

# Beretning

om

Det ellefte aarlige Synodemøde

af

**Den norske Synode**  
af den Amerikanske Evangelist  
Lutherske Kirke



Udholdt i Bethany Menighed  
paa  
Bethany Lutheran College, Mankato, Minn.  
1928



# Beretning

om

## Det ellefte aarlige Synodemøde

af

### **Den norske Synode** af den Amerikanske Evangelist Lutherske Kirke



Afholdt i Bethany Menighed  
paa  
Bethany Lutheran College, Mankato, Minn.  
1928



## Synodens ordning og medlemmer.

Den norske Synode af den Amerikanske Evangelist Lutheriske Kirke holdt sit ellefte aarlige synodemøde, som tillige var fem og sytti-aaret for samfundets stiftelse, i Bethany menighed, Bethany Lutheran College, Mankato, Minn., fra 14de til 20de Juni 1928.

Prof. Golden M. Olsen, menighedens prest, prædikede over Matt. 28, 18-20 ved aabningsgudstjenesten.

Efter gudstjenesten ønskede han mødet velkommen paa menighedens og skolens vegne og indbød forsamlingen til fuld nydelse af de derbærende bekvemmeligheder.

Synodens formand, Chr. Anderson, takkede for den venlige indbydelse og velkomsthilsen samt bød samfundet velkommen til dette møde og jubelfest.

Han udnævnte følgende midlertidige fuldmagtskomite: Lauritz S. Guttebø, Adolph Harstad og John Pederson. Denne komite gjordes senere permanent. Eftermiddagsmødets aabning satte til flokken 2.

### Staaende medlemmer.

Sekretæren oplæste listen over staaende medlemmer og formanden erklærede derpaa Synoden sat i Guds navn.

a) Stemmeberettigede: Chr. Anderson, J. Blæfkan, G. Guldberg, D. M. Gullerud, G. A. Gullixson, L. S. Guttebø, E. Hansen, A. Harstad, B. Harstad, J. Hendricks, S. E. Lee, N. A. Madson, C. A. Moldstad, J. A. Moldstad, M. J. Mommisen, G. P. Nesseth, S. M. Olsen, C. N. Peterson, J. A. Petersen, C. J. Quinn, J. N. Runholt, S. Sande, J. J. Strand, J. E. Thoen, S. M. Tjernagel, A. J. Torgerson, J. B. Unseth, E. Ulvisaker, S. E. Ulvisaker.

b) Raadgivende: C. H. Fabe, L. A. Haugen, L. P. Jensen, G. D. Villegaard, D. B. Dvern, S. A. Preus, A. R. Strand, M. C. Waller, R. L. Guttebø. Teol. kand. Paul Ulvisaker. Lærerne: W. Krueger, G. E. Møller.

Raadgivende for dette møde: Morris Dale, W. Lauterbach, Einar Anderson, Geo. Fisher, Elmer Brewer, John Rasmussen, Peter Andresen, Nils Larson, L. E. Lien.

Fra A. Harstads kald, delegater: Søren Petersen, L. Schøneman.

### Repræsentanter.

Chr. Andersons kald: Prof. Geo. Hendricks, Arnold Jacobson.

D. M. Gulleruds kald: Gust. Amerstad, Torgers Ness.

G. Guldbergs kald: E. P. Kaldstad.

G. A. Gullixsons kald: Pastor R. L. Guttebø, E. A. Evanson.

L. S. Guttebø kald: D. D. Hougan, Alex Stephens.

A. M. Harstads kald: D. Brudos, S. A. Tjernagel.

J. Hendricks kald: Olaf Vangen.

S. Ingebritsons kald: Gustav Honse, Martin Stene.

N. M. Madsons kald: Fred Meyer, Martin Johnson.

J. M. Moldstads kald: Theo. Olson.

M. F. Momunsens kald: S. D. Knutson, Nils Eide, Edward Fratzke.

S. M. Olsens kald: O. J. Vale, E. J. Onstad.

E. M. Petersens kald: Sivert Knutson, Amute Opheim, L. M. Thoreson, B. M. Thoreson.

J. M. Petersens kald: Amute Holstad, Hans Fugleberg, Rasmus Iversen, John S. Dale, P. G. Kloster, G. E. Myhre.

E. J. Quills kald: Ellef Pederson, O. E. Smedal, Rudolph Wofje, Carl Goff.

J. R. Runholts kald: Sebert Lien.

E. Sandes kald: Alfred Munson, John Jordahl, Ed. Lee.

J. E. Thoens kald: N. J. Loberg, Edwin Gohord.

S. M. Tjernagels kald: Charles Johnson, S. E. Robertson.

A. J. Torgersons kald: A. M. Hanson, L. G. Mellem, G. E. Brunsbold.

J. B. Unseths kald: E. L. Rifansrud, O. S. Monserud.

E. C. Ulvisakers kald: Johannes Pederson, J. Rodeseid, G. M. Sandberg.

### Optagelser.

Menigheder: Bethany Ev. Luth. Congregation of Mankato, Minn.; The Emmaus Ev. Luth. Church in North Minneapolis; Den første nord. ev. luth. menighed, Manchester, Freeborn County, Minn.

Prestes: Sophus E. Lee, Aklert R. Strand, Martinus E. Waller, Paul Ulvisaker.

### Undskyldninger.

For fravær: Pastorerne S. Ingebritson, M. Fr. Wiese, prof. O. B. Garstad.



## Uabningsprædiken.

Bed professor S o l d e n M. O l s e n.

Text: Matt. 28, 16–20. — O Kristus Jesus inderlig elskede og dyrtkjøbte troesbrødre og søstre! Naade være med eder og fred fra Gud, vor Fader, og den Herre Jesus Kristus!

Jesus havde sat stebne med sine disciple paa et kjendt og kjært sted oppe paa et af Galilæas bjerge. Det var ikke nogen stor eller anseelig skare som mødte ham der. Der var kun de elleve — de elleve, som havde svigtet ham i farens og nødens stund. Vistnok havde han, den Gode Hyrde, atter samlet sine adspredte faar; vistnok havde han med den ømmeste kjærlighed opreist Peter, opladt skrifterne for de to paa veien til Emmaus og opvakt Thomas af vantroens søvn; vistnok havde han "fremstillet sig levende med mange beviser" for alle sine disciple, "idet han havde vist sig for dem og talt om det, som hører til Guds rige"; men det var ikke en skare af troeshelte som mødte frem ved dette stebne deroppe i Galilæa. De elleve var endnu svage og vaklende i sin tro; de var efter al menneskelig beregning daarlig stiftet til at gaa ud i verden og prædike Jesu evangelium for al skabningen. At det var saa siger vor text os med ligefremme ord: "Og da de saa ham, tilbad de ham; men nogle tvilede."

Og dog tog Jesus sig af denne lille flok af svage tvilende disciple. Han handlede med dem. Han gjorde dem til sine udsendinger. Han gav dem den vanskelige opgave. Han kaldte dem til den herligste og vigtigste gerning. Han befalede dem at gaa og gjøre alle folk til disciple.

Det er rent utænkelig at Jesus kunde handle saaledes med disse skrøbelige disciple. Og dog gjør han det. Og det utænkelige, ja menneskelig talt rent umulige sker. Disse hange, vægelsindede mænd blir allesammen staalsatte karakterer. Disse svage, raadvilde, tvilende disciple optræder overalt som Jesu heltemodige vidner. Uden nogensomhelst menneskefrygt forkynder de Jesu evangelium i al dets kraft og fylde. De bærer det frem til høi og lav, fyrste og undersaat, jøde og græker. Overalt træder de frem med det samme liflige evangelium: paa gaderne, paa torbene, paa landeveiene; i hytter og paladser; i indlandsbyer og havnestæder; paa øerne og paa fastlandet; i de travle handelsbyer og i de berømte kulturcentre; ja, endog i verdens stolte og mægtige hovedstad Rom. Alle vegne trænger de sig frem med det glade budskab. De fryr ingen fare; de viger ikke tilbage for nogen modstand; de finder sig villig i allehaande savn, besværligheder og forfølgelser; ja, naar tiden kommer, gaar de endog sin martyrdød imøde med stille ro og glæde.

Og Herren var med dem. "Herren virkede med og stadfæstede ordet ved medfølgende tegn." Sæden tog kraftig rod. Blomstrende

menigheder fremstod paa det ene sted efter det andet. Hedensskabet, med dets overtro og sædelige ryggesløshed, maatte vige for det feirende evangelium. Som en mægtig furdeig trængte kristendommen sig igjennem til alle samfundslag og stænder. Kristendommen blev tilslut anerkjendt som statsreligion i hele det vidtstrakte romerske rige. Det sidste forvilede forsøg paa at gjenindsføre hedensskabet forseilede. Den dødelig saarede keiser Julian maatte tilslut gibe tabt og udbryde med sit sidste dødsstus: "Du har feiret, Galilæer!"

Ogsaa med os, kjære samfundsbrødre, har den Herre Jesus sat stebne her ved dette synodemøde. Ogsaa med os vil han handle, selv om vi er saa og skrøbelige. Det er underlig for vore øine; men ogsaa os kalder han til den samme høie og hellige gjerning, at gjøre alle folk til disciple.

Den tanke er aldeles overvældende. Hvorledes kan da vi, som er saa saa og fattige, saa svage og uduelige, saa ringe og foragtelige i verdens øine; hvorledes kan vi i den lille norske synode paatage os en saa stor og hellig gjerning? Det er jo aldeles ugjærlig, formastelig, det største vanvid! Ja, saaledes forekommer det os, naar vi blot ser paa os selv og vore egne midler og kræfter. Men netop derfor er det at Herren har sat os stebne her ved dette møde. Han vil indgyde os nyt mod; han vil staalsætte os; han vil dygtiggjøre os og give os ny lyft og kraft til den herlige gjerning, hvortil han har kaldt os.

Saa lad os da med inderlig bøn om den Helligaands oplysning lytte til Jesu undervisning, idet han lærer os:

Hvorfor vi med glæde og taalmodighed tør tage fat paa den os af ham anviste gjerning — at gjøre alle folk til disciple.

# I.

"Mig er givet al magt i himmelen og paa jorden." Saaledes begyndte Jesus sin tale. Det var en majestætisk tale. Paa den maade kunde intet andet menneske tale uden at gjøre sig skyld i den groveste bespottelse; nei, ikke engang den mægtigste konge eller keiser. Det er som menneske, som den menneskebevordne Guds og Marias Søn, Jesus her taler. Som Gud befød han al magt i himmelen og paa jorden fra evighed af. Men som menneske blev denne magt ham tilbød dengang, da han blev undfanget af den Helligaand og født af jomfru Maria.

I sine Fjødssdage gjorde han ikke fuld brug af denne sin meddelte almagt. Han brugte den kun da, naar han "ved sine mirakler vilde vise hvem han var". Som en af vore fromme fædre har sagt: "I fornædrelsen bredte han ringhedens dække ud over denne almagt." "Han forringede sig selv," siger apostelen Paulus, "idet han tog en tjeners skikkelse paa, blev menneskelig og fandtes i skikkelse som et menneske; han fornædrede sig selv, saa han blev lydigh indtil døden, ja forfæls døds."



Saa, saaledes maatte det være efter Guds alvise raad. Ikke ved almagtsgjerning, men ved sin fuldkomne Lydighed og ved sin uskyldige død skulde Jesus forsones os med Gud og frelse os fra synd, død og helvede. "Vi for alle bild som faar; vi vendte os hver til sin vei; men Herren lod vores alles misgjerninger ramme ham." Han var det Guds Lam, som bar al verdens synd. "Han oplod ikke sin mund, som et lam der føres hen for at slagtes, og som et faar, der er stumt for dem, som klipper det." Som følge af denne Lydighed kunde han anraabe sin himmelske Fader i den yppersteprestelige bøn og sige: "Jeg har herliggjort dig paa jorden; jeg har fuldkommet den gerning, som du har givet mig at gjøre." Som følge af denne Lydighed kunde han med sandhed sige paa korset: "Det er fuldbragt!" I fuld overensstemmelse med skriften er derfor vor lutheriske bekyndelse: "Guds søn har i sandhed lidt for os, dog efter den menneskelige naturs egenfærd, som han har optaget i sin guddommelige persons enhed og tilegnet sig, forat han kunde lide og være vor yppersteprest til vor forsoning med Gud, som skrevet staar: "De har korsfæstet herlighedens Herre." Og: "Gud har erhvervet sig os med sit eget blod." "

Men da forsoningen var saaledes fuldbragt; da Jesus ved sin død og opstandelse havde stiftet fred mellem Gud og verden og oprettet naadens rige paa jorden, da først tog han sin guddommelige almagt i fuld og bestandig brug. Faderen selv indsatte ham til konge i dette rige, som vi læser i psalmen: "Jeg har indsat min konge paa Zion, mit hellige bjerg"; og som vi ligeledes lærer af apostelen Paulus i brevene til Efesierne og Philippenserne: "Han satte ham til hoved over alting for menigheden, der er hans legeme, hans fylde, som opfylder alt i alle"; og "derfor har og Gud høit ophøiet ham og skjænket ham et navn, som er over alt navn, forat i Jesu navn hvert knæ skal bøje sig, deres i himlen og paa jorden og under jorden, og hver tunge bekjende, at Jesus Kristus er Herre til Gud Faders ære."

Er det underlig at disse majestætiske ord: "Mig er givet al magt i himmelen og paa jorden", fyldte disciplene med heldemod. I den Jesus, som de havde seet bespyttet, bespottet, hudflettet, tornekronet og naglet til korset, saa de nu himlens og jordens ophøiede Herre og Gud. Denne over alle himle ophøiede Jesus havde nu indtaget kongesædet i sit eget rige, det rige, som han var kommen for at stifte paa jorden; og til nytte og fordel for dette sit rige vilde han nu anvende sin ubegrænsede magt over alle ting og alle kræfter i himmelen og paa jorden. Det var noget, som kunde indgyde dem mod. Borte var alle deres falske Messias-tanker; borte alle deres skuffelser, forger og bekymringer; borte alle tvil og betænkeligheder. Nu var de færdig til at tage fat med lyft og kraft. Nu var de rede til at ofre alt, ja endog livet, for Jesus og hans riges store sag.

"Mig er givet al magt i himmelen og paa jorden." De samme huldfulge ord lyder ogsaa til os, kjære brødre og søstre i Den norske

Synode. Endnu er Jesus kirkens ophøjede Herre. Endnu er han hoved over alting for menigheden. Endnu styrer og regjerer han alle ting i himmelen og paa jorden tilbedste for sin kirke. Skal vi saa lade modet synke og hænderne falde? Skal vi se idel vanskeligheder og uoverstigelige hindringer i vor vei? Skal vi anse vor opgave som uløselig, som umulig? Vi kan fristes dertil; thi det er sandt: "Vi har ikke kamp med kjød og blod, med mod fyrstendømmer, mod magter, mod verdens herrer, som hersker i denne tids mørke, mod ondskabens aandelige hær under himmelen." Vor tid er ond. Sunkenhed, navnfristendom, nydelsesfuge, materialisme, fornægtelse, bantro og allehaande laster holder paa at tage overhaand. Ja, det er altsammen sandt, og endnu flere vanskeligheder kunde opregnes. Men glem ikke, at den samme ophøjede Herre, som bistod disciplene i deres ulige kamp mod ondskabens aandelige hær, holder endnu scepteret. Han er med os i Den norske Synode. Han vil give ogsaa os seier i kampen. Naar fienden truer og larmer mest og kampen raser værst, naar nederlag og ødelæggelse stirrer os i øinene, da forstrækkes vi ikke; thi vi mindes, at vi er fylket under den Allerhøjestes banner og frem til seier kjæmper vi os, istemmende langs hele slaglinjen vor lutheriske Zions seierssalme:

"Vor egen magt er intet værd;  
Vi ere snart forlorne.  
Men for os slaar med Herrens sverd  
Den af Gud selv udkaarne;  
Spør du hvad navn han bær,  
Det Jesus Kristus er,  
Hærskarers Herre pryd,  
Der er ei anden Gud,  
Han marken vil beholde."

## II.

Det er altsaa den første grund hvorfor vi med glæde og frimodighed tør tage fat paa den gjerning, Jesus har befaleet os — den at gjøre alle folk til disciple: Jesus er kirkens Herre; han er tillige himmelens og jordens Herre; han bistaar os med sin almagt; han lader vor gjerning lykkes for os.

Men der er nok en kraftig opmuntring for Jesu disciple og ligeledes for os. Jesus fortæller: "Gaar derfor hen og gjør alle folk til disciple, idet I døber dem i Faderens og Sønnens og den Helligaands navn, og lærer dem at holde alt det, jeg har befaleet eder. "Gaar derfor hen." "Derfor," altsaa, "fordi al magt i himmelen og paa jorden er givet mig, saa gaa hen og gjør alle folk til disciple." Det er ikke at tage fejl af. Den magt, som Jesus har faaet over alle ting i himmelen og paa jorden, skal benyttes netop til hans riges udbredelse i verden. Det er en sag som ligger Jesus overmaade

meget paa hjerte. Saa stor og vigtig er den, at Jesus stiller hele sin almagt i dens tjeneste. Han vil at den frelse, han har forhvervet for alle mennesker, skal bli alle mennesker tildel. Derfor befaler han: "Gaar hen og gjør alle folk til disciple." Og han sender dem ikke ud tomhændet heller. Han stiller til deres raadighed de kraftigste og mest hensigtsmæssige midler. "Idet I døbe dem," siger han, "i Faderens og Sønnens og den Helligaands navn, og I lærer dem at holde alt det, jeg har befaleet eder."

Maalet er at gjøre alle folk til disciple: midlerne er daaben og ordet.

Spødt vil det sige, at gjøre et menneske til en Jesu discipel? Det betyr, for det første, at gjøre den, som er død, levende; thi mennesket er jo af naturen død i overtrædelser og synder. Det betyr, for det andet, at gjenspøde eller omstabe et menneske; thi "alt, som er født af kjød er kjød", og "kjød og blod kan ikke arve Guds rige". Derfor siger ogsaa Jesus: "Uden at nogen bliver født paany, kan han ikke se Guds rige." Der maa altsaa ske en saadan omvæltende forandring med det menneske, som skal gjøres til en Jesu discipel, at vi ikke kan betegne denne forandring med andre ord end "en levendegjørelse", en omstabelse, "en gjenspødelse". Det hjerte, som af naturen hader Gud og elsker synden, maa omstables saaledes, at det nu begynder at elske Gud og hade synden. Den forstand, som ved synden er saa formørket, at den ikke fatter det mindste af det, som hører Guds aand til, maa bli oplyst, saaat den ikke alene forstaar, men antager, tror og glæder sig i hyperligheden af kundskaben om Jesus Kristus. I den vilje, som af naturen er ond og gudfravendt, maa der komme en ny lyst og længsel og en ny kraft til at tjene Gud. Med et ord, mennesket maa bli et andet, et nyt menneske, førend det kan bli en Jesu discipel.

Her ligeoverfor denne opgave at gjøre folk til disciple, staar verden aldeles raadvild. Den skjønner nok, at det ikke er rigtig som det skulde være med den, men hvorledes det kan bli anderledes, hvorledes verden kan reddes eller frelses, det ved den ikke. Raad er der nok af, men noget virkelig lægemiddel har verden aldrig fundet.

Underledes forholder det sig med den kristne kirke. O hvorledes maa vi ikke takke og prise vor Herre og Frelser for de vidunderlige naademidler, han har lagt i kirkens og vore hænder! I daaben og ordet har vi midler til at gjøre folk til disciple. Der, i daaben og ordet, har vi den almægtige Herres og Frelseres egne midler til menneskets gjenspødelse og levendegjørelse.

Daaben kaldes et "vandbad i ordet", et "livsens vand", et "gjenspødelsens bad", en "fornyeelse, som sker ved den Helligaand". Skriften siger: Vi isører os Kristus ved daaben; vi begravnes med Kristus ved daaben til døden; det er, vi blir ved daaben delagtig i Jesu Kristi retfærdighed og fortjeneste; eller, som vi bekjender med barnelærdommens ord: "Daaben virker og udretter i os syndernes for-

Iadelse, frier os fra døden og djævelen, og giver alle dem det evige liv, som tror dette Guds ord og forjættelse." Det som lærer apostelen Paulus i brevet til Titus: "Men efter sin barmhjertighed har han frelst os ved gjensødelsens bad og fornyelsen ved den Helligaand, hvilken han har rigelig udøst over os ved Jesus Kristus, vor Frelser, forat vi, retfærdiggjorte ved hans naade, skulde efter haabet worde arvinger til det evige liv. Det er jo ogsaa det bestemte løfte, Jesus knytter til daaben: "Gvo, som tror og bliver døbt, skal blive salig."

Dg ordet: det er en guddommelig sæd til gjensødelse. "I ere gjensødt," siger apostelen Peter, "ikke af forfrænkkelig, men af uforfrænkkelig sæd, ved Guds ord, som lever og bliver evindelig." Dg apostelen Jakob siger: "Efter sin beslutning har han sødt os ved sandheds-ord, forat vi skulde være en førstegrøde af hans skabninger." Guds ord "er levende og kraftigt og skarper end noget tveegget sverd og trænger igjennem indtil det adskiller baade sjæl og aand, baade ledemod og marv, og det dømmer over hjertets tanker og raad". Guds ord et et "lys, som skinner paa et mørkt sted"; en "lygte for vor fod og et lys paa vor sti"; det "gjør os vijs til salighed"; det er "nyttig til lærdom til overbevisning, til rettelse, til optugtelse i retfærdighed"; det er "en kraft til saliggjørelse".

Mine venner! Kirkens Herre har givet os en overmaade vanskelig opgave; men saa har han ogsaa givet os vidunderlig kraftige midler til opgavens løsning. Alle folk skal vi gjøre til disciple; thi alle folk har han gjenløst med sit dyrebare blod. Gjælder det at gjøre spædbørn til hans disciple: I daaben har vi det rette og fyldestgjørende middel. Ved daaben gjensødes og indlemmes de smaa i Guds rige. Har vi med voksne at gjøre; men frasaldne kristne eller vansundige hedninger; men daarer eller vismænd; men egengode dydsmenneffer, aabenbare gudsfornegetere eller dybtfunke lastens trælle; har vi med nogen eller alle af disse at gjøre; Jesu almægtige ord er det middel, hvorved vi med Guds hjælp kan gjøre ogsaa disse til Jesu disciple. Er det spørgsmaal om at befordre, forøge og bevare det nye gjensødte liv hos gamle og unge, saa er midlet atter Guds ord. Det skal prædikes; det skal læses og læres i kirke, skole og hjem. "Værer dem at holde alt det, jeg har befaleet eder."

Gjør vi det; planter og vander vi ved daaben og ordet, saaledes som Jesus har befaleet os, saa kan der ikke være noget spørgsmaal om udfaldet; thi Jesus selv vil sørge for vekten og frugterne. Han lover og siger: "Ligesom regnet og sneen falder ned fra himmelen og ikke vender did tilbage, men vander jorden og bringer den til at bære og spire og giver sædemanden sæd og den ædende brød, saaledes skal mit ord være, som gaar ud af min mund; det skal ikke vende tomt tilbage til mig, men det skal gjøre hvad jeg behager, og lyffelig udføre, hvad jeg sender det til." Naar vi betænker alt dette, maa vi da ikke udbryde med salmedigteren og synge af glade hjerter:

"Bei har du alle steder,  
 Dig midler fattes ei,  
 Kun naade du udspreder,  
 Kun Ihs er al din vei;  
 Din gjerning kan ei hvile,  
 Ei stanses kan dit fjed,  
 Naar du til os vil ile  
 Med hjælp og bistand ned."

Som disciplene, saa har ogsaa vi i vor norffe Synode faaet en overmaade stor og vigtig gjerning at udføre, den nemlig, at gjøre alle folk til disciple; og som disciplene har ogsaa vi faaet midler, som svarer til gjerningens storhed og vigtighed: vi har faaet den samme daab og det samme Guds ord. De er begge kommet til os uden nogen affvækkelse eller affortelse. De har endnu den samme guddommelige kraft til at fornye, gjenføde og levendegjøre det i synden døde menneskehjerte.

Skal vi da være forfagte eller modløse? Skal vi give tabt fordi vor Synode er saa liden, saa fattig og saa uanseelig? Vort med alle saadanne fjødelige og bedragelige tanter! "Forbandet er den mand," og ikke mindre forbandet er det samfund, "som holder fjød for sin arm, og hvis hjerte viger fra Herren." Det er ikke ved mandtal, rigdom eller menneskelig visdom og anseelse, vi bygger Guds kirke. Det er ene og alene ved lydig udførelse af Jesu befaling: "Gaar ud og gjør alle folk til disciple, idet I døbe dem i Faderens og Sønnens og den helligaands Navn, og lærer dem at holde alt det, jeg har befaleet eder."

Vore fædre i den gamle norffe Synode forstod dette. De rettede sig efter Jesu befaling. De byggede Jesu kirke paa den af ham foreftrebne maade. Det var en livssag for dem at lære og forkynde Guds ord purt og rent og forvalte sakramenterne i overensstemmelse med Jesu indstiftelse. Øverst paa sit banner satte de disse ord: "Sola Scriptura", "Sola Gratia", "Soli Deo Gloria"; det vil sige: "Guds ord alene maa forkyndes til sjælenes veiledning og frelse", "af naade alene er vi frelst", og "Gud alene tilkommer al æren". Nu, dette var skjønt og ret. Med et saadant løsen og med saadanne principer kunde den gamle norffe Synode vente velsignelse i sin gjerning. Og det fik den ogsaa. Den blomstrede; den gik frem i vægt og indflydelse. Men se, da man glemte det gamle løsen og lod de gamle principer gaa af brug, gik det hurtigt nedover med den gamle norffe Synode. Den afstod sin rene bekjendelse, opgav den troesenhed, som havde været dens særkjende, lod fornuftsflutninger staa ved siden af den aabenbarede sandhed og faldt saaledes et let bytte for en unionistisk foreningsbevægelse.

Og dog bevarede Herren i naade en liden rest af den gamle norffe Synode. Han gav den kraft til at staa fast paa den rene bekjendelse og de rette kirkelige principer. Denne rest er vi, som har

mødt frem til dette stebne med Kirkens Herre. Vi er den gamle norske Synodes arvtagere. I Herrens navn har vi gjenoprettet vore fædres samfund paa den gamle grundvold. Fædrenes bekjendelse er vor bekjendelse; deres løsen er vort løsen. Som de var nidkjære for sandhedens bevarelse, saa vil ogsaa vi være det. Som de holdt fast paa det rene og uaffortede Guds ord og de uforsalkede sakramenter, saa vil ogsaa vi med Herrens naadige bistand holde fast derpaa.

Det er med dette for øie, at vi nu er samlet her. Vi vil forhandle med hverandre om vort samfunds vel. Vi vil befæste os selv og hverandre i Guds ords sandhed. Vi vil knyttes til hverandre med endnu sterkere broderbaand. Vi vil vore og forfremmes i troesenighed. Vi vil opmuntres og dygtiggjøres til arbeidet i Herrens høst.

Og Herren er visselig med os og velsigner os. Han siger jo: "Og se, jeg er med eder alle dage indtil verdens ende." Herren er med os; himlens og jordens Herre; Kirkens Herre; Herren, som har kjøbt os med sit blod; Herren, som har gjort os til sine disciple og kaldt os til at gjøre alle folk til sine disciple — Herren er med os! "Er Gud for os, hvo kan da være mod os?" Vor gjerning maa lykkes; thi Herren er med os!

Ja, Herre! "Glæd os efter de dage, du har plaget os, efter de aar, vi have seet ulykke! Lad din gjerning aabnebæres for dine tjenere og din herlighed over deres børn! Og Herrens, vor Guds, liflighed være over os, og vore hænders gjerning fremme du for os, ja, vore hænder gjerning, den fremme du!" Amen.



## Synodaltale.

“Se, jeg kommer snart. Hold fast ved det, du har, forat ingen skal tage din krone.” Mat. 3, 11.

Fædre og brødre i Herren! Naade være med eder og fred fra Gud vor Fader og vor Herre Jesus Kristus!

Det er flere ting, som fylder vore hjerter med feststemning, naar vi samles til synodemøde dette aar. For det første bliver vi denne gang paa en særegen maade mindet om Guds store barmhertighed og hans underfulde ledelse med vort folk og vor kirke i de fem og sytti aar siden den gamle Norske Synodes stiftelse i 1853. Dernæst fyldes vore hjerter med glæde og taknemmelighed, idet vi betragter Guds misfandthed mod os og den velsignelse, som han har ladet tilflyde os gennem de første ti aar, siden den gjenoprettede Norske Synode blev fuldt organiseret. Endelig har vi denne gang den store glæde at kunne samles i vort eget lokale, denne prægtige skoleeinddom, som vi ganske ubentet er kommet i besiddelse af. Vi har i sandhed al grund til med glæde og tak til Gud at fejre fest i disse dage.

Vistnok kan det ikke undgaaes, at vor feststemning kommer til at ligne den, som hvilede over de tiloversblevne af Israel, da de samlede sig for at love og prise Herren i anledning af, at grundbalden til det nye tempel var lagt. (Ez. 3, 11–13.) De gamle, som havde set det første hus i dets herlighed, græd med høj røst, idet de betragtede det ringe og beskedne hus, som nu blev opført. Ja, saa stor var sorgen, som de gav luft, at “folket ikke kunde skjælnes lyden af glædesjubelen fra lyden af folkets graad”.

Saaledes er der fare for, at ogsaa vor glæde kan blandes med vemod paa dette vort jubilæum, naar vi ser hvor faa og skrøbelige vi er, og betænker hvorledes vor kjære Synode kunde have seet ud, dersom den indtil denne dag kunde fortsat sit arbejde i sin oprindelige skikkelse. Lige efter Synoden havde fejret sit 25-aars jubilæum opstod en bitter indre strid, der endte med, at vel en tredjedel af medlemmerne forlod det gamle hus. Men værst gik det, da en retning opstod iblandt os, ikke længe efterat vi havde fejret vort 50-aars jubilæum, der gik ud paa at samle alle vore folk under ett kirkeligt banner uden at tage det saa nøie med at bevare den arv ubeskaaret, som vore fromme fædre, der for 75 aar siden grundlagde vort samfund, trofast arbejdede og stred for at efterlade sig.

Dog det vilde ikke være ret af os at fortabe os saaledes i sørgelige betragtninger over fortidens prøvelser, at vi dermed taber af syne den store misfandthed, som Herren har bevist imod os i de aar, som er forløbne. Hvorledes vort kjære samfund kunde have seet ud idag, dersom dette eller hint bedrøvelige ikke havde hændt, staar det

ikke til os at beregne. Ogsaa her gjælder det for os med trofskab at plante og vande; det er Gud alene, som maa give den rette velsk.

Og naar vi ser tilbage paa særlig de sidste aars sørgelige begivenheder, hvor maa vi ikke da glæde os og juble over, at der endnu er en liden rest, som vil vedblive at staa uroffelig fast paa den gode grundvold, som for 75 aar siden blev lagt. At den erkjendelse, hvortil Herren førte vore fædre under mange aars ufortrødent arbejde og bitre kampe, er bevaret for os som deres tro efterfølgere, er ikke noget, som vi har fortjent; men det er noget, som Herren har ladet os faa alene. At det er forundt os fremdeles at staa paa den samme gamle grundvold, trods de mange fristelser, som vi er blevet udsatte for, er visseelig den største af alle Guds velgjerninger mod os som samfund. Hvorfor skulde vi ikke da glæde og fryde os og under jubelen glemme alt det, som vil fylde hjertet med sorg, idet vi med taknemmelighed erkjender de goder, som vi nyder i denne stund, og ruste os saa, at vi kan være dygtige stridsmænd her i den tid, han endnu i naade vil bruge os i arbeidet for sit riges opbyggelse.

Det er en herlig arv, Herren har bevaret for os, og som vi glædes over i disse festdage. Den samme opfordring, som apostelen fik befaling om at rette til menighedens engel i Filadelfia, lyder derfor ogsaa til os: "Hold fast ved det, du har, forat ingen skal tage din krone." Hvad var det da, denne menighed havde, som den blev opfordret til at holde fast ved? Herren siger derom: "Se, jeg har givet dig en aabnet dør, og ingen kan lukke den; thi du har en liden kraft, og dog har du bevaret mit ord og ikke fornegtet mit navn."

Er det ikke netop dette, som ogsaa vi har faaet? Vi har vistnok ogsaa faaet liden kraft efter menneskelige tanker og beregninger. Sammenlignet med de kræfter, som ellers er i bevægelse rundt omkring os, er det, som vi kan opvise, visseelig som intet at regne. Med en blanding af foragt og medynk siges det om os: "Hvad kan dog disse staller vente at udrette!" Dog har vi bevaret Guds ord og ikke fornegtet hans navn. Vi har vedblevet med, efter fædrenes eksempel, at forkynde et helt og fuldtønde evangelium; og vi har fortsat med ufortrødent og usorødet at vidne mod alle vildfarelser i lære og liv, som saa let kan komme til at fordunkle de herlige sandheder, som er os betroede. Vi har vogtet os for at komme i saadanne forbindelser, der kunde affjære os anledningen til at aflægge et klart vidnesbyrd om sandheden, naar og hvor det kræves af os. Dette har bevaret os fra baade selv at fornegte Guds navn og at blive delagtige i fremmede synder, der kan lede til saadan fornægtelse. Dette har da ogsaa givet os en aabnet dør for velsignelsesrigt virke i fremtiden, som ingen kan lukke til. Saafremt vi holder uroffelig fast ved denne gave og vedbliver med alvor og trofskab at vidne efter fædrenes eksempel, har vi en Gud-given opgave at løse og et arbejdsfelt saa stort som den hele verden.

I vor tid trænges der saare til utvetydigt vidnesbyrd mod alle slags afvigelser fra den frelsende sandhed. Vi lever i en frastøds



tid. Verdens vise har aldrig før saa planmæssigt og ihærdigt som nu søgt at undergrave vor kristentro. Med sin falskelig saakaldte videnskab søger de at bevise, at vore højeste livsbærdier kun er overtro, gjengangere fra en forlængst forgangen tid. Da de har hele landets offentlige undervisnings maskineri saagodt som til sin raadighed, vil den opvoksende slegt selvfølgelig falde som et let bytte for deres rænker. Ja paa mange steder dannes den ene organisation efter den anden med det bestemte maalt at sprede gudsfornegtende lærdomme for at udslette kristentroen af jorden.

§ De forskjellige kirkesamfund er der mange, som er særdige til at gaa paa afford med verden, idet de paastar, at de paa denne maade vil søge at redde kristendommen fra fuldstændig undergang, som de mener ellers er uundgaaelig. De giver slip paa den ene læresætning efter den anden, som de ikke kan faa til at rime sig med denne verdens visdom. De kalder sig talsmænd for moderne kristendom, som er afpasset efter tidens krav, mens de i virkeligheden der ved har givet slip paa de sandheder, hvorpaa en arm synder kan bygge en frelsende tro.

