\$ 557.40	
Interest	180.00	
	\$ 737.40	\$ 737.40

Mankato Savings and Loan Ass. holds 1st Mortgage \$6,100.00.
 Balance due Jan. 1, 1957, \$2,280.37.
 Notes total \$6,000.00.

Jans Residence

(Prof. G. Lillegard—1214 Marsh St.)

Balance May 1, 1956		\$ 523.98
Rent—College		629.45
Payment on Mortgage	\$ 832.20	
Interest	30.00	
Repairs	62.23	
Taxes	229.00	
	\$ 1,153.43	\$ 1,153.43

Mankato Savings and Loan Ass. holds 1st Mortgage \$8,600.00.
 Balance due Jan. 1, 1957, \$7,514.68.
 Notes total \$1,000.00.
 \$4,000.00 of the Fadness Fund invested in this residence.

Elliason Residence

(On Division Street, entrance to Athletic Field)

Rent—Tenant		\$ 300.00
Insurance	\$ 25.50	
Taxes	68.02	
Balance April 30, 1957	206.48	
	\$ 300.00	\$ 300.00

Holte Residence

(Prof. N. Holte—10 Edgewood Road)

Rent—College		\$ 763.39
Payment on Mortgage	\$ 557.40	
Interest	120.50	
Insurance	72.80	
Repairs	12.69	
	\$ 763.39	\$ 763.39

Mankato Savings and Loan Ass. holds 1st Mortgage \$6,100.00.
 Balance due Jan. 1, 1957, \$2,251.23.
 Notes total \$4,350.00.

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

Rent—College		\$	267.98
Repairs	\$	225.74	
Insurance		42.24	
	\$	267.98	\$ 267.98

Notes total \$4,000.00.

Mitchell Residence
(Prof. J. A. O. Preus—1115 E. Mian)

Rent—College		\$	1,106.68
Payment on Mortgage	\$	746.40	
Repairs		242.78	
Interest		117.50	
	\$	1,106.68	\$ 1,106.68

Mankato Savings and Loan Ass. holds 1st Mortgage \$6,000.00.
Balance due Jan. 1, 1957, \$731.96.
Notes total \$5,750.00.

Owen Residence
(Dean N. A. Madson—933 Marsh St.)

Rent—College		\$	900.00
Synod Fund			925.64
Payment on Mortgage	\$	1,044.00	
Repairs		743.24	
Insurance		38.40	
	\$	1,825.64	\$ 1,825.64

Mankato Savings and Loan Ass. holds 1st Mortgage \$11,000.00.
Balance due Jan. 1, 1957, \$10,258.72.

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

Rent—College		\$	995.10
Synod Fund			19.60
Payment on Mortgage	\$	957.60	
Insurance		9.90	
Insurance		27.20	
Repairs		20.00	
	\$	1,014.70	\$ 1,014.70

Mankato Savings and Loan Ass. holds 1st Mortgage \$10,000.00.
Balance due Jan. 1, 1957, \$9,542.20.

Monich Residence
(On Bethany Campus)

Popken Residence
(636 Marsh)

Rent—Tenant		\$	525.00
New Loans			1,050.00
Payment on Contract	\$	600.00	
Interest on Contract		83.00	
Interest on Notes		200.64	
Insurance		42.00	
Repairs		185.32	
Water		51.42	

Commission fee	85.25	
Balance April 30, 1957	327.37	

\$ 1,575.00	\$ 1,575.00
-------------	-------------

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

Balance due April 30, 1957, was \$1,800.00.

Notes total \$8,300.00.

Solfer Residence

(Prof. C. Minke—1052 Marsh St.)

From Peterson Residence		\$ 1,018.75
Synod Fund		1,041.04
Note Paid	\$ 1,000.00	
Repairs	858.79	
Interest on Notes	129.00	
Insurance	72.00	

\$ 2,059.79	\$ 2,059.79
-------------	-------------

Notes total \$4,300.00.

Snyder Residence

(Prof. R. Honsey—1047 E. Main)

Synod Fund		\$ 276.81
Payment on Mortgage	\$ 196.43	
Repairs	80.38	

\$ 276.81	\$ 276.81
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President's Residence

(Prof. B. Teigen—on Campus)

Synod Fund		\$ 179.15
Repairs	\$ 179.15	

\$ 179.15	\$ 179.15
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Rollings Residence

(Prof. I. Johnson—120 Long St.)

New Loans		\$ 6,500.00
Payment for Residence	\$5,934.20	
Insurance	229.07	
Taxes	451.60	
Legal Service	77.46	
Deficit April 30, 1957		\$ 192.33

\$ 6,692.33	\$ 6,692.33
-------------	-------------

Purchase price \$16,350.00.

Prudential Insurance Co. holds 1st Mortgage \$9,854.68.

Monthly payments \$76.50.

Notes total \$6,500.00.