Mod disse grobe frasald inden den kristne kirkes egen midte er der vistnok i den senere tid gjort kraftig protest fra mange hold. Der paagaar nu inden flere kristne kirkesamfund en heftig kamp mellem saakaldte fundamentalister og modernister eller liberale. Denne kamp har tjent til at vække alvorlig ængstelse hos mange over, hvor det bærer hen. Desværre er der hos saa mange af den gamle troes forsvare den store mangel, at de ikke selv er tilstrækkelig befæstet i sandheden til at kunne føre kampen med held. De gaar selv paa afford med mennefefornuften paa saa mange maader. Ved ikke at holde uroffelig fast paa Guds ords lære i alle stykker sløber de det vaaben, hvormed de skulde kæmpe. Menneffeligg organisation, ebner og fløgt vil ikke kunne udrette noget i Herrens krige, medmindre Wandens sverd, som er Guds ord, bliver benyttet paa rette maade. Guds sandheds ord derimod, saasandt det bliver forkyndt i sin fylde, vil altid seire. Et flaaende eksempel herpaa har vi i vor kjære kirkefader Luther under hans ulige kamp mod pavedømmet og verdens magter i forbund med hinanden. Gemmeligheden ved hans held i kampen mod alle den onde fiendes anløb har vi udtrykt i denne ene linje af hans egen salme: "Et Guds ord kan ham fælde."

Disse grobe angreb paa vor kristentro er imidlertid ikke de farligste for dem, som fremdeles med alvor søger at røgte sit kristensald. Naar den onde fiende kommer aabenlyst og i sin rette skikkelse, er det endda ikke saa vanffelig at vogte sig for hans ansald. Vanffeligere er det at staa imod ham, naar han i finere og tilsyneladende uskyldige afvigelser søger at faa os til at give efter i dette og hint, som vi før har betonet, især naar det stilles os i udsigt, at vi dermed kan vinde store seire for sandheden. Her har vi frasaldte i sin begyndelse; og dersom vi først begynder at give efter og dermed tager

braadden ud af vort vidnesbyrd, vil det maaſte ikke vare længe, før vi lader os beſnære af hans grovere angreb.

Tidens løſen inden den ſynlige křiſtne kirke ſynes at være at ſamle alle bekjendelſer til ſamdrægtigt og ihærdigt arbejde for at vinde den hele verden for Guds rige. Dette er unegtelig en overmaade ſjøn tanke. Det er uden tvil Guds vilje, at alle ſande lemmere paa Křiſti legeme ſkal forene ſine kræfter i kraftigt arbejde for Guds riges fremme. Men naar vi ſøger at gjøre os fortrolige med denne tankeſ praktiſke gennemførelſe, ſaa ſtiller ſagen ſig ganſke anderledes. Virkeligt effektivt og Gud velbehageligt ſamarbejde er muligt blot der, hvor der er enighed i tro og lære. Men hermed tager man det ikke ſaa nøie i vor tid. Hvor der er enighed i hovedſagen, maa man vel kunne arbejde ſammen, ſiger man. Smidlertid bliver reſultatet det, at det, hvorom der har været ſtrid, maa forties, og derved bliver der ſom ofteſt lidet eller intet igjen af de ſpecifiſt křiſtelige læreſætninger. Hvad har man da opnaaet med ſit ſamarbejde? Det er maaſte lykkedes at bygge op et imponerende arbejdsmaſſineri, mens det middel, hvormed der ſkal arbejdes til ſjæles frelſe, er ſaaledes udbandet, at det ikke mere duer til noget.

De proteſtantiſke kirkeſamfund for tiden er ſaa gennemſhyret af denne unioniſme, at det vil falde os overmaade vanſkeligt at holde os aldeles klar af den. Forſkjellige ſlags křiſtelige ſeſtkaber, til hvilke medlemmer af alle křiſtne bekjendelſer har adgang, er oprettede for at fremme miſſioner, barmhertighedsarbejde og ſeſtkabelighed; og diſſe ſeſtkaber har været iſtand til at etablere ſig ſaa vel paa forſkjellige ſelt, at det bliver overmaade vanſkeligt for os at ſaa adgang til vort eget arbejde paa mange ſteder uden paa forſkjellig maade at blive indviklet i deres indretninger. Undertiden paafaaes det rigtignok, at de kun har med ydre foranſtaltninger at gjøre, men vi ved, hvor vanſkeligt det er at kunne holde diſſe "ydre forbindelſer" og det egentlige kirkearbejde fra hverandre.

En anſtalt, ſom i det ſenere har udbredt ſig over hele landet og har ſaaet ſtor indflydeſe, ſærlig i de ſtørre byer, er den ſaakaldte "Federation of Churches". De er meget paagaende og anſer ſig berettiget til at have opſyn med ſnart ſagt alt křiſteligt arbejde hele landet over. De ſteſte reformerte ſamfund deltager heri, og mange lutherſke menigheder begynder at følge med. Den kraftige unioniſtiſke propaganda, ſom drives af denne føderation, gjælder det omhyggelig at vogte ſig for og at vidne imod med alle de gaver, ſom Herren har betroet os.

Ogſaa blandt de lutherſke ſamfund har unioniſtiſke tendenser grebet om ſig i høi grad i de ſenere aar. Uden at være tilfreds med de ſammenslutninger, ſom allerede har fundet ſted, agiteres der ihærdigt fra viſſe hold for at ſamle alle lutheranere til ett. Der ſigtes vel ikke nærmefſt til organiſt forening, men dertil, at de forſkjellige ſynoder kan komme til at arbejde ſide om ſide med den beſte forſtaaelfe. Og hvorledes mener man ſaa, at dette ſkal opnaaes? Jo,

de ledende talsmænd for samlingstanken paastaar, at der ikke er nogen nævnebærdig forskjjel mellem disse samfund. I alt væsentligt er de enige. De forskjelligheder i lære og praksis, som har gjort sig gjældende, er ikke "firteadskillende", forsikrer de os. Vi behøver derfor ikke at prøve aanderne efter Guds ord, men lade os nøie med den forsikring, som visse ledende mænd giver os om, at der ikke mere er noget, som staar i veien for fuld enighed. Og denne imødekommethed ligeoverfor lutheranere, med hvem de tidligere har havt strid, har saa let for at strække sig videre til de forskjellige reformerte samfund. Begynder man først at blive ligegyldig i det smaa, gaar det hurtig videre, saa at man i løbet af en menneskealder kan blive moden til de største fravalde.

Vi har flaaende eksempel herpaa i kirken i vort gamle fædreland. Nylig har kirkedepartementet negtet at ansætte i prestekald en ansøger, som fornægter nogle af de vigtigste stykker af den kristne tro. De norske lutheriske samfund her har været flandret for ikke at have udtalt ros over kirkestyrelsens handling i dette stykke. Vi har visse grund til at glæde os over ethvert tegn paa, at man vil opponere mod de store vildfarelser og forsvare kristendommens grundfærdigheder, hvor og paa hvilken maade det end sker. Men at give udseende af, at vi vil gjøre fælles sag med kirken i Norge selv i et tilfælde som dette, har vi ingen lyst til, da vi er overbeviste om, at det er en direkte frugt af den lavte stilling til lærespørgsmaal og den mangel paa lærerugt, som er saa almindelig i fædrelandets kirke, at der overhovedet melder sig saadanne kandidater for presteembedet. Det vil ikke vare længe, før stillingen bliver ligedan ogsaa blandt os her, dersom man vil anlægge arbeidet efter saa brede linjer, at det kan rumme alle, som kalder sig lutheranere, under ett tag.

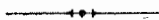
Klare og greie vidnesbyrd mod al vildfarelse og alle unionistiske bevægelser, saaledes som de blev frimodig afslagt af den gamle Norske Synode ned igjennem aarene, er der fremdeles stor trang til blandt os. Det er for at opmuntres til med trofast at følge vore fromme fædres eksempel i dette stykke, at vi fejrer fest i disse dage. Naar vi fejrer den Norske Synodens 75-aars jubilæum, saa er det ikke, som enkelte synes at tro, for at søge at ophøie os selv og glimre i den glorie, som fædrenes bedrifter kaster omkring os; men det er for, at vi derved kan blive opmuntrede til at holde fast ved den herlige arb, som fædrene har efterladt sig, og til at vidne, ligesom de gjorde. Og vi trænger saare til denne opmuntring. De fremtidsudsigter, som vi vil have, dersom vi vil gjøre alvor af trofast at følge i fædrenes fodspor, er ikke lyse efter almindelige menneskelige beregninger. De er ikke stikfede til at fylde os med hovmod og saaledes styrke den gamle adam i os. Nei, had og foragt vil vi paadrage os, ikke mindst fra vore kjæreste brødre fra tidligere aar. Men det faar ikke hjælpe. Dersom vi vil gjøre Guds vilje med trofast, maa vi se bort fra alle personlige hensyn og frimodig tage fat paa løsningen af de opgaver, som Gud har anvist os.

Men lad os da ikke være mismodige over, at vi er saa faa og har saa lidt af de gaver, som trænges til det vigtige arbejde, hvortil Herren vil bruge os. Vi har det, som er mægtigt til at overvinde alle hindringer, nemlig Guds rene ord. Den, som staar uroffelig fast paa dette ord, er uovervindelig. Og den, som rettelig bruger dette ord med flid og alvor, kan være forvisset om, at han altid vil opnaa noget med sit arbejde, hvor skrøbelig han end er; thi det er Gud selv, som virker gennem dette ord. Derfom vi vedbliver usfortrødent med at vidne om sandheden, kan vi være forvissede om, at vor indflydelse vil række langt udenom vor egen snevre kreds. Vort vidnesbyrd hidtil har uden tvil tjent til at anspore andre norske lutheranere til at vogte sig for altfor store udfeielser. I denne henseende er jeg overbevist om, at vi har været istand til at udrette langt mere end de brødre, som stod sammen med os under foreningsstriden, men som gik ind i foreningen, fordi de mente, at de der vilde faa mere anledning til at vidne for sand lutherdom end ved at staa udenfor.

I det hele taget behøver vi ikke at være ængstelige for frugterne af vort arbejde. Derfom vi arbejder med trofskab og benytter de anledninger, som Herren selv giver os, vil han nok aabenbare frugterne i sin tid. Guds ord vender aldrig tomt tilbage. Det vil altid udrette det, hvortil Herren sender det.

Men da maa vi vel vogte os for alt det, som kan hindre ordet i at gjøre sin gerning. Det, som allerneft hindrer ordets rette fremgang, er, naar vi i hovmod vil bruge vor egen fløgt til at fremme Guds riges sag istedenfor i tillid til ordets egen kraft med trofskab og i al ensfoldighed at vedblive med at forkynde det for gamle og unge. Det, som vi fremfor alt trænger, er sand ydmyghed, og Herren, som er mægtig i de svage, vil da kunne bruge os som dygtige redskaber i sin tjeneste. De erfaringer, vi har haft under de tunge prøvelser, som Herren har ladet os gennemgaa, har været den bedste skole i denne henseende. Og de kaar, under hvilke vi fremdeles maa drive vort arbejde, er ogsaa skikkede til at lære os at være ydmyge. Lad os i taalmodighed bære dette kors i forvisningen om, at det er Herrens største velgjerning mod os. Det er den bedste maade, hvorpaa Herren kan dygtiggjøre os til at møde de opgaver, som han giver os at løse.

Maatte Herren holde sin beskyttende haand over os og styrke os under vort arbejde i de kommende aar, saa vi kan holde fast ved den herlige arv, som vi har faaet i Guds rene evangelium, og bære kraftige vidnesbyrd om denne sandhed, saa at den kan komme ogsaa mange andre til gode. Herren velsigne til den ende ogsaa dette vort møde for Jesu Kristi skyld. Amen.



## Indberetning.

Jeg har i det forløbne aar søgt at varetage mine embedspligter saavidt, som mit arbejde i en større bymenighed har tilladt det. Desværre er meget blevet forsvømt af det, som skulde gjøres baade i menigheden og for samfundet. Jeg har ikke holdt visitas i noget prestekald, endstjønt jeg er forvisset om, at det vilde være til stor nytte. Paa min opfordring har pastor G. A. Gulligson holdt visitas i menigheden i Suttons Bay, Mich, pastor G. Guldbergs kald. Bistnok blev det anbefalet af mødet sidste aar at udnævne præster til at holde visitas i forskjellige menigheder, hvor det maatte ansees for nyttigt; men jeg har foretrukket at afvente en nærmere bestemmelse af samfundet selv. Det vil have mere vægt, naar dette arbejde udføres af mænd, som dertil er valgte af samfundet selv, end naar en eller anden leilighedsvis udsendes i egenfab af visitorator.

Jeg har søgt fornemlig gennem korrespondance at holde øie med de forskjellige gjøremaal ved siden efter leilighed at møde med de staaende komiteer. Jeg har saaledes været tilstede ved møder af missionskomiteen, Bethany Lutheran College Boards, forlagskomiteen og komiteen for Church Extension. Disse staaende komiteer har haft flere vigtige sager under behandling, hvorom der vil blive rapporteret af rette vedkommende. Imidlertid vil jeg faa lov til allerede nu at henlede Synodens opmærksomhed paa et par ting i denne forbindelse. For det første bør vi merke os, at vort indremissionsarbejde begynder at antage saadanne dimensioner, at vi trænger til at gjøre det til gjenstand for alvorligere behandling end hidtil. Flere arbejdere underholdes nu helt eller delvis af vor missionskasse. Udfigterne for arbeidet paa flere steder er meget lyse, og nye anledninger tilbydes os til at ansætte arbejdere. Paa denne maade er det jo vort samfund maa vokse og faa forøget indflydelse. Derved kan vi ogsaa sættes istand til at bære kraftigere vidnesbyrd om sandheden i fremtiden. Men vore evner er begrænsede. Naar kassen er tom, har missionskomiteen ikke mod til at benytte de anledninger, som tilbydes os. Synoden bør derfor opmuntre og støtte komiteen i dens vanskelige arbejde. Komiteen trænger støtte i dens forsøg paa at faa ordnet det saa, at missionskassens bidrag til det arbejde, som allerede er igang, kan formindskes, og at rigeligere bidrag om muligt kan komme ind til denne kasse. Bemidlede folk inden vore menigheder bør opmuntres til at yde større bidrag til dette vigtige arbejde, saa vi ikke skal maatte staa hjælpeløse, naar dørene til vigtige arbejdsfelt aabner sig for os.

Dernæst bør vi tage skolesagen under alvorlig overveielse. Naar det nu er lykkedes os at faa vor egen høiere læreanstalt, bør vi snarest mulig faa ordnet det saa, at den baade hvad lærerkrefter og udstyr angaar kan varetage alle vore behov, saa vi ikke behøver at dele vore

fræfter og interesser mellem forskellige anstalter. Bestyreren for Concordia College i St. Paul, hvor vi har én lærer og flere studenter, har bedt om, at vi vil lade dem vide et aar i forveien, naar vi vil lade denne ordning ophøre. Vi bør derfor lægge vore planer i saa god betids, at vi kan imødekomme denne begjæring.

Fra Concordia Seminar i St. Louis blev der iaar udeksamineret to kandidater, som har erklæret sig villige til at antage kald fra vor synode, nemlig Morris Dale og Paul Olvisaker. Kandidat Olvisaker har faaet kald fra Forest City, Thompson og West Prairie menigheder i Iowa samt et midlertidigt kald til at varetage betjeningen i pastor Emil Hansens menigheder for at give pastor Hansen et par maaneders hvile, som han høilig trænger til. Kandidat Olvisaker har forhaabentlig allerede antaget begge disse kald. Kandidat Dale har antaget kald som vikar i pastor S. Ingebritsens menigheder. Pastor Ingebritsen har desværre i flere maaneder været alvorlig syg, men er nu, Gud ske lov, paa bedringsvei, saa det er haab om, at han om kort tid kan gjenoptage arbeidet.

Siden sidste synodemøde er følgende kandidater ordinerede: Den 26de juni, Ahlert Strand i St. Luke's menighed, Chicago, ved pastor G. M. Gullixson. Den 7de august, Sophus E. Lee i Fairview menighed, Minneapolis, ordineret ved mig. Efter midlertidigt at have betjent St. Luke's menighed har pastor Strand antaget kald som missionsprest i Cheyenne, N. Dak.

Følgende indvielser har fundet sted: Bestre Roshtonong menigheds skolebygning, den 21de august. Vor Frelzers N. E. L. Synodemenheds kirke ved Amherst Jct., Wis., den 10de juli. Holy Cross menigheds kirke, East Madison, Wis., indviet ved pastor S. M. Tjernagel den 11te september. Første Shell Rock menigheds kirke, Northwood, Iowa, den 30te oktober. Desuden forrettede jeg ved flokkeindvielsen i menigheden i Mayville, N. Dak., den 4de mars og ved den høitidelige aabning af underetagen i Hartland menigheds kirke, den 3dje oktober.

Paa indbydelse holdt jeg gudstjeneste for og mødte med dem, som betjenes af pastor M. C. Waller i Eau Claire, Wis., den 13de november. Den 15de mai deltog jeg i 55-aars jubilæum i St. Pauls menighed i Chicago.

Pastor M. F. Mommisen har antaget kald til menigheden i Parland, Wash., efter pastor B. Garstad, som nu efter 54 aars uafbrudt og ufortrødent arbejde i kirken har nedlagt embedet. Til at fylde vakansen i Rock Dell og annekterede menigheder har undertegnede antaget kald. Pastor C. A. Moldstad har antaget kaldet til Fairview menighed, Minneapolis.

Følgende prester og menigheder ansøger om optagelse i Synoden:

Pastor M. C. Waller, Eau Claire, Wis.

Pastor Sophus E. Lee, Minneapolis, Minn.

Pastor Ahlert Strand, Cheyenne, N. Dak.

Emmaus Evangelical Lutheran Church, Minneapolis, Minn., betjent af pastor Sophus E. Lee.

Bethany Evangelical Lutheran Congregation, Mantato, Minn., betjent af professor Golden W. Olsen.

Første Norff Evangelisk Lutherske Menighed, Manchester, Minn., betjent af pastor S. Sande.

De vanlige dokumenter vedrørende disse ansøgninger bedsføies.

Holy Cross menighed, Madison, Wis., der ansøgte om optagelse sidste aar har underrettet mig om, at de har uforbeholdent tilstemt Synodens konstitution.

Fra sekretæren for Mt. Sterling menighed, Mt. Sterling, Wis., fik jeg lidt efter nyaaar underretning om, at menigheden havde besluttet at indstille arbeidet og opløses. Jeg foreholdt ham i et brev det mislige i en saadan beslutning, da det efter parokialrapporten at dømme var ikke saa faa medlemmer. Jeg fik til svar, at de tidligere medlemmer fremdeles fastholdt sin beslutning. Vor Frelser's menighed, Fresno, Calif., er sandsynligvis ogsaa opløst efter pastor Johansens død.

Lime Creek menighed indsendte en kort tid efter sidste synodemøde en beslutning, hvori menigheden udtalte, at den ikke vilde paatage sig noget som helst ansvar i anledning af Synodens beslutning om at overtage Bethany Lutheran College. I en svarskrivelse gjorde jeg menigheden opmærksom paa en del besværligheder mod brødrene, som beslutningen indeholdt, hvis hørevidde de vistnok ikke forstod, og bad om at faa møde med menigheden i anledning af sagen. Først nylig fik jeg en skrivelse med den nøgne underretning, at menigheden holdt fast ved sin tidligere beslutning. Zions menighed, Marshfield, Oreg., har ogsaa underrettet mig om, at den misbilliger samme synodebeslutning. Disse skrivelser kan forelægges til eftersyn, dersom Synoden ønsker det.

Siden sidste synodemøde er der, foruden i Scarville menighed, hvorom det blev berettet sidste aar, oprettet en menighedsffole i Holy Cross menighed, East Madison, Wis. Hvor glædeligt er det ikke, at der i en mission lige fra begyndelsen kan oprettes en saadan ffole. Maatte det lykkes i det kommende aar at faa oprettet en eller flere nye menighedsffoler.

**Dødsfald:** I det forløbne aar er to af vore gamle præster afgaaet ved døden. Pastor J. Johansen, Fresno, Calif., døde den 4de april og blev begravet langfredag, den 6te april. Pastor Johansen var ikke istand til at komme til nogen af vore møder siden foreningen, men han fulgte stadig vort arbejde med sine bønner og sendte som oftest skriftlig hilsen til vore møder.

Pastor Ole A. Sauer døde den 18de mars og blev begravet den 21de mars. Pastor Sauer havde nedlagt embedet før foreningen i 1917, men havde i mange aar været medlem af Fairview menighed, Minneapolis. Trods sin svaghed i de senere aar fulgte

han dog bort arbeide med levende interesse indtil det sidste. Gud være lobet for, hvad han gav sin kirke i disse tro arbejdere!

Pastor C. Gausewitz i Milwaukee, der i mange aar var Synodalkonferensens formand, døde pludselig, mens han gjorde sig færdig for gudstjenesten, søndag morgen den 4de september. Da det var umulig for mig at reise hjemmefra, var pastor G. M. Gullixson paa min anmodning saa venlig at være tilstede og repræsentere bort samfund ved begravelsen.

Pastor M. Fr. Wiese har siden sidste synodemøde fristet den sorg at tabe sin hustru, der afgik ved døden den 27de juni og blev begravet den 30te juni. Hun havde i 63 aar været ham en tro livsledsagerinde. Maatte Herren trøste de sørgende efterladte!

Forhandlingsgjenstanden ved dette møde bliver en fortsættelse af referatet over "Troessvisheden", leveret ved pastor G. Guldberg. Desuden vil der i anledning af vort jubilæum blive forhandlet over temaet: "The Practical Problems Confronting the True Successors to the Old Norwegian Synod." Menighedsfølesagen vil blive viet hele dagen lørdag med pastor N. N. Madsen som referent.

Herren være med os i naade og velsigne mødet!

Eders i Herren ringe tjener,

Chr. Anderson.





## Jubilæumsprædiken

ved Synodens 75-aarsfest, 17de juni 1928, holdt af Synodens  
formand, pastor Christian Anderson.

Læst: Haggai 2, 3—5: "Gvem iblandt eder, der er blevne tilovers, er der, som har seet dette hus i dets første herlighed? Og hvordan se I det nu? Er ikke dette, som intet i eders øine? Dog vær frimodig, Serubabel, siger Herren, og vær frimodig, Josva, Jehozadaks søn, du høvstetprest, og vær frimodigt, alt landets folk, siger Herren, og arbejder! Thi jeg er med eder, siger Herren, hærfarernes Gud, med den pacts ord, som jeg sluttede med eder, da I drog ud af Egypten, og min aand bliver midt iblandt eder; frygter ikke!"

I den Herre Jesus Kristus høit elskede festforsamling, naade være med eder, og fred fra Gud vor Fader, og den Herre Jesus Kristus. "Glæder eder, I retfærdige, i Herren, og priser hans helligheds ihufommelse." Med disse salmistens ord hilser jeg eder i denne feststund.

Det er i sandhed en glædelig stund, naar vi idag blir mindet om Herrens store velgjerninger mod vort folk og vor kirke i de forløbne fem og sytti aar. Og dog er vore hjerter fyldte med vemod midt under glæden, naar vi tænker paa, hvordan det aandelige hus, som ved Guds naade blev opbygget i disse aar, saa ud i dets første herlighed, og saa betragter, hvordan det ser ud idag.

Ligesom Salomons herlige tempel laa i ruiner, medens den lille rest af Guds folk, der kom tilbage efter fangenskabets i Babylon, holdt paa at opreise en beskedne bygning i dets sted, saaledes mødes vi idag som en sørgelig liden rest af den forhen saa høit benaaadede norske synode, der endnu vil staa fast paa den gamle grundvold og efter fattig evne og leilighed bygge videre for Guds sande kirkes fremme.

Dog bør vi ikke være modfaldne og flage; vi bør meget mere glæde og fryde os over de mange tegn paa, at Herren endnu i naade er med os. Herrens ord lyder endnu til os, ligesom fordem til den lille rest af Israels folk, som var samlet for at lægge grundvolden til det nye tempel. "Vær frimodige og arbejder! thi jeg er med eder, siger Herren, hærfarernes Gud, med min pacts ord; og min aand bliver midt iblandt eder; frygter ikke!"

De tiloversblevne af Israel havde høstet stor nytte af de trængsler, som de havde gennemgaaet. I sin velmagts tid var gudsfolket blevet hovmodig. De havde begyndt at stole paa sin egen retfærdighed og havde sluttet nær forbindelse med de hedenste nabo-folk. Dernæst var de blevet utro mod Herren og hendroges til hedningernes guder. Men under fangenskabets gjenbordingheder var de

blevne lutrede og rensede, saa de vendte om til den sande Gud. Var de derfor end blevne formindskede i antal, og havde de end tabt al den ydre pragt, som kunde vække beundring hos verdens børn, saa var de dog netop ved dette blevne dygtiggjorte til at udføre den gerning, hvortil Gud havde kaldt dem. Omend det tempel, som de nu holdt paa at bygge, var noksaa beskedent og som intet mod det første, som nu laa i grus, saa skulde dog det sidste hus's herlighed blive større end det første, siger Herren.

Saaledes har ogsaa vi under de trængsler, som vi har gennemgaaet, vissefelig været storlig velsignet af Herren. Der har ogsaa blandt os været nok af hovmod og verdens sind, der har gjort os udfikkede til at være fuldt ud tro vidner for vor Frelser midt i en ond og ugudelig verden. Vi har sandelig trængt til den lutring og renselse, som Herren har ladet os gennemgaa. Og dersom vi ikke ved bort mismod eller ved vor egenfindighed forstyrre frugterne af Herrens underlige førelse med os, kan vi blive til uburderlig velsignelse for kommende slægter. Herren kan ogsaa nu om en liden stund ryste himmelen og jorden og forstyrre de sindrigste menneskelige planer, saa at det vil komme tilsyne, at bort nuværende hus, saa ringe og foragteligt det end kan se ud i menneskenes øine, kan times end større herlighed end det første.

Dog, det kommer ikke os ved at vide tider eller timer, som Faderen har sat i sin egen magt. Det er os nok, at vi med glæde og taknemmelighed erkjender de herlige skatte, som Herren har bevaret for os. De goder, som Herren har bevaret for vor synode, er saa store og herlige, at det bør fylde vore hjerter med glæde og jubel paa denne festdag og stemme os til tak til Herren for hans usigelige miskundhed mod os. Lad os til den ende betragte i denne stund:

Hvortil Herren i det oplæste ord opfordrer os paa bort 75-aars jubilæum.

Vi opfordres:

1. Til at være frimodige i betragtning af de store goder, som Herren har bevaret for os.

2. Til at arbejde med flid for at bevare disse goder for os selv og vore børn.

## I.

I vor oplæste tekst opfordrer Herren de tiloversblevne af Israel til at være frimodige. Og hvorfor havde de al grund til at være frimodige? Jo, Herren, hærfarernes Gud, siger til dem: "Jeg er med eder, med den patts ord, som jeg sluttede med eder, da I drog ud af Ægypten, og min aand bliver midt iblandt eder." Herren forsikrer disse om, at han fremdeles er med dem, ligesom han var med deres fædre. De havde hans patts ord fremdeles, hvori Gud forsikrede dem om, at han var deres kjære fader, som stadig ledede dem og holdt sin beskyttende haand over dem for at gjøre dem delagtige i sin rige naade. Og Guds aand vilde vedblive at virke

gjennem dette ord, ikke alene for at sikre deres timelige velbære, men ogsaa for at lede dem til evigt liv og salighed.

Uf den samme grund bør ogsaa vi være frimodige idag. Vi er forbiisfede om, at Herren i naade fremdeles er med os, som han var med vore fædre, med sit sandheds ord og med sin gode Gelligaand.

For at bevare sandhedens ord usorfalfset og uaffortet, har vore fædre baaret mange kraftige vidnesbyrd, og derfor har de ogsaa maattet føre mange haarde kampe. Og det er jo netop for at kunne bevare de høie værdier, som var gjenstanden for vore fædres vidnesbyrd, og som deres mandige kampe berneede om, at vi i det senere har været saa haardt prøvede, har tabt saa meget af vor ydre udrustning for arbeidet og er skrumpet ind til at blive en foragtelig liden flok. Men derved er vi sat istand til at bevare sandheden, og det er det største af alt, og vi har endnu anledning til at bedblive med at bære vidnesbyrd om denne sandhed ligesom vore fædre.

Hvad er da dette for en sandhed? Netop nu er det paa mode at tale haanligt om fædrenes kampe for sandheden. Man synes at tro, at den heftige strid, som de førte, kun berøede paa misforstaaelser; at vort folk var i det hele taget vel grundfæstet i sandheden, saa at der var fuldkommen enighed i det som danner grundbolden for vor kristne tro.

Men naar vi nøiere overveier vore fædres vidnesbyrd, og hvad deres kamp gjaldt, finder vi, at striden som oftest gjaldt netop de ting, hvorpaa vi maa bygge vort kristne haab. Under disse stridigheder var vore fædre stadig et kraftig vidnesbyrd om et fuldtonende ubetinget evangelium, der bringer frelse til alle arme syndere uden nogen medvirken fra vor side. Det var for dette vidnesbyrd de blev angrebet. Det var det, som laa til grund for striden. Og det er utænkelig, at de saaledes uophørlig skulde blive angrebet gennem hele rækken af de stridigheder, som fandt sted, blot paa grund af misforstaaelse.

Det, som vore fædre stred for, var at denne evangeliets grund-sandhed kunde stadig blive forkyndt for vort folk, at vi frelses af naade alene, og at der er tilstræffelig naade beredt til at frelse alle arme syndere. De kunde ikke taale noget, der tjente til at forvirre disse begreber og saa de arme syndere til at indbilde sig, at de maa bygge sit salighedshaab paa noget omend aldrig saa lidet hos sig selv. Derved vilde vi blive berøvet den sikre grund for vor tro, som den hellige skrift giver os. I evangeliet indbyder Gud os at komme som vi er, uden noget af vort eget at stole paa, men at bygge paa Guds naade alene. Han siger: "Nu vel, alle I, som tørster, kommer til vandene, og I, som ingen penge have. I kommer, kjøber og æder, kjøber uden penge og uden betaling, vin og mælk." Skriften siger udtrykkelig, at de, som ikke kan blive retfærdiggjorte ved Moses's lov, retfærdiggjøres ved troen paa Kristus. Apostelen Paulus siger: "Saa holder vi da for, at et menneske bliver retfærdiggjort ved troen uden lobens gjerninger." Dette er

noget fast og sikkert at bygge paa. Naar du søger frelsen af naade alene, da behøver du ikke at stole paa noget af det ufuldkomne, som du selv kan gjøre, men helt og holdent paa det, som Gud allerede har gjort for dig. Guds ord siger: "Gud var i Kristus og forligte verden med sig selv." Gud har allerede forlængst fuldbåret denne forligelse, og han kommer i evangeliet og bringer den til de arme syndere.

Men skriften lærer ikke blot, at vi frelles af naade alene. Den lærer tillige, at der er tilstrækkelig naade beredt til at frelse alle syndere. Naar mennesket ved Guds førelser lærer at se sine synder i det rette lys, saa har det saa let for at tænke, at om der end er naade beredt for mange, saa er det ikke saa sikkert, at der er naade for mig. Skriften, derimod, lærer, at "Kristus gav sig selv hen til en gjenløsningsbetaling for alle. At "Kristi, Guds Søns blod, renser fra al synd." "Gud var i Kristus og forligte verden med sig selv." Ikke bare en del særdeles fromme mennesker, men den hele verden forligte Gud ved sig selv. Ogsaa du og jeg er medindbefattet deri. Jo større syndere vi er, desto mere naade er der beredt for os. Thi "hvor synden er bleven overflødig, er naaden bleven end overflødiger". Dette er en fuldt paalidelig grund at bygge vort haab paa. Gud selv er borgen for, at der er naade nok til at frelse dig og mig og alle syndere.

Dette er de sandheds ord, hvormed Herren fremdeles er med os, idet det stadig bliver forkyndt uden indskrænkninger eller tilføjning i alle vore menigheder. Vort vidnesbyrd om disse sandheder er, Gud ske lov, ikke bare tomme fraser, som stundom lader sig høre fra dem, som i større eller mindre grad er gaaet paa afford med vildfarelsen, men der lægges vind paa at fremholde dem klart og tydelig i alt vor arbejde for Guds kirkes opbyggelse. Og kun gennem sandheden er det, at den Selligaand kan virke kraftigt iblandt os.

Er ikke dette en herlig stat, som ikke kan opveies af noget andet? Om vi end kan fristes til at sørge over meget af det, som er gaaet tabt for os, og over de mange, som har forladt os, idet de, ligesom hine to hundrede, der fulgte efter Absalon, i sit hjertes ensfoldighed har ladet sig føre med strømmen, har vi ikke dog grund til at glæde os over al maade idag og til at være frimodige, fordi Herren er fremdeles med os med sit sandheds ord?

## II.

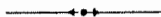
Men Herren formaner os i det oplæste ord ikke alene til at være frimodige, men ogsaa til at arbejde. Vi opfordres til at arbejde med flid for at bevare disse goder for os selv og vore børn. De tiloversblevne i Israel efter fangenskabets trængte saare til den formaning, som profeten var sendt til at bringe dem. De var mismodige over de smaa udsigter til at kunne opnaa noget med sit arbejde. Og de lod sig under arbeidet fræmme af samaritanerne, der søgte at hindre deres arbejde, fordi de sande Israeliter ikke vilde

anerkjende samaritanerne som rette brødre. Desuden var de saa optaget med sit jordiske arbejde, at Herren maa flage: "Er det tid for eder at bo i eders panelede huse, medens dette hus ligger øde?" De trængte sandelig til denne formaning, derfom det vigtige arbejde, som laa foran dem, skulde blive fuldført.

Ogsaa vi trænger den samme formaning. Hvor ofte fristes vi ikke til at blive forsagte og tænke, at det nytter saa lidet at søge at arbejde. Hvad kan vi vente at opnaa? Vi har mistet det meste af det, som vi skulde arbejde med, og det lille, som vi magter at sætte i stedet, vil blive saa ringe og ubetydelig, at det ikke vil forslaa noget. Ogsaa vi har modstandere, som vil lægge alle slags hindringer iveien for vort arbejde i forbitrelse over, at vi ikke vil anerkjende dem som rette brødre. Men allermest er det nok begjærligheden efter at samle sig jordiske skatte og at sørge først for de timelige behov, der gjør det saa vanskeligt for mange at gjøre de opofrelser, baade af tid og midler, som trænges til at arbejde saa ihærdigt for Guds sande kirkes fremme, at det kan bære de forønskede frugter.

Maatte dog Herrens indtrængende formaning til os idag i betragtning af hans store velgjerninger med os indtil denne stund, saa os til at opmunde os, saa vi kan overvinde de hindringer som stiller sig i veien for vort fremtidige arbejde, og ufortrødent gaa kirkens erender. Det er synd at lade hjerte fyldes af mismod i lyset af de mange herlige forjættelser, som Herren har givet os, om at han vil storlig velsigne alt det, vi gjør efter hans befaling, og i tillid til disse hans forjættelser. Herren udtaler sin forbandelse over dem, som af menneskefrygt lader sig afholde fra frimodig at gjøre hans vilje, og om dem, som i hjærlighed til de timelige ting forsonner at søge det ene fornødne. "Forbandet er den, som gjør Herrens gerning med lathed, og forbandet er den, som afholder sit sverd fra blod," siger Guds ord. Herren udtaler her sin forbandelse over dem, som er efterladende i den gerning, som Gud har sat os til at gjøre for sit riges fremme, og som vægrer sig for at optage den kamp, som er fornøden til bevarelse af den sandhed, som han har betroet os.