SEMINARY

Balance May 1, 1956		\$ 94.03
Budget		8,965.13
Subsidy	\$ 8,295.03	
Library	764.13	

\$ 9,059.16	\$ 9,059.16
-------------	-------------

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

SENTINEL

Subscriptions		\$ 3,675.11
Printing and Expense	\$ 4,527.89	
Synod Fund		852.78

\$ 4,527.89	\$ 4,527.89
-------------	-------------

SYNOD FUND

Emma Tweeten Legacy		\$ 4,518.46
Balance in cash		51.03
Credit, Jubilee Fund92
Equalization Refund		19.80
Budget		5,729.88
Float	\$ 23.46	
Trustees	487.30	
Legal Service	194.85	
Committee of Committees	623.98	
Synodical Conference	349.13	
Union Committee	539.62	
Vicar for President	875.00	
Treasurer's Allowance	600.00	
Bond for Treasurer	25.00	
Secretary	40.00	
Visitors	55.75	
Printing and Postage	116.00	
Telephone and Supplies	50.11	
Interest	35.44	
Insurance—Bethany College	612.35	
Equalization—Professors	246.40	
Committee on Name of Synod	18.00	
Convention Handbook	32.24	
Publication Board	16.00	
Sentinel	852.78	
Residences	2,442.24	
Interest, Home for Aged	120.00	
Interest, Bethany College	436.00	
Hanson Trust	13.93	
Synod Reports	881.46	
Printing of Tract	262.00	
American State Bank debit	34.61	
Taxes, Owen Residence	336.44	
	<hr/>	
	\$10,320.09	\$10,320.09

Notes total \$1,000.00.

SPECIAL COLLECTION BONDS

Balance May 1, 1956	\$ 505.05	
Bonds cashed		\$ 125.00
Balance April 30, 1957		380.50
	<hr/>	
	\$ 505.05	\$ 505.05

STUDENT FUND

Balance May 1, 1956		\$ 242.12
Jacob Lunde		45.00
Hannah Ottesen		372.05
Contributions		45.00
Balance April 30, 1957	\$ 704.17	
	<hr/>	
	\$ 704.17	\$ 704.17

Hannah Ottesen Notes total \$200.00.

Regular Notes total \$600.00.

TWIN CITY MISSION

Contributions		\$ 111.00
Balance April 30, 1957	\$ 111.00	
	<hr/>	
	\$ 111.00	\$ 111.00

TRUST FUNDS

E. M. Hanson	\$ 500.00
John A. Moldstad Memorial	635.35
	\$ 1,135.35

WEBSTER PROPERTY

Balance May 1, 1956	\$ 59.15
Payments on Contract	100.00
Balance April 30, 1957	\$ 159.15
	\$ 159.15
	\$ 159.15

YOUTH BOARD

Income from Music	\$ 56.00
Budget	552.64
Choral Union Music	\$ 82.59
Board Meetings	278.90
Printing	247.15
	\$ 608.64
	\$ 608.64

TREASURER'S SUMMARY

Previous Balance	Budget Funds	Income	Disbursements	Balance
	Armed Service			
\$ 330.41*	Budget	\$ 712.99	\$ 382.58	
	Bethany College			
	Emma Tweeten	2,500.00		
	Hanson Trust	436.00		
	Budget	27,607.78	30,543.78	
	Christian Day School			
1,136.68	Budget	3,627.39	4,764.07	
	Church Extension			
5,910.42	Legacy-Tweeten	2,000.00	17,500.00†	\$2,626.43*
	Budget	593.15		
	Loans Paid	6,370.00		
	Colored Mission			
48.67	Budget	2,183.58	2,232.25	
	Cornwall			
146.00	Misc.	10.00	1,460.00	
	Budget	1,304.00		
	Home Mission			
369.51	F. Hanson, Guelph	1,399.26	26,084.33	
	Budget	24,315.56		
	Support			
61.98	Legacy-Tweeten	1,000.00	2,146.19	
	Budget	1,084.21		
	Seminary			
94.03	Budget	8,965.13	9,059.16	
	Synod			
	Legacy-Tweeten	4,518.46	10,320.09	
	Misc.	71.75		
	Budget	5,729.88		
	Youth Board			
	Misc.	56.00	608.64	
	Budget	552.64		
	Budget			
		70,142.80	76,676.31	6,533.51*
	Non-Budget Funds			
	Bethesda Home			
	Regular	513.84	1,517.12	
	Building Fund	1,003.28		

	Children's Friend	183.86	183.86	
	Centennial (Bethany Special Drive)			
1,277.39*	Contributions	22,861.78	18,876.68	2,707.71
	Home for Aged			
6,685.78	Contributions	2,059.43	1,966.19	6,899.02
	Int. Fadness	120.00		
	Student Fund			
242.12	J. Lunde	45.00		704.17
	H. Ottesen	372.05		
	Contributions	45.00		
	Sentinel			
	Subscriptions	3,675.11	4,527.89	
	Synod Fund	852.78		

*Deficit

†New Loan

	Notes Outstanding	
Edgecumbe Hills	\$ 4,600.00	
Lombard Mission	5,000.00	
Home for Aged	4,000.00	
Synod Fund	1,000.00	
Our Savior's—Granada	7,600.00	
Our Redeemer—Canoga	28,650.00	
Pinehurst	5,550.00	
	<hr/>	
	\$56,400.00	
Residences	36,200.00	
	<hr/>	
Total	\$92,600.00	

Financial Statement			
Assets		Liabilities	
B. L. C.	\$750,000.00	Mortgages	\$ 44,260.84
Residences	165,600.00	Notes	36,200.00
Home for Aged	25,000.00		
	<hr/>		<hr/>
	\$940,600.00		\$ 80,460.84
		Net Worth	\$860,139.16
		—S. E. LEE, Treasurer	

TABULATED LIST OF CONTRIBUTIONS FROM INDIVIDUAL CONGREGATIONS

May 1, 1956—April 30, 1957

Pastor	Congregation	Contribution
Aaberg, T.	Center	\$ 1,586.80
Aaberg, T.	Scarville	1,765.99
Aaberg, T.	Story City	1,290.98
Anderson, J.	Hiawatha	1,572.55
Anderson, P.	Indian Landing	136.20
Branstad, R.	Concordia	1,448.52
Bremer, H.	Redeemer	200.37
Dale, David	Edgecumbe Hills	68.35
Dale, M.	Immanuel	554.17
Dale, M.	Scandinavia	526.72
Dorr, S.	Bethany	384.30
Dorr, S.	Our Savior's	2,691.10
Dorr, S.	Redtop	135.00
Guldborg, G.	Concordia	383.49
Guldborg, G.	Our Savior's	455.02
Guldborg, G.	St. Paul's	171.66
Gullerud, A.	Pinehurst	456.25
Gullerud, M.	Mt. Olive	3,721.03

Gullerud, M.	Salem	850.04
Gullixson, G.	Western Koshkonong	2,657.20
Gullixson, W.	East Paint Creek	746.50
Gullixson, W.	West Paint Creek	984.01
Handberg, H.	River Heights	467.50
Handberg, H.	First American	705.59
Handberg, H.	Holy Cross	121.10
Harstad, N.	Delhi	4.42
Harstad, N.	Our Savior's	615.62
Harstad, N.	Rock Dell	1,274.98
Hilton, N.	First	236.00
Hilton, N.	Grace	44.27
Johnson, D.	Our Redeemer First	168.84
Johnson, I.	Lake Mills	751.73
Johnson, I.	Lime Creek	569.53
Jungemann, J.	Oslo	465.81
Lee, S.	Immanuel	446.58
Lee, S.	Our Savior's	576.86
Madson, J.	Lakewood	777.65
Merseeth, A.	First Evanger	687.21
Merseeth, A.	First South Wild Rice	391.47
Moldstad, J.	Richland	720.35
Moldstad, J.	Central Heights	18.20
Molstad, R.	Lombard Mission	431.40
Newgard, R.	First Shell Rock	1,227.45
Newgard, R.	Somber	690.52
Oesleby, N.	Our Savior's (Legacy)	12,018.46
Oesleby, N.	Our Savior's	4,648.51
Otto, M.	Jerico	5,173.25
Otto, M.	Saude	1,605.28
Orvick, G.	Holy Cross	3,833.38
Petersen, J.	Cottonwood	746.19
Petersen, P.	Bethany	4,115.64
Petersen, P.	Bethlehem	142.25
Petersen, P.	Trinity	1,254.70
Petersen, W.	Oak Park	254.25
Petersen, W.	Clearwater	242.62
Petersen, W.	Nazareth	258.17
Pfeifer, D.	Boston	2,458.37
Preus, H.	Trinity	516.89
Preus, R.	Clearwater	107.50
Preus, R.	Cross Lake	248.95
Preus, R.	Mt. Olive	331.10
Quill, G.	First	1,030.44
Strand, A.	St. Mark's	2,494.71
Schweikert, G.	St. John's	2,585.72
Schulz, A.	Zion	1,814.26
Teigen, T.	Bethel	1,518.75
Theiste, H.	Fairview	3,527.66
Twiet, M.	Nicollet	4,575.95
Twiet, M.	Norwegian Grove	1,192.86
Ude, R.	Ascension	868.43
Unseth, E.	Our Savior's	5,042.20
Vangen, L.	St. Paul's	1,718.43
Weyland, F.	Emmaus	787.36
Ylvisaker, P.	Hartland	900.00
Ylvisaker, P.	Manchester	493.85
Miscellaneous		10,098.49
Vacant	Forest City	652.55
Vacant	Zion	745.39
Vacant	Parkland	514.69
Vacant	Grace	94.05
Vacant	Our Savior's	564.53

Rev. S. E. Lee, Treasurer

CONVENTION NOTES

WEDNESDAY

"Our Task as a Synod: to Confess the Word; to Spread the Word; to Teach the Word; and to Abide in the Word" was the theme of the convention devotions as announced by the chaplain, Pastor Julian Anderson, of Minneapolis, Minn. Basing his remarks on Acts 1, 8, Pastor Anderson showed that every Christian has been subpoenaed, so to speak, to be a witness to the Lord Jesus Christ, "Ye shall be witnesses unto Me." It is tragic to see so many church groups, church leaders, pastors and people seemingly take the 5th amendment (refusing to be witnesses, unwilling to testify to what they know, have seen and heard), remaining silent over against false doctrine in the world today. To confess the Truth of God's Word is our duty; our salvation is bound up in confessing the Truth. We ought to say with St. Peter: "We cannot but speak the things which we have seen and heard."