Gud hjælpe os, i sin naade, til i sand ydmyghed at være frimodige og arbejde, saalænge det er dag, forvissede om, at Herren, herskarenes Gud, fremdeles er med os, velsigner og hjælper os. Det er hans gerning vi gjør; det er hans kampe vi fører. Fremtiden er i hans haand. "Frygter ikke!" Amen.



Sermon Delivered at the Seventy-fifth Anniversary Celebration, Sunday, June 17, at Bethany Lutheran College.

By Rev. G. A. Gullixson.

*By faith he (Moses) forsook Egypt, and fearing the wrath of the king; for he endured as seeing him who is invisible.*

Beloved in Christ our Lord—Grace be unto you and peace from God our Father and our Lord Jesus Christ!

Twenty-five years ago we gathered with our fathers to celebrate the fiftieth anniversary of the same event that calls us here today. The founding of the Norwegian Synod of the Evangelical Lutheran Church in America in 1853.

We gathered then upon the campus of another institution of learning than this.

To many of us that institution was a second home. It was beloved by our people, for it was the first college of our Norwegian Lutherans in this country.

We gathered with joyous hearts to thank our gracious Heavenly Father for his rich blessings in the fifty years that had passed since the founding of the Norwegian Synod.

We remember well the long procession of carriages, and of men and women and children on foot moving slowly but joyously toward the altar erected at which we gathered to worship God in prayers and hymns of praise and thanksgiving. A sublime spirit of joy filled every heart as we assembled with those aged fathers who had been the human agents under God to plant and foster his church among us, which now had struck root and had grown so strong and prosperous in our land.

With us stood the brethren of our Sister Synods, present to bring their fraternal greetings and to join their prayers with ours for God's continued blessings upon our Norwegian Synod.

We met then as now to take an invoice of God's wondrous treasures entrusted to us in His Word and sacraments, and our hearts were afire with love and gratitude to God who had kept for us and among us His Holy means of grace in their purity and integrity.

There was then no premonition of danger ahead. Hard battles had been fought in the name of Jesus Christ and blessed victories had been won by the sword of the spirit, the Word of God, which had resulted in a peace and harmony in our Synod that gave every reason for rejoicing.

But ten years later, in 1913, all this had been changed.

The message of an abortive peace with those of our countrymen who had opposed the pure gospel of God's grace alone as the source of salvation, was sent abroad, and consternation reigned

in the hearts of all those who had seen in faith the glories of God's salvation as it had been preached and taught in our Synod for sixty years.

Untold sorrows took the place of joy. Methods not of love and mercy, but more like those of human warfare, were called forth and employed in the furtherance of the end in view.

The tyranny of might making right stalked abroad among us like a specter in the gloom.

Doubts and fears followed that frenzy of unionism that had seized our people and many noble souls were bewildered and fell a prey to the machinations of unfaithful leaders.

When the storm was over only a few faithful souls found each other, scattered as we were over this broad land.

When finally, at bay, one of the vanquished was asked by one of the victors, gleefully, "What will you do now?" the answer came spontaneously, "We can only leave that to God." We did that—we left it to God. And, my brethren in Christ, what the Lord has done for the shattered forces of the Norwegian Synod you and I know. And today we come here to this new and beautiful campus, young and old, to thank Him for His everlasting mercy. Ten years of God's mercy, such as few Christians have had occasion to experience in their careers, has been our actual experience. Shall we forget it? Shall we forget to thank Him?

We have experienced what God's people in captivity experienced and which is expressed in their song. Ps. 137.

"By the rivers of Babylon, there we sat down. Yet, we wept when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof. For there they that carried us away required of us a song. And they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

So we felt ten years ago. Suddenly we found ourselves homeless—strangers among former friends and brethren. There remained but little of temporal joy as we looked upon the wrecks of our storm torn Zion.

But, thank God! the altar fire of God was not quenched. The greatest blessing of God from the past was still ours—a love for His Holy Word. And may God give us grace as we remember this blessing today, to say with his children of old: "If I forget Thee, O Jerusalem, let my right hand forget its cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth."

Yes, we are met today to worship God, who of His grace has kept us with unviolated consciences in His word and kept for us all His holy means of grace. And who has gathered us here at this institution of learning with the privilege of calling it our own,

where He has made it possible for us to keep the altar fire of His eternal saving truth burning brightly and steadily for ourselves and for our youth from generation to generation.

Indeed, we have reason for rejoicing. But the experiences of the past bring us to this present festive hour with anxious hearts.

While we thank God for His blessings of the past we are painfully reminded of the fact that we are but weak and helpless mortals and grave dangers still surround us.

What has come to us in the past as adversities may come to us again or to our posterity; unless God gives grace and wisdom to build more wisely and more firmly than in the past.

Our hope and confidence of progress as a true Lutheran Synod lies not in ourselves, in our sagacity, nor in our human wisdom; but, beloved brethren, it lies in the vision of faith in Him who worketh all in all. Our hope is in Christ the invisible One whose kingdom is founded and grows where His being and His works for our salvation are glorified in us by the Holy Ghost, and when we by this Holy Spirit are given grace to endure "as seeing Him who is invisible."

Our text tells us that Moses endured "*as seeing Him who is invisible.*" It is to this I would draw our devout attention in this hour.

How may we endure in our Christian faith and life and carry on the great cause of the Norwegian Synod securely, despite all opposition, all dangers, despite all weakness in ourselves and all the powers of evil about us?

The answer found in our text is: When we in faith endure as seeing Him who is invisible.

To endure means to bear hardships without yielding. It means to meet prosperity with all its attendant temptations without losing our heads.

Consider briefly with me the lives of three outstanding Christian heroes as proof of this and as an inspiration to carry on undimmed the work of our Lord begun seventy-five years ago and which now is come down to us as our specific charge to keep.

We are fully convinced that in every crisis, in every worthy enterprise, in the upbuilding and maintenance of the Christian church, it is Christ who is the author and finisher.

But in this His work in His kingdom of grace He uses men and women consecrated to and armed with His grace and power.

To save His people from impending destruction in Egypt, He raised up Moses.

Moses was born of believing Christian parents. His father was a true son of Abraham, his mother was a true daughter of Abraham. Their child was born under the decree of death. By faith his parents had seen God's mercy and prayed for mercy that their child might be saved from the cruel decree of the king.



You know how God saved him by the waters of the River Nile, bringing him down that stream to the favor of the king's daughter, who took pity on him and adopted him, and thus saved him.

God led him back to his mother, under whose faithful care and instruction he received the light of God's word.

The truth of God's promised salvation thus sown as the good seed in his heart bore fruit. He was blessed with the vision of faith.

He saw by faith the love and power of God in his own temporal salvation. He saw in the promised Messiah, the wonders of God's grace and love to all mankind.

What effect did it have upon him? Our text tells us: "By faith he forsook Egypt, not fearing the wrath of the king, for he endured as seeing Him who is invisible."

Yes, as seeing the invisible Savior—his Messiah—by faith he endured.

A tremendous crisis had come in his life. Never more alluring prospects opened up before any man than those that the world held out to him. Educated as a member of the royal family and introduced to the mysteries of the Egyptian priesthood, he was a favored son of the empire.

The throne of the greatest monarchy of his age was within his reach. All that wealth could procure or pleasure bestow or the greatest earthly power command was easily at his call. But the glory of these things paled in his view before the more excellent quality of those invisible honors which God set before him as His child; and in that spiritual vision of the invisible Christ, "he esteemed the reproach of Christ greater riches than the treasures of Egypt." Yes, in that crisis he chose "rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

And as seeing Him who is invisible, what a power he became in the hand of God!

Before the burning bush he was brought into the very presence of the Invisible One—the Great I Am that I Am—the Maker and the Savior of the world.

He was made to feel his unworthiness as a sinner. "Draw not nigh hither! Put off thy shoes from off thy feet, for the place on which thou standest is holy ground."

We may be sure that he quickly complied. And then and there God's high calling came to him. "Come now therefore and I will send thee unto Pharaoh, that thou mayest bring forth my people, the Children of Israel, out of Egypt."

The task was a stupendous one, and Moses felt his human limitations. But God had revealed Himself to him. He heard His word and was strengthened by His promises to be with him. He heeded the call and went forth in faith as seeing the invisible One,

and neither the king's wrath nor the prowess of his armies could disturb the dauntless courage of this man of God.

The deliverance of more than two millions of people was a gigantic task; but it could be done, for he had seen in faith the living Savior with him. He knew that back of His command stood the power to execute this great work. He saw God's power and grace back of every word of promise and he went forward to do God's work in His name. First, he must win the confidence of his people and then extricate them from the Egyptian slavery and lead them out of this bondage, out across the sea into the desert, and there he must teach and exhort and guide a people contaminated for centuries by Egyptian idolatry, back to the covenant of God, back to the promised land.

It was indeed a task that well might cause the bravest heart to falter; but Moses "endured as seeing Him who is invisible."

He became the most outstanding hero of the old covenant. He proved himself a hero, for, seeing the invisible One, Christ, the King of Kings, he dared to burn all bridges to the world behind him and go forward in faith and confidence in God to conquer the greatest adversities and to stand firm in the most alluring temptations.

But we cannot pass by the probable author of the epistle from which our text is taken—the Apostle Paul. All the apostles were changed from weak and trembling mortals to lion-hearted heroes because they had seen the risen Savior, Jesus Christ, but none more brave and more enduring than Paul, who, "as one born out of due time," as he says, was given to see the invisible One in a miraculous manner.

Saul was a proud Pharisee who, like the Pharisee in Jesus' parable, thanked God that he was not as other men are, who, according to his rabbinical education and his Pharisaic obligations, had despised sinners and persecuted the Christians as heretics.

This young aristocratic Pharisee was journeying in state from Jerusalem to Damascus as an authorized inquisitor. Drawing near to the gates of the city, a frenzy of hatred possessed him "breathing out threatening and slaughter" against the confessors of the Gospel of Jesus Christ. Then suddenly the ascended Son of God draws aside His veil of clouds and shines His wondrous face, "the glory as of the only begotten of the Father," full into the malignant face of Saul—a mighty light which surpassed the brightness of the Syrian sun at midday shone upon him, and Saul beheld "the light of the knowledge of the glory of God in the face of Jesus Christ." Trembling and blinded, he was led into the city. For three days he fasted in blindness; then one of the men he would have killed came to him and restored to him his sight in the name of Jesus Christ.

Henceforth he is no longer Saul but Paul, a marvelous witness

to the Savior who endured to the end "as seeing Him who is invisible"; Paul, a mighty monument of the power of Christ, standing at the very entrance to the stream of Christian history, holding aloft the torch of Christian truth and liberty, bidding every old-world slave of the law to come into the liberty of God's grace in Christ.

Yes, a single glimpse of Jesus changed the proud, strong Pharisee Saul into Paul the apostle. Humble now, his arrogance and hatred changed into that love in Christ which he calls the greatest thing in the world.

His friends are gone, his family disown him, his property gone, a man whose sanity is questioned, hooted at as an eccentric fool, an adventurer, an outcast Jew. What had caused this change? He had seen, and endured all this as seeing constantly "Him who is invisible," esteeming with Moses the reproach of Christ greater riches than the treasure in Egypt. And in that vision of faith what a hero he was! There was nothing under heaven that could disturb the dauntless courage of his heart. "I can do all things in Christ which strengthened me," he declared. Because he had seen, he could witness, and because he was sent by His Master, he could endure with steadfastness all trials that met him. He could suffer, he was ready to lay down his life for his Savior. And how gloriously he conquered the heathen darkness about him!

A supreme certitude steadied and directed his hand. He had felt the seed, the truth of the Gospel of Jesus Christ burst and grow in his own heart, so he knew its power and knew in whom he believed. He endured to the end, seeing in faith the invisible Savior, Jesus Christ. We see him at the close of his career standing in the presence of the Emperor Nero. The best man in the world standing before the worst man. The gray-haired apostle stood as a prisoner awaiting the sentence of his earthly ruler. When Nero in his pride and wickedness spoke the word that called for the aged apostle's death, Paul's heart leaped with joy. "To die is gain," he thought, and met his death with the tranquility of a victor.

What had given him such courage? The words of our text are the answer: "He endured as seeing Him who is invisible." And in Him he saw the honors and glories of eternal life as the crown laid up for all who keep the faith and finish their course with Him.

But you may say, why point to the examples of those endowed with extraordinary gifts of the Holy Ghost? My answer is: To show what God can make of lost sinners such as we are when he helps us see the wondrous power and grace of Him who is invisible—Jesus Christ the Savior.

And, beloved fellow Lutherans, before our eyes we should also keep the example of our beloved Reformer, Dr. Martin Luther, as of one who, though not endowed with extraordinary gifts as

were Paul and Moses, still found his strength to endure in the tremendous spiritual warfare he was called to carry on to victory, in the same spiritual fellowship with the Christ of God, as did Moses and Paul.

I shall not repeat at length the history of his career. But see him in his spiritual conflict as a Catholic among Catholics.

In spite of all penances done, of all vows taken, this utterly sincere young man was ever tortured by a troubled conscience. In the attempt to work out his salvation with fear and trembling, according to the false legalistic precepts of the papal church, he was left helpless and in despair.

His soul floundered about among its enemies, sin, death and the devil as a bird with a broken wing. It could not rise to safety and peace.

But when by the grace of God he was led to see from the Scriptures the wondrous grace of God in Christ, which justifies the believing sinner, his soul was lifted from its despair and darkness and he declared: "I felt as one born again."

Before this he had seen in Christ's face only the grim outlines of a lawgiver whom he could not please; but now he saw the loving countenance of a gracious God.

His soul was taken captive by the love of Christ, that had saved him from despair and lifted his helpless soul to safety and peace with God. He with Paul and Moses, had seen the Christ of God very near in all the beauty of His love and grace. And the secret of his power and courage in the gigantic struggle he was called to carry on to victory is revealed in the words of our text, "He endured as seeing Him who is invisible." With Christ he conquered every foe. With Him he counselled in prayer before every battle. On the lonely heights on which he stood his fellow men gave him but little comfort in the gigantic issues he was called to solve. They warned him against burning all bridges with Rome; but he dared to take the step, for he endured as seeing Christ at his side. And what joy and peace he found and what results for the whole world!

In the Hoffman gallery of paintings exhibited in Chicago years ago, I saw one picture especially which left an indelible impression on my mind. It was called the Vale of Tears. Half way up the valley between two mountains stood the Savior, his left hand pointing to the New Jerusalem on the heights with its gates ajar. His face, in its effulgence of love and pity, was turned to the valley below, and its light filled the whole valley, while his right hand was reached out as if to save. In the lower valley stood the children of men. Some stood with countenances full in the light; others were still in the dark. There stood a noble queen, her jeweled brow turned full to the light of Christ's countenance, tenderly seeking to draw her spouse, the king, into that light. Here

a mother pleading with a wayward son, to turn from the darkness that overshadowed his brow; there a sister pleading with a brother, and brothers with sisters. Out from the forest peered timidly the aboriginal tribes, their faces reflecting faintly the light of the Savior's face. Behind and beneath the roots of a dead tree in the lowest valley lay the serpent coiled in darkness, shunning every gleam of that light.

The motive of this painting suggests to me the answer to the question: What was the highest aim of the true founders of our Lutheran Synod?

Was it not that their hearers, their posterity with them, with Luther, with the Apostle Paul, with Moses of old, might see by faith, in all the glories of His grace "Him who is invisible"—the Christ of God, and to see in Him alone the perfect, all-sufficient Savior?

Their enemies called them "fighting cocks," but why did they fight so bravely and so well? Was it not to bring their hearers and their posterity to those heights to which God had brought them in the doctrines of His word that they might see the glories of God's salvation in Christ?

Why did they insist upon the doctrine of the Verbal Inspiration? Was it not because Jesus had taught it, and because they would that men might see the invisible One, the Savior, Jesus Christ, who is revealed there as the only savior and fountain of our redemption, election, regeneration, justification and sanctification? Why did they struggle to keep before us the doctrine of God's justification of sinners through faith in Christ? Was it not to give to us in faith to see the firm foundation for our justification which lies in the merits of Christ, and which is the only foundation of hope for lost sinners? And even in the long drawn battles concerning "The Election of Grace," was it not that we might see "Him who is invisible"—the Savior of mankind—as the sole author and finisher of our salvation, and to give all glory to Him? And that we might remember his words: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you." John 15, 16.

Yes, we thank God for the battles they fought with the truth of God. They kept the dross of human reason far removed from His word of truth and helped us to see Jesus and remember what He said, "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." John 8: 31-32.

I will admit I cannot understand the working of that Christian's mind who, having seen in faith the Christ of God, with Paul, with Luther, and still feels the need of a half-way station

for faith in Christ in the matter of "election," and must cling to "intuitu fidei," "man's good conduct" or (the latest invention), "man's feeling of responsibility for the acceptance of grace," as an explanation of why they are chosen.

Would you dare to leave any part of your salvation in any other hands than in those of the crucified Savior?

In His lands let us prayerfully commit the future of our beloved Synod. May He give us grace to endure in the labors and the battles for the preservation of His eternal truth, "as seeing Him Who Is Invisible." Amen.

# Troesvisshed.

## Indledende Bemærkninger.

I den hellige skrift har Gud aabenbaret os sin vilje; han vil alle menneskers salighed og ikke deres fordømmelse; i sin store naade har han sendt sin enbaarne søn Jesus Kristus til Verden paa det, at hver den, som tror paa ham, ikke skal fortabes, men have det evige liv. Joh. 3, 16. Saaledes viser alene Guds ord os veien til salighed. Derksom nogen lægger noget andet til troen paa Kristus og hans fortjeneste, det være det allermindste, han gaar ikke troens vei og foragter hans naades ord. Troen paa at den hele skrift er indblæst af Gud er derfor grundlæggende for troens visshed og beparelse.

Men før vi taler om troesvisshed, bør vi først vide, hvorledes mennesket er af naturen før troens skabelse i hjertet. Mennesket er før troens skabelse aandelig dødt, uden ebne eller kraft til at komme ud af sin fortabte tilstand. Det er under Guds brede fortabt og fordømt til den evige død. For at vække mennesket af sin syndesøvn bruger Gud sin hellige og retfærdige lov. Naar saa mennesket ved lobens prædiken erkjender sin fortabte tilstand, bliver overbevist om sin synd og forstrækkes derover, bliver ydmyget og vil gjerne blive hjulpet, men ved ingen udvei, og ser, hvor fuldstændig udgytig det er til at redde sig selv, naar evangeliet da kommer til med sine forjættelser, opvækkes i hjertet et alvorligt had til synden, en sand anger og bedrøvelse over den, og en inderlig længsel skabes i hjertet efter befrielse fra syndens skyld og fordømmelse tilligemed en inderlig længsel efter Guds naade i Kristus. Ved evangeliets dragende kraft bringes den angrende synder til troen paa Kristus og hans fortjeneste. Mennesket er da gjenfødt, er blevet et Guds barn og arving til det evige liv.

Det væsentligste ved troen er, at den tager sin tilflugt til Kristus og hans fortjeneste og tilegner sig evangeliets løfter. Det er kjernen i troen. Foruden tilegnelsen af Guds naade i Kristus hører ogsaa kundskab og bifald til troens væsen. Ingen af disse tre stykker maa udelukkes, ellers bliver der ingen sand tro. Hvorledes troen i sig selv er visshed, og hvorledes den beskrives, det skal vi høre om i den følgende sæts.

### Sæts 3.

Da alle Guds forjættelser er usvigelig visse og sande, og da den sande tro griber og tilegner sig disse forjættelser, saa maa det høre med til troens væsen, at den troende har en fast forvisning om at eie det, som evangeliet saaledes lover. Denne visshed kaldes derfor en troesvisshed, der hviler alene paa Guds barmhjertighed og Kristi fortjeneste.

Da Gud aldrig kan feile eller lyve, er hans forjættelser altid trofaste, sande og visse. Derfor opmuntrer den hellige skrift os til at "holde fast ved haabets uroffelige bekjendelse; thi han er trofast, som har givet os forjættelsen". Heb. 10, 23. Om Abraham siges det, at endstjønt han vidste, at han var for gammel til at able børn, "tvilede han ikke med vantro paa Guds forjættelse, men blev styrket i troen og gav Gud ære, fuldkommen vis paa, at det, han havde lovet, var han og mægtig til at gjøre". Rom. 4, 20-21.

Efter som den sande tro griber og tilegner sig disse visse løfter i evangeliet, er troen i sig selv en visshed; og det ser vi af Guds ords beskrivelse af troens væsen i følgende ord: "Tro er en sikker forvisning om det, som haabes, en fast overbevisning om det, som ikke sees." Heb. 11, 1. Det er til dels nærværende, usynlige og til dels tilkommende goder, som troen beskæftiger sig med. Den er en visshed om usynlige ting. Troen er vis heri, at det, som skal troes, er vist og sandt; og at den giver hertil sit eget bifald, griber og tilegner sig de guddommelige forjættelser i evangeliet og forlader sig helt og fuldt derpaa. Det hører derfor med til troens væsen, at den troende har en fast forvisning om at eie det, som evangeliet lover.

Dernæst er troen en bestandighed, det vil sige, en fuld vedvarende visshed i det som haabes. Det, som haabes, er noget fremtidigt, men er dog saa fast og sikkert, som om det var nærværende. Man har derfor sagt, at troen gaar paa det nærværende og haabet paa det tilkommende. Men vi maa ikke forstaa det sli, at troen er sterkere og haabet svagere. Uden tro findes der intet haab og uden haab ingen tro. Tro og haab er derfor uadskillelige. Luther siger: "Troens gjenstand er Guds ord, haabets gjenstand er det gode, som forjættes." Dr. Koren siger i "Kirketidende" 1881, side 4-5: "Den kristne tro og det kristne haab er ganske fideordnede. Forfjellen er dels den, at haabet fornemmelig har fremtidige goder til sin gjenstand, mens troens gjenstand er forbigaaende ting ligesaa vel som nærværende og tilkommende." Hvor inderlig de er forbundne med hinanden, det sees klart af den forklaring, som i Heb. 11, 1 gives af troen, at den er en sikker forvisning om det, som haabes, en fast overbevisning om det, som ikke sees.

Den kristne kan og bør rose sig af haabet om herligheden hos Gud. Se Rom. 5, 1-5. De kristne er ikke bare kaldte til én tro, men ogsaa kaldte til ett haab. Ef. 4, 4-5. Vi skal ikke bare tro det evige liv, som Gud har lovet, men ogsaa haabe det. Tit. 1, 2. Den kristne kan saaledes ikke bare glæde sig over frelsen i Kristus ved troen, men ogsaa se fremad til det evige liv med haab og længsel efter de ting, "som fremet er, hvad intet øie har set, og intet øre har hørt, og hvad der ikke er opkommet i noget menneskes hjerte, hvad Gud har beredt dem, som elsker ham". 1 Kor. 2, 9. Det er troesvisshed. Ser vandrer vi i troen og haabet, hisset skal vi vandre i beskuelser.



3 Apologien Art 3, 47 heber det: "Thi ogsaa i brevet til Hebr. 11, 1 bestemmes troen at være en forventning om de ting, som haabes. Derfom nogen desuagtet skulde ville, at der maa skjæles mellem dem, saa siger vi, at gjenstand for haab er egentlig det, som skal ske, men troen gaar baade paa tilkommende og nærværende ting og modtager i den nærværende tid syndernes forladelse, som i forjættelsen er skjænket."

Den anden del, der beskriver troens væsen, er en "fast overbevisning om det, som ikke sees". Den troende, som har grebet og tilegnet sig evangeliets forjættelser og i lydhighed til ordet altid er villig til at høre og lære det, vil i sinde og hjertet faa en fast overbevisning om de ting, som ikke kan sees med de naturlige øine. Er der i hjertet en virkelig sand troesvisshed, der er virket og opholdt af Gud alene, da ved vi, at vi allerede har de ting, som Guds ord lover, selv om vi ikke ser dem. 1 Joh. 5, 15. Denne faste overbevisning om det, som ikke sees, er troen. Jesus siger til den vantro Thomas: "Salige er de, som ikke have seet og dog troet." Joh. 20, 29.

Gud vil, at vi skal tro de forjættelser, som han har givet os i evangeliet, forat vi kan være visse i vor tro. Vissheden kommer saaledes ikke istand ved sanselige iagttagelser ved at se eller føle, men ved troen paa ordet. Vissheden er en troesvisshed, der helt igennem er afhængig af Guds barmhjertighed i Kristi fortjeneste. Hvor troen paa Guds naadeløfter mangler, der kan der ikke være nogen troesvisshed. Kristus og hans forsoningsgjerning alene er den væsentlige grund for vor troesvisshed. Guds forjættelse om naade i Kristus maa vi tro, ellers svæber vor visshed i luften og har ingen grund. Troen klynger sig til Guds usvigelige, uroffelige og sande forjættelser, og derfor er den vis.

#### Sats 4.

Den sande tro giver mennesket visshed om sin naadestand her i tiden, at det nu eier Guds naade og syndernes forladelse saavel som visshed om, at det ved Guds naade vil blive bestandig i troen indtil enden og opnaa den evige salighed.

At den troende er vis paa, at han her i tiden staar i naadestanden og har sine synders forladelse, det siger den hellige skrift udtrykkelig. Apostelen Johannes siger: "Vi vide, at vi er gangne over fra døden til livet." 1 Joh. 3, 14. Og apostelen Paulus siger: "I det vi altsaa er retfærdiggjorte ved troen, har vi fred med Gud ved vor Herre Jesus Kristus, ved hvem vi ogsaa har adgang ved troen til den naade, hvori vi staa." Naar apostelen siger, at vi ved troen har adgang til Guds naade, saa er han saa vis herpaa, at han fører til: "Vi rose os ogsaa af Gud ved vor Herre Jesus Kristus." Rom. 5, 1-2. Det er et særegt merke ved de sande troende, at de saa frimodigt og bestemt bekjender, at Gud er en naadig Gud, at han ikke vil handle med dem efter deres synder og

ikke mere ihukomme dem; at hans hjerte er imod dem, som en Fader til sine børn. Om de troende i Galatien siger Paulus: "J er jo alle Guds børn ved troen paa Kristus Jesus." Gal. 3, 26. J alle de skriftsteder, hvori de troende jubler over sin frelse i Gud, ser vi, at de er visse paa sin naadestand her i tiden. Læs Esaias 61, 10; 1 Sam. 2, 1 og Salme 103, 1-5. En sliq glæde, en sliq lovsang kan kun findes hos dem, der er vis paa at eie Guds naade i Kristus.

J vor lille katekismus bekjender vi: "Jeg tror syndernes forladelse." Hvorledes kan en kristen bekjende disse ord uden ogsaa at mene: Jeg tror og er vis paa, at jeg har mine synders forladelse? J den Augsb. Konf. Art. 3, 8 staar det: "For det første er det en afgjort sag, at vi faar syndernes forladelse hverken ved vor Fjærlighed eller for vor Fjærligheds skyld, men alene ved troen for Kristi skyld. Troen, som ser hen til forjættelsen, maa være fast forvisset om, at Gud tilgiver, fordi Kristus ikke kan være død for gjevnes" o. s. v. og "intet er viskere, end at man ved troen alene faar syndernes forladelse".

Efter skriften holder vi fast ved dette, at saavist som en troende er vis paa sin naadestand her i tiden, ligesaa vis maa han ved Guds naade være om bestandigheden indtil enden. Apostelen Paulus siger: "Thi jeg er vis paa, at hverken død eller liv, hverken engle eller fyrstedømmer eller magter, hverken det nærværende eller det tilkommende, hverken det høie eller det dybe, ei heller nogen staabning skal kunne skille os fra Guds Fjærlighed i Kristus Jesus, vor Herre." Rom. 8, 38-39. Ved troen bliver vi forbundet med Guds Fjærlighed i Kristus. Intet kan skille os fra Guds Fjærlighed, derfor kan intet berøve os troen. Saaledes taler skriften paa det allerbestemteste om troens bestandighed, naar den siger: "Fuldelig forfiktet om dette, at han, som har begyndt en god gjerning i eder, vil fuldføre den indtil Jesu Kristi dag." Filip. 1, 6. Den kristne er vis paa, at han vil forblive i troen og dermed i evigt samfund med Gud. J 2 Tim. 1, 12 siger apostelen: "Jeg ved, paa hvem jeg tror, og er vis paa, at han er mægtig til at bevare det, han har betroet mig til hin dag." Det, som Herren har bevaret, er troen selv, troen med alt, hvad den indeholder, nemlig syndernes forladelse, liv og salighed for tid og evighed. Om denne bestandighed i troen indtil enden synger salmisten David i den 23de salme: "Jdel godt og misfundhed skal efterjage mig alle mit livs dage, og jeg skal bo i Herrens hus gennem lange tider." J Salme 73, 23: "Men jeg bliver altid hos dig, du har grebet min høire haand, du leder mig ved dit raad, og derefter optager du mig i herligheden." Tviler den troende paa opnaaelsen af det evige liv, saa vil han ogsaa tvile paa bestandigheden indtil enden; ja han vil ogsaa tvile paa, om han fremdeles staar i naadestanden. Han tviler og slet ikke tror Kristi løfte: "Se, jeg er med eder alle dage indtil verdens ende." Matt.

28, 20. Troesvissheden omfatter saaledes ogsaa vissheden om bestandigheden indtil enden.

Til vissheden om bestandigheden indtil enden hører ogsaa vissheden om den tilkommende salighed, som allerede er givet den troende med vissheden om den nærbærende frelse. I vor lille katekismus lærer vi: "Der, hvor syndernes forladelse er, der er ogsaa liv og salighed." Syndernes forladelse er den nærbærende frelse; liv og salighed er ogsaa den nærbærende frelse, men tillige den tilkommende frelse. De falder begge sammen. Syndernes forladelse gives ikke alene, men altid i forbindelse med det evige liv. Det forhold sig ikke saa, at man først tror syndernes forladelse og ved en senere anledning tror det evige liv. En kristen har enten alt, hvad Kristus har fortjent ved sin forsoningsgjerning, eller intet. Det er derfor umuligt, at nogen kan være vis paa sine synders forladelse og ikke paa samme tid være vis paa det evige liv og den evige salighed. Det er en vidt udbredt lære blandt mange, at en kristen vel tør være vis paa, at han er et Guds barn, men ikke paa, at han skal opnaa det evige liv hos Gud. Denne falske lære omstøder ikke bare det kristne haab, men ogsaa troen paa Guds naade og syndernes forladelse her i tiden. Hvor haabet vakler og er usikkert, der rokkes ikke bare haabet, men ogsaa al tro. Man kan ikke tro, at man er et Guds barn, dersom man ikke ogsaa tror, at man er en Guds arving. Skriften siger: "I annammede ikke en trældoms aand atter til frygt, men I annammede en sønlig udkaarelses aand, i hvilken vi raabe: Abba, Fader! Anden selv vidner med vor aand, at vi er Guds børn." Rom. 8, 15-16.

Den hellige skrift fremholder klart og tydeligt, at den, som tror, har et evigt liv. Jesus siger: "Sandelig, sandelig, siger jeg eder: Hvo, der tror paa mig, har et evigt liv." Joh. 6, 47. Den troende kan derfor være ganske vis paa det evige liv. Med barnekaaret hos Gud falder ogsaa arven til det evige liv. Naar det i det anførte skriftsted hedder: "Han har et evigt liv," saa menes derved, at omend den troende allerede her paa jorden besidder det evige liv, saa nyder han denne salighed endnu ikke fuldkommen. Her har vi alt stykkevis, men da skal vi erkjende, ligesom vi er erkjendt. 1 Kor. 13, 12. "Thi vi vandre i tro, ikke i beffuelse."

En kristen her paa jorden er en pilegrim, der vandrer paa veien til sit rette hjem; sine øine har han rettet mod det herlige maal, som Gud har beredt for ham, nemlig det evige liv. Og det er netop dette, en kristen er vis paa og haaber at opnaa, naar han engang ved en salig død skal forlade denne verden. Skulde en kristen fryde sig over sin salighed her i tiden, men ikke om sin salighed herefter i evigheden? Siger man, at en kristen ikke kan være vis paa sin salighed efter døden, hvor forfærdelig ubis maa ikke et saadant menneske være i dødens stund paa sin salighed? Et saadant menneske har ingen troesvisshed. Han vil gaa fortabt.

Om bebarelsen i troen indtil enden og om den tilkommende

salighed lærer ogsaa vor lille Katekismus saa klart, at et barn kan forstaa det. Den siger: "Jeg tror det evige liv." Jeg er vis, at Gud paa den yderste dag vil "give mig og alle troende i Kristus et evigt liv". Og derpaa følger slutningen: "Dette er visseelig sandt."

I den syvende bøn siger Luther: "Her bede vi i en sum, at den himmelske fader vil beskjærme og fri os fra alt ondt paa legeme og sjæl, gods og rygte, og at vi i den sidste time maa salig henvandre fra dette elendige liv til det evige liv. Amen. Dette ord er lagt til, forat jeg skal være aldeles vis paa, at denne min bøn er antaget og hørt af min fader, som er i himlene; thi han har befaleet, at vi skulle bede, og lagt den forjættelse til befalingen, at han vil høre os. Amen, amen, det er: visseelig skulle alle de ting gives mig."

At Paulus var vis i troen paa den tilkommende salighed, og at denne visshed gav ham en stor trøst, bevises af dette bibelsted: "Søbrigt er retfærdighedens krone henlagt til mig, hvilken Herren den retfærdige dommer skal give mig paa hin dag." Han er saa vis paa sin salighed, at han for nærværende griber ved troen det tilkommende, sin krone, som han engang skal faa, og er vis herom, som om han allerede besad den. Dernæst er han saa vis paa, at alle troende med ham skal opnaa livsens krone, at han fortsætter: "Døg ikke mig alene, men ogsaa alle dem, som har elsket hans aabenbarelse." Altsaa troesvissheden omfatter efter Guds ord ogsaa vissheden om det evige liv.

### Sats 5.

Den rette troesvisshed er ikke syndig sikkerhed; den grunder sig hverken helt eller delvis paa menneskets gode gerninger, heller ikke paa troen selv som en gerning, ei heller paa menneskets følelser eller dets egne formodninger, men alene paa Jesus Kristus og hans fortjeneste.

Da den rette troesvisshed ikke er syndig sikkerhed, saa kan den kun være der, hvor troen er virket og opholdt af den Gelligaand alene ved ordet. Hvor troen ikke helt igjennem er afhængig af Guds forjættelser, der findes ingen sand visshed. Den tro, der søger saligheden andetsteds end i Guds forjættelse i Kristus, har intet løfte om at finde den, og hvor intet løfte er, der kan heller ingen sand tro være. Hvor den rette grund for troens væsen mangler, der er ingen tro, men kun en løs tanke eller en vakkende indbildning. Den syndige sikkerhed er bygget paa menneskets egne kræfter. Den er blottet for al sand aarbaagenhed imod synden. Den er kun et mundsveir og farisæisme. Om saadanne, som har levet i syndig sikkerhed indtil sin død, siger Jesus: "Ikke enhver, som siger til mig: Herre! Herre! skal indgaa i himmeriges rige, men den, som gør min Faders vilje, som er i himlene." Matt. 7, 21.

Guds ord advarer paa det alvorligste mod syndig sikkerhed.

Apostelen skriver: "Du vil sige: Grenene er afbrudte, forat jeg skulde blive indpodet. Vel! De er afbrudte ved sin vantro, men du staar ved troen; vær ikke hovmodig, men frygt! Thi dersom Gud ikke har sparet de naturlige grene, nemlig jøderne, "skal han vel heller ikke spare dig". Rom. 11, 19-21. Med troens visshed følger ogsaa aarvaagenheden mod synden. Disse to ting, at være vis paa en evig frelse og at vogte sig for synden, følges ad, hvor der er sand troesvisshed. Ved lovens ord om kjædelig sikkerhed erkjender vi vor synd, og ved evangeliet om troens visshed trøstes vi mod vor synd; og mens evangeliet trøster os med Guds naade, tilskynder det os ogsaa til at vogte os for det, der er imod loven, og til at jage efter det, som er i overensstemmelse med lovens rettesnor.

Det er derfor ingen modsigelse, naar skriften siger: "Arbejder paa eders saliggjørelse med frygt og bæven! Thi Gud er den, som virker i eder baade at ville og at udrette efter sit velbehag." Fil. 2, 12-13. "Gvo der tykkes sig at staa, se til, at han ikke falder." Eder er ingen fristelse paakommen, uden menneffelig; men Gud er trofast, som ikke skal lade eder fristes over eders evne, men gjøre baade fristelsen og dens udgang saa, at I kunne taale den." 1 Kor. 10, 12-13. Den troende tilskyndes af den Helligaand ved ordet til at "aflægge al byrde og synden, som lettelig befræer os", Hebr. 12, 1, hvorfor der med visshed følger aarvaagenhed. Med syndig sikkerhed derimod følger letfindighed, verdslighed, blindhed og ligegyldighed, som jo er vantroens frugter. Jo dybere den troende sænker sig ned i Guds forjættelse om det evige liv i Kristus Jesus, desto viskere er han i sin salighedsfag, og desto sikrere trin gjør han ogsaa under sin pilegrimsfærd gennem denne verden; han er sikker i sin fag, vis i sin tro, vis og fast ogsaa med hensyn til, hvad loven lærer om godt og ondt.

Heller ikke kan troesvisheden grunde sig helt eller delvis paa menneffets gode gerninger, hverken før eller efter ombendelsen. Før ombendelsen er menneffet under Guds brede, og menneffets gode gerninger er da kun en bederstyggelighed for Gud, da disse gerninger ikke er frugter af den sande tro. Efter ombendelsen gjør den kristne virkelig gode gerninger formedelst den Helligaands gerning og virkning i menneffet. Men ogsaa disse gode gerninger, den gjenfødtes nye lydhighed, kan ikke være nogen grund for troens visshed, da ogsaa disse ikke er nogen fuldkommen lobopfyldelse. Den, som vil grunde sit saligheds haab paa sine gode gerninger, han kommer atter under loven, og loven kræver, at alle menneffets gode gerninger skal være fuldkomne. "Forbandet er hver den, som ikke bliver ved i alle de ting, som er skrevet i lovens bog, saa han gjør dem." Gal. 3, 10.

Efter skriftens lære er den gjenfødtes nye lydhighed ufuldkommen; thi selv om den ombendte har lyst til Guds lov efter det indbortes menneffe, saa er der en anden lov i hans lemmer, som

strider mod hans finds lob og tager ham fangen under syndens lob, som er i hans lemmer. "Thi det gode, som jeg vil, gjør jeg ikke; men det onde, som jeg ikke vil, det gjør jeg." Rom. 7, 19. Synden klæber altid ved den fristne og bejnærer ham let, Hebr. 12, 1, og derfor er endog hans bedste gjerninger ufuldkomne og kan aldrig være nogen grund for troens visshed.

I Romf. Form. Gr. Forkl. IV, 11 staar det: "Saa fremt nogen vil grunde sin retfærdighed eller sit saligheds haab paa de gode gjerninger og derved fortjene Guds naade og derved blive salig, saa siger ikke vi, men Paulus selv og det tre gange, Fil. 3, 7 flg., at for et saadant menneske er gjerningerne ikke alene unyttige og hindrende, men ogsaa skadelige. Men heri er ikke de gode gjerninger selv skyld, men den falske tillid, som man mod Guds udtryffelige ord sætter til gjerningerne." I Apol. art. 3, 54 læser vi: "Derfor haabet støttede sig til gjerninger, da vilde det være usikkert, fordi gjerningerne ikke kan give samvittigheden fred." I den Augsburg. Konf. Apol. Art. 8, 25 staar det: "Derfor forjættelsen afgang af vore gjerninger, vilde den ikke være fast. Derfor syndernes forladelse gaves formedelst vore gjerninger, naar skulde vi da vide, at vi havde erholdt den, naar skulde den ængstelige samvittighed finde en gjerning, som den kunde være forvisset om var tiltræffelig til at forjone Guds brede?"

Den rette troesvisshed grunder sig heller ikke paa troen selv som en gjerning. Biskop lærer den nyere teologi, at mennesket ikke bliver retfærdiggjort og salig ved gode gjerninger, men ved troen; dog forstaar den dette "ved troen" som en fortjenstfuld gjerning fra menneskets side. Denne troens gjerning skulle da tilfredsstille Guds retfærdigheds krav, siden mennesket ikke kan opfylde loven fuldkomment. For dem bliver da troen betragtet som en halv eller delvis betaling for syndeskylden. Men troen er ingen betaling, men kun det middel, hvormed vi modtager Kristi fuldkomne betaling. I Rom. 4, 16 staar det. "Derfor er arven ved tro, forat den maa være af naade." "Ved troen" vil ikke sige det samme som ved at gjøre lidt til frelsen, men ved at gjøre intet til frelsen. Dette at modtage naaden er ikke nogen gjerning. Paulus siger i Rom. 4-5: "Men den, som holder sig til gjerninger, tilregnes lønnen ikke af naade, men som skyldighed; den derimod, som ikke holder sig til gjerning, men tror paa ham, som retfærdiggjør den ugudelige, ham regnes hans tro til retfærdighed." Evangeliiets prædiken lyder saaledes: Dine synder er betalt med Jesu dyrebare blod. Gud er dig naadig i Kristus. Dette forkyndes dig, forat du skal tro det, ikke der som du vil tro det.

Troen hviler ikke paa dig selv, men paa ordets forjættelse. De herlige goder, som Kristus har erhvervet ved sin lidelse og død, ligger færdige; de er forhaanden, selv om mennesket ikke tror. Frelsen kommer ikke først derved, at vi tror, men den er der alle-

rede før troen; thi frelsen har Kristus fortjent, og den tilbydes i evangeliet. Al den forvirring man finder inden de kristne kirkesamfund med hensyn til læren om troen har sin aarsag i dette, at de ikke ved, hvad troen er. De sætter troen foran frelsen. Man tænker sig troen som en gerning, mennesket selv kan udvikle og derfor noget godt hos mennesket.

Dette ubibelske og ulutherske udtryk, "med hensyn paa troen" (intuitu fidei), har foraarsaget megen forvirring inden den lutherske kirke. Dette udtryk, paa hvilket de moderne teologer saa gjerne beraaber sig saaledes som brugt af de gamle teologer, har hos de moderne teologer en ganske anden betydning end den, de gamle teologer lagde i det. De gamle teologer holdt fast ved, at troen var en Guds naadevirkning og en Guds gave, der udelukket al medvirken fra menneskets side. De moderne teologer giver udtrykket "intuitu fidei" en synergistisk forstaaelse, og da bliver dette af dem saa yndede udtryk en direkte fornægtelse af kristendommens hovedartikel, at vi bliver frelst af naade ved troen uden gerninger.

"Til troens væsen hører det nemlig, at den frelser, ikke fordi den er et forhold i vort hjerte, en aandelig gerning af os eller hos os. Paa de steder, hvor skriften især lærer os retfærdiggjørelse af troen, der sætter den netop troen i modsætning til gerninger. Ef. 2, 8-9; Rom. 3, 20-27; Gal. 2, 16. Dersom troen derfor var nødvendig til salighed, fordi den var et godt forhold eller en gerning af os eller i os, som Gud altsaa som saadan fordrerede og havde behag i, da blev troen selv et stykke af lobens opfyldelse, og vi blev da ikke salige ved troen uden lobens gerninger; thi troen var da selv en lobens gerning." Korens Skrifter III, 171.

§ Apologien heder det: "Troen retfærdiggjør eller frelser, ikke fordi den selv er en i og for sig fortjenstfuld gerning, men alene fordi den annammer den forjættede barmhjertighed. Romf. Bog. 5, 98.

Den rette troesvisshed grunder sig heller ikke paa menneskets følelser eller egne formodninger; thi dersom troen grundet sig paa disse, da blev den ikke "en sikker forvisning om det, som haabes, en fast overbevisning om det, som ikke sees". Naar følelsen skulde være grund for vor troesvisshed, maatte ikke da et menneske saa ofte, som han ikke følte naaden længere i hjertet, tro, at han havde tabt Guds naade? Er ikke følelsen ofte bedrægelig? Skulde man stole paa sin følelse for at komme til troesvisshed, da vilde man en dag indbilde sig, at man var et Guds barn, føle fred og glæde i hjertet, men maatte den næste dag falde i det dybeste mørke og fortvivelse. Man vil stadig svæbe mellem himmel og helvede. En saadan tro bliver ligesom en havsbølge, der røres og drives af vinden. Jak. 1, 6. "Thi ikke tænker et saadant menneske, at han skal faa noget af Herren! Han er en tveindet mand, ustadig paa alle sine veie." Jak. 1, 7-8. Dette, at man føler sig tilfreds

med sin Gud, er ikke altid et bevis paa, at man har den sande tro. Det kan ofte være en syndig følelse. Farisæeren i templet følte sig vel sikker i sin salighed, men det var en syndig sikkerheds følelse. Han forlod sig paa sig selv.

Følelsen af at have Guds naade, retfærdighed, hellighed, fred og glæde er ikke grund for vor troesbivished, men en følge af troen. Den søde fornemmelse eller følelse af at eie Guds naade er en herlig og kostelig tilgift til troen, men ikke en nødvendig følge og frugt af troen, ligesom de gode gerninger er frugter af troen. De gamle patriarker, profeter og alle troende i det gamle testamente havde vel en herlig forsmag paa det evige liv, men dette havde de som en følge af troen. Gud lovede dem det forjættede land, Kanaan, men de var kun udlændinger og fremmede og blev ført til Ægyptens trældom; dog levede de i troen paa forjættelsen om engang at komme i besiddelse deraf og døde i denne tro. Saaledes er det ogsaa med de troende. Gud lader sine børn her i naadens rige nyde forjættelsen i troen; først i det tilkommende herligheds rige lader han dem nyde forjættelsen i beskuelserne. Herligheds og ærens rige er beskuelsernes og følelsens rige. Naadens rige er troens og haabets rige. "Nu er vi Guds børn, og det er endnu ikke aabenbaret, hvad vi skulle vorde; men vi vide, at naar han aabenbares, skulle vi vorde ham lige; thi vi skulle se ham, som han er." 1 Joh. 3, 2. Hvad vi haaber at faa i evigheden, det ser eller føler vi ikke her i livet. "Thi i haabet er vi frelst. Men et haab, som sees, er ikke haab; thi hvorledes kan nogen haabe det, han ser?" Rom. 8, 24. I ordet er syndernes forladelse og det evige liv lovet os, og det tror vi; men det, som vi ser og føler, er vore synder, sygdom og død. Mens vi føler synden, døden og helvedes rædsel, kan vi ikke grunde bivisheden om syndernes forladelse og den evige salighed paa vore følelser; men vi kan i troen være visse paa og tilfredse med, at Gud har tilgivet os vore synder og allerede her paa jorden givet os det evige liv. "Paa dette kende vi, at vi er af sandheden, og da kunne vi stille vore hjerter tilfreds for hans aasyn; thi om hjertet fordømmer os, er Gud større end vort hjerte og kender alle ting." 1 Joh. 3, 19-20. Hjertets følelse er ikke at stole paa, men kun forjættelsen i ordet om saligheden ved Jesus Kristus og hans fortjeneste er fast og sikker.

I Konf. Form. Gr. Forkl. II, 27 læser vi: "Thi om den Helligaands nærværelse, virkning og gaver skal og kan man ikke altid dømme efter følelsen, nemlig efter som og naar man fornemmer det i hjertet; men da det ofte gaar saaledes til, at det er skjult under stor svagthed, skal vi formedelst og isølge forjættelsen være vis paa, at det prædikede og hørte Guds ord er den Helligaands embede og gerning, hvorved han ganske vist er kraftig og virker i vore hjerter." 2 Kor. 2, 14 flg.; 3, 5 flg.

Gæller ikke menneskets egne formodninger kan være grund for den rette troesbivished; thi mennesket tager da sin tilflugt til sig selv



og sine egne forhaabninger og indbildning istedenfor til Kristus og hans fortjeneste den i evangeliets ord fremstillede eneste frelser. Er ikke vissheden en troens visshed, da er den kun en mere eller mindre grundet formodning.

### Sats 6.

Da troen er en ufortjent naadegabe, der skæbes og opholdes af den Gelligaand ved naadens midler, ordet og sakramenterne, saa maa disse naademidler flittig bruges, forat troen kan bevares.

Forat det sande troesliv kan opholdes og bevares, har Gud forordnet visse midler, hvorved det fødes og næres. Disse midler er Guds ord og sakramenterne. Gud kan vel give os sin Gelligaand, sin naade, syndernes forladelse og det evige liv uden ordet og sakramenterne, om det saa behaget ham. Men Gud har ikke ordnet det saa. Det er derfor en letsindig og syndig tale, naar nogen siger: "Da hos Gud ingen ting er umulig, saa kan han virke troen uden noget middel. Gud kan frelse os uden daaben og troen paa syndernes forladelse og det evige liv." Det vilde være en ligesaa formastelig tale som at sige: "Gud kan opholde mit legemlige liv uden næring; jeg behøver ikke at spise og drikke." Et menneske, som vilde handle saaledes efter en sliq tankemaade, vilde jo snart omkomme af sult. Ligesom det legemlige liv daglig trænger til næring, saaledes ogsaa det aandelige. Troeslivet trænger stadig næring, ellers vil det forgaa. Den levende tro føler hunger og trøst efter Guds naade, som naademidlerne alene kan give. Jesus siger: "Jeg er livsens brød; hvo, der kommer til mig, skal ikke hungrer, og hvo, der tror paa mig, skal aldrig tørste." Joh. 6, 35.

Om Gud end ikke er bunden til disse naademidler, saa har han bundet os dertil. Han har givet os disse midler, forat vi skal bruge dem. Foragtes naademidlerne, da har vi intet løfte om, at Guds vil skjænke os sine himmelske goder. Skal troen derfor bevares, saa er det nødvendigt at naademidlerne flittig bruges. Det skrevne Guds ord er et naademiddel, derfor skal vi flittig læse bibelen. Fordi der er saa faa blandt de kristne, der tager sig tid til at læse Guds ord, derfor er der saa liden troesvisshed blandt mange. Jo mindre bibellæsning, desto mere forsvinder troesvissheden. Skal vi følge vort skrøbelige kjøds vilje, saa vil vi aldrig komme til at læse Guds ord flittigt. Derfor vi ikke daglig omgaaes med Guds ord, da vil troen snart dø og tvil sætte ind i hjertet. Derfor er den flittige brug af Guds ord helt igjennem nødvendig for troens bevaring og bevarelse; da troen grunder sig alene paa ordet, fremvokser af ordet, fødes og næres af ordet og bliver opholdt og bevaret af ordet.

Guds ord er ogsaa et naademiddel, naar det prædikes, og herom minder apostelen Paulus os i 1 Kor. 15, 1-2: "Men jeg minder eder, brødre, om det evangelium, som jeg forkyndte eder, hvilket I og annammede, i hvilket I og staa fast, ved hvil-

ket J og blive salige, dersom J fastholde, hvorledes jeg forkyndte eder det, uden saa er, at J skulde have troet forgjæves."

Skal troens vished bevares, da maa vi ogsaa flittig søge det sted, hvor Guds ord forkyndes. Vi maa flittig gaa i den kirke, hvor det rene evangelium forkyndes og hvor sakramenterne rettelig forvaltes. Ved flittig brug af ordet, virkes daglig anger og bod over synden, og sjælens hunger og tørst bliver tilfredsstillet; lægedom og trøst bringes til den bekymrede sjæl. Troens vished bevares ogsaa ved flittig at ihukomme vor daabspakt, at vi ved dette naademiddel fik troen, blev født paany, blev et Guds barn og arving til det evige liv. (Titus 3, 5-8.) Ved at søge Guds naade og tilgivelse gennem absolutionens ord, flittig søge den hellige nadverd, vil troen paa syndernes forladelse styrkes og det evige livs salighed forstærkes.

Saa den troende ved naademidlernes brug faaet troens usvigelige vished om sin salighed, saa ved han ogsaa, at Gud vil gjøre ham salig gennem kampen mod kjødet; thi vi er ikke bare aand; thi lever vi efter kjødet, skal vi dø. Hensfalder vi til syndig sikkerhed, saa mister vi troen. Denne kamp mod kjødet er ofte nødvendig, forat troen kan bevares. Paulus siger: "Jeg undertvinger mit legeme og holder det i trældom, at ikke jeg, som prædiker for andre, skal blive forskudt." 1 Kor. 9, 27. Da vor tro ofte er svag og skrøbelig, mens kjød og blod i os er sterkt og vil have sin vilje frem, er det nødvendigt, at Gud sender os prøvelser, saasom sygdom, modgang, sorg, trængsler og deslige. Men disse ting er kun hjælpemidler, hvorved Gud daglig prøver og renser vor tro. Ved disse hjælpemidler driver han den troende til desto flittigere at bruge naademidlerne, i hvilken vor salighed ligger. For den troende bliver hvert ord i bibelen dyrebart; thi han erkjenner, at under denne kamp for troens bevarelse trænger han Guds formaninger og advarsel, saavel som hans lægedom og trøst. Troen paa Guds forjættelser kan ikke bevares uden at vi stadig vogter os for synden og lever daglig i bod og under kamp i bønner beder Gud om, at han vil bevare os i troens vished og hjælpe os til at holde fast ved en god samvittighed; thi foragtes den gode samvittighed, vil vi snart lide skibbrud paa troen. 1 Tim. 1, 19. Den aarvaagenhed og barnlige frygt, som er troens nødvendige ledsager, og hvori den troende stadig maa vandre, vil drive ham til at befæste sit kald og sin udvælgelse ved naadens midler Guds ord og sakramenterne.

### Sats 7.

For di den sande troesvisshed fødes og næres alene ved naademidlerne, er det af saa stor vigtighed, at evangeliets sandhed bevares og forkyndes i hele sin fylde, at de deraf flydende troeslærdomme, særlig om forsoningen, kaldet, ombændelsen, retfærdiggjørelsen og helliggjørelsen, og at sakramenterne rettelig forvaltes.

Da troens vished virkes, opholdes og bevares ved naademidler-

nes brug, og da troen ikke kan bestaa uden den aandelige næring af disse midler, saa er det vigtigt og nødvendigt, at den troende med ubrødelig trofskab holder fast ved den rene Guds ords lære. Det er ikke nok, at han bevarer det i et smukt og godt hjerte for sig selv, men at han ogsaa forsvarer og verner om dette herlige klenodie for andre, selv om det skulde koste ham alt, hvad han ellers skatter høit her i verden.

Ligesaa vigtigt og nødvendigt som det er for troeslivet, at Guds ords lære bevarer ret og rent, saa er det ligesaa vigtigt og nødvendigt for troens vægt og bestyrkelse, at Guds ords sandhed forkyndes i hele sin fylde; at ikke hvilket som helst evangelium forkyndes, men det evangelium, som Kristus selv forkyndte. Ikke et betinget evangelium skal forkyndes; thi et saadant evangelium kan ikke føde og nære det sande troesliv, fordi det har mistet sit rette og sande indhold. Næringskraften er taget ud og loben blandet ind. Vendes troesøiet bort fra forjættelsen i evangeliet, da ser det kun paa loben, hvilken da forfærder og driver til fortvivelse. Luther siger: "Skal troen være vis og bestandig, saa maa den ikke gribe noget andet eller holde sig til noget andet end Kristus alene. Thi i samvittighedens nød kan den ikke bestaa paa nogen anden grund end alene paa denne herlige perle." (Luther Gal. 2, 5.)

Forat troen kan have en sikker grund at bygge paa, maa læren om synd og naade forkyndes ret, saa at lob og evangelium ikke sammenblandes, men saaledes, at loben forkyndes for sikre og ubodsferdige syndere, og at evangeliet forkyndes for bange og angergibne syndere. Skjelnes der ikke ret mellem lob og evangelium, kan ingen komme til nogen fuld troesvisshed, ei heller forblive i den. Den troende skulde derfor vogte sig for falske lærere og falsk lære; thi ellers bliver han let kastet tilbage enten i syndig sikkerhed eller i tvilens og vantroens uvished. Er troens grund usikker eller misvisende, da er det snart ude med troens vished.

Det er derfor af overmaade stor vigtighed, ja nødvendigt, at evangeliets sandhed bevarer og forkyndes ret. Læren om Kristi forsoningsgjerning maa forkyndes ret; der maa betones, at Kristus har fuldkomment forsonet for den hele verden og forløst den fra synd, død og helvede ved sin lidelse, død og opstandelse. Kristus og hans forsoningsgjerning alene maa være den væsentlige grund for troens visshed. Rom. 5, 1-11.

Ligesledes maa læren om kaldet forkyndes ret, at den Helligaand ved evangeliet kalder mennesket alvorlig; at kaldet er almindeligt og kraftigt og at Gud gennem evangeliets ord tilbyder mennesket Guds naade i Kristus og paa samme tid giver det kraft til at modtage den tilbudte naade. Hvorfor mange ikke følger Guds kald, er fordi de lukker sit hjerte for den Helligaands røst og vil ikke komme til Kristus. Matt. 22, 1-14 og Matt. 23, 37.

Gud kalder ved naademidlerne alle mennesker til ombændelse. Ombændelsen er ikke blot en forandring i det ydre; men en

hjertets forandring, en aandelig gjensjødelse af mennesket; dette sker ved Guds kraft gjennem ordets forkyndelse og meddelelse i sakramenterne og er helt igjennem Guds verk uden nogen medvirken fra menneskets side. Denne ombendelse eller gjensjødelse finder sted ved troens meddelelse. Ligeledes er det nødvendigt for troens vished, at Læren om retfærdiggjørelsen forkyndes ret; at alt, hvad der var nødvendigt for at forlige verden med Gud, var udført, da Jesus Kristus gav sit liv paa korset; at Gud har for Kristi skyld erklæret alle mennesker fri fra syndens skyld og straf; og at denne af Kristus for alle mennesker erhvervede retfærdiggjørelse bliver den enkeltes eiendom, naar den tilregnes mennesket ved troen, ikke ved nogen egen fortjeneste, men alene af naade for Kristi skyld ved troen.

Saaledes maa ogsaa Læren om helliggjørelsen fremholdes ret, at hellighed i livet følger ombendelsen og er frugten og følge af troen; at alle sande kristne maa bære og er altid virksomme i gode gerninger, og at omendstjont helliggjørelsen er fremadskridende og voger stadig ved den daglige fornyelse, saa vil dog fuldkommenheden deri ikke blive opnaaet, før mennesket kommer i himmelen.

Især i vor af falske lærdomme oprevne tid er det af usigelig vigtighed, at vi er vel hjemme i de forffjellige troeslærdomme, og at disse lærdomme forkyndes ret og rent, at sakramenterne rettelig forvaltes efter Kristi egne ords indstiftelse. Det hjælper ikke, hvor oprigtigt og trygt et menneske sætter sin tillid til andre lærdomme, som ikke er aabenbaret i Guds ord, det virker dog ingen sand troesvished.

### Sats 8.

Den i Guds ord aabenbarede lære om den evige udbælgelse er særlig egnet til at styrke den troende i visheden om sin nærværende naadestand og om den tilkommende salighed.

Her skal vi kun fremhæve, at denne trøstefulde lære om naadevalget har som sit maal at styrke den troende i visheden om sin frelse. I denne henseende taler vi her om naadevalget, og hermed er det egenlige maal angivet, hvortil denne lære er aabenbaret i Guds ord. Det er udbælgelsens endemaal at forvise de troende om, at de her i tiden eier Guds naade og syndernes forladelse, og ligeledes styrke dem i visheden om at de ved Guds naade vil blive bestående i troen indtil enden og opnaa den evige salighed.

Man kommer ikke til nogen sand troesvished, naar man med fornusten vil udgrunde det, som Gud efter sin store visdom og naade har skjult for menneskene. Læren om den evige udbælgelse, som indeholder uigjennemtrængelige hemmeligheder, og som mange har villet udgrunde, har kun ført til bildfarelse og til stor skade for troens vished. Denne lære er ikke aabenbaret, forat den skal give anledning til menneskelige spekulationer; men grunden, hvorfor

Guds ord paa flere steder taler om den evige udvælgelse, et netop for at gjøre vor tro vis. Af sørgelig erfaring har vi lært, at det altid vil ende fatalt, naar vi taber dette affhæng.

Naar vi ved, hvorledes evangeliets skabende og gjenfødende kraft har overbundet vort naturlige hjertes modstand og bragt os til evangeliets lys og naade, og hvorledes vi under kors og trængsler og ansegtelser her i verden ængstes over os selv og med bekmring ser, hvorledes mange, som endog har troet til en tid, falder fra, og hvorledes vi selv ser vor egen udhygighed og strøbelighed og svaghed og fare for at miste troen, da er det at naadevalgets trøstende betydning træder til og styrker vor troesvisshed.

I Romerbrevets 8de kapitel vers 28-30 har vi hovedstedet for denne lære, som ellers paa flere andre steder er tydeligt fremholdt. Vi hør erindre, at Paulus skriver specielt til de gjenfødte, retfærdiggjorte og helliggjorte Guds børn, idet han henleder deres opmærksomhed paa Guds forunderlige raad til salighed. Og det er kun for de sande troende, som vandrer i haab og forventer den fremtidig herlighed, at denne lære bliver en kilde til sand trøst og velsignelse og bliver forstaaet og sat pris paa. Apostelen taler her kun om en naadens udvælgelse til det evige liv og ikke om en udvælgelse til den evige fordømmelse. "Gud vil, at alle mennesker skulle blive salige og komme til sandheds erkjendelse." 1 Tim. 2, 4. "Herren har langmodighed med os, idet han ikke vil, at nogen skal fortabes, men at alle skulle komme til omvendelse." 2 Peter 3, 9. Marsagen, hvorfor nogle bliver fordømte, er deres egen skyld. "Din fordærvelse er af dig selv, o Israel, men i mig er din hjælp." Sof. 13, 9.

Naadens udvælgelse har som sin gjenstand hver enkelt af de udvalgte; den angaar kun Guds børn. Naar skriften derfor taler om de udvalgte, som Gud forud kjendte og forud bestemte til at borde lignedannede med sin søns billede, saa skulde vi tænke paa de troende, som elsker Gud og gjør hans vilje, og være vis paa at regne os selv til de udvalgtes tal. Vistnok er det sandt, at kun de troende er i sandhed udvalgte, og at de beskrives i den hellige skrift som saadanne, der har troen som det tegn, hvormed de kan kjendes. Vi ved af vor bekjendelse, at det er disse, hvem den Helligaand kalder, samler, oplyser, helliggjør og opholder hos Kristus i den ene sande tro indtil enden, som er udvalgte; men erfaringen lærer os, at mange af dem, som engang var troende, før eller senere mister sin tro. Og Guds ord advarer alvorlig imod frastald fra troen og taler om saadanne, der kun tror til en tid. Men dette hører ikke med til læren om den evige udvælgelse.

Med den evige udvælgelse menes, at Gud har bestemt enhver enkelt person af de udvalgte til det evige liv. Denne beslutning udfører han her i tiden, da Gud kaldte dem og overførte dem til saliggjorelsens hele velsignelse ved Kristi fortjeneste. Saaledes er Guds udvælgelse aarsagen ikke bare til vor frelse, men ogsaa til, at

vi blev kaldt, ombendt og retfærdiggjort. Troen er følgen af Guds udbælgelse og giver den troende visshed om, at han tilhører de udvalgte og vil tilslut opnaa den evige salighed. "Gud har derfor ikke udvalgt dem, han fra evighed af har forudseet, hvor bødferdige, hvor troende, hvor hellige og bestandige de vilde være. Det er ikke aarsagen til deres udbælgelse; thi havde Gud ikke besluttet at udbælge dem, saa vilde de jo aldrig være komne til en indtil døden bestandig tro." (Walthers.)

Naar vi holder os til, hvad skriften siger om disse ting, vil vore tanker ikke henledes til, hvad andre siger om dem; vi vil da heller ikke falde i den fristelse at spekulere eller gruble over disse ting, og vil blive sparet for de farer, som en saadan menneskelig spekulation fører til. Dersom vi holder fast ved den sandhed, at den evige udbælgelse ikke er en absolut udbælgelse, men flyder fra kjærlighedens evige raadslutning, at den grunder sig alene paa hans naade og barmhjertighed, og at dens maal og hensigt er at bevare os i hans ord og troen indtil enden, da vil al tvil blive fjernet fra vore hjerter, og vor tro vil hvile paa en sikker grund. Læs Ef. 1, 3 ff.; 2 Thess. 2, 13 ff.; 2 Tim. 1, 9; 1 Pet. 1, 12.

Naar vi saaledes søger vor udbælgelse i Kristi evangelium og finder den der, da bliver vor tro vis, da har vi en grund, som ikke kan røffes; thi i evangeliet har vi Guds usvigelige ord og løfte om vor frelse. Gud vil i evangeliet styrke os i troens visshed om, at han har besluttet at bevare vor sjæl indtil enden. Hertil vil vi føie, hvad vor bekiendelse siger: "Og forsaavidt er hemmeligheden i Guds forudbestemmelse aabenbaret os i Guds ord; og naar vi bliver herved og holder os til dette, saa er det aandelig en nyttig, vederknægende, trøstende lære; thi den stadfæster meget kraftig den artikel, at vi uden nogen vor gjerning og fortjeneste af blot og bar naade, alene for Kristi skyld, bliver retfærdig og salig. Thi før verden blev til, før vi har været, ja før verdens grundvold blev lagt, da vi endnu ikke kan have gjort noget godt, er vi efter Guds beslutning af naade i Kristus udvalgte til salighed. Rom. 9, 11; 2 Tim. 1, 9. Derved bliver ogsaa alle falske meninger og enhver vildfarende lære om vor naturlige viljes kræfter kuldkaastede, efterdi Gud i sin raadslutning, før verden blev til, har besluttet og bekiuffet, at han selv med sin Selligaands kraft gennem ordet vil skabe og virke i os alt, hvad der hører til vor ombændelse.

Saaledes giver ogsaa denne lære den skjønne, herlige trøst, at Gud har ladet enhver kristens ombændelse, retfærdighed og salighed være sig saa høit magtpaaliggende og har ment det saa trofast dermed, at han, før verdens grundvold blev lagt, har holdt raad dermed og i sin beslutning bekiuffet, hvorledes han vil bringe mig dertil og opholde mig deri. Fremdeles har han, fordi vor salighed ved vort kjøds skrøbelighed og ondskab let kunde slippe os af hænderne eller ved djævelens og verdens list og magt rives og tages ud af dem, villet forvare den saa vel og sikkert, at han har bekiuffet den i sin

evige beslutning, som ikke kan feile eller omstødes, og har lagt den i forvaring i vor Frelser Jesu Kristi almægtige haand, hvoraf ingen kan rive os ud, Joh. 10, 28, hvorfor ogsaa Paulus siger, Rom. 8, 28, 35, 39: "Efterdi vi efter Guds beslutning er kaldte, hvo skal kunne stille os fra Guds kjærlighed i Kristus?"

Denne lære giver ogsaa en herlig trøst i kors og ansegtelser, at Gud nemlig i sin raadslutning, før verden blev til, har betænkt og besluttet, at han vil bistaa os i al nød, forlene taalmodighed, skjænke trøst, virke haab og give en saadan udgang, at det kan blive os til frelse. Endvidere taler Paulus ogsaa paa en meget trøstende maade om dette, at Gud i sin beslutning, før verden blev til, har bestiftet, ved hvilke kors og lidelser han vilde gjøre enhver af sine udvalgte lig sin søns billede, og at enhver kors skal og maa tjene ham til bedste, fordi de er kaldte efter hans beslutning, hvoraf Paulus slutter for vist og sikkert, at hverken trængsel eller angst, hverken død eller liv o. s. v. skal kunne stille os fra Guds kjærlighed i Kristus Jesus." (Rom. 8, 28, 29, 35, 39. Konkorf. Gr. Forfl. XI, 34, 35, 36.)

### Sats 9.

Denne salige troesvisshed giver den troende lyst og kraft til at elske Gud og tjene ham villig i hans kirke paa jorden, at øve barmhjertighed mod næsten, at hade synden og kjæmpe mod den, at være standhaftig i sorg, lidelse og trængsel, og den giver ham tilsidst en fuldstændig seier i dødens stund.

Et menneske bliver en Kristen kun ved Guds naade i Kristus Jesus, og kun naaden bevarer den kristne i troen, hvorfor der gives en troesvisshed. Det er derfor kun den sande troende, som eier Guds naade, der ret kan gjøre Guds vilje. Kun i det hjerte, hvor den Helligaand har virket sandhedens erkjendelse, er der alvor og villighed til at gjøre det, som er velbehageligt for Gud. Kun den, der er sig bevidst, at han har syndernes forladelse ved troen paa Guds søns navn, faar lyst og kraft til at elske Gud og tjene ham alene. Hvor ingen troesvisshed er, der er hjertet altid koldt og uden kjærlighed til Gud og sine medmennesker.

Men elsker vi Gud, da er vi ogsaa villig til at tjene ham i hans kirke her paa jorden. Ingen kræfter, ingen tid eller penge vil blive sparet for Guds riges fremgang og forherligelse. Evangeliets udbredelse bliver for enhver troende det vigtigste arbejde, og det vil blive udført med lyst og glæde.