Two new congregations and two pastors were received into membership with the Synod (see page 2). The reading of a translation of Dr. F. Pieper's essay "The Difference between Orthodox and Heterodox Churches" was begun by Pastor George Scheikert. After a morning recess the convention committees on Youth Work, Armed Services Commission, and Charities and Support reported to the assembly and appropriate action was taken on their recommendations. The Rev. Donald Meier of Bethesda Lutheran Home of Watertown, Wisconsin gave a report on the institution as relating to our Synod. In the past year four patients from our Synod were in residence there.

In the afternoon another congregation was admitted into membership with the Synod. Committee reports on Publications and Miscellaneous Matters and on the President's Message and Report were considered. The Treasurer's summary was read; and Dr. Karl Kurth, executive secretary of the Missionary Board of the Synodical Conference, was given the floor to report on the work of the Board.

THURSDAY

A communion service for pastors was conducted in the college chapel at an early hour by Pastors A. Strand of Chicago, Ill., and T. N. Teigen of Sioux Falls, S. D., who served as preacher and liturgist, respectively. Pastor Strand pointed out that a Lutheran pastor's relation with his people is summarized in Is. 40, 1 "Comfort ye, comfort ye my people, saith your God". As pastors look to the Gospel for comfort and for the forgiveness of their sins and find God's grace and mercy a help in their difficulties, so they ought to apply the same to their people.

Various greetings were read, and the reading of the convention essay was continued. "Methods of Approach to Mission Work," "Techniques of Canvassing," "Effective Publicity" and "Putting Our Lay People to Work as Missionaries" were subjects treated

by a panel of speakers led by Pastor Arvid Gullerud. Members of the panel included Pastors G. Quill, R. Moldstad, H. Handberg, S. E. Lee, J. Petersen, and R. Ude.

Pastor G. Quill of Granada Hills, California, conducted the opening devotion for the afternoon session. He preached on the task of our Synod — to spread the Word, based on the Great Commission, Mark 16,15: "Go ye into all the world and preach the Gospel to every creature." He noted that it is not the pastor or the Mission Board of our Synod that urges and commands us to do mission work, but it is God Himself.

A panel discussion on Finances was presented by members of the Finance Committee (Committee of Committees); Pastor Raymond Branstad presided. Messrs. Stanley Ingebretson and Thomas Bieber, Pastors S. E. Lee and J. Anderson made up the panel. The group presented the plight in which the Synod finds itself due to the great needs and demands for enlarging the work. Graphs were presented on the matter of Christian stewardship and the relationship of the Synod to the congregations and of the congregations to its members. Positive suggestions were offered on how to bring the message of Stewardship and the problem of finances to the congregations of the Synod. Reports on Pastoral Conference records and on Home Missions were also considered.

FRIDAY

The fourth day of the convention opened with a devotion led by Pastor George Orvick of Madison, Wisconsin. His topic "Our Task as a Synod—to Teach the Word of God" was based on Mt. 20, 19,20. Approaching the subject from the view—the dire necessity of this teaching of God's Word, Pastor Orvick dwelt on the inestimable value of the soul; the necessity of teaching the Word of God against the modernism of our day; and showed how Christian education must prepare for the biggest problem in this life, i.e., to face death. To further this cause means the dedication of ourselves and what we have, realizing the dire necessity of teaching the Word of God.

After preliminaries, the reading of the essay was completed before recess. The second annual meeting of the Bethany Lutheran College and Seminary, Inc. was called into session by the chairman, Pastor M. Otto, and the convention committee's report was considered. The drawing of preliminary plans for a gymnasium-auditorium was authorized by the Synod.

At this point in the convention there were 58 delegates seated as certified members and 56 pastors and professors present. Reports on Finances and Doctrinal Matters were considered.

Elections were held in the evening session. Since Pastor M. E. Tweit became President upon the resignation of Pastor M. Otto, his vacant position of Vice-President was filled by the election of Pastor Julian Anderson, Minneapolis, Minn. Other results are reported under "The Synod's Officers and Boards."