Den troesvisshed giver den troende lyst og kraft til gode gerninger. En troende vil altid øve barmhjertighed imod sin næste. Disse gerninger er Mandens frugter, som Paulus siger i Gal. 5, 22, "Kjærlighed, glæde, fred, langmodighed, mildhed, godhed, trofasthed, sagtmødighed, afholdenhed". Hvorledes den sande tro skaber lyst og kraft til villigt at gjøre det gode, siger dr. Luther i sin fortale til Romerbrevet: "Saa er da troen en guddommelig gerning i os,

for forbandler og føder os paany af Gud og dræber den gamle Adam, gjør os til ganske andre mennesker med hensyn til hjerte, sind og kræfter og bringer den Helligaand med sig. O, det er en levende, driftig, virksom, mægtig ting, denne tro, saa det er umuligt andet, end at den uden afladelse skulde virke godt. Den spørger heller ikke, om gode gerninger skal gøres, men førend man spørger, har den gjort dem og er altid i virksomhed. Men den, som ikke gjør saadanne gerninger, er et menneske uden tro, famler og ser sig om efter tro og gode gerninger og ved hverken hvad tro eller gode gerninger er, fludrer og pludrer dog mange ord om tro og gode gerninger. Troen er en levende, fast tillid til Guds naade, saa vis, at man tusen gange dør derpaa. Og denne tillid og erkendelse af den guddommelige naade gjør glad, modig og vel tilmode lige overfor Gud og alle skabninge, hvilket den Helligaand virker i troen, hvorfor mennesket uden tvang bliver villigt og faar lyst til at gjøre enhver godt, at tjene enhver, at lide allehaande ondt, Gud til ære og pris, som har vist det en saadan naade, saa det er muligt at stille gerningerne fra troen, ja ligesaa umuligt, som varme og lys kan stilles fra ilden." Konf. Forml. Gr. Forkl. IV, 4, b.

Tillige giver troesvissheden den troende kraft til at sty verdens lyst og forfængelighed, hade synden og kjæmpe imod den. Synden, verden og Satans rige, som er den kristnes værste fiende, vil den troende stadig kjæmpe imod. Den giver ogsaa fuldkommen trost og taalmodighed under alle trængsler, saasom sygdom, lidelser, sorg og modgang. Men vissheden om, at den troende er Kristi medarving til det evige liv, giver ham ogsaa standhaftighed til at udholde al sorg, lidelse og trængsel; thi han ved, "at den nærværende tids lidelser ikke er at agte mod den herlighed, som skal aabenbares paa os." Rom. 8, 17-25.

Og tilslut giver den salige troesvisshed den troende en fuldstændig seier i dødens stund. Han har allerede i sit liv faaet visshed for sit kald og sin udbælgelse, og vil derfor staa uden bange forventning foran dødens port. Hans død er derfor ingen død, men en salig, fredelig bortgang til de evige fredsboliger. Han kan med apostelen sige: "Seg har lyst til at vandre herfra og være med Kristus; thi det er saare meget bedre." Fil. 1, 23. En saadan glad forventning og visshed i troen havde alle de sande troende, der befeglet sin tro med martyrdøden. Ja, før de opgav sin aand, kunde de sige med apostelen Paulus: "Seg har stridt den godt strid, fuldkommet løbet. Iøvrigt er retfærdighedens krone henlagt til mig, hvilken Herren, den retfærdige dommer, skal give mig paa hin dag, dog ikke mig alene, men ogsaa alle dem, som har elsket hans aabenbarelse." 2 Tim. 4, 7-8.

Gud give os en saadan troesvisshed for Jesu Kristi skyld, at vi allerede her i livet kan overvinde døden og ved en salig død indgaa til det evige liv, som Kristus har erhvervet ved sit blod.

Amen.

G. Guldberg.



## The Practical Problems Which Confront Us As the Logical Successors to the Old Norwegian Synod.

This annual convention becomes of more than ordinary importance, because we have this year reached an important milestone in the work of our church in this country. It is just seventy-five years since the Norwegian Synod was organized. To us the history and work of the old Norwegian Synod is so significant that we cannot let this occasion pass without dwelling at some length on the serious thoughts which it brings to our minds.

At this important milestone it is proper that we pause and look both ways. It is meet that we, in the first place, look back upon God's merciful guidance in the past; that we contemplate how graciously He has led us to a knowledge of the truth and how clearly and forcefully our fathers have testified to this truth, in order that we may be urged, not only to praise and thank God today for these glorious benefits, but that we also may examine ourselves seriously to see if we are still standing firmly on the foundation which thus has been laid. But it is meet also that we look forward upon the work which our gracious Lord expects us to perform in the future; that we endeavor to gain a clear conception of the tasks which lie before us, and of how we must go about the performance of these tasks, if we shall expect thereby to glorify the name of God, and to labor for the best interests of His kingdom of grace here on earth. Yes, by far the most important part of the deliberations of this convention concerns our future work for the upbuilding of God's Kingdom. What will our glorious history avail us, if we do not stand today on the firm foundation which God through our pious fathers has laid, and if we do not continue our work in the same spirit and along the same wholesome lines as in the past?

We claim to be the logical successors to the old Norwegian Synod, and I do not think that any one can justly dispute this claim. But this claim cannot be made good unless we continue our work according to the same principles and on the same basis as that of the old Synod.

In order to spur us on to faithful and diligent work in the future, we have arranged to consider at this meeting a series of papers on some of the outstanding points of doctrine and practice which we must conscientiously strive to adhere to in our future work, if we would deserve the honorable name of successors to the old Synod. Throughout its history the Norwegian Synod sought conscientiously to hold forth the two fundamental principles of the Reformation, that the Bible is the inspired Word

of God and the only source and rule of Christian faith and life, and that we are saved by grace alone. In its practice the Norwegian Synod sought carefully to avoid all syncretism and unionism with those of other faiths. It would not therefore countenance any fraternizing with churches with whom it was not in full agreement in doctrine and practice. And that is the reason why it has assumed such a definite stand against all secret orders which have more or less religious exercises in their work. The Norwegian Synod also emphasized very strongly the cause of Christian education, both in the elementary training of the children, and in higher education. These, I believe, were some of the distinguishing marks of the old Norwegian Synod in opposition to so many other church bodies with which it came in contact.

In order to be true successors to the Norwegian Synod, we must follow in the steps of our pious fathers in these things. We have therefore prepared for this meeting a series of papers on the topic:

*The Practical Problems Which Confront Us As the Logical  
Successors to the Old Norwegian Synod.*

The subject will be treated as follows:

- I. *To stand firmly on the true Lutheran doctrine of the authority of Scripture.*
- II. *To emphasize continually the fundamental Christian doctrine of justification by faith in opposition to all synergistic doctrines, which are sweeping over the church today.*
- III. *To bear clear testimony against all alliances with the world and with the erring churches, which threaten to rob us of the saving truth.*
- IV. *To endeavor, as much as lies in us, to preserve the faith of our fathers to posterity by establishing and maintaining Christian schools.*



## Justification by Faith.

(Rom. 3:24-28)

Among the priceless gems upon the golden chain of truth which God has revealed to man is found that of Justification by Faith.

When we gather to celebrate our "Diamond Jubilee" it is quite proper that we take before us this divinely given and divinely cut "Diamond of our Faith" and carefully see to that we have it in its original luster and with prayer to God, see to it that we, by God's grace, as a Synod and as individual Christians, have kept it and are adorned by it.

There is nothing in our Christian faith that has been more carefully guarded, more sincerely confessed by the worthy fathers in our Synod than this doctrine of a sinner's justification before God.

It is well that we remember that this doctrine, so gloriously vindicated and confessed by Dr. Martin Luther, has been the object of most intense hatred and antagonism by the Roman Catholic church.

In the canons and decrees adopted by the Council of Trent, 1545-63, we read on justification: Canon 9: "If any one saith that by faith alone the *impious* (sinner) is justified; in such a wise as to mean that nothing else is required to co-operate in order to obtain the grace of justification and that it is not in any way necessary that he be prepared and disposed by the movement of his own will, let him be anathema." Also, Canon XII: "If any one saith, that justifying faith is nothing else but confidence in divine mercy which remits sin for Christ's sake; or, that this confidence alone is that whereby we are justified, let him be anathema."

Mr. W. S. Lilly, Secretary to the Catholic Union of Great Britain and a champion of the Catholic point of view, in his book, "Renaissance Types," in the course of his hostile chapter on Luther, the Revolutionist, says: "The doctrine to this day distinctive of what we may call 'orthodox' Protestantism is Luther's doctrine of justification by faith alone. For Luther faith meant the personal appropriation by the individual of the redeeming work of Christ; a fiduciary trust in Him; a laying hold of Him which effects an imputation of His righteousness. This is what he called the gospel. . . . Now it is certain that this doctrine, however we may feel towards it, was Luther's own particular and original deduction from the Pauline Epistles. Not a trace of it is to be found in any theologian from the second to the sixteenth century."

The Lutheran Biblical doctrine of Justification by Faith is

the very doctrine which has been most feared and opposed by the papal church. But it is plain that in the papal church this doctrine within the Protestant church at large is considered about extinct or so nearly obliterated as to be of no more harm.

The following statement of Dr. Joseph Phole in the "Catholic Encyclopedia" is striking: "The strict orthodoxy which was found among the Old Lutherans, as, for instance, in the Kingdom of Saxony and in the State of Missouri, is a mere system to which they hold fast, though it should be condemned to oblivion." Luth. Vidnesbyrd.

The Augsburg confession (Article IV), says: *Also they teach that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake, through faith, when they believe that they are received into favor, and that their sins are forgiven for Christ's sake, who by his death has made satisfaction for our sins. This faith God imputes for righteousness in His sight.* Romans 3 and 4.

It is this doctrine of the Bible our fathers have joyously defended. It was this doctrine that more than anything else shook the great papal building of more than a thousand years to its very foundation. Though the Roman Catholic church may say that the church fathers from the second to the present century did not confess it, they dare not even now declare that it is not Biblical. It has never been refuted because it is the doctrine of Holy Writ.

At this, our Jubilee Synod, we rejoice in bringing praise to our Heavenly Father who has, in His grace, "kept us in this one true faith in Jesus Christ," and we gladly declare our adherence to the doctrine of a sinner's Justification by Faith alone.

The seat of the doctrine of Justification by Faith has been properly found in the Epistle to the Romans, 3: 24-28.

"Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation in His blood to declare His righteousness for the remission of sins that are passed through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just and the Justifier of him which believeth in Jesus.

"Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

In this Scripture our Lord tells of the justification of sinners. We learn from it:

1. What justification is.
2. Of the fountain or source of justification (God's free grace).
3. Of the foundation of justification (the redemption in Christ).
4. Of the means on our part of receiving justification.

## I.

*What Is Justification of Sinners?*

Augsb. Conf., Art. 9: "They teach that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake." This doctrine, it is clear, is deducted from the above Scripture passage.

The most solemn and important problem that presents itself to the mind of man is that which the Prophet Micah raises in Micah 6:6, "Wherewith shall I come before the Lord and bow myself before the High God." Or how shall I be justified before God? All religions give an answer to this question, and all false religions unite in this one great error, answering: Adorn yourself with your own good works and you shall be accounted worthy to stand before God, or you shall receive as a reward the forgiveness of sins.

But the Christian religion differs from all other religions on this point and declares: "By the works of the Law shall no flesh be justified." Gal. 2:16. *No flesh!* Mark well, *no flesh*, not even the Christian is justified before God by his works of the law.

This word leads us to look away and beyond ourselves for worthiness to stand before the High God. All our own righteousness, says Isaiah 64:6, are as filthy rags (and he was a believer). "There is not a just man upon earth that doeth good and sinneth not." Eccl. 7:20. From Genesis to Revelation this truth is declared. The Apostle Paul, who, as the Pharisee Saul, was led by his zeal in the outward service of the law to that blind fanaticism in which he found himself opposing the living God, denouncing His Son, and persecuting the Christians, when converted saw the vanity of his attempt at justifying himself before God by his works and led by the spirit to all truth, he stoutly declares, Rom 3:10: "There is none righteous, no not one. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." And in Romans, 3:19, he adds: "that every mouth may be stopped and all the world may become guilty before God." Therefore by the deeds of the law there shall no flesh be justified in His sight; for by the law is the knowledge of sin. Rom. 3:20.

But having seen the Lord Jesus, having his eyes opened to the great purpose of Jesus' life and death for sinful mankind, he exultantly declares: "*But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.*"

To this he adds the words which define justification so gloriously:

"Being justified freely by His grace through the redemption that is in Christ Jesus."

We must mark well that this word of God does not lead us to search for some act of God within ourselves. No, the same apostle declares, Rom. 8:33, "It is God that justifieth." It leads us to the throne of God. It is a "forensic act" of God, an act of judgment from his judgment seat toward sinful man, who cannot justify himself. There is a relation of sinful man toward God which leads to death and damnation. Man's sin has estranged him from God and made him subject to God's wrath and eternal punishment. Man is cursed and damned by God's holy law which has been violated by him and transgressed by sin. But this harsh judgment of the law in which man's conscience concurs and which needs must thrust him down into the misery and punishment of hell, is annulled by another act of judgment on the part of God who justifieth the sinner.

By an act of judgment God acquits the sinner from the guilt of his sins, declares the unrighteous freed from unrighteousness, the transgressor freed from his transgressions of the law and annuls the decree of condemnation, and not only this, in his justification God does not only free man from his unrighteousness but he also imputes to man righteousness which he could not otherwise attain and without which he cannot stand before God. While God acquits the sinner of his guilt and its punishment He also credits or imputes to him righteousness, looks upon him as one who has the perfect fulfillment of the law on his side, as one upon whom he finds "neither spot nor wrinkle," Isaiah 5:27, as the rose of Sharon, as the lily of the valley, *pure and white as snow*. Isaiah 1:18, "Come now and let us reason together, saith the Lord. Though your sins be as scarlet they shall be as white as snow; though they be red like crimson, they shall be as wool."

This is the gift that makes us, sinful as we are, acceptable to God. This justification is complete and perfect in every way, there are no stages in its development. It includes the acquittal from all guilt and punishment and the credit of all righteousness before God's law.

We owe much to the authors of the Augsburg confession and the apology of the Augsburg confession for the clear manner in which this is set forth as a forensic act of God and because they have so carefully excluded the false doctrines of the papal church which includes in justification both regeneration and sanctification and insists upon the effectiveness of man's works even before he becomes a believer in working out his justification before God. Let us turn to these confessions frequently.

That this is the doctrine of the Bible is furthermore attested in Rom. 8:33-34, "Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?"

Placing justification in direct opposition to condemnation and Rom. 4:6-8 defining justification as consisting in the forgiveness of sins and guilt, the covering up of sin. "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying Blessed are they whose iniquities are forgiven and whose sins are covered, Blessed is the man to whom the Lord will not impute sin."

How completely God acquits man of guilt and punishment and looks upon him as just and righteous as though he had never sinned, is seen from the many metaphors used in Holy Writ to express this act. As, for instance, that he covers sin, hides his face from sins, blots out sin. Ps. 103:12. "As far as the east is from the west, so far hath he removed our transgressions from us." In Isaiah 38:17, he says, "For thou hast cast all my sins behind thy back." Miçah 7:19, "And thou wilt cast their sins into the depths of the sea."

Oh, the wonders of God's mercy who can deal with poor sinners in such a manner!

This doctrine of the Scriptures concerning justification as an act of judgment on the part of God is perverted and distorted not only by the papists and by all rationalists and synergists, but even by the synergistic Lutherans, who have supplanted the promises of God by the vain philosophies of man.

## II.

### *The Fountain or Source of Justification God's Free Grace*

When God undertakes such an act with sinful man, acquits him of his guilt and sin and its punishment and looks upon him as though he had never sinned, there must be some cause for such an act.

The question will arise whether this cause is to be found in God who justifies or in man who is justified, or in part with God and in part with man.

In this momentous question the Holy Scripture breaks with all natural theology and all rationalistic thought. It differs with all other religions in the world. In this matter, Christianity advances a truth that no stretch of man's comprehension could fathom, no fancy of man invent. The reason of natural man concludes that if man has offended against God's law so that he has awakened His displeasure or anger, then he must himself in some way and in some measure at least make amends and appease that anger by his good conduct. This is a reasonable requirement. And there is no end to the measures invented and acceptable to the natural man through which such atonement of an angry God is attempted.

We may see it in the sacrifices and penances done by the heathens, and also in the self-inflicted burdens and sacrifices and punishments within the papal church.

With the cash currency of their own merits they hope to purchase access to God's favor and salvation. It is the self-righteousness of man that is active in this vain endeavor.

But now God's word says: "Being justified freely by His (God's) grace through the redemption that is in Christ Jesus." These words remove the cause of man's justification entirely away from man and his merits and places it in God alone.

These words declare: That when God passes the judgment that is so full of blessed advantage to man, acquits him of all guilt and punishment and declares him to be righteous, he is moved to this act not by any merit in man, but solely by his bountiful love, and it is this compassionate love of God in regard to the sinner that reveals itself as grace, and this grace is God's grace—God's grace completely separate from anything human. "*Freely.*" This word declares that we receive the imputed righteousness as a free gift, a gift pure and simple, not as a reward or pay for any merit or worthiness on our part. We have not deserved it in any way. *A Gift of Grace . . .* This excludes all thought of a merited reward by works or any good conduct.

Grace and works are contrasted. Rom. 11:6. "And if by grace then is it no more of works; otherwise grace is no more grace. But if it be of works then is it no more grace, otherwise work is no more work." How clear the Holy Spirit has made this distinction! Let us take to heart what Luther says: that all that which is not grace is included in the conception of works. "Call it what you will, good conduct or anything else, that which is not grace is works, works of the law, and the Scriptures exclude that most emphatically from our justification." (Ylvisaker.)

Being justified freely (or without merit), by His grace, "Therefore we conclude that man is justified by faith without the deeds of the law," V. 28, and Gal. 2:16—Luke 1:77-78. "To give knowledge of salvation unto his people by the remission of their sins though the tender mercy of our God." All this is one and the same expression of the great truth that the source of our justification in nowise is to be sought in us, but solely in the grace of God. "I, even I, am he that blotteth out thy transgressions for mine own sake." Isaiah 43:25.

Thus we see upon what a firm foundation in Scripture our confession is based when we, in the Augsburg Conf., declare: That we teach and believe, "*that men cannot be justified before God by their own strength, merits or works but are freely justified for Christ's sake.*"

But, dear brethren, this truth is more firmly established when



we see from Scripture that *foundation* upon which our justification before God is built.

### III.

#### *Of the Foundation of Justification*

The question arises when we consider the wonderful act of God in justifying the sinner, pardoning his sins and acquitting him of his guilt and its punishment. How can this be done without violating God's infinite justice and holiness?

This is also answered in this wonderful passage of Scripture, *Being justified freely by His grace through the redemption which is in Christ Jesus.*

First, the Holy Spirit reveals that a lost sinner is justified by God, declared to be righteous; then He tells us that this complete change in God's judgment of the sinner is not caused by anything in the sinner himself, but that God is moved to take this action by His own compassionate grace, and now to answer the question raised, he adds, "*by the redemption that is in Christ Jesus.*" The meeting in perfect harmony of God's justice and His grace is made possible by *the redemption that is in Christ Jesus.* Thus the foundation of this act of God's wondrous love, in justifying sinners, is found in the redemptive sacrifice of our dear Savior, Jesus Christ. Rom. 3, v. 25-26, "*Whom God hath set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness that He might be just, and the Justifier of him which believeth in Jesus.*"

When the Apostle Paul seeks to gather into one single word all that Jesus Christ has done for sinful man, he uses the word *redemption*. This word means the payment of money for the liberation of captives, *to ransom*.

The expression is used consistently throughout the Scriptures, "For ye are bought with a price," 1 Cor. 6:20. Christ hath redeemed us from the curse of the law. Gal. 3:13. Feed the church of God which He hath purchased with His blood. Acts 20-28. "*Who gave himself a ransom for all.*" 1 Tim. 2-6. The price paid was not gold or silver, but His holy, precious blood and his innocent suffering and death. In this sentence from Luther's explanation of the second article, we have an expression which includes all of Christ's expiatory work, His fulfillment of the law, His whole sacrifice for the sins of the world.

We were transgressors of the law, therefore captives under the curse of the law. The penalty for guilt could not be ignored by God in His justice. It must be paid by some one. This penalty Jesus took upon Himself. We were bound by the moral law. This law was based upon the holy nature and being of God, it

could not be disobeyed with impunity. Jesus, who is God's Son, gave the law for man, subordinated Himself to the law for man, was made in the likeness of man, became obedient and fulfilled it in His infinitude as the God-man, and satisfied the just demands of God (toward all mankind) in the law. Phil. 2:7.

His highest obedience and greatest suffering was His suffering and death upon the cross.

There the expiation for our sins was accomplished. We were saved, "bought with a price" by Jesus, from sin, from death and the devil, from the curse of the law. Gal. 3:13, 4:4, and from the wrath to come. 1 Thes. 1:10.

The apostle emphasizes this in our text further when he says, v. 25, "whom God hath set forth to be a propitiation, through faith in His blood to declare his righteousness for the remission of sins that are past, through the forbearance of God." He was set forth as a throne of grace in His blood (Bugge's translation). Referring to the Ark of the Covenant of the Old Testament, symbolical offering of blood upon the ark and upon the people, pointing to the real expiation of Christ by His blood, which was to be made also for the sins of the past, which God had forgiven for the sake of Jesus' future sacrifice. These sins also Jesus took upon Him and paid for. He was given as a ransom for all mankind (1 Tim. 2:6). "Who gave Himself a ransom for all." Reference is made here to the sins of the past 4,000 years. These were through the forbearance of God set aside for Jesus' sake, atoned for, in fact, because God in His eternal plan for the salvation of man looked to the lamb who should take away the sin of the world. But when Jesus came, they were all laid upon him. All sin committed from Adam to the last man living on the earth was laid on Him, "Who was made to be a sin for us" (2 Cor. 5:21). "Who his own self bare our sins in his own body on the tree" 1 Peter 2:24.

God's wrath over sin was poured out upon him. He paid the penalty. "Without shedding of blood is no remission" (Heb. 9:22).

When Jesus died and shed His blood upon the cross it was clear that God's justice was not asleep, but declared and asserted itself in a most vigorous manner.

This is what the Apostle Paul refers to when he says, v. 26, "To declare, I say, at this time, his righteousness; that he might be just and the Justifier of him which believeth in Jesus."

And this the apostle could declare in keeping with all Scripture because he and they view Christ's work of redemption as a *vicarious atonement*. Jesus declares the same. John 10:15. "I give my life for the sheep," and Mat. 20:28, "The Son of Man came to give His life a ransom for many" (*instead of many*). Peter declares the same when he says that Jesus not only "bare

our sins in his own body on the tree," but also, that "Christ also hath once suffered for sins, the just for the unjust."

How definitely the Apostle Paul consider Christ's expiation as *vicarious* is also seen from the second epistle to Cor. 5:14-15, "*because we thus judge that if one died for all, then were all dead: and that He died for all.*"

Yes, thank God, Christ died for all, and his death for all men has destroyed the power of death, so that God looks upon Christ's death as if we all were dead and had paid the penalty of our guilt. The wages of sin is death, but Christ has paid that penalty for us all — not only for temporal death, but also for eternal death.

"My soul is exceeding sorrowful even unto death," He cried in Gethsemane, for He bore the agonies of eternal death there, and upon the cross He cried: "My God, my God, why hast Thou forsaken me?" And because He bore these we can as His believers join the Apostle Paul in that hymn of victory, "O grave, where is thy victory; O death, where is thy sting?" Christ's death does not only make satisfaction for guilt, but also for eternal death. Apology.

He "was delivered for our offenses and raised again for our justification." Rom. 4:25.

And here, in the vicarious death and resurrection of Jesus, is where the justice and mercy of God meet in perfect harmony. The law is fulfilled, the penalty for sin is paid, and God is just and will not demand that it be paid twice, but gives to poor sinners the righteousness won for them by Christ. He was raised again for our justification.

Thus we see that our justification is founded upon the redemption of Christ.

But who now are partakers in this justification? This leads us to the fourth part of this essay.

#### IV.

##### *Of the Means of Our Part of Receiving Justification*

Christ, who was delivered for our offences and raised again for our justification, stands before us as the *Lord Our Righteousness*, Jer. 23:6. Just as truly as we all fell in sin by Adam's fall, so truly are we all raised up in Christ. As Christ in His fulfillment of the law, as well as in his death for sin, took the place of all men, so is his resurrection for our justification intended for all.

He died for the sins of the whole world and was absolved, in His resurrection, from the sins of the whole world, that rested upon Him. So it is entirely correct to teach and believe that, by Christ's resurrection, justification has been brought to the whole world.

But who become partakers of this blessing? St. Paul says:

"Therefore we conclude that a man is justified by *faith* without the deeds of the law. God is the justifier of him that believeth in *Jesus*."—V. 26.

Faith is the hand reached out to receive the heavenly treasure, justification.

Man is not justified by faith as an act meriting in itself such reward. Faith is that act of the soul by which it confidently lays hold of the grace of God set forth in the Gospel promise.

Just as Jesus Christ gave bread to five thousand, not because they held forth their hands; but they held forth their hands because Jesus gave them bread. So faith is not the cause of justification, but the means of taking it.

Faith is a living approval and assent to the work of God in Christ for the salvation of man. "Faith is the flight of a penitent soul to the grace of God through the merits of Christ, which is eagerly accepted, appropriated, and built upon with trustful confidence," as we have learned.

In order to be justified, acquitted of sin and guilt, it is necessary that we interchange places with Christ. By love He took our place and died; by faith we take His place and live. Our sins were imputed unto Him; His righteousness is imputed upon us through faith. And as our sins became His so really that He was condemned to death for them, so by faith his merits become ours so really and truly that we are justified unto life for them.

We take Jesus' place by faith and plead "not guilty." We defy hell to find a single sin against us; they are all on Christ. We defy the law to find a single good work lacking; Christ's obedience is ours. And we trust in the justice of the eternal God to acquit us.

Thus have mercy and justice met in the justification of a poor sinner by faith.

And what follows? Being justified by faith, we have peace with God.

*Rev. G. A. Gullixson.*



## The Practical Problems Confronting the True Successors to the Old Norwegian Synod.

III. To bear clear testimony against all alliances with the world and with the erring church, which threaten to rob us of the saving truth.

Hardly a convention of our synod has been held since its reorganization in 1918 but that this theme has been treated at greater or lesser length and in some form or other. But unionism and false alliances remain as much a menace to our church as ever. Few of our members realize the dangers with which our dear synod is beset, nor do they often take time to count the foe which is bent on the downfall of our faith. Therefore the complaint must be heard continually: "Let us alone from the preaching against false doctrine and false churches, as if we were so much better than they." The very name, Norwegian Synod, has these seventy-five years served to identify us with a preaching and testimony which is at the same time an invitation and a warning. Must we still continue to warn against false alliances?

Into a world which the Scriptures call darkness God in infinite mercy has planted a bit of heaven, the holy Christian Church. This may truly be called heaven, because the King of Heaven, Jesus Christ, dwells and reigns there; because heavenly food is dispensed there, the blessed word of the Gospel and the holy Sacrament; and because the members of the Church are heirs of heaven. Though "in the world," this Church is not "of the world" (John 17). Its members are holy and heavenly, called by God Himself "saints," not by any inherent righteousness or holiness, but solely because they have "put on Christ" (Gal. 3), and even as the saints in heaven have "washed their robes, and made them white in the blood of the Lamb" (Rev. 7). While still on earth, God hath made them "sit together in heavenly places in Christ Jesus" (Eph. 2), and their "conversation is in heaven" (Phil. 3).

With all its infirmities, the true visible Church should be a true picture of the invisible Church. Having caught a vision of heaven, it strives with Peter to build heaven on earth (Mark 9: 5). Its aim and purpose is to keep the transfigured Christ in its midst, holding fast the promise: "And, lo, I am with you alway, even unto the end of the world" (Matt. 28). It aims to keep in fellowship with Moses and Elias and the host of those men of God who "spake as they were moved by the Holy Ghost" (2 Pet. 1: 21). It aims to be a temple and workshop of the Holy Spirit, a house where saints are born and nourished into heaven by the sacred means of grace. Though "in the world," its holy striving is that it may not be "of the world" (John 17). It is a refuge

where sins are washed away in the blood of the Lamb of God, and it cries out to the whole world the blessed message of salvation: "Come; for all things are now ready" (Luke 14: 17). It is the voice of one crying in the wilderness: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3). It aims to be a heavenly haven for souls in distress, where comfort and peace are given and proclaimed, and that right lavishly.

This Church receives into fellowship those whom Christ receives and denies whom Christ denies. Paul was received when he accepted Christ and left off his persecution; Zacchaeus, only after he had forsaken his ungodly way and turned in repentance to his Savior; the publican, when he had confessed his sin and his faith; the eunuch, and the rest. The prodigal son was welcomed back home, but only when he had learned to hate sin and seek his real home. But Ananias and Sapphira were rejected, Judas likewise and the rich young man, for the plain reason that there can be no fellowship of light with darkness, of Christ with Belial, of God with Mammon.

There are forces which today demand more insistently than ever the privilege of fellowship with the Church of Christ. They want to walk with the Church, dwell at peace with her, work for common aims and purposes with her, counsel with her, even teach and instruct her in the way that she should walk. They quote Scripture and say: "Have we not all one Father? hath not one God created us?" (Mal. 2: 10). "All ye are brethren" (Matt. 23: 8). "Endeavor to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). "That they may be one" (John 17).

And which forces are these? In the field of learning and education, they are in open disagreement with, and revolt against, the teaching of Scripture with regard to the physical universe, man, nature, life, their origin and purpose and whole being. Mere chance, blind nature, dread fate are enthroned and God dethroned. In morals and ethics, they have let the dumb brute become the father and teacher, and the glory of the eternal God who made man in His image to serve Him in love and purity has been trampled in the dust. In business, their selfishness and cold greed make war on every Christian virtue, and money as a god demands and receives from them the love and worship and trust which only the true God deserves. In society, the pride of life and the lust of the flesh fill their heart to the exclusion of piety and a God-fearing life. In religion, they maintain as a self-evident thing that "all churches are working for the same goal," that "no one can know or have the whole truth," that "the Bible is an antiquated book no worse and not much better than many other books"; and "Christian" has in their mouth become a synonym for a person or church which strives to live according

to the "Golden Rule." In the form of Unitarianism and Modernism they have marshalled the hosts of the greatest institutions of learning, the most zealous scholars, have found a most willing and effective servant in the organization known as the lodge, and with a teaching utterly subversive of the Christian faith their poisonous influence penetrates into the very vitals of the Christian Church. They have summoned even politics and government to intimidate and force the Church to subject truth to error, the cause of Christ to the sinister purposes of Satan.

Is money lacking, or power, or numbers, or influence, that these may succeed? Or are their numbers, their riches, their power and influence less now so that we may fear them less? Have they discovered that they have no place in the Church, so that we need no longer to be concerned about them? Has it been proved by history that they work no harm where the Church permits them to enter? Do they come openly and in a shape that is easily recognized? None of all this. We gain little by comparing our present age with any former period in the history of the Church. Each age has enough and too much with which to contend. We must face the problems as they are, not as they were or shall be. Essentially conditions remain the same, since human nature is the same and the enemy is the same. It cannot be urged too strongly, however, that the Church, considering that this is made up of human beings, breathes the air of a money-mad and pleasure-mad world. Knowledge, particularly that which is falsely so-called, is through the press, books and magazines and schools being disseminated faster than ever and to more people. The herd instinct plays a very important role, so that the many are quite easily persuaded to believe what a few set out to make them believe. A common language has brought the Church into closer contact with the forces of wickedness which prevail about us. Means of communication are becoming only more and more rapid, and the circle of acquaintanceship is continually growing wider and wider. Mixed marriages increase steadily in number, through which the influence of the unchurched or of the other-churched becomes very intimate. Add to this the growing spirit of careless indifference, the rush and hurry of business which leaves so very little time for serious reflection, and the colossal ignorance in matters of religion on the part of such a large percentage of our people—and will anyone dare to say that the forces of wickedness and error which demand a place in the Church are not to be feared?

And yet, why not make peace with them? Ours is called the gospel of peace, and the Christian Church, as well as each individual Christian, should be a peace-maker. As well be at peace with the venomous serpent which is ready to strike and with the flame of fire when it touches the dry twigs at the edge of the

forest. No enemy enters but to conquer; no poison, but to kill. It is not the individual Modernist or Unitarian or lodgemember or Reformed or Catholic or unbeliever, who is the enemy or the poison. But if he enters as a Modernist or Unitarian or lodgemember or Reformed or Catholic or unbeliever, he brings with him his Modernistic scoffing at Scripture, his Unitarian denial of Christ, his lodge-idolatry, his Reformed rationalism, his Catholic anti-Christ and saint-worship and doctrine of good works; and then Christ says: "Beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16). "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16). Then Christ exhorts the Christian and the Christian Church: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6). Then the peace-maker has become a soldier called to defend the peace which God has given His Church and which Christ bought with His blood. And let the Church continue to defend this peace which it owns; for it is the blessed peace with God which the soul craves above all else. Let it preserve this peace, that it may be able to dispense peace to every tired soul which comes to seek it. Or shall it ever be said of us, that we promised the Bread of Life, and when men came to receive it, then gave stones for bread? that we promised comfort, and gave despair? that we promised light, and gave darkness? that we promised the truth of God, and gave mere opinions of men? For remember, when the Church opens the door to the robber and the enemy just so soon will it lose its sacred treasures.

But, surely, it is not necessary to be as particular and exacting as the Norwegian Synod has always been known to be? On this point our age reveals an attitude of strange inconsistency. It is an age which is altogether impatient with any opinion which does not sanction union or co-operation on the part of the various churches. We are ridiculed, defamed and persecuted, because we have disagreed with the commonly accepted slogans of church unity and union, whereby every church is obliged to recognize every other church denomination, even heathen religions, as brethren with whom we can and should build the kingdom of God. Points of difference should be disregarded, and we should rather stress those essentials in which we are agreed. Small things should not, must not, count in the Kingdom of God. On the other hand, there has probably never been an age which has learned to know so well the importance of small things. Scientists today consider it of vast importance to be able to measure by the millionth of an inch. They know that germs, though so small



that they must be magnified a thousand times in order to be seen, or that they can be forced through the pores of a granite bowl, cause death and destruction on a large scale. Scientists maintain that extensive migrations and important developments in history are to be traced to the activity of minute organisms in the soil under our feet. The world is confronted on all sides by the destructive effect of a little poison, the leavening effect of a little leaven, the contagious effect of a little sickness; they can see with their own eyes the soul-corrupting influence of a little bad company, a little vice, a few false principles in education. In other words, nature and the world about us proclaims with a loud voice of warning the solemn truth of the principle uttered by Scripture: "a little leaven leaveneth the whole lump" (1 Cor. 5:6). The stern lesson of the history of the Church is an emphatic endorsement of this principle in matters of teaching and religion. The germ of rationalism in the early Reformed Church has step by step, but inevitably, led to the terrible scourge of Modernism in the Reformed Church of today. The leaven of the Pharisees, the doctrine of good works, which appeared in the early centuries of the Christian era, has permeated the whole body of doctrine and brought on the Church of the Anti-Christ, Roman Catholicism of today.