SATURDAY

Pastor G. A. R. Gullixson conducted the morning devotion, opening the last day of the regular convention sessions. John 8, 31 was read: "If ye continue in My Word, then are ye my disciples, and ye shall know the truth and the truth shall make you free." Speaking on the subject "Our Task as a Synod—Abiding in God's Word," the preacher showed that as a builder must follow the blue-prints in his building of a structure, even so must the Church follow the blue-print of God's Word in building the Kingdom of God as God wants it built, by ever abiding in His Word.

During preliminaries letters of greeting were read and adopted as addressed to Pastor Emeriti P. Blicher and H. Ingebritson, Mrs. L. P. Lund, wife of the late Rev. L. P. Lund, and the Rev. O. J. Naumann, President of the Wisconsin Synod. Elementary Christian Education was considered and Pastor G. Quill of Granada Hills, Calif., delivered his paper on the subject. Attention was called to an interesting display of projects from some of the schools of our Synod.

Consideration of Finances and Doctrinal Matters filled out the morning session. Bethany College affairs, especially the important By-Laws for the new corporation, were discussed at 1 p.m. Unfinished business took up the time in the last session of the convention. It was resolved to change the name of the Synod from The Norwegian Synod of the American Evangelical Lutheran Church to simply Evangelical Lutheran Synod. The new name is subject to ratification by the 1958 convention. In answer to a memorial urging immediate withdrawal from the Synodical Conference, the Synod resolved to continue in the Synodical Conference and expressed gratitude to the Synodical Conference for heeding our Synod's request to determine whether or not we are now in doctrinal agreement. Appreciation was extended to Bethany College and its staff, the kitchen staff, and the ladies' groups that served coffee.

The incoming President, Pastor M. E. Tweit, besought the prayers and help of the Synod in his office; and the outgoing President, Pastor M. Otto, expressed appreciation for the patience and good will shown him the past three years. Pre-session devotions were conducted by pastors C. M. Gullerud, Wilhelm Petersen, N. Oesleby, N. Hilton, and H. A. Preus. Pastor G. A. R. Gullixson served as the convention organist. Pastor G. Schweikert prepared and distributed the Handbook of Reports and Memorials. Equalization for pastors amounted to \$21.00 and for delegates \$10.00.

SYNOD SUNDAY

Services were conducted in both the English and Norwegian languages at the college chapel and at Mt. Olive Lutheran Church, respectively. Dean N. A. Madson conducted the service at the church and Chaplain A. M. Harstad of Bethesda Lu-

theran Home, Watertown, Wisconsin, spoke at the College chapel (Liturgist was Pastor R. Brandstad; organist Miss Marjorie Loberg). Preaching on the text Psalm 126, 3, Pastor Harstad pointed out "The Great Things that God has Done for Us, Whereof We are glad" (See *Sentinel*, July 11, 1957).

In the afternoon of Synod Sunday the Choral Union Concert, an annual affair, was given in the chapel to an appreciative audience. The massed chorus of about a hundred under the capable direction of Pastor R. Brandstad, Eau Claire, Wisconsin, sang two groups of songs. Miss Marjorie Loberg, guest organist, played a group of selections to open the concert. The massed chorus sang the powerful "Praise to the Lord" arranged by Alfred Whitehead. A three-part song with descant, "Sing Now with Great Rejoicing" by J. S. Bach, preceded an interesting number from the liturgy of Russian Church entitled "To Thee We Sing," arranged by Peter Tkach.

The Holy Cross Choir of Madison, Wisconsin, under the direction of its pastor, The Rev. G. Orvick, sang a group of choir anthems. "As Lately We Watched," Charles Lack, "Let All Things Now Living," Katherine Davis, and "O God Our Help in Ages Past," by Carl F. Mueller were sung well.

The pastor's chorus under Pastor Brandstad's direction sang a group of three songs. Pastor John Moldstad announced the receiving of an offering for the Youth Work of our Synod. Included in the closing group sung by the massed chorus were "Beside Thy Cradle Here I Stand," and "Break Forth, O Beautious Heavenly Light" by J. S. Bach; Cruger's "Jesus Christ, My Sure Defense" and C. Dickenson's "This Glad Easter Day." All provided a fitting close to the 40th Regular Convention of our much blessed and beloved Synod.

W. C. Gullixson, Secretary

THE SYNOD'S OFFICERS AND BOARDS

Officers

President.....The Rev. M. Tweit, Rt. 3, St. Peter, Minn.
Vice-President.....The Rev. J. G. Anderson, 4432 Garfield Ave. So.,
Minneapolis 9, Minn.
Secretary.....The Rev. W. C. Gullixson, Waterville, Iowa
Alternate Secretary.....The Rev. S. Dorr
Treasurer.....The Rev. S. E. Lee, Hawley, Minn.
Alternate Treasurer.....The Rev. P. Ylvisaker

Auditors

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

Board of Trustees

(3 years, elected 1955)

The Rev. Alf Merseth
Mr. Albin Levorson, Northwood, Iowa.
(3 years, elected 1956)
The Rev. H. A. Preus
Mr. L. Orvel Larson, 501 Maywood Ave., Madison, Wis.
(3 years, elected 1957)
Mr. L. Houg, Kasota, Minn.
Mr. Herman Anderson, Fisher, Minn.

Wisconsin's Board of Trustees

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

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

(3 years, elected 1955)

Mr. Nels D. Faugstad, Emmons, Minn.
The Rev. Luther Vangen
The Rev. Robert Preus, Ph.D.
(3 years, elected 1956)
Mr. George Tokheim, Thor, Iowa
The Rev. Julian Anderson
The Rev. S. A. Dorr
(3 years, elected 1957)

The Rev. George Orvick
Mr. Dean Jorgenson, Luverne, Minn.

President of Bethany Lutheran College

(4 years, elected 1955)

Prof. B. W. Teigen, M.A.

Editors of "Lutheran Sentinel"

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

Associate Editors:

The Rev. S. A. Dorr
The Rev. R. M. Branstad
The Rev. T. N. Teigen
The Rev. A. Gullerud

Managing Editor: The Rev. Theodore Aaberg.

Business Manager of "Sentinel"

The Rev. Richard Newgard.

The Synod's Boards and Committees

Committee of Committees, elected 1957:

Board of Trustees: Mr. L. Houg.
Board of Regents: The Rev. J. G. Anderson.
Board of Missions: Mr. Thomas Bieber.
Synodical Conference Mission Board: The Rev. G. A. R. Gullixson.
Board of Support: Mr. O. L. Pedersen.
Christian Day School: The Rev. Paul Petersen.
Board of Publications: Mr. James Geisendorfer.
Youth Board: The Rev. R. Branstad.

Board of Missions:

(3 years, elected 1955)
Mr. Thomas Bieber, Jasper, Minn.
The Rev. E. G. Unseth.
(3 years, elected 1956)
The Rev. A. Gullerud.
Prof. N. S. Holte.
The Rev. J. Petersen.
(3 years, elected 1957)
The Rev. G. A. R. Gullixson.
Mr. O. M. Wilson, 3113 Emmett St., Madison 4, Wis.

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

(3 years, elected 1955)
Mr. Arthur Wold, Princeton, Minn.
(3 years, elected 1956)
Mr. O. L. Pedersen, 338 Emerson Ave. N., Minneapolis, Minn.
The Rev. C. M. Gullerud.
(3 years, elected 1957)
The Rev. Victor Theiste.
Mr. Gerhard Solli, 1305 N. Broad St., Mankato, Minn.

Christian Day School Board:

(3 years, elected 1955)
Mr. P. A. G. Lee, Deerfield, Wis.
The Rev. George Orvick.
The Rev. Paul Petersen.
(3 years, elected 1956)
Prof. I. C. Johnson.
Mr. Odis Holstad, Northwood, Iowa.
(3 years, elected 1957)
Mr. Carl Annexstad, Rt. 3, St. Peter, Minn.

Publications Board:

(3 years, elected 1955)
Prof. I. C. Johnson
(3 years, elected 1956)
Mr. Victor Lind, Box 231, Lake City, Minn.
The Rev. J. Moldstad.
(3 years, elected 1957)
The Rev. N. Oesleby.
Mr. James Geisendorfer, 2612 So. 8th St., Minneapolis 6, Minn.

Youth Board:

(3 years, elected 1955)
Mr. Walter Meyer, 5207 W. Dakin St., Chicago 41, Ill.
The Rev. N. B. Harstad.
(3 years, elected 1956)
The Rev. R. M. Branstad.
Mr. Conrad Faugstad, Scarville, Iowa.
(3 years, elected 1957)
Mr. Channing Handberg, 2733 Penn. Ave. No., Minneapolis, Minn.
The Rev. W. C. Gullixson.
Permanent Member: President of Bethany Lutheran College.

Armed Services Commission:

- (3 years, elected 1955)
 The Rev. Hugo Handberg
 (3 years, elected 1956)
 The Rev. R. Ude.
 (3 years, elected 1957)
 The Rev. D. L. Pfeiffer.

Union Committee:

- Prof. G. O. Lillegard.
 Dr. J. A. O. Preus.
 Prof. M. H. Otto.
 Dr. O. E. Overn, 834 Prospect Pl., Madison, Wis.
 Dr. Paul Randolph, 611 Wakeman, Wheaton, Ill.

Committee on Fraternal Organizations:

- (3 years, elected 1955)
 The Rev. Arthur Schulz.
 (3 years, elected 1957)
 The Rev. Robert Moldstad.

Railroad Secretaries:

- The Rev. S. E. Lee; the Rev. F. R. Weyland, Assistant.
 The Rev. G. A. R. Gullixson; the Rev. Luther Vangen, Assistant.

Synodical Conference Mission Board:

- The Rev. G. A. R. Gullixson.

Committee on Liturgy and Agenda:

- The Rev. N. C. Oesleby.
 Prof. N. A. Madson.
 Prof. B. W. Teigen.