Experience should teach even the Unionist this most patent development. But fundamentally it is the authority of Scripture that is at stake. For it is our beloved Savior who in love warns us, his believing disciples: "Beware of the leaven of the Pharisees and of the Sadducees." It is He who says: "Ye cannot serve God and Mammon," i. e., love Him who died to establish for us the truth, presented before our wondering gaze in all its glorious detail in Scripture, and love Satan, the father of lies, who in small things and big, by insidious and secret underminings as well as by open and violent attacks, is continually seeking to overthrow our sacred faith. Who has given a Christian or the Christian Church the privilege of obeying the voice of Scripture when it says: "Thou shalt not kill," but of disobeying that same Scripture which says: "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17)? Is he a faithful "steward of the mysteries of God" who for the sake of convenience or mere sloth or outward progress, by a program of unionism, invites the enemy within the gate, subjects souls, for whom Jesus gave his blood, to the subtle wiles of Satan, and demands the right to besmirch with the filth of false associations the fair body of doctrine revealed from heaven by Christ? How dare we join what God hath not joined? for the word of God says: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what com-

munion 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" (2 Cor. 6: 14-18). But the forbidden fruit is as tempting to the modern Adam as to the first Adam, and he disregards the plain word of God for the sake of temporal and temporary advantage. The true Christian is and must be bound in conscience by every word of God, as Christ says: "If ye continue in my word, then are ye my disciples indeed" (John 8: 31). And the test of a Christian's love of God lies here: "For this is the love of God, that we keep his commandments" (John 5: 3). Let the unionist remember that he who makes light of one word of God and chooses not to believe or obey it, has taken a step which consistently would lead to the forfeiture of our eternal hope, for he has made of Scripture an uncertain thing. He has also endangered souls by crying peace, where God calls to war. He has set aside God and His holy word for the desires and opinions of his own unbelieving heart.

Looking back upon seventy-five years of almost tireless testimony to these truths and principles, have we not a right to become discouraged at the results and rest a while from our labors? It is not for a Christian to rest in the work of "teaching them to observe all things whatsoever Christ has commanded." Though we today number only a small percentage of the members our Synod once boasted, have the tasks and duties and obligations changed in kind? Does not Christ say to us today as well as before: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4: 1-2)? Has the light of Scripture become dim, that we should not bear it aloft? Has the truth of Scripture become faded and worn, that we are ashamed to confess it? Has the Bread of Life lost its savor among men? Is the Gospel of Christ no longer "the power of God unto salvation"? And dare we no longer depend upon the promise of God: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4: 6)? It is God who says: "Who hath despised the day of small things?" (Zech. 4: 10). Whether God has entrusted His good things to the keeping of many or of few, "it is required in stewards, that a man be found faithful" (1 Cor. 4: 2). And

may all the vain opinions and vain promises of men never obscure before our eye of faith the happiness of our final homecoming, when the Lord of the house shall welcome us into eternal mansions with the name of glory, "faithful," written on our crown (Gal. 3:9; 1 Cor. 4:17; Eph. 1:1; Rev. 2:10-13; 17:14).

When we consider as a Synod what our testimony shall be henceforth, there is only one possibility: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Is. 8:20). That law and testimony of God points a condemning finger at every false teacher and teaching. It does not say as does the unionist: "My Baptist friend, you have robbed little children of a heaven-born means of salvation, intended by their heavenly Father also for them; but for all that, let's be friends. We need not take God's word so seriously." Or, "My Presbyterian friend, you withhold from sin-burdened souls the most sacred comfort Christ has provided, the eternal pledge of His body and blood for the forgiveness of sins; but for all that, let's be friends. Though souls must starve and God's promise be made of no effect, men must not for all the world consider us narrow or the Church behind the times." Or, "My dear lodge friend, you prefer to pay your respects to Allah, the god of the Mohammedans, though the God of Israel says: 'My glory will I not give to another' (Is. 42:8); you seek to gain entrance to the Grand Lodge above as the reward of a virtuous and pious life, though the Scriptures say: 'by grace are ye saved through faith' in Christ—but let's not quarrel. We're all striving toward the same place, and we need your money and influence to help us in the church. Probably you'll see it our way in time." But on that great day one thing alone shall judge us. Jesus says: "The word that I have spoken, the same shall judge him in the last day" (John 12:48). And that word stands to all eternity which says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (2 John 10:11). Such an one then makes himself a partaker also of that curse which God has once and for all pronounced upon error and errorists: "there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:7-9).

We have also henceforth only one duty, to preach the Gospel. But let this preaching be clear. Let us so busy ourselves with this Gospel that the dirt of human opinion may continually be removed and the lamp of God's truth shine in all its brilliance

to the salvation of souls. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). And what is and must be the nature of those oracles, that Gospel, that word of God if we preach it aright? "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebr. 4:12, 13). In this preaching we dare not forget that we preach, both as individuals and as a church, by our actions and associations and lives as well as by our words. Too many have obscured and nullified the clear testimony of their word by the unclear, vacillating or opposite testimony of their associations and deeds. God help our dear Synod, and every pastor and congregation of it, to continue faithful in word and in deed, that no man may take our crown.

*S. C. Ylvisaker.*



## The Norwegian Synod and the Christian Day-school.

### I. THE PAST

To observe the 75th anniversary of our Synod without giving due attention to the Christian day-school would be like celebrating the Fourth of July, but forgetting the Declaration of Independence. For in spite of the fact that the Christian day-school never came to occupy the place it deserved in the church of our fathers, yet it cannot be denied that the indoctrination of its youth has ever been one of the chief principles of the Norwegian Synod. When we to-day must deplore the fact that this blessed institution never was given the support which it deserved in the church of our fathers, we must not forget that there were extenuating circumstances. For these we must make due allowance, or else we are apt to sit in high judgment on men whose hearts were as filled with zeal for the cause of Christian schools for their children as is any heart among us to-day. Looking back over the history of our Synod, we do find certain obstacles in the way of a general interest in the establishing of these schools throughout the Synod. What were they? It is highly necessary that we have knowledge of these, lest we, on the one hand, misjudge the fathers, and lest we, on the other hand, imagine that we have a valid excuse for not doing more. We have in charity termed them *extenuating circumstances*, not daring to consider them excuses valid before God.

*Our origin.*—First of all, we must bear in mind that our forefathers came from a land where they in youth had enjoyed instruction in the Lutheran faith in the common schools of their country. While many of our forebears had received but very little schooling in the so-called “omgangsskole” of the home country yet what schooling they had enjoyed had placed the Bible, Luther’s Small Catechism, the Bible History, and the Hymn Book as first requisites to a Christian child’s training. And that was in *state-supported* schools. There had been no abridgement of this right on the part of the state, since the Lutheran church was the state church of Norway, even as it is to this very day. Schooling, in the minds of our immigrant forefathers, meant first of all instruction in the fundamentals of the Christian religion. As a consequence, they did not come to the land of their adoption with hearts and minds prepared to cope with the new order of things in a country where the tax-supported public schools could not, in the very nature of the case, give instruction in the Christian religion or in any other religion. That the founders of our Synod, for a time at least, labored under the delusion that the church might look to the state for aid in this work of Christian training

we glean from the fact that when a theological seminary was proposed approaches were made to the University of Wisconsin to have it established in connection with that institution.

Not so among our brethren of the Missouri Synod. There we find that the congregational school was at once established and was considered a *sine qua non* for the wholesome development of the church. But why this difference between immigrants, both of Lutheran stock? Because the Saxons in their homeland had suffered a real persecution because of their faith. It was this persecution on the part of the decadent state church of Germany (nominally Lutheran, but virtually Reformed) which prompted C. F. W. Walther and his fellow Lutherans to emigrate to America. When they came they were prepared to begin aright, since they did not entertain any false hope as to what might be expected from a state school. They had learned from sad experience that if their children were to be brought up in the nurture and admonition of the Lord, the congregation would have to provide for such training through its own private school. In the history of this outstanding denomination among Lutherans of to-day we have exemplified the truth of that passage in Hebrews which says: "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11. It was chiefly through their early association and affiliation with these conservative Lutherans that the fathers of our Synod learned to see the necessity of the Christian day-school, yea, learned to see the signal blessings to which they had fallen heirs when God had led them to a land where church and state were separate. But though the Synod leaders had learned to see the necessity of congregational schools, they received anything but a whole-hearted support from the rank and file of their followers, many of whom had not as yet been weaned from the erroneous view that somehow there could be a joining of interests. It was therefore an up-hill fight which a Dietrichson, an H. A. Preus, an Ottesen, a Laur Larsen had to wage in the early years of our Synod in the interest of the congregational school. But, not being "popularitetsjægere," these men were not dismayed by the odds against them. They fought a good fight also on this sector even unto the finishing of their course. And we bow our heads to-day in grateful acknowledgment of their Christian courage. May the very memory of them be blessed unto us.

*Matter of language.*—In the second place, we find that the language question proved more or less of an hindrance. For when these faithful fathers of our Synod, through their contact with the Missourians, had learned to see the necessity and blessing of the congregational school, they could not quite reconcile themselves to anything but a school in their mother tongue. A congre-

gational school meant, of course, a Norwegian school. But while the German, who by virtue of his national numerical strength, was invariably proud of the language spoken by millions throughout the world, the Norwegian, especially the uneducated, all too often felt ashamed of his mother tongue and therefore sought to drop it as soon as he had acquired a little smattering of English. Here, then, the pastors who sought to establish congregational schools met a real hindrance. We find intimations of this difficulty again and again in the half-century struggle for the maintenance of the institution.

Instead of being in a position to center their attention upon a Christian day-school, therefore, which could do the full work of the common school at the same time that it was a school in which the Christian religion was first of all inculcated and in which Christian discipline was exercised by teachers who accepted the word of God as the only norm for faith and life, many precious years were frittered away in a discussion of the language question. Satan, the inveterate enemy of the Christian day-school, saw to it that wherever possible interests were divided so that the prayers and pious plans of the faithful should not come to full fruition.

All sorts of compromises were concocted by some, whereby the establishing of the full-time Christian school might be made to appear as superfluous. Some sought to satisfy themselves with the securing of Norwegian-Lutheran teachers to conduct the common schools of their community. Others would have the public schools teach the common school branches for a part of the school term, and to have instruction in religion for the remainder of the term. And still others demanded that the state be petitioned for the right of having instruction in the Norwegian language made possible in the common schools. But in all instances the language question played in, to the detriment of the full-time congregational school.

But in spite of national origin, in spite of the language question which was constantly confronting them, in spite of the many compromises which were resorted to by the indifferent and half-hearted, the fathers of our Synod continued to plead the cause of the Christian day-school until they finally got a hearing. It is not necessary here to enter upon any exhaustive review of their word and work. Suffice it to say that the cause of the Christian day-school was kept before the people in the official church organ, in annual synodical reports, in papers read before Synods and pastoral conferences, in circuit meetings, sermons, and in the private pastoral work. It is a source of true satisfaction to know that in the very first issue of the Synod's official organ (then called "Maanedstidende"), March, 1855, there appears an article from the pen of Rev. Dietrichson urging proper indoctrination

of the children, and demanding the absolute separation of church and state also in the matter of schools. To quote briefly from this early statement: "In all too many quarters we notice also among us the spirit more and more permeating the congregations, that it must be considered sufficient when their children learn what is being taught in the public schools, and that it is a burdensome bond the pastor would place upon them when he demands that every member of his congregation shall contribute, and that the parents shall send their children, to the Christian school. But I nourish the fond hope that as Christian knowledge increases, the more its (the Christian school) necessity will be recognized and appreciated. But also here it is necessary that both pastor and congregation, trusting in God's sustaining grace, do not let themselves grow weary and faint-hearted, even though many burdens and hindrances oppose, but in meekness seek to convince the gainsayers and with Christian admonition and counsel cause them to understand what a vast responsibility they assume when they neglect to have their little ones made partakers of that which alone can make them happy here and blessed in the hereafter." This firm, yet thoroughly evangelical, statement from the pen of our sainted pioneering patriarch ought to be inscribed in letters of gold in the annals of our dear church.

That he is clear on the fundamental question of separation of church and state, we glean from his commentary on the resolution of the Pennsylvania Ministerium regarding the reading of the Bible in the public schools. We quote from the above-mentioned article in "Maanedstidende": "When the committee proposes that only such men shall be elected to the school boards as will see to it that Christian teachers are appointed and that the reading and explanation of the Bible be introduced, then I cannot agree thereto. For to read the Bible and expound religion in the public schools is contrary to the laws of the land, which demand that no religion shall be taught in these schools, lest anyone should be offended and, on religious grounds, be forced to keep their children out of school." Would to God that more of our present-day "Lutherans" had as clear a conception of this fundamental question.

Dietrichson closes his plea with these words: "May God's grace and blessing attend us, so that there may be awakened a serious concern among us for the Christian training of our youth; then the Lord will also grant us the spirit of wisdom to arrange everything in the best way, and will grant us the spirit of power, so that we shall not grow faint when we at times will meet with opposition where we expected to find support."

The first committee appointed by the Synod to consider ways and means for the establishment of congregational schools arrives at the conclusion that "all instruction must be given in the light



of the Christian religion." This same committee expresses itself as follows regarding the influence of such schools: "Especially will such a school wield so great an influence for the future that, as already stated, our congregations' continued existence, so far as human judgment goes, may well be said to depend more on this than on anything else. God grant that we may acknowledge this and act accordingly."

In his annual report to the Synod in 1873 president H. A. Preus joins with those pastors of the Synod who have expressed it as their conviction that there is no hope of betterment and proper arrangement except through the establishment of Norwegian-English congregational schools. A set of theses prepared by President Preus this same year were printed and distributed. The following quotations from these theses will show where the sainted H. A. Preus stood in the matter of the Christian day-school:

"The school is the forecourt to the church."

"Parents cannot defend the committing of their children's instruction to un-Christian teachers."

"When the church or congregation, at the request of the parents, administers baptism to the little ones, it is not alone the sponsors, but the congregation as a whole which pledges itself, through the establishing and maintaining of schools in its midst, to see to it that all its children which through baptism have been grafted into Christ may remain with Christ. The school is the forecourt of the church, the church is the mother of the school."

"A congregation must, therefore, for the sake of Christ's command, for the sake of the children's salvation, and for the sake of its very existence and continuance, provide for the school."

"With fear and serious concern must we contemplate what the future holds in store for our children, our land and people. The only thing we have with which to construct a dam which shall shield us from the oncoming flood, threatening to carry away everything in its course, *is the Lord and his word*. With implicit trust in him our hearts must be established. In the fear and love of him we will as humble Christians and faithful citizens continue to testify and labor while it is day.

"In such a faith and committed to such a labor of love we earnestly strive by the aid of God to rear our children.

"Then shall neither that night of darkness, which threatens to enshroud the earth, nor the night of death, which most certainly awaits us all, terrify us or our children; we shall see light in God's light."

In his annual report of 1875 President Preus says concerning the Christian day-school:

"But there is another thing [he has just spoken of the increasing worldliness of the church] which more than anything

else causes me to fear that the spirit of the world shall gain the upper hand, even as we have evidence sufficient that it has already made its entrance. I refer to the little interest and the great neglect which shows itself in many quarters for Christian training and a Christian school system. I have again and again spoken about this matter, but though I shall have to suffer scoffing and scourging therefor, yet I will not cease so long as I am granted life to cry unto our church body: 'Bring up your children in the nurture and admonition of the Lord.' Perchance some, by this continued cry, could have their ears and eyes opened and grasp the importance of the matter. As I see it, a thoroughly Christian educational system is the chief of all conditions for our church body's health and development in this country. But the gross neglect thereof, in a non-Christian, irreligious, more or less worldly-minded training of our children and youth I see the decay and destruction of our beloved church within a few generations."

*Controversies and Unionism.*—In the latter half of the seventies and in the early eighties we see a general awakening in the Synod to the necessity of the Christian day-school. A number of these institutions are established and are reported in a flourishing condition. On the same day, Sept. 3, 1877, Christian day-schools were opened in the Decorah congregation and in Rev. Juul's congregation of Chicago, both institutions having a male and a female teacher in charge. But due to the anti-Missourian controversy which arose in the eighties, the work so well begun was for a time disturbed. However, the Christian day-school, which had vindicated itself wherever it had been given a fair trial, continued to flourish, so that at the Synod's Jubilee celebration in 1903 it was given the most prominent place on the program of the church. Both President Koren in his annual report and Prof. Larsen in the opening sermon at that Jubilee celebration stress the absolute necessity of Christian day-schools. And with renewed interest the Synod set about carrying into effect the most promising program to which it had ever been committed.

But again it encountered an hindrance which not only cooled the ardor of its love for the continuing of the schools it had already established, but which caused a number of these institutions to be closed. Leaders arose who, while they with their mouths confessed that they were concerned about the feeding of the lambs, nevertheless by actions soon showed that they in their hearts carried a concern for something quite different. They sold their blessed birthright for a pottage of unionistic lentils. In every congregation of the Synod where these schools were to be found, but where the congregation entered the merger of Norwegian Lutherans based on the Madison (Wis.) "Agreement" of 1912, the schools were closed and remain closed to this day.

## II. THE PRESENT

In speaking of the present, let it be stated at once that, in spite of what has again and again been said by our enemies concerning our right to call ourselves by the time-honored name, "The Norwegian Synod," we *are* historically justified in claiming it as our rightful heritage, and not least because of our attitude toward the Christian day-school. Also here we have sought to remain true to our sainted fathers, not because we worship mere man, but because the fathers were in turn bound in the word of God. And in this matter we have a divine injunction to remember them which have had the rule over us, who have spoken unto us the word of God: whose *faith* we should follow, considering the end of their conversation. It would ill become us to rear monuments to the memory of a Dietrichson, a Preus, an Ottesen, a Larsen with our lips, while we with our feet were trampling upon the dismembered corpse of their dearest child.

What of the present? In spite of all the ridicule which has been heaped upon us, in spite of the heartaches we have had to endure, in spite of the numbers which stand opposed to us in our struggle for the preservation of the faith once delivered unto the saints, we can rejoice in the fact that the last decade has been the most flourishing era in the history of this blessed institution among us. Not only have we proportionately more Christian day-schools in our reorganized Synod than ever was to be found in the Synod of the past, but we can truthfully say that it has been given the chief place of prominence on the program of our church. And there is not to be found among us a single shepherd of souls who is not at heart committed to the cause. Also we have been chastized, but, by the grace of God, we have been made glad according to the days wherein he has afflicted us, and the years wherein we have seen evil.

What of the present? While we have nothing of which to boast, we are truly grateful to our kind heavenly Father, who, in spite of our all too little faith, has so signally blessed us. I, for one, would not exchange a single one of our humble day nurseries for the most pretentious institutionalized church of the Norwegian Lutheran Church in America.

What of the present? Am I saying too much when I state that it is our greatest joy on the occasion of our Jubilee Synod to hear in our midst songs of praise to the blessed Redeemer's name from the lips of children who in these very institutions have been taught that there is but one thing needful? Could a more fitting "festschrift" be presented than that which the Rev. Tjernagel to-day has placed in your hands, a work dedicated to our Christian day-schools? Our *Jubilee Souvenir* speaks a language which needs no interpretation. It answers the question: "What of the present?"

### III. THE FUTURE

But what of the future? Believing that it is God's will that all our children shall be taught of the Lord and that only then shall the peace of our children be great, we have no other program for the future than that which has governed us in the past. With renewed zeal in this endeavor we propose to carry on. Mindful of the faith of our true Synod fathers, it is our solemn resolve on this our 75th anniversary rather to be here rededicated to the cause for which they gave their last full measure of devotion. For just as certainly as we are bound in the word of God in all matters of faith and life, just as certainly *must* we remain champions of the Christian day-school.

We must, however, if the future is to be ours, never nourish the vain hope that the Christian day-school will ever become popular in a world at enmity with God and in which all who will live godly in Christ Jesus shall suffer persecution. Our ideal is, and must ever remain, a Christian day-school for every congregation of our Synod. To that ideal we have pledged ourselves as a church body. And in the attaining of that blessed consummation we must, even as a Moses of old, be ready rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.

Courage and strength for the task will be found in Him alone whose strength is also to-day made perfect in weakness. The question must ever be considered in the light of eternity. Let us not be over-much concerned about the world's vain standards. Patiently we will labor, fervently will we hope, that what a gracious God has committed to our trust shall not be lost to us because of our indifference and ingratitude, even though we shall have to bear the reproaches of Him who suffered without the camp.

Preparing our little ones for the citizenship of heaven, we are rendering the land of our present sojourn the greatest service in giving it citizens who will be subject not only for wrath, but also for conscience sake. To this most momentous work of the future we go forth in the true fear and love of God, who has commanded us to pray and who has promised to hear us. This, then, shall be our earnest petition:

"Let thy work appear unto thy servants,  
And thy glory unto their children.  
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."

*Norman A. Madson.*

## Skolefagen.

**S. E. Thoen:** Farerne for vor ungdom er store og mange. Tænk blot paa den lette adgang i vor tid til alle slags forlystelser, i autos kan man letvindt komme til steder, hvor kjødet pleies, i dansehaller, teatre, spillehuse o. s. v. Vore religionsløse skoler, især høiskolerne, bærer ogsaa i sig store farer for de unge, maaden hvorpaa man nutildags flæder sig og den stilling man vil give kvinden i hjemmet, kirken og staten er jo stik imod Guds orden. Som et virksomt middel til at aabne øinene paa ungdommen for disse farer og til at yde hjælp i bevarelsen af daabspagten er vore egne, gode, kristelige skoler. Disse maa vi derfor oprette og drive.

**S. M. Tjernagel:** Stiller vi det spørgsmaal: ønsker vi oprigtig og for alvor, at vore børn og ungdom bliver faste i troen ved Kristus? I saa fald bliver intet offer for stort, som kan bidrage til, at dette sker. Men staar vi uinteresserede og ser ligegyldig til, at de følger verdens børn paa den brede vei, for jordisk fordeles skyld binder sig i ægteskab med vantro eller anderledes troende, da ønsker vi vissefelig ikke alvorlig og med kristelig overbevisning, at de bebares i naade hos Gud. Vi ved, det er mulig for ungdommen at blive bebarede i troens samfund med Kristus, at være og forblive levende grene paa vinstokken, Kristus. Thi: "Vi formaar alt i Kristus, som gjør os stærke." Det er vort haab og vor bøn, at vor skole her maa blive en stor hjælp for vor Ungdom til bevarelse i daabspagten.

**D. M. Gullerud:** Dette med Bethany College er et stort foretagende. Men kommer vi ihu, hvad Herren siger os i sit ord, og hvad han har givet os, som opgave, da kan vi gjøre det, og byrden bliver slet ikke for tung. Vor Gud er almægtig; han raader over alle ting og styrer alt. Han er ogsaa sanddru, og har i 2 Kor. 9, 10 givet os det løfte: "Den, som giver sædemanden sæd og brød til at æde, skal og give eder sæd og formere den og forøge eders retfærdigheds frugter." Han opfyldte dette ord paa vore fædre i nybyggerlivets dage. Dette vil han og opfylde paa os, dersom vi sætter vor lid til ham og gjør hans gjerning; thi vi har hans løfte. Han kan og vil give sæd og formere den for os i alt, vi trænger baade her og hinside. Men vi maa tro paa hans ord og forjættelse. Denne naade give han os for Kristi skyld!

### Bethany.

The fear of God is the beginning  
Of all the wisdom worth the name.  
True fear of God is always winning  
Our victories in Him who came  
And won for all in Heav'n a place,  
Now offered to each one through grace.

Such fear of God is not a feeling  
 Of terror in the heart of man,  
 But filial, yearning and appealing  
 To God in His good grace to stand.  
 Thus God gives courage, strength and cheer  
 In life and death naught else to fear.

The love to God, all love excelling—  
 Save His great love to sinners lost,  
 Which is a fountain ever welling  
 In deserts drear, of priceless cost.  
 Each languished soul who drank thereof  
 Has found the true, eternal love.

The world with all its gold and glory  
 Has naught but husks to feed our soul.  
 And sad but true is the old story  
 Of dearest friends that oft grow cold.  
 But through all change of loss or gain,  
 A constant friend will God remain.

In Him then trustingly abiding,  
 We place our hope, our life, our all.  
 We leave each step unto His guiding  
 And gladly hear our Master's call.  
 Be it through cross in valleys deep,  
 Or sunny heights, he will us keep.

Thus fear and love and trust combining,  
 To honor God in study here,  
 Shall, in a world of darkness, shining  
 Proclaim to people far and near  
 The value of each costly gem,  
 Worn as our students' diadem.

Within these portals generations,  
 If so it please our gracious Lord,  
 Shall come to train for different stations  
 In church and state, by deed and word.  
 May ev'ry one who comes here find  
 What most they need for heart and mind!

To you, our honored tutors, greeting  
 In His great name whose cause you serve.  
 Whatever problems you are meeting  
 From this true course you will not swerve:  
 To teach, to guide our students here  
 In heav'nly wisdom God to fear.

To you, as teachers, we have given  
 Our greatest treasures in your care,  
 Immortal spirits who in heaven  
 Salvation's bliss with us shall share.  
 To mold them for such destiny,  
 Your honored calling here will be.

Nor are we in our aim forgetting  
 The knowledge needful for this life.  
 Nay, rather better we are fitting  
 Them for their mundane toil and strife.  
 The highest type of man we see,  
 Where knowledge vies with piety.

With joy today our salutation  
 We to our students will extend.  
 Whatever work, or cause, or station  
 To which you later may attend,  
 You know, that here, your faithfulness  
 Will largely shape your life's success.

In you, dear students, we are placing  
 Our fondest hopes for future days.  
 The problems that you will be facing  
 Your fathers met and solved by grace.  
 If you'll be true as they have been,  
 Ev'n through defeat you then shall win.

No privilege, we know, is greater,  
 Than to attend a Christian school.  
 No training for you can be better  
 Than under God's own guiding rule.  
 His glories of a life to come  
 Illumine ev'n our earthly home.

To ev'ry synod congregation  
 And fellow Christians here today:  
 Receive our kind solicitation  
 For Bethany to work and pray,  
 That she may live and thrive and grow  
 And countless blessings from her flow.

A ring of men and women praying,  
 O let us form 'round Bethany!  
 Nor hesitating or delaying  
 Her from incumbrances to free.  
 It is, we know, God's gracious will  
 With generous hearts such schools to build.

Then she shall stand a beacon, shedding  
More lights upon the paths of man.  
Then she shall grow, diffusing, spreading  
More knowledge over sea and land,  
Till distant peoples yearningly  
Shall look for light from Bethany.

O Jesus, Thou, who often wended  
Thy way of yore to Bethany  
And there Thy mission-work attended  
For dead and living lovingly,  
Come help us make our Bethany  
A humble place, O Lord, for Thee!

*I. Blækkan.*





## Forretningsfager.

### A. Arbeidskomiteer ved mødet.

#### For pengefager:

H. M. Tjernagel, J. A. Moldstad og N. J. Loberg.

#### For indremissionen:

N. A. Madson, C. A. Moldstad og Knut Opheim.

#### For hedningemissionen:

D. M. Gullerud, G. Guldberg og E. R. Evansen.

#### For høiere skoler:

G. A. Gullixson, H. A. Preus, Geo. D. Lillegaard, D. G. Monserud og Alfred Munson.

#### For negermissionen:

J. A. Petersen, C. R. Peterson og E. P. Raldstad.

#### For menighedsstolen:

B. Harstad, Erling Olvisaker og A. M. Hansen.

#### For Church Extension:

J. E. Thoen, S. Sande og John H. Dale.

#### For publikationer:

A. J. Torgerson, M. J. Mommsen og D. A. Smedal.

#### For prestekonferensens protokoller:

G. P. Resfeth, H. D. Knutsen og D. D. Haugen.

#### For resolutioner:

J. Blættan og C. J. Quill.

#### For udblikning af presters reiseudgifter:

Sophus E. Lee.

#### For nominationer:

J. E. Thoen, N. A. Madson, J. A. Moldstad, L. G. Mellem, E. T. Rifansrud, C. J. Quill og Nils Eide.

#### For visitatorer:

Emil Hansen, Geo. A. Lillegaard og G. A. Sandberg.

### B. Staaende Komiteer.

#### For indremissionen:

H. M. Tjernagel, J. A. Petersen, G. A. Gullixson, L. J. Madson og Albert Hansen.

#### For subkomite for Bistaksten:

M. J. Mommsen, N. J. Song og L. M. Daniels.

#### For hedningemissionen:

S. E. Olvisaker, J. E. Thoen, L. S. Guttebø, John G. Peterson og Alex Stephens.

**For Church Extension:**

N. Garstad, P. G. Kloster og N. Tjernagel.

**For publikationer:**

S. A. Preus, C. A. Moldstad og John Hendricks.

**For barmhjertighedsarbeide:**

J. J. Strand, D. C. Govland og E. R. Evanson.

**For pengefager:**

C. J. Quill, Oscar Swenson og John Førde.

**For menighedsffolen:**

J. A. Petersen, D. A. Smedal og Rasmus Iversen.

**For new hymnbook:**

N. A. Madson og Chr. Anderson.

**For vore blade:**

J. A. Moldstad, "Tidende"; N. A. Madson, "Sentinel"; G. A. Gullixson, assistent; S. A. Preus, forretningsfører; S. E. Lee, assistent.

**Jernbanesekretærer:**

Chr. Anderson og G. A. Gullixson.

**Trustees for tre aar:**

G. E. Brunsvold og Oscar Swenson.

**Board of Regents:**

S. C. Olvisater, J. A. Moldstad, J. C. Thoen, N. J. Torgerson, G. G. Baala, R. L. Dahlen, C. S. Olson og G. A. Gullixson.

**Præsident Bethany College, et aar:**

Golden M. Olsen.

**Repræsentant paa Synodalkonferensens komite for negermissionen:**

Jacob E. Thoen.

**Delegat til Synodalkonferensen i Omaha, Nebr., august 1928:**

N. J. Torgerson; suppleant B. Garstad.

**C. Indberetninger til Synoden.****Indberetning fra indremissionskomiteen.**

Næst Frelserens mægtige missionsbefaling: "Gaar bort i al verden og prædiker evangeliet for al skabningen!" findes der neppe en mere indtrængende opfordring til at drive intensivt missionsarbeide end de ord, som Herren i fordums tid udtalte gennem profeten Esaias: "Udvid dit pauluns sted og lad dem udspeende dine boligers tepper, forhindre det ikke! Stræf dine snorer langt ud og gjør dine pæle fæste! Thi til høire og til venstre skal du udbrede dig." Esaias 54, 2-3. Nu denne klare og kraftige befaling gjaldt ikke blot det gamle testaments kirke, men fremforalt det nye testaments kirke, og derfor ogsaa den norske Synode som en del af den

nye patts rettroende kirke. Som overskrift over denne indberetning vil vi derfor sætte disse ord: "Udvid dit pauluns sted og lad dem udspænde dine høligers tæpper, forhindre det ikke! Stræf dine snorer langt ud og gjør dine pæle faste! Thi til høire og til venstre skal du udbrede dig." Maatte vi aldrig glemme dem i alt vor missionsarbeide, baade det indre og det ydre! Thi da kan der umulig blive stilstand eller lunkenhed i vort arbeide for at frelse sjæle.

Nu, hensigten med denne indberetning fra indremissionskomiteen er at lade vor kjære Synode, i hvis tjeneste vi staar, saa et saa fyldigt indblik i vort missionsarbeide som muligt. Alt kan naturligvis ikke berettes, kun hovedtrækkene.

Fem møder er blevet holdt i aarets løb. Ikke saa litet arbeide er ogsaa blevet udført gennem korrespondance og personlig besøg til missionsmenighederne.

Omtrent det første, som eders komite foretog sig, var understøttelsesindskrænkning, "subsidy reduction", hvor det paa forsvarlig maade lod sig gjøre. Vi ansaa dette for absolut nødvendigt. For det første er det enhver komites pligt at være saa sparsommelig som mulig med pengendlæg; thi de gaver, som gives til vort samfunds forskjellige kasser, er i særegen forstand Herren helligede. Og dersom det er vor pligt at forvalte med forsigtighed vore private midler, som ogsaa er Herrens gaver til os — vi er jo kun husholdere —, hvor meget mere forsigtig burde vi være i forvaltningen af de midler, som i kjærlighed gives til Kristi kirkes fremme. Menigheder maa derfor under almindelige omstændigheder ikke vente større bidrag fra indremissionskassen aar efter aar, men maa anstrenge sig til det yderste for at blive selvhjulpne snarest mulig.

En anden grund, hvorfor denne "subsidy reduction" er saa paafræbet, er den, at høstens Herre stadig aabner nye marker for vort samfund. Og at disse nye marker maa saa betydelig understøttelse, især i førstningen, det kan enhver let indse. Men fortsætter vi som før at støtte vore ældre menigheder med større bidrag, da kan vi ikke tage os af nye felter, og som følge deraf vil vor kjære Synodes velfert hemmes.

Af disse bevæggrunde besluttede komiteen, at der langs hele linjen, hvor det paa nogen maade lod sig gjøre, skulde foretages "subsidy reduction". Ifølge denne beslutning faar flere menigheder \$100 mindre aarlig fra indremissionskassen. Til eksempel, har en menighed faaet \$600 for aaret 1927, faar den nu \$500 for 1928, \$400 for 1929, \$300 for 1930 og saa nedover, indtil menigheden bliver selvhjulpnen. Saar har det lykkedes komiteen at reducere over \$700. Men forat presterne i disse menigheder, som vist ikke faar mere, end de absolut trænger til deres ophold, ikke skal lide nød, bør menighederne anstrenge sig for, at prestens løn bliver forhøjet i forhold til menighedens "subsidy reduction".

Men lad os ogsaa stedse komme ihu, at besparelse i sig selv er ikke altid en dyd, og især da, naar det gjælder kirkens arbeide. Kir-

kens velsfærd og bedst maa for alt ikke hindres ved syndig besparelse. Vor hensigt med at reducere her og der bør altid være den, at vi kan sættes istand til at udføre mere, stedse mere paa andre missionsmarker.

Men de nye marker da?

Vi kan vistnok regne Emmaus menighed i Nord Minneapolis, betjent af pastor Sophus Lee, som en af vore nyere marker. Arbeidet har gaaet fremover i det bundne aar, men nærmere bested derom vil vi faa senere af pastor Lee.

Ligeledes kan Holy Cross menighed i East Madison, betjent af pastor Erling Nvisaker, ansees som en af vore nye marker. Og to glædelige nyheder kan berettes fra denne menighed. Den første er, at menigheden sammen med nogle familier fra vor Frelzers menighed, betjent af pastor Sigurd Nvisaker, ifjor høst oprettede en menigheds-skole, hvor over 30 børn er blevne undervist i "det ene fornødne" ved siden af de verdslige fag. Og dersom en ung missionsmenighed kan faa istand en kristelig barne-skole, burde vi ikke ha grund til at vente ligesaa meget eller mere fra større, ældre menigheder? Bed at oprette menigheds-skoler adlyder vi vor overskrifts befaling: "Gjør dine pæle faste!" Den anden glædelige nyhed fra Holy Cross menighed er, at den har i det forløbne aar sørget for bolig for prestefamilien. Dette betyder en forøget besparelse paa ca. \$500 for indremissionskassen. Nærmere oplysninger om menighedens indre og ydre bedst faar vi senere af menighedens prest.