Laymen's Equalization Committee:

- (2 years, elected 1956)
 Prof. A. Grorud.
 (3 years, elected 1956)
 Mr. S. Ingebretson, 147 Dickinson St., Mankato, Minn.
 (1 year, elected 1957)
 The Rev. Wilhelm Petersen.

Circuit Visitors**Iowa-Southern Minnesota District:**

- (3 years, elected 1956)
 The Rev. E. Unseth
 The Rev. H. A. Preus, Alternate

Northwest District:

- (3 years, elected 1956)
 The Rev. T. N. Teigen.
 The Rev. H. A. Theiste, Alternate.

Chicago-Madison District:

- (3 years, elected 1956)
 The Rev. Nils Oesleby
 The Rev. M. O. Dale, Alternate.

PROFESSORS AT BETHANY LUTHERAN COLLEGE**1956-57**

<i>Name</i>	<i>Address</i>	<i>Telephone</i>
Faye, Prof. C. U.	314 Division St., Mankato, Minn.	-34544
Gerlach, Prof. Vernon S.	1412 No. 4th St., Mankato, Minn.	-39202
Grorud, Prof. Albert A.	920 Marsh St., Mankato, Minn.	-6025
Holte, Prof. Norman S.	10 Edgewood Rd., Mankato, Minn.	-44903
Honsey, Prof. R. E.	1047 E. Main St., Mankato, Minn.	-81462
Lillegard, Prof. Geo. O.	1214 Marsh St., Mankato, Minn.	-44482
Madson, Prof. N. A., D.D.	933 Marsh St., Mankato, Minn.	-6003
Preus, Prof. J. A. O., Ph.D.	1115 E. Main St., Mankato, Minn.	-44463
Teigen, Prof. B. W., President B.L.C.	Bethany Lutheran College, Mankato	-3707

BEQUESTS, LEGACIES AND ANNUITIES

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

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

These various types of gifts from its members are very acceptable to the Synod. However, the annuity type of gift is more desirable than a bequest or a legacy from the viewpoint of the donor, as it assures him a fixed annual income during his lifetime, and his wishes become operative immediately after his demise, without extraordinary administrative expense.

LEGAL FORMS FOR BEQUESTS TO THE SYNOD

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

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

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

3. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum of dollars (\$), to be dispersed for the benefit of (here name object), or some other purpose to be determined by said Synod.

4. I give and bequeath to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation), and to its assigns, the sum of dollars (\$), to be invested, and the proceeds of such investment to be dispersed for the benefit (here name object), or for some other purpose or purposes determined by the Synod.

5. I give, bequeath and devise to the Norwegian Synod of the American Evangelical Lutheran Church (a Minnesota and a Wisconsin Corporation), and to its assigns, forever, the following property, to wit: (here name and specify property to be conveyed to the Synod), such property to be disposed of by said Synod, or in any manner utilized for (here name object), or for some other use determined by said Synod.

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PAROCHIAL REPORT FOR THE YEAR 1 9 5 6

							MEMBERS			BAP-TIZED		CON-FIRMED					SERVICES			DAY SCHOOLS		SUNDAY SCHOOLS		OTHER SCHOOLS		STU-DENTS		CONTRIBUTIONS		VALUE OF PROPERTY	DEBT ON PROPERTY		
	STATE	LOCATION	CONGREGATION	#	SUNDAY SERVICE	PASTOR	BAPTIZED	CONFIRMED	VOTING	CHILDREN	ADULTS	CHILDREN	ADULTS	COMMUNED	MARRIAGES	BURIALS	SPECIAL	AV. ATTENDANCE	SUNDAY	AV. ATTENDANCE	ENROLLMENT	TEACHERS	ENROLLMENT	TEACHERS	DAYS TAUGHT	ENROLLMENT	IN SYNODICAL INSTITUTIONS	IN PUBLIC H. S. & COLLEGES	FOR HOME PURPOSES	FOR ALL OTHER PURPOSES			
1.	CALIF.	CANOGA PARK	OUR REDEEMER	2	10:45	D. JOHNSON	32	21	7	7			3	60			3	20	38	26			59	10			2		\$ 1,496.	\$ 136.	\$ 62,500	\$60,000	
2.		GRANADA HILLS	OUR SAVIOR'S	1	10:45	G. QUILL	193	101	15	23	2	3	8	396			10	69	53	104	111	4	170	18	10	65	4		16,877.	658.	86,000	51,180	
3.	ILLINOIS	CHICAGO	ST. MARK'S	1	10:30	A. STRAND	290	250	58	11		8		839			10	96	52	140	23	1	80	14			12	21	14,000.	3,320.	60,000		
4.		CHICAGO	ST. PAUL'S	1	10:45	L. VANGEN	175	135	23	18			1	373	5	4	9	87	54	97			84	11			1	18	8,015.	3,054.	89,500		
		LOMBARD	MISSION	2	10:30	R. MOLDSTAD				3							2	54	17	49			59	8			5		1,619.	145.			
5.	IOWA	CALMAR	TRINITY	1		H. PREUS	136	86	37	5			1	167	2	2	12	35	50	52			15	4	15	15	6		2,193.	381.	25,000		
6.		FOREST CITY	FOREST CITY	1	9:30	G. GULDBERG	144	95	22	5			4	250	1	2	7		52				24	5	10	20	3		3,000.	800.	35,000		
7.		LAKE MILLS	LAKE MILLS	1	9:45	I. JOHNSON	100	74	21	3				291	1		8	42	49	49			25	4	15	22	2	4	2,775.	680.	20,000		
8.		LAWLER 9N. 1W	SAUDE	1	*	M. OTTO	147	109	31	1		3		485			9	69	52	84		23	1				3	6	4,441.	1,951.	32,000		
9.		LIME CREEK	LIME CREEK	1	11:00	I. JOHNSON	98	57	21	2				158	1	2	7	23	50	44		18	1	4	1			2		3,975.	565.	40,000	
10.		MASON CITY	OUR REDEEMER	2		VACANT	19	11		2				9				50	14				6	2			1		600.	25.			
11.		NEW HAMPTON 9N. 2E	JERICO	1	*	M. OTTO	280	232	61	4		4		905		3	10	52	145		15	1			36	10	1	17	7,109.	5,579.	55,000	383	
12.		NEW HAMPTON	REDEEMER	1	10:00	H. BREMER	164	108	38	7		4		167	1	2	13	31	46				28	2	10	32	7		3,348.	195.	30,000	3,358	
13.		NORTHWOOD	FIRST SHELL ROCK	1	*	R. NEWGARD	178	126	42	9	1	4		289	1	4	6		50	77			33	6	10	23	3	14	3,278.	1,125.	20,000		
14.		NORTHWOOD 10W	SOMBER	1	*	R. NEWGARD	102	71	23					165			8		48	60		17	1	33	7		7	9	3,250.	561.	26,000	1,100	
15.		SCARVILLE 5S.	CENTER	1	*	T. AABERG	162	117	45	4		2		258		1	7		50				25	3	15	18	12		3,553.	3,227.	30,000		
16.		SCARVILLE	SCARVILLE	1	*	T. AABERG	100	62	31	4				230			7		49				15	2	15	15	3	5	4,637.	3,314.	35,000		
17.		STORY CITY 3 1/2N.	BETHANY	1	*	T. AABERG	21	15	7	1				40		1			25				4	2					1,398.	1,177.	7,500		
18.		THOMPSON	ZION	1	11:00	G. GULDBERG	158	121	27	5		6		378	1	2	7		52				35	6	10	30	2	10	3,900.	1,125.	45,000		
19.		THORNTON	RICHLAND	1	10:30	VACANT	183	107	37	2		3		303	2	3	8	73	50	84			60	8	15	64	9		5,163.	715.	35,000	1,500	
20.		WATERVILLE 2 1/2N.	EAST PAINT CREEK	1	*	VACANT	112	81	41	2		1	1										12	2	15	12			1,681.	902.	10,000		
21.		WAUKON 5 1/2E.	WEST PAINT CREEK	1	*	VACANT	103	83	39	2					1								12	2	15	12			2,000.	750.	10,000		
22.	MASS.	BREWSTER	MISSION	2		C. MOLDSTAD	26	14						42					53	12			6	1									
23.		CAMBRIDGE	BOSTON	1	*	D. PFEIFFER	150	116	25	6		4	2	387		1	9	35	52	75			34	6			8		7,100.	2,200.	75,000	12,000	
24.	MICH.	ELK RAPIDS	GRACE	1	11:15	N. HILTON	48	34	11			3		180	1		10	13	51	35			22	4	10	14	7		2,000.	15.	5,000		
25.		HOLTON	IMMANUEL & SCAND.	1	11:00	M. DALE	146	86	30	9	2	4	3	225	6	3	7	30	51	63			42	5	10	45	13		4,492.	862.	30,000	200	
26.		SUTTONS BAY	FIRST	1	9:30	N. HILTON	95	71	15	7	1	1		196		2	11	20	51	40			25	5	10	19	8		2,600.	180.	15,000		
27.	MINN.	ALBERT LEA	OUR SAVIOR'S	1	10:45	E. UNSETH	518	342	128	19	6	9	6	957	6	7	16	125	53	199			150	21	10	80	4	24	9,804.	4,571.			
28.		AUDUBON	IMMANUEL	1	11:00	S. LEE	163	98	36	3		4	1	281	2	1	12		52	68			50	6	10	45	10		2,554.	278.	10,000		
29.		BAGLEY 10 NW.	CONCORDIA	1	9:00	J. MOLDSTAD	68	50	14	3		4	1	55	1	1			47	43			12	4	10	10	1	4	975.	600.	12,000		
30.		BAGLEY 6W.	OUR SAVIOR'S	3	10:00	J. MOLDSTAD	129	76	19																								

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