Sidste vinter besøgte komiteens formand, pastor Tjernagel, Wlen menighed, betjent af pastor Joseph Runholt. Baade prest og menighed var ved godt mod, og gjerningen lyffes. Pastor Runholt, der ogsaa er pastor Emil Hanson behjælpelig i hans vidstrakte kald, vil give os nærmere bested om fremtidsudfigterne i og omkring Wlen.

I pastor Hansons menigheder i og omkring Mayville, Nord Dakota, gaar det stadig fremover, og fremtiden ser lovende ud. Komiteens sekretær besøgte flere af disse menigheder i indremissionens interesse, og vi har grund til at haabe, at disse menigheder vil blive selbhjulpne inden to eller tre aar.

Ifjor sommer udstedte komiteen kald til pastor Ahlert Strand til at optage missionsarbejde i Cheyenne og andre steder i Nord Dakota. Her har nu pastor Strand arbeidet trofast snart et aars tid under vanskelige forhold, men vi haaber at høre fra vor missionær i dette strøg, at det ogsaa her har begyndt at lysne.

I Eau Claire, Wis., har pastor M. C. Waller, som ifjor høst traadte ud af Den nord-lutheriske kirke i Amerika, drevet missionsarbejde. Ogsaa her har det rene Guds ord ikke liddt forgjæves. En maanedlig understøttelse af 15 dollars er bleven lovet pastor Waller. Vi haaber at faa nærmere bested om hans arbejde i Eau Claire.

Og fremtidsudfigterne for vort indremissionsarbejde?

Siger vi for meget, naar vi siger, at de er næsten ubegrænset? Havde vi mænd og midler, kunde vi med den naadige Guds velsignelse — og velsignelsen er altid knyttet til Hans befaling om at udvide vort pauluns sted og udspænde vore boligens tæpper — optage missionsarbejde i næsten hvilkensomhelst af vore større byer. For at nævne blot et eksempel, Detroit, Mich. En af vore præster har nylig undersøgt de kirkelige forhold der, og hans mening er, at vi burde snarest mulig have en mand stationeret der. Maatte vi atter ihukomme vor overskrifts ord, "forhindre det ikke!"

Tilslut føler vi trang til at udtale paa Synodens vegne vor hjertelige tak til de mange, som har ydet til indremissionskassen iaar. Synodens kasserer har underrettet os om, at \$9,641.67 har tilflydt denne kasse i det forløbne aar. Formedelst fastekollekten kom der ind ca. \$2,000, som reddede indremissionskassen fra underbalance.

Med større iver, med større offervillighed vil vi gjøre Herrens arbejde i det kommende aar. Trætte, forlagte maa vi ikke blive. Thi er det ikke Herren selv, som har sagt: "Men naar vi gjør det gode, da lader os ikke blive trætte. Thi vi skulde høste i sin tid, saafremt vi ikke trættes?"

Paa Komiteens vegne

Justin A. Petersen.

### **Indberetning fra komiteen for menigheds-skolen.**

Til den ærede Synode!

Synodens menighedskomite har i det forløbne aar holdt flere møder for at drøfte og ordne med sager vedrørende samfundets menigheds-skoler.

Med tak til Gud kan komiteen berette, at der nu er 11 menigheds-skoler inden Synoden. Følgende er de steder, hvor saadanne skoler drives: Bartland, Wash.; Princeton, Minn.; Lime Creek, Iowa; Somber, Iowa; Scarville, Iowa; Albert Lea, Minn.; Madison, Wis.; West Roskoning, Wis.; Minneapolis, Minn.; Story City, Iowa, og Gonvick, Minn. Hvad de tre sidstnævnte angaar er skolerne endnu ikke bleven menigheds-sag.

Synodens menigheds-skolekasse har vist sig at være til overmaade stor velsignelse. Hvad de fleste af disse vore skoler angaar, saa vilde de vanskeligt have kunnet begyndt sin velsignede gerning, dersom de ikke, for at begynde med, havde faaet hjælp fra menigheds-skolekassen. Menigheds-skolekassen gjorde det muligt for dem at begynde. Lidt efter lidt blir de istand til at drive gerningen uden hjælp fra kassen.

At menigheds-skolekassen er af saa stor betydning begynder vort menigheds-folk at indse alt mere og mere. Saaledes har de i det forløbne aar ydet rigeligere til denne kasse end nogen gang før. Sælt omkring \$1,400. Fire gange mere end forrige aar. Bistnok var kassen engang næsten tom. Intet fikker løfte kunde gives. Da var

det, at komiteen henbendte sig til Synodens menigheder med bøn om at lade juletræofrene gaa til menighedsstolekassen. Konvolutter blev sendt til dem, som ønskede det. Som en følge af denne henvendelse kom der penge ind langt over forventning, saa at alle menighedsstoler, som i sin nød bad om hjælp, fik hjælp. For denne offervillighed vil komiteen herved takke bort menighedsfolk. Først og fremst skal dog Herren takkes og æres. Han giver os villighed. Han giver os midler. Dernæst vil komiteen henstille til Synoden, at den anmoder menighederne om, at de hvert aar lader juletræofferet gaa til menighedsstolekassen. Altjaa gøre det til en permanent ordning.

Efterdi Synoden iaar fejrer 75-aars jubelfest, besluttede komiteen at udgive en liden menighedsstole jubilæums-pamflet. Pastor G. M. Tjernagel lovede velbilligst at forestaa arbeidet. Den er færdig til fri uddeling ved dette møde. Dog beder komiteen om, at der ved dette møde optages et offer til bestridelse af udgifterne.

Føljende besluttede Synoden følgende: "Synoden opfordrer alle menigheder, der har saadan stole, at rapportere til komiteen for menighedsstolen, før Synoden holdes." Saadanne rapporter vil iaar findes trykte i ovennævnte jubilæums-pamflet.

Komiteen har ogsaa bedt om, at en hel dag af dette synodemøde bliver viet menighedsstolefejren. Et referat vil blive læst og behandlet. Mange af vore menighedsstolebørn bliver ogsaa tilstede og vil synge flere norske og engelske salmer.

Gud lægge sin rige velsignelse til alt.

D. M. Gullerud, sekretær.

### **Jubberetning fra Concordia College, St. Paul, Minn.**

The past school year at Concordia College began September 7, 1927, and closed June 15, 1928.

During this year 265 boys have been enrolled. Seven of these came from congregations of our Synod and are members of the following classes: Freshmen (High School), 1; Junior, 1; Senior, 3; Sophomore College, 2. Two are members of this year's graduating class and they intend to continue their studies at St. Louis in the fall.

Two students have been supported by our Synod to the extent of \$200.

The general health of the student body has been good.

Respectfully,

*Oliver Harstad.*

### **Rapport fra Dr. Martin Luther College, New Ulm, Minn.**

The school year 1927-28 began Aug. 31, 1927, and closed June 1, 1928. This closing date is not the same as the one announced in last year's catalog. Due to the building program which includes the remodeling of our present recitation building

and music hall, it became necessary to advance the closing date from June 13 to June 1.

During the past year 257 were enrolled. Of these there were 117 girls and 140 boys. The Normal department had an enrollment of 57 and the High School Department had 200.

There were 7 Norwegian students at Dr. Martin Luther College this year. They were divided among the following classes: II Normal had 2; I Normal, 2; 12th Grade, 1; Eleventh Grade, 1, and Ninth Grade, 1.

Six of our Norwegian students were preparing themselves for teaching. Two girls were graduated from the Normal Department. Of these Inez Skogen will next year teach at Story City, Iowa; and Olive Olson, at Johnsons Wood, Wis.

At the meeting in Milwaukee last August the Wisconsin Synod granted the request for another teacher at Dr. Martin Luther College. The Rev. Edwin Souer of Goodhue, Minn., accepted the call to teach German and English, and began his work at the beginning of the second semester.

At the same meeting the Wisconsin Synod allowed \$327,000 for new buildings and the remodeling of the present recitation building and the music hall. The building program provides for a new administration building and a central heating plant and for the remodeling mentioned above. The present administration building becomes a service building. The entire building program is to be finished by the first of September.

*Oscar Levorson.*

### **Forlagskomiteens indberetning.**

Det er med tak til Gud, vi ser tilbage paa vort arbejde i det fubundne aar, som saa rigelig er blevet velfsignet.

Forlagskomiteen har dette aar mødt to gange. Hvad vor bogforretning angaar har den gaaet sin jevne gang under pastor John Hendricks bestyrelse.

Endnu engang var vi saa heldige at faa den ærbærdige pastor M. Fr. Wiese til at redigere "Jolkekalenderen" for aaret 1929. "Jolkekalenderen" skal udgives i ca. 1400 eksemplarer; desuden skal vi faa trykt mindst 700 synodalberetninger for iaar. Man anmodes om at kjøbe disse bøger for derved at belæres angaaende vor Synodes foretagender.

Vor "Lutherst Tidende" og "Lutheran Sentinel" udgives fremdeles i ca. 1400 eksemplarer ugentlig. I det forgangne aar har underbalancen for trykningen af dette blad beløbet sig til omkring \$120, den mindste underbalance siden vi begyndte at udgive det. Herover glæder vi os og er taknemmelige.

Paa vort forlagskomitemøde den 26de april 1928 vedtoges en indstilling, som herved fremlægges for Synoden (se indstilling fra publikationskomiteen).

*G. A. P r e u s, sekretær.*

### Indberetning fra finanskomiteen.

Finanskomiteen har holdt to møder.

Første møde holdtes fornemmelig for at udarbejde overslag over, hvad der maatte bevilges til samfundets forskjellige kasser. Det blev gjort. Komiteen fandt, at der trængtes betydelig mere til samfundets drift end det forrige aar, som følge af forøget virkefelt. Sekretæren blev paalagt at sende det gjorte overslag til præsterne. Det blev gjort.

Det næste møde holdtes sammen med indremissions- og menigheds-skolekomiteerne for at udnytte gjensidig raad og hjælp i arbeidet og saaledes ogsaa efterkomme en samfundsbeslutning desangaaende ved dets sidste møde.

At endnu flere af vore menigheder har begyndt at bruge "The Duplex Envelope System" er opmuntrende og glædeligt. Paa den maade vil der blive system i indsamlingen, hvilket er nødvendigt og visselig hører med til en ordentlig forvaltet husholdning. Indtægterne vil derved komme stadigt og jævnt. Men opmuntrende og glædeligt er det især, fordi det er Guds ord efterrettelig.

"Paa den første dag i ugen lægge enhver af eder hos sig selv tilside og samle, hvad han faar lykke til." 1 Kor. 16, 2.) Maatte denne skriftmæssige orden i indsamlingen snart blive befulgt i alle vore menigheder!

Ogsaa iaar kommer den glædelige underretning fra vor kasserer: "Ingen underbalance."

Sandelig, vi har grund til at takke vor Gud, som i naade har baaret over med vore strøbeligheder og saa rigelig har velsignet os og bort kjære samfund.

En tak ønskes ogsaa udtalt til alle vore menigheder og præster samt til alle vore venner udenfor samfundet for, hvad de saa velvilligt har ydet til Synodens gjøremaal.

Maatte vi nu komme med hjerter fyldte af tilbørlig tak og pris til festlighederne ved det anstundende synodemøde!

Paa komiteens vegne

E. J. Quill, sekretær.

### Komiteen angaaende visitatorer.

(Synodalberetning 1927, side 78.) Se indstilling desangaaende. En komite forbereder sagen til næste synodemøde.

S. M. Tjernagel,

A. S. Guttebø.

### Board of Education.

The Board met on September 14, 1927.

1. Voted \$425 to aid students.

2. Instructed the treasurer to forward the total sum voted



each student to the institution where the student receiving aid is attending.

3. Decided to grant aid only to students attending Concordia Seminary, St. Louis; Concordia College, St. Paul; Dr. Martin Luther College, New Ulm.

4. Decided to loan the balance of the Synod's Library Fund to the General Pastoral Conference, to be applied on the purchase of the Rev. M. Fr. Wiese library.

*J. A. Jordahl*, Secretary,  
*M. F. Mommsen*, President.

### **Report from the Bethany Committee.**

At the annual meeting held at Lime Creek, June 16 to 22, 1927, the Norwegian Synod of the American Evangelical Lutheran Church decided to accept Bethany College. A committee was elected to take charge of the institution consisting of the following members: J. A. Moldstad, O. M. Gullerud, A. J. Torgerson, E. J. Onstad, L. J. Madsen, H. N. Hanson, and G. G. Vaala.

This committee met during the session of the Synod and passed a resolution requesting the Board of Trustees of the Bethany Lutheran College Association to make the necessary arrangements for the school year 1927-28, and to continue in charge of the institution until the transfer of the property was made. This resolution was reported on the floor of the Synod by the president of the committee, Rev. J. A. Moldstad.

Your committee has met jointly with the Bethany Lutheran College Association Board and participated in the deliberations. We have tried to raise funds for the institution for the payment of the purchase price and maintenance. Most of the funds raised have been turned over to the treasurer of the Bethany Lutheran College Association, Mr. C. T. Olsen. A few items have been paid by the treasurer of the Synod.

The president of the Bethany Lutheran College Association has been asked to report to the Synod.

*A. J. Torgerson*, Secretary.

### **Recommendations from the Synod's Bethany Lutheran College Board.**

In order to facilitate the work of the Synod meeting, your committee respectfully submits for your consideration the following suggestions:

#### **RULES FOR THE GOVERNMENT OF BETHANY LUTHERAN COLLEGE.**

##### *1. The Board of Regents.*

The government of Bethany Lutheran College shall be vested in a Board of Regents. The membership of said Board shall

consist of eight men, four clergymen and four laymen. The term of office shall be four years. Two members, one a clergyman and one a layman, shall be elected annually.

At this meeting (1928) two members of said Board shall be elected for one year, two members for two years, two members for three years and two members for four years.

## II. *Duties of the Board of Regents.*

a. To have the general management and full control of all the affairs of the College, subject to the direction and the instructions of the Synod.

b. To decide all matters pertaining to the courses of study.

c. To appoint all professors and teachers, except the President, and to hire all employees necessary.

d. In the event of repairs and alterations involving the expenditure of more than five hundred dollars (\$500.00) the Board must first secure the approval of the Synod's Committee on Finance.

e. It shall be the duty of the Board to report to the annual Synod meeting *for its approval* the estimated financial needs of the College for the following school year.

## III. *The President.*

a. The President of the College shall be a clergyman.

b. The President's term of office shall be four (4) years; same to begin August 1st after his election.

c. The President shall be elected by the Synod at its regular annual meeting. Said election shall be conducted as follows: The Synod shall elect a special committee of nomination consisting of four (4) clergymen and three (3) laymen. This committee shall nominate one (1) candidate for the office of president. Other candidates may be nominated by the members of the Synod. The Synod shall vote by ballot; and the candidate receiving a *majority* of the votes cast shall be declared elected.

d. If a vacancy shall occur in the office of President, it shall be the duty of the Board of Regents to appoint an acting President, who shall serve until the following meeting of the Synod.

*J. A. Moldstad.*

## **Annual Meeting of the Bethany Lutheran College Association at Mankato, Minn., May 23, 1928.**

Dear Brethren:

Important developments have taken place since we met a year ago. Our resolution, offering this property with assets and liabilities as they stood to the Norwegian Synod of the American Evangelical Lutheran Church, was duly acted upon at the annual convention of the Norwegian Synod held last June at Lake Mills, Iowa. The synod resolved to assume the ownership and control of Bethany College and left the execution of this resolution in

the hands of a board of seven men. These met and decided to ask the Board of Trustees of the Bethany Lutheran College Association to co-operate with them in the management of the affairs of Bethany during this past school year. Your board of trustees has done this, and a division of duties and responsibilities was effected so that the running of the school itself was left largely in the hands of the Association Board, and the responsibilities regarding collecting funds and the property here was assumed by the Synod Board. On all important matters, however, the two boards have advised together, joint meetings having been held several times (July 27-28, 1927; August 28-29, 1927; September 27, 1927; November 29-30, 1927; February 15-16, 1928; March 20, 1928; May 1-2, 1928). Separate meetings of the Association Board were held, usually in conjunction with the joint meetings. I think I dare say that the responsibility for the conduct of the affairs of Bethany rests in this manner upon both boards; and by referring to the fact that we have co-operated to the extent that we have, I wish to assure the members of the Corporation that nothing has been done or resolved upon without due deliberation. I wish to add that we have been fortunate again this year in having a very efficient faculty which had the chief burdens to carry, and through their efficient teaching and the spirit of Christian conduct and fellowship which they have been instrumental in maintaining and developing here, another happy chapter has been lived in our young life here at Bethany. We have been assured in so many ways that our school has gained new friends and that its influence is already a blessing in our dear church. May God increase this blessing daily.

The enrollment of students has been double that of last year—a total of 63 with a normal attendance of 00. The price schedule in the catalog has been arranged on the basis of 100 students. It would seem that the introduction of co-education has been successful enough to warrant its continuance. There can be no doubt as to the necessity of providing for the boys as well as the girls.

The main business before us at this meeting will, as I understand it, be the actual transfer of property here to the Norwegian Synod. After this has been accomplished, I take it that our association has served its purpose and can be dissolved. Mr. Dahlen will inform us as to the legal phases of all of this.

The Board further resolved that a formal accounting should be made of all moneys that have passed through the hands of our Treasurer. This report will be submitted at this meeting. As for other financial matters in connection with the school at this time, repairs, collection, etc., I have the understanding that this is in the hands of the Synod Board which would naturally report preferably to the Synod itself.

*S. C. Ylvisaker.*

## Treasurer's Report to Synod.

## Synodkassen.

§ kassen 1ste mai 1927.....	\$1509.36	
Bidrag .....	1222.46	
"Tidende" og "Sentinel" .....	1809.25	
Indtægt af Nord Dakota-land .....	5.00	
Renter .....	4.93	
Penge laant og betalt .....	550.00	\$ 550.00
"Tidende" og "Sentinel", trykning og ud- gifter .....		1929.51
Trykning af brochure, etc. ....		45.51
Stationery, stamps, etc. ....		20.87
Reiseudgifter for komiteer .....		249.05
Telefon .....		2.60
Skat paa Nord Dakota-land .....		26.51
Bøger ved prof. Faye, etc. ....		13.22
Dokumenter registreret .....		15.00
Oversført til lærerlønskassen .....		441.75
§ kassen 1ste mai 1928 .....		1806.98
	<hr/>	<hr/>
	\$5101.00	\$5101.00

## Den indre mission.

Bidrag .....	\$9581.67	
Renter .....	60.00	
Menigheden i Albert Lea, Minn. ....		\$ 766.65
Menigheden i Suttons Bay, Mich. ....		360.00
Menigheden i Simcoe, N. Dak. ....		280.00
Menigheden i Fertile, Minn. ....		655.00
Menigheden i Nelsonville, Wis. ....		666.80
Menigheden i Holton, Mich. ....		375.00
St. Lukas menighed, Chicago .....		817.00
Pastor E. Mvisafer .....		1560.00
Pastor J. N. Rumbolt .....		933.10
Pastor J. Hendricks .....		60.00
Pastor E. Hanson .....		678.77
Pastor J. B. Unseth .....		93.70
Pastor E. Lee .....		1125.00
Pastor A. S. Strand .....		753.42
Pastor Geo. D. Lillegaard, udgifter .....		45.50
Pastor M. C. Waller .....		30.00
Student Einar Anderson .....		66.70
Reiseudgifter, coinholders, etc. ....		324.64
§ kassen 1ste mai 1928 .....		50.39
	<hr/>	<hr/>
	\$9641.67	\$9641.67

**Church Extension Fund.**

3 kassen 1ste mai 1927.....	\$ 459.47	
Bidrag .....	1194.96	
Laan tilbagebetalt .....	920.00	
Rentefrit laan, J. P. M., Albert Lea Circuit .....	150.00	
Laan til Emmaus menighed, Minneapolis, Minn. ....		\$1200.00
3 kassen 1ste mai 1928.....		1524.43
	<hr/>	<hr/>
	\$2724.43	\$2724.43

**Menighedsskolekassen:**

3 kassen 1ste mai 1927.....	\$ 219.18	
Bidrag .....	1400.41	
Menighedsskolen i Albert Lea, Minn. (for 1926—1927) .....		\$ 115.00
Menighedsskolen i Madison, Wis. ....		400.00
Menighedsskolen i Minneapolis, Minn. . .		150.00
Menighedsskolen i Albert Lea, Minn. ....		150.00
Menighedsskolen i Princeton, Minn. ....		5.00
Menighedsskolen i Lime Creek menighed . .		5.00
Menighedsskolen i Somber menighed . . .		12.00
Menighedsskolen i Scarville menighed . . .		200.00
Menighedsskolen i Story City, Iowa . . .		200.00
Udgifter .....		8.19
3 kassen 1ste mai 1928.....		374.40
	<hr/>	<hr/>
	\$1619.59	\$1619.59

**Studentkassen.**

Bidrag .....	\$471.23	
Student Einar Anderson.....		\$135.00
Monrad Gullerud .....		90.00
Noyd Mommson .....		100.00
Jnez Skogen .....		100.00
3 kassen 1ste Mai 1928.....		46.23
	<hr/>	<hr/>
	\$471.23	\$471.23

**Bethany College.**

Bidrag .....	\$8861.82	
C. T. Olson, kasserer.....		\$6545.00
Prof. S. M. Olsen .....		135.64
Pastor Thos. Haugen .....		250.00
Pastor C. Olvisaker (Thynning-laan).....		1000.00
Pastor E. Sande (laan).....		500.00
Pastor G. A. Gullixson (laan) .....		100.00

Huso & Anonson .....	150.00	
Prof. E. S. Onstad, kasserer .....	10.00	
I kassen 1ste mai 1928 .....	171.18	

---

	\$8861.82	\$8861.82
--	-----------	-----------

#### Bethany grounds.

Bidrag .....	\$35.00	
Prof. E. S. Onstad .....		\$35.00

---

	\$35.00	\$35.00
--	---------	---------

#### Bethany Organ Fund.

Bidrag .....	\$198.00	
Prof. E. S. Onstad .....		\$198.00

---

	\$198.00	\$198.00
--	----------	----------

#### Lærerlønskassen.

Bidrag .....	\$1818.25	
Oberført fra synodalkassen .....	441.75	
Concordia College, St. Paul .....		\$ 900.00
Dr. Martin Luther College, New Ulm .....		460.00
Bethany College, Mankato .....		900.00

---

	\$2260.00	\$2260.00
--	-----------	-----------

#### Hedningemisjoner.

Bidrag til hedningemisjonskassen .....	\$ 455.31	
Bidrag til negermission .....	759.02	
Bidrag til finamission .....	114.16	
Bidrag til indianermission .....	197.13	
Bidrag til missionen i Indien .....	232.50	
E. Seuel, kasserer .....		\$ 429.63
Theo. W. Eckhart, kasserer .....		759.02
I kassen 1ste mai 1928 .....		569.47

---

	\$1758.12	\$1758.12
--	-----------	-----------

#### Barmhjertigheds-kassen.

I kassen 1ste mai 1927 .....	\$ 80.49	
Flood sufferers .....	47.34	
Home Finding Society, Ft. Dodge, Iowa .....	10.00	
Hans Blegen .....	23.00	
Missionen blandt de blinde .....	5.00	
Rev. Carters menighed, Chicago .....	31.31	
Bidrag .....	10.00	
Rev. Carter, Chicago .....		\$31.31
E. Seuel, kasserer .....		52.34

W. Rebls, kasserer.....	39.12	
W. G. Becker, superintendent.....	10.00	
§ kassen den 1ste mai 1928.....	74.37	

	<hr/> \$207.14	<hr/> \$207.14
--	----------------	----------------

#### Hanna C. Ottesen Student Loan Fund.

§ kassen 1ste mai 1927.....	\$463.50	
Renter .....	13.90	
§ kassen 1ste mai 1928.....		\$477.40
	<hr/> \$477.40	<hr/> \$477.40

#### Jacob Lunde og hustrus studenterfond.

§ kassen 1ste mai 1927.....	\$345.00	
Laan .....		\$ 18.00
§ kassen 1ste mai 1928.....		327.00
	<hr/> \$345.00	<hr/> \$345.00

#### Trængende prester og deres efterladte.

§ kassen 1ste mai 1927.....	\$255.00	
§ kassen 1ste mai 1928.....		\$255.00
	<hr/> \$255.00	<hr/> \$255.00

#### Allderdomshjem.

§ kassen 1ste mai 1927.....	\$1575.00	
§ kassen 1ste mai 1928.....		\$1575.00
	<hr/> \$1575.00	<hr/> \$1575.00

#### Land solgt til Sam Ellefson.

§ kassen 1ste mai 1927.....	\$80.31	
§ kassen 1ste mai 1928.....		\$80.31
	<hr/> \$80.31	<hr/> \$80.31

Synodens revisorer har gennemgaaet regnskaberne for aaret fra 1ste mai 1927 til 1ste mai 1928 og fandt dem i orden som ovenfor angivet.

Northwood, Iowa, den 22de mai 1928.

J. C. Brudvig,  
Martin Stene.

## D. Indstillinger behandlede og antagne af Synoden.

### Formandens indberetning.

Komiteen tillader sig at henlede Synodens opmærksomhed paa to ting.

1. Vi trænger baade at overbeie og indsfærpe det, som formanden siger i følgende paragraf i anledning foreteelser i kirken i Norge: "Nylig har kirkedepartementet negtet an ansætte i prestesald en ansøger, som fornægter nogle af de vigtigste stykker i den kristne tro. De norsk-lutherste samfund her har nylig været fliandret for ikke at have udtalt ros over kirkestyrelsens handling i dette stykke. Vi har visselig grund til at glæde os over ethvert tegn paa, at man vil opponere mod de store vildfarelser og forsbare kristendommens grundfandheder, hvor og paa hvilken maade det end sker. Men at give udseende af, at vi vil gjøre fælles sag med kirken i Norge, selv i et tilfælde som dette, har vi ingen lyst til, da vi er overbeviste om, at det er en direkte frugt af den slappe stilling i lærespørgsmaal og den mangel paa læretugt, som er saa almindelig i fædrelandets kirke, at der overhovedet melder sig saadanne kandidater for presteembedet."

2. Hvad visitatser angaar, saa synes tiden at være kommet for Synoden til at træffe en mere bestemt ordning med hensyn til regelmæssige visitatser i menighederne.

G. A. Gulligson,  
M. Stene,  
S. C. Nibisaker.

### Fra indremissionskomiteen.

1. Synoden takker Gud for den glædelige fremgang, som vort indremissionsarbeide har havt det forløbne aar.

2. Synoden godkjenner, at den staaende komite har gjort indsfærkning i understøttelsen til ældre missionsmenigheder, hvor det kunde gøres uden skade, og paalægger den staaende komite at anvende samme regel for fremtiden, forat arbeidet kan udvides og nyere felter, som trænger støtte, kan hjælpes.

3. Synoden minder alle menigheder og prester om at være ivrige missionsarbeidere hver i sin egen kreds og tage sig af mulige nabofelter saa langt som mulig.

4. Synoden opmuntrer alle slige enkeltpersoner eller familier, som ønsker betjening af Synodens prester, at henvende sig til vore menigheder og prester med bøn om hjælp, og at de ogsaa selv gjør alt, hvad de kan, for at støtte den mulige betjening.

5. Synoden opmuntrer alle menigheder til at ihukomme indremissionskassen med rigelige bidrag, om mulig endnu mere end hidtil, forat saa mange som mulig af de nye felter, som aabnes for os, kan betjenes med de kræfter, som Gud har givet os.

Norman A. Madson,  
Ole Opheim,  
Christian A. Moldstad.



### Indstilling fra komiteen for hedningemissionen.

1. Missionen i Kina: Synoden glæder sig over og takker Gud for, at tiltrods for de store vanskeligheder missionen i Kina har at kæmpe med, noget arbejde alligevel har været udført, isærdeleshed af indfødte kristne. Den opfordrer sine medlemmer til at ihukomme denne mission i sine bønner og med sine gaver.

2. Missionen i Indien. Det er ogsaa med tak til Gud, at Synoden erfarer, at arbeidet i Indien stadig vokser, saaledes at mere hjælp trænges. Den opfordrer alle sine medlemmer at komme ogsaa denne mission ihu i sine bønner og med sine rigelige bidrag.

D. M. G u l l e r u d, Præsident,

E. R. E v e n s o n,

G. G u l d b e r g, Sekretær.

### Negermissionen.

1. Med tak til Gud glæder Synoden sig over negermissionens fremgang i det forløbne aar.

2. Der er i regnskabsaaret 1927 kommet ind ca. \$300,000, hvoraf ca. \$700 er fra vor Synode, hvilket viser, at ikke alle vore folk ser og forstaar størrelsen og vigtigheden af dette missionsvirke. Lad os opmuntre hverandre til mere iver i at bære frem vor negermission i forbønner og bidrag.

3. Da Synoden nu har opfordret menighederne til at lade juletræoffrene gaa til menighedsstolekassen, saa bør menigheder og prester ogsaa søge at faa igang en ordnet maade for indsamling til negermissionen.

4. Synoden minder igjen om den større oplysning og bedre forstaaelse, som der er i at læse "The Lutheran Pioneer" og tillige høre de foredragsholdere, missionen sender for at give oplysning om missionens tilstand, tarv og trang.

E. N. P e t e r s o n, sekretær.

### Indstilling fra komiteen for menighedsstolen.

1. Vi takker Gud for det fremskridt, som har været gjort i skolesagen.

2. Synoden anbefaler at følge den staaende komites raad, at lade juletræoffret hvert aar gaa til menighedsstolekassen.

3. Synoden bestemmer, at N. N. Madsens referat trykkes som pamflet med mulige tilføjelser, om han maatte finde det ønskeligt.

4. Synoden vil gjerne hjælpe de menigheder, som virkelig trænger bidrag; men vil dog minde menighederne om deres ret og pligt til at sørge for sine børn baade i hjem og skole.

E r l i n g M i b i s a k e r, sekretær.

### Komiteen til at nominere visitatorer.

For østlige distrikt: G. A. Gulligson.

For søndre Minnesota og Iowa distrikt: J. B. Unseth.

For nordvestlige distrikt: D. M. Gullerud.

Nominationskomiteen.

### Indstilling fra publikationskomiteen.

Komiteen anbefaler, at forlagskomiteens indberetning og indstilling med hensyn til "Tidende"s og "Sentinel"s udgivelse tilstemes saaledende:

1. a) Bort kirkelige organ, "Evangelist Lutherisk Tidende" og "Lutheran Sentinel", udkommer i fremtiden i to særskilte blade, et paa norsk og et paa engelsk, og at titelen paa det norske blad bliver: "Evangelist Lutherisk Tidende"; og titelen paa det engelske blad bliver: "Lutheran Sentinel".

b) At hvert blad udkommer hver anden uge.

c) At abonnementsprisen for hvert blad bliver en dollar for aaret.

d) Derksom en og samme person holder begge blade, bliver prisen som nu en og en halv dollar for aaret.

2. Synoden henstiller til menighederne at vælge en mand til at virke for disse bladets udbredelse; og at tre mænd vælges til at samle abonnenter under dette møde.

3. Synoden anmoder vor boghandel at være behjælpelig ved anskaffelsen af ægte lutheriske juleprogrammer.

A. S. Torgerson,

M. F. Mommensen,

D. A. Smedal.

### Komiteen for prestekonferensernes protokoller.

Komiteen nedsat til at gennemgaa prestekonferensernes protokoller holdt møde fredag middag og aften.

Iowa og søndre Minnesota specialkonferensens protokol for sidste møde blev først læst. Komiteen finder, at denne konferens har behandlet spørgsmaalet om, hvorledes vi skal stille os til logen Sønner af Norge. Da der ikke staar noget om udfaldet af denne forhandling, saa udtaler komiteen ønske om, at noget var nævnt herom. Ellers finder komiteen intet at bemærke.

Dernæst blev sidste møde for nordvestlige konferens oplæst. Her finder komiteen intet at bemærke.

Dernæst blev rapporten fra sidste møde af den almindelige prestekonferens læst. Her finder komiteen, at denne konferens ogsaa har behandlet sagen om Sønner af Norge og Daughters of America. Men heller ikke i denne finder komiteen nogen udtalelse om det resultat de kom til med hensyn til disse selskaber.

G. P. Nesseth, sekretær.

### I sagen angaaende visitatorer.

Komiteen indstiller:

1. Synoden tilstemmer den staaende komites indstilling angaaende visitatorer inden samfundet saalydende: Synoden opfordrer den almindelige prestekonferens til at drøfte denne sag og komme med en indstilling desangaaende til næste synodemøde.

2. Midlertidig, for dette aar, vælger Synoden nu tre præster, der skal tjene som visitatorer, en for nordvestlige distrikt, en for Iowa og søndre Minnesota distrikt og en for østlige distrikt.

3. Nominationskomiteen paalægges at nominere kandidater for disse stillinger.

Emil Hansen,  
Geo. D. Lillegaard,  
G. A. Sandberg.

### Indstilling fra resolutionskomiteen.

English district Missouri Synod.

Dear Brethren:

The Norwegian Synod in annual convention assembled cordially thank you for your fraternal greetings.

May the God of all grace grant you continued progress and bless your labors in our common cause.

On behalf of the Synod,

Chr. Anderson, President,  
L. P. Jensen, Secretary.

Prof. Oliver Harstad,  
St. Paul, Minn.

Dear Brother:

The Synod has with sorrow heard that you during its convention are at the hospital undergoing an operation. We pray our heavenly Father to grant you faith and courage in your trial and suffering so that also this affliction in the wise and loving Providence of God may serve as a means to draw you closer to your Savior, and for the future help you to continue as a faithful servant in the church which follows every one of her children with the greatest sympathy and love, all to the glory of God.

On behalf of the Synod,

Chr. Anderson, President,  
L. P. Jensen, Secretary.

Kjære pastor Næberg!

Deres venlige brev til formanden for Den norske Synode blev af ham oplæst for Synoden. Den vil derfor takke Dem for, at De

har ihukommet os i disse dage og i brevet paapeget forskjellige  
kjendsgjerninger, som er af interesse for os alle at høre.

Synoden nedbeder Guds rige velsignelse over Dem og ønsker  
Dem alt godt fra Herren baade i aandelig og timelig henseende.

Paa Synodens vegne

Chr. Anderson,

L. P. Jensen.

Kjære pastor Næstved!

Synoden takker Dem hjertelig for Deres venlige brev og de  
deri udtalte gode paamindelser.

Saad De paapeger, berører jo noget af det vigtigste vi som  
kirkesamfund har at udføre, og derfor vil vi gjerne tage det til hjerte.

Gud styrke Dem fremdeles til legeme og sjæl og forunde Dem  
i naade en god og lykkelig alderdom!

Paa Synodens vegne

Chr. Anderson, formand,

L. P. Jensen, sekretær.

Kjære pastor Wiese!

Deres brev til samfundets formand, som af ham blev oplæst  
for Synoden og paahørt med megen interesse af brødrene, takker vi  
Dem herved hjertelig for.

Vi paaafsjønner baade Deres varme interesse af det arbejde,  
som de hidindtil har udført for samfundet ved Deres udarbejdelse  
af vor aarlige kalender og andre ting.

Synoden ønsker og nedbeder Herrens velsignelse over Dem.  
Maatte han fremdeles styrke og bevare Dem i vor fælles tro og gibe  
Dem kræfter og visdom til at bistaa os med raad og daad som  
hidindtil.

Gud gibe Dem endnu mange lykkelige dage iblandt os!

Paa Synodens vegne

Chr. Anderson, formand,

L. P. Jensen, sekretær.

Kjære pastor G. Ingebritson!

Da deres troesbrødre i Synoden har hørt om Deres langvarige  
sygdom og forstaar, at De fremdeles lider derunder, men nu er i  
god bedring, saa ønsker vi at meddele Dem vor hjertelige deltagelse  
og paa samme tid at udtale ønsket om en snarlig bedring til Deres  
forrige fulde kraft.

Paa Synodens vegne

Chr. Anderson, formand,

L. P. Jensen, sekretær.

Kjære pastor Govde!

Synoden vilde have glædet sig meget, om De havde kunnet været med os i disse festdage. Men da vi forstaar, at det ikke kunde lade sig gjøre, glæder vi os dog over at høre de i Deres brev til formanden udtalte gode ønsker for vort samfund.

Vi ønsker Dem til gjengæld Herrens rige velsignelse. Maatte Gud styrke Dem i troen paa Frelseren og bevare Dem i den, indtil han kalder Dem fra striden til freden.

Paa Synodens vegne

Ch. Anderson, formand,

L. P. Jensen, sekretær.

St. Marks Choir,  
Chicago, Ill.

Cordial thanks for greetings and good wishes!

On behalf of the Synod,

Chr. Anderson, President,

L. P. Jensen, Secretary.

### Romiteen for pengesager.

1. Synoden udtaler sin glæde og tak til Gud, der i det forløbne aar ligesaabel som i de foregaaende naadelig har beholdt os i sin tjeneste, bevaret os, hjulpet os aandelig og timelig og skjænket os alt, som vi har trængt.

2. Ogsaa dette aar har Herren i naade sfaanet os for ubalance i vore hovedkasser. Bidragene har været store, dog bør vi prøve os selv og spørge, om vi virkelig har været tro husholdere, om vi har gjort alt det, som vi kunde og burde.

3. Glædeligt er det, at bidragene til indremissionskassen er steget med \$2212.15, bidragene til lærerlønskassen med \$300.36 og til menighedsstolekassen med \$956.40. Det er et godt tegn.

4. Synoden gjør opmærksom paa, at bidragene til synodekassen er mindre end forrige aar med \$746.83, ligeledes bidragene til Church Extension med \$261.23 og studenterkassen med \$34.89, samt at bidragene til negermissionen er faldt af \$646.64, til finansmissionen \$404.45 og hedningemissionen \$36.77. Paa den anden side er bidragene til missionen i Indien vokset med \$159.10 og til indianermissionen med \$18.76.

5. Synoden vil atter anbefale sine menigheder det saakaldte "Duplex Envelope System".

6. Det er Synodens bestemte vilje, at gjæld maa ikke stiftes i det, som hører med til løbende udgifter.

7. The Norwegian Synod of the American Evangelical Lutheran Church, assembled in annual convention at Mankato, Minn., June 30, 1928, hereby instructs and empowers Emil

Hansen and Joseph Runholt to sell the North half of the North-East Quarter (N.  $\frac{1}{2}$  of N. E.  $\frac{1}{4}$ ) of Section Seven (7) in Township One Hundred Fifty-Six (156), Range Ninety (90), Montrail County, North Dakota, containing 80 acres more or less according to the Government survey thereof, and the said Synod hereby authorizes and instructs its president and secretary to execute, sign, seal and deliver the necessary deeds and instruments therefor.

S. M. Tjernagel,  
N. S. Ooberg,  
S. A. Moldstad.

### Report of Committee on Higher Educational Institutions.

1. The Synod hereby expresses its gratitude to God for his gracious providence in shaping events so, that we have been enabled to secure such an excellent school property as we now have in Bethany Lutheran College.

2. The Synod expresses its heartfelt thanks to the sister Synods who have so generously aided us in years past with the education of pastors and teachers, by opening their institutions of learning to our students, and giving them the same privileges as students from their own church bodies.

3. In view of the fact that we now have begun our own preparatory institution of learning at Mankato, Minn., the Synod feels compelled to concentrate its efforts on the support of this school, and resolves therefore to discontinue the arrangement hitherto in force at Concordia College, St. Paul, Minn., at the end of the next school year, June, 1920.

4. The Synod instructs its officers to convey to the Evangelical Lutheran Synod of Missouri, Ohio, and other states its thanks for the help given us in years past at its Concordia College in St. Paul, Minn.; and to notify said Synod of the resolutions here passed.

5. The Synod is happy to continue the arrangement hitherto in force at Dr. Martin Luther College in New Ulm, Minn. We urge our young men and women, who wish to serve as teachers in our Christian day schools, to make use of the privileges granted us at this college.

6. The Synod authorizes its officers and the Board of Regents, of Bethany Lutheran College, to make the necessary arrangements for the liquidation of the so-called "gentleman's agreement" with Bethany College, Inc.; this includes also the power to make loans, if required.

7. The Synod authorizes and directs its officers and the Board of Regents of Bethany Lutheran College to accept conveyances of the Bethany Lutheran College in the name of the Synod.

8. The Synod adopts the following rules for the government of Bethany Lutheran College for the coming year:

I. Board of Regents: The government of Bethany Lutheran College shall be vested in a Board of Regents. The membership of said Board shall consist of 8 men. The Board members now to be elected shall serve for one year.

II. The duties of the Board of Regents. It shall be the duty of the Board of Regents:

a) To have the general management and full control of all the affairs of the College, subject to the direction and the instructions of the Synod.

b) To decide all matters pertaining to the courses of study.

c) To appoint all professors and teachers, except the president, and to hire employees necessary.

d) In the event of repairs and alterations involving the expenditure of more than \$500.00, the Board must first secure the approval of the Synod's committee on finance.

e) It shall be the duty of the Board to report to the annual Synod meeting for its approval the estimated financial needs of the College for the following school year.

III. The President:

a) The President of the College shall be an ordained minister of our church.

b) The President now to be elected shall serve for one year.

c) The President shall be elected by the Synod at its regular Synod meeting. Said election shall be conducted as follows: The nominating committee shall nominate one (1) candidate for the office of President. Other candidates may be nominated by members of the Synod. The Synod shall vote by ballot; and the candidate receiving a majority of the votes cast shall be declared elected.

d) If a vacancy shall occur in the office of President, it shall be the duty of the Board of Regents to appoint an acting President, who shall serve until the following meeting of the Synod.

9. The Board of Regents of Bethany Lutheran College shall attend to all higher educational matters of the Synod.

10. The rules herewith adopted for the government of Bethany Lutheran College are to be in effect for this year, during which time the Board of Regents shall prepare more complete rules and regulations with regard to the government of our College, and present them to the next Synod meeting.

11. The Synod thanks all those who have contributed so generously to Bethany Lutheran College fund, thus making it possible, under God, to acquire this valuable property; and expresses its gratitude especially to Mrs. Louise Hanson, Arlington, Wash., whose contributions and promise of future contribu-

tions have done so much to encourage us in going forward with the task of building up our own synodical institution of learning.

12. All subsidies with the maintenance of Bethany Lutheran College shall hereafter be paid out of the Synodical Treasury (Synodekassen); and subsidies required for professors' salaries (Lærerlønskassen). Members of the congregations of the Synod are urged to contribute liberally to these treasuries to meet possible deficits in current expenses at Bethany Lutheran College, so that it may not be necessary to draw upon the general fund for Bethany Lutheran College for such expenses.

13. The surplus funds now on hand in the Synodical Treasury (Synodekassen) and funds for professors' salaries (Lærerlønskassen) shall be applied as soon as convenient on the deficits in current expenses at Bethany Lutheran College during the past school year.

14. The Synod thanks Prof. Bale for his faithful services at Bethany Lutheran College and expresses the hope, that he may be able to continue serving our church in the future, when his university studies have been completed.

*G. A. Gullixson, President,  
Geo. O. Lillegaard,  
H. A. Preus, Secretary,  
E. T. Lee,  
Mr. Monserud.*

### **Diverse Sager.**

#### **Gudstjenester under mødet.**

Foruden den sedvanlige aabningsgudstjeneste ved mødets begyndelse, hvorved past. S. M. Olsen prædikede over Math. 28, 16—20, holdtes der Søndag form. to festprædikener i anledning 75-aars jubilæet, en paa norsk af form. past. Chr. Andersen og en paa engelsk af past. G. A. Gullixson. Førstnævnte havde valgt Hag. 2, 3—5, som tekst og talte inde i kirkesalen; sidstnævnte prædikede i det store telt over Hebr. 11, 27. Paa begge steder bragte Dr. W. Dallmann Wisconsin synodens hilsen og lykønskning til den norske Synode. Offer blev optaget og delt mellem Bethany College, indremissionen og synodekassen. Mandag aften holdtes gudstjeneste med altergang. Past. C. J. Quill holdt pastoralprædiken og C. A. Moldstad skrifttalen. Alle sessioner aabnedes med skriftlæsning, salmesang og bøn, ledet af en af presterne; hver session sluttedes med bøn, salmesang og Herrens velsignelse.

#### **Opbyggelse og underholdning.**

Under sessionen Lørdag eftermiddag gaves et sangprogram af et barnekor paa 60 stemmer ledet af Miss Ida Sngebritsen; taler om menigheds-skolen holdtes af pastorerne Tjernagel og J. A. Petersen;



og jubilæumsbogen, udgivet af skolekomiteen, blev fordelagtig omtalt og søges anbragt i alle hjem blandt os. Søndag eftermiddag holdtes informelt møde i det store telt. Past. Erling Nvisaker ledede dette møde; et stort kor, dirigeret af form. Anderson sang vakre korsange og salmer, taler holdtes af S. A. Moldstad, N. A. Madsen, R. T. Dahlen og Dr. Dallmann. Past. J. Blæffen oplæste et pent digt "Bethany", forfattet af ham. Søndag aften var der foredrag med lysbilleder til bedre forstaaelse af reformationsværket; dette var foranstaltet af past. B. Garstad, der ogsaa Fredag aften sammen med S. A. Preus underholdt med lysbilleder over synodens historie. Mandag formiddag kom "Schubert Quartet" fra Concordia Seminary, St. Louis, frem og sang nogle salmer og sange, hvorfor mødet udtrykte sin taknemmelighed.

### Slutningen.

Synoden besluttede at past. S. M. Olsen og E. J. Onstad bedes om at udtale mødets hjertelige tak til alle, som i disse festdage har sørget saa vel for os. Derpaa udtalte past. Olsen sin egen og menighedens tak for besøget og opfordrede til forbøn for menigheden og skolen, samt at drage omsorg for at udsendte elever sendes did.

Ligeledes besluttedes at protokollen for denne session justeres af formanden og sekretæren, samt at disse i forening med kassereren ordner med tid, sted og forhandlingsgjenstande for næste aars synodemøde.

Paa begjæring fra B. Garstad om hjælp til videre fuldstændiggjørelse af sit referat overlodes det til ham selv at sørge for dette, og at forebringe den anstundende prestekonferens denne sag.

Form. Chr. Anderson takkede mødet for godt samarbejde og bad om, at man vilde holde ham det tilgode, hvis han i embedsmedfør skulde have saaret nogen.

Tilfjeldt ledede past. B. Garstad slutningsandagten. Salme 388, 8—11, blev sunget; han læste Joh. 15 og holdt bøn, og lyfte velsigelsen. Staaende sang derpaa forsamlingen salme 404, 7—8.

L. P. Jensen, sek.

### Den norske synodes embedsmænd.

Formand.....	Chr. Anderson
Viceformand.....	H. M. Tjernagel
Sekretær.....	L. P. Jensen
Suppleant.....	C. J. Quill
Kasserer.....	A. J. Torgerson
Suppleant.....	L. E. Ludvig
Revisorer.....	G. B. Anderson og Martin Stene
Trustees:	E. N. Edwards og G. A. Gullixson, valgt i 1926
	P. G. Tjernagel og J. E. Thoen valgt i 1927
	Geo. E. Brunsvold, Oscar Swenson valgt i 1928
Board of Regents for Bethany College:	S. C. Ylvisaker,
	J. A. Moldstad, J. E. Thoen, A. J. Torgerson, G. G.
	Vaala, K. T. Dahlen, C. S. Olsen og G. A. Gullixson.



## SYNODENS PRESTER OG PROFESSORER

Aaberg, O. H. (Em.)	Parkland, Wash.
Aanestad, H. (Em.)	Sherman, S. Dak.
Anderson, Chr.	Belview, Minn.
Bale, Prof. F.	University of Michigan, Ann Arbor, Mich.
Blakkan, I.	Holton, Mich.
Dale, M. O.	Lake Mills, Iowa
Faye, Prof. C. U.	Box 75, University Station, Urbana, Ill.
Forseth, P. C.	Traverse City, Mich.
Guldborg, G.	Suttons Bay, Mich.
Gullerud, O. M.	Route 3, St. Peter, Minn.
Gullixson, G. A.	2219 W. North Ave., Chicago, Ill.
Guttebo, K. L.	5340 Belle Plain Ave., Chicago, Ill.
Guttebo, Lauritz S.	Route 2, Deerfield, Wis.
Hansen, Emil	Mayville, N. Dak.
Harstad, Adolph	Thornton, Iowa
Harstad, B.	Parkland, Wash.
Harstad, Prof. O. B.	336 Snelling Ave. N. St. Paul, Minn.
Haugen, T. A.	Princeton, Minn.
Hendricks, John	1101 14th Ave. S. E., Minneapolis, Minn.
Hovde, B. (Em.)	Route 3, Glenwood, Minn.
Ingebritson, H.	Route 1, Lake Mills, Iowa
Jensen, L. P.	106 Concordia College Place, Fort Wayne, Ind.
Lee, S. E.	Cor. 40th and Xerxes Aves. N., Minneapolis, Minn.
Levorson, Prof. O., Dr. Martin Luther College	.....
	New Ulm, Minn.
Lillegaard, Geo. O.	14 Kingsboro Pk., Jamaica Plain, Mass.
Madson, N. A.	Princeton, Minn.
Moldstad, Chr.	916 31st Ave. N., Minneapolis, Minn.
Moldstad, J. A.	1701 N. Tripp Ave., Chicago, Ill.
Mommsen, M. F.	Parkland, Wash.
Møller, G. E.	Hartland, Minn.
Nesseth, G. P.	Route 1, Clearbrook, Minn.
Olsen, Holden M.	Bethany Luth. College, Mankato, Minn.
Overn, Prof. O. B.	Concordia College, St. Paul, Minn.
Peterson, C. N.	Fertile, Minn.
Petersen, Justin A.	Scarville, Iowa
Preus, H. A.	Calmar, Iowa
Quill, C. J.	Albert Lea, Minn.
Runholt, J. R.	Ulen, Minn.
Sande, Stephen	Hartland, Minn.
Strand, Ahlert K.	719 Lincoln Parkway, Duluth, Minn.
Strand, J. J.	5916 Rice St., Chicago, Ill.
Thoen, J. E.	Route 3, Amherst Jct., Wis.
Tjernagel, H. M.	Route 2, Lawler, Iowa
Torgerson, A. J.	Route 3, Northwood, Iowa

Unseth, J. B. .... Waterville, Iowa  
 Waller, M. C. .... 1031 Grand Ave. E., Eau Claire, Wis.  
 Widvey, P. A. (Em.) .... Prairie Farm, Wis.  
 Wiese, M. Fr. .... Cambridge, Wis.  
 Ylvisaker, Erling .... 21 Farwell, Madison, Wis.  
 Ylvisaker, Paul .... Thompson, Iowa  
 Ylvisaker, S. C. .... 13 South Hancock St., Madison, Wis.

# Indhold

	Side
Synodens ordning og medlemmer.	
Nabningsprædiken af pastor Golden W. Olsen.....	5
Formandens synodaltale og indberetning.....	13
Prædikener under festgudstjenesten:	
Pastor Chr. Anderson.....	23
Pastor G. M. Gullixson.....	28
Læreforhandlinger.	
Troesvissheden, pastor G. Guldberg.....	37
The Practical Problems Which Confront Us As the Logical Successors to the Old Norwegian Synod	55
a) Introduction, Rev. Chr. Anderson.....	55
b) Justification by Faith, Rev. G. A. Gullixson	57
c) To Testify Against All Alliances With the World, Rev. S. C. Ylvisaker.....	67
d) To preserve the Faith of Our Fathers by Establishing and Maintaining Christian Schools, Rev. N. A. Madson.....	75
e) Skolefagen: Pastorerne Thoen, Tjernagel, Gulle- rud og Blæffan.....	83
Forretningsfager.	
Arbeidskomiteer under mødet.....	87
Staaende komiteer .....	87
Indberetninger til Synoden.....	88
Regnskaberne .....	98
Indberetninger behandlede og antagne.....	102
Diverse fager .....	110
Adresser paa Synodens præster og profesjorer.....	113



# PIONEER DAYS

and other events briefly sketched

*for the*

75th ANNIVERSARY

*of*

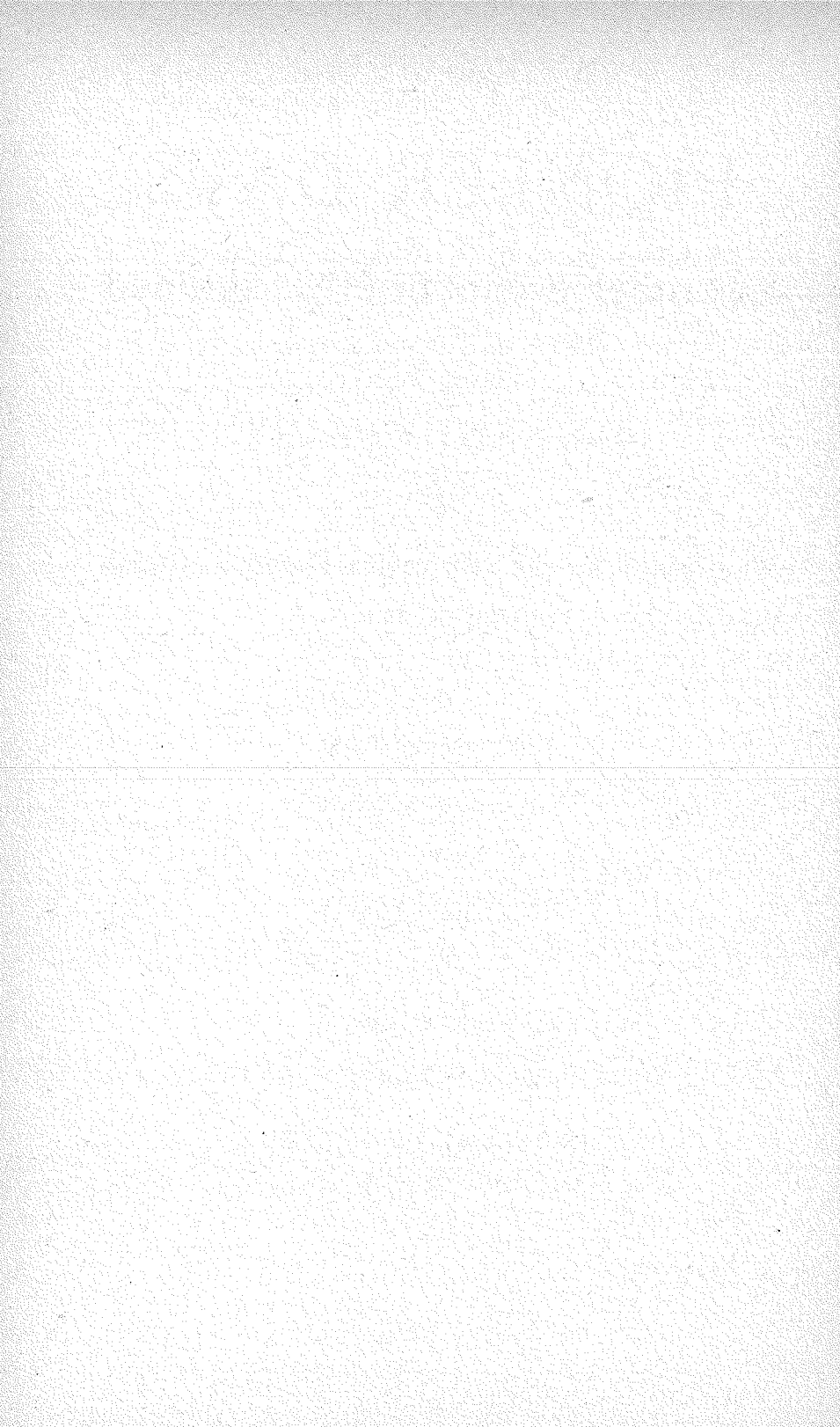
The Synod for the Norwegian Evang. Lutheran  
Church of America

*By*

REV. B. HARSTAD

June, 1928

BETHANY COLLEGE  
MANKATO, MINN.





# Pioneer Days of the Norwegian Synod

Contending for the Truth, and other events.

*Beloved Fellow Christians, Ladies and Gentlemen!*

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

We have gathered on this 75th anniversary of the old Norwegian Synod to celebrate a festivity of jubilee. We will endeavor to keep the feast with the unleavened bread of sincerity and truth. But how are we to do that?

Are not anniversaries generally celebrated for the purpose of praising and glorifying the persons who started the work in which we rejoice?

If we celebrate in that manner, we have fallen into the sin of which Judah was guilty when the Lord said to Jeremiah the prophet: "For according to the number of thy cities were thy Gods, O Judah, and according to the number of streets in Jerusalem have ye set up altars to that shameful thing" (Jer. 11:13). Others say: "The men of the time are its gods."

Of the different kinds of jubilee recorded in Scripture, there is especially one that we are sure is well pleasing to God. St. Luke tells us that to some shepherds near Bethlehem there appeared first one angel saying: "Fear not, for unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:10-14).

It is but natural that we on the present occasion should earnestly be interested in the problems that confront us who are the rightful heirs, or successors, to the old Norwegian Synod. Chief among these problems must be this, that we take a firm stand on the divine authority of Scripture, and in all our doing manifest a firm will to obey all the words of our Lord, and like our fathers in the old Synod, contend for the truth. We will state now deeds and teachings of our fathers and their opponents, as much as pos-

sible in their own words. The readers can then judge for themselves concerning the question about who are the true successors to the old Norwegian Synod.

### 1. The First Ministers of the Synod Working Among Pioneers.

It is a noteworthy fact that the first two of these men were prompted by laymen among Hauge's friends in Norway to emigrate to America in order to serve their countrymen. A merchant in Drammen, Tollef Bakke, had a son in Muskego, Wis. This man sent to his father a request with power of attorney, signed by 30 names, to send them a young lay preacher, Claus L. Clausen from Denmark. Bakke promised to pay Clausen's fare, urged him to consider this as a call from God and to go and serve Muskego, especially as a Christian school teacher. The young man accepted, and in August, 1843, arrived at Muskego, Wis. The settlers soon prevailed on him to be examined and ordained by some Lutheran pastor. September 13 his call was signed by 69 men. October 13 he was examined, and on the 18th also ordained by the German Lutheran pastor, Rev. L. E. T. Krause of the Buffalo Synod, near Milwaukee, Wis. Clausen was then nearly 23 years old.

A pious layman in Christiania, P. Sørensen, promised to pay the fare of a minister to America, and he so well pleaded the cause of his countrymen in the United States with a theological candidate, J. W. C. Dietrichson, that he accepted this as a divine call to go and serve his countrymen in America. He was ordained in January, 1844, and came that year to this country 29 years of age.

H. A. Stub came 1848, 26 years old; A. C. Preus in 1850, 36 years old; H. A. Preus in 1851, 26 years old; G. T. Dietrichson in 1851, 37 years old; N. Brandt in 1851, 27 years old; and J. A. Ottesen in 1852, 27 years old.

These men were accomplished members of prominent families. They had good prospects of entering honorable positions in either Church or State. Yet they chose to bid farewell to kinship and country and cast their lot with poor peasants in the wilds of North America. And this even at a time when there was, especially among the higher classes of people, a keen prejudice and powerful opposition against emigrating to America. Here they expected neither riches nor honor, much less an easy life.

They must have had a strong mind and an ardent desire to

preach the Gospel among the pioneers. This could not be a product of their own flesh, but a wholesome impulse from the Lord, who also in this manner sends laborers into His vineyard. With hopeful courage these inexperienced shepherds went to their work. By night and day they traveled around in different settlements. They instructed the people to organize local congregations as best they could, and they glorified God by preaching the Prince of Peace, Jesus Christ, and Him crucified.

## 2. Trials and Hardships of the New Settlers.

Prof. R. B. Anderson, who grew up among the pioneers, says in his book, "Norwegian Emigration": "How our fathers toiled and how much they suffered we, their descendants who are now enjoying the fruit of their labors, can never realize or know, and we owe them a debt of gratitude which we can never pay. The best we can do is to live worthy lives, and try to keep green the memories of those who did so little for themselves and so much for us" (p. 432).

Rev. J. A. Berg, who had access to Rev. Clausen's church records, says: "They show that in the last four months of 1843 there were in the comparatively small settlement 54 dedication of burials. In November there were no less than 32 (on one day 8), December 17 there were 9, and in January, 1844, 17 burials" (*Den Norsk Lutherske Kirkes Historie*, p. 17). This was certainly a sickening experience to a young pastor.

Quite soon Rev. Clausen instructed the church members at Muskego to observe God's will, Matt. 18:15-17, to admonish the notoriously wicked persons. But this caused resentment and strife. The majority did not want it. Such adversity did not encourage the young laborers. Rev. Clausen now accepted a call from the church at Luther Valley, Rock county, Wis. This happened already in 1846. Here he was taken sick, but as soon as possible he again took up his mission work. A Sunday magazine, "For Fatig og Rig," in Christiania, Norway, 1848, contains from Clausen's hand touching accounts of some of his adversities. On Saturday, Nov. 7, 1846, he left his beloved wife and baby, both in apparently good health. He went to visit a settlement some 20 miles away. On Sunday Mrs. Clausen was suddenly taken seriously sick. A messenger was sent on Monday to call him home, but did not find him until late in the evening. He now engaged a man

to help him find the way home over swampy places and a river without any bridge. Though it was pitch dark and the rain was pouring down they started homeward on horseback. After riding a couple of hours through a big wood they finally found a settler's hut. Here they were informed that they had lost the right direction and were now no nearer home than when they started out. At dawn of the next morning Clausen mounted his horse and after two hours' ride came home to find his beloved wife sick unto death. Eight days later she died a beautiful death. (No. 1 and 2, "For Fattig og Rig," 1848.) Such was pioneer life.

Lay and learned shared faithfully with each other good and evil. They found consolation and encouragement in the promises of God's Word. Not even those loathsome diseases, cholera, ague, and malaria could destroy their faith and courage. They remained true to their calling.

### 3. First Attempts at Organizing a Synod or Union of Churches.

Quite early the question arose of organizing the congregations into a synod for the purpose of taking better care of the work, mainly to establish institutions of learning to train young men for the ministry. By the consent of the two other pastors, Rev. Dietrichson invited the congregations to send delegates to a meeting in Koshkonong, June 24, 1849. Delegates met as planned. But neither Clausen nor Stub could be present. Nevertheless, Dietrichson spread before the delegates his sketch of a constitution, called "Grundlov." The next year Rev. Dietrichson returned to Norway, but A. C. Preus was called in his place to Koshkonong.

Soon after his arrival here Preus issued in 1850 a call for delegates to meet on the 5th of January, 1851, in Rev. Clausen's church, Luther Valley, Wis., (now called Orfordville). The minutes of this meeting states: "Monday, January 6th, at 9 o'clock, we three ministers were gathered in the church with 30 delegates from 18 Norwegian Lutheran congregations." The next day organization was actually effected by adopting "Grundlov for den norsk-evangelisk lutherske kirke i Amerika," and by electing officers. Rev. Clausen was elected superintendent; A. C. Preus, vice-superintendent; and H. A. Stub to supply him.

The constitution contained some very strong smatterings of high church notions, and even a partly hidden serious error in doctrine. The confessional paragraph said: "Kirkenis Lære er

den som er aabenbaret igjennem Guds hellige Ord i vor Daabspagt, samt i det gamle og nye Testamentes kanoniske Bøger," i. e., "The doctrine of the Church is that which is revealed through God's holy Word in our covenant of baptism, also in the canonical books of the old and new testament Scriptures."

This paragraph was intended to endorse Grundtvigianism, viz.: that only the words of institution of the sacraments and the Apostles' Creed were the living word of God. Rev. Dietrichson, having from the church at Spring Prairie, Wis., power of attorney to call a pastor for it, had a conversation with the young candidate, Herman Amberg Preus, about that congregation. Dietrichson told him that, though it was probably not so understood, the constitution of Spring Prairie and of the Synod contained Grundtvig's opinion.

After some discussion about the matter the candidate, H. A. Preus, declared that if he accepted the call to Spring Prairie he would have that doctrine purged out of the constitution. (See his own account in "Evangelisk Luthersk Kirketidende," Decorah, 1875.)

#### **4. The Synod of 1851 Dissolved and a New Organization effected.**

According to a resolution passed in January, 1851, by the just organized "Norwegian Evangelical Lutheran Church in America," the superintendent, C. L. Clausen, called a meeting of its members to be held at Muskego, Wis., the first Monday in February, 1852. Delegates met at the appointed time and place, also three new ministers with representatives from their churches. The superintendent declared the Synod constituted. A motion was now offered by Rev. A. C. Preus that the organization of 1851 be now dissolved for the purpose of giving the new ministers with their delegates opportunity to take part in considering and adopting the constitution of the Synod. This motion was unanimously adopted, and the old organization terminated. This being done, C. F. Dietrichson, H. A. Preus, and N. Brandt with the delegates from 15 churches now joined with the others. Now the false paragraph was stricken against one vote (Clausen). A resolution was adopted to hold another preparatory meeting at the East Koshkonong Church, February 5, 1853. The purpose of this was to give the congregations due time to consider the constitution. For the final organization it was agreed to meet in Luther Valley on the first Monday in October, 1853.

Some years later the Norwegian Synod was accused of Grundtvigianism. Rev. H. A. Preus denied this by pointing to the drastic step of dissolving the first organization to rid the Synod of false doctrine. The Norwegian Synod was not organized until in October, 1853. He also says: "If there be any characteristic mark which the Synod in our lack of firmness and clearness impressed on the consciousness of the time, it is the determined opposition to and avowed rejection of Grundtvigianism." (*"Evangelisk Luthersk Kirketidende,"* 1875, p. 741.)

This lack of firmness and clearness, acknowledged by Rev. Preus, must be blamed for retaining that arrogant name: "The Norwegian Evangelical Lutheran Church in America," which virtually claimed that Norwegians outside of this Church were not members of the holy Christian Church.

We must remember that our pioneers were children of a state church. They did not know much about the nature, rights, and duties of an Apostolical church, independent of the state.

They were trained in a state church in which the king of Norway was the supreme bishop. And they had not, like the Saxons in Missouri, emigrated from a state church for the purpose of establishing congregations according to Biblical Lutheran doctrine. Nevertheless, we can celebrate a festival of jubilee, because our forefathers took such a firm stand against false teaching and had Christian meekness and courage to obey and practise what they believed, namely, that the Bible is the inspired Word of God, and the only infallible guide in all matters of faith and life. That they were sincere in this they proved by admonishing one another according to Matt. 18, for three of the first ministers did then publicly retract and correct some erroneous expressions. They advanced in knowledge and experience as they instructed young and old to believe implicitly and prayerfully to study the Word of God. We are exceedingly glad because they glorified God by organizing the settlers into churches and teaching them to see and appreciate the God-given privileges and duties to live and labor as true servants of God, free and independent of all state authority. Especially by the example and guidance of the German Lutheran Missouri Synod they learned from the Word of God to understand that every local Christian church, large or small, is the highest authority in all its own matters not ordered by Scripture. We may well wonder how the Norwegian Lutheran Church



today would look if the founders of our Synod had not learned what they did from the Missourians.

In "Maanedstidende," published by our pastors, they stressed in 1852 the unity in faith and confession among church workers. As objects and aims of a synod are mentioned: Maintenance of unity in the one true faith and confession, defense of the truth against error, training of ministers and teachers besides examining and installing them, support of needy congregations, etc. "Lastly," it is said, "we must call attention to the fact that a congregation that has joined the Synod is not compelled to belong to it any longer than the congregation of itself wants to. He who does not come from inner urgency, real want, and a glad conviction, in brief, of free will, let him stay away, otherwise he will only harm himself and the Synod." ("Maanedstidende," July, 1852.)

In spite of such assurances there was opposition against organizing. Such opposition was fostered not only by natural suspicion of the general public, but particularly by several traveling agitators.

### 5. Elling Eielson and His Work.

Five years before any regular pastor came from Norway, a giant lay preacher, Elling Eielson, came here in 1839. Claiming to be a true follower of Hans Nielsen Hauge, he traveled and preached in Norway, Denmark, and Sweden. He had there seen much of the deplorable conditions in the state churches, caused by the cold rationalism of those days. To this it seems that the majority of the clergy belonged. They were generally proud, avaricious, domineering, and vain-glorious church policemen of the king, often drunkards, a lazy and negligent lot of officers in church and state. We have all heard deplorable stories about pastors in state churches.

With such people the young revivalist, Eielson, came in contact and suffered some persecutions at their hands. It is but natural that disgust at such officers would indelibly impress itself on anybody with some feeling of justice. And so it did on Eielson. He was a strong, cleancut and uncompromising character. Quite young he had begun to testify against all wickedness and demanded results in a new behavior. Those who did not show this and sided with him or his friends he condemned as wicked people. In this way he had, even before he left Norway, broken off relations with

the Church there. And in this country he proved to be a separatist, rejecting all who did not join him and his friends.

After stating that a religious commotion arose wherever Eielson preached, a zealous admirer of him, E. O. Mørstad, in his book, "Elling Eielson," tells us this: "Thus the people were essentially divided into two camps (leire) before the above-mentioned ministers came from Norway, and this remained so also later. They were either for or against Eielson revival Christianity (Vækkelseskristendom). And then we shall already here mark us another important point in this connection. Eielson and his real friends could not go along with, or tolerate any other kind of revival than what they themselves had gone through, namely, that which Pontoppidan and all God-fearing teachers so emphatically demand, and which consists in a thorough knowledge, true living faith in the Savior that shows its fruit in life in daily knowledge and experience in both sin and grace." (P. 124-125).

On pages 97 and 98 of his book Mørstad tells us that at a meeting at Jefferson Prairie in April, 1846, Eielsen dictated and Ole Andrewson wrote the constitution for "Den Evangelisk Lutherske Kirke i Amerika," which is given in the last part of his book, pp. 459-466. The second paragraph contains these words: "According to the order and manner which the holy Scripture teaches, that nothing common or unclean can enter into the new Jerusalem (Rev. 21:27, etc.), so no one can be received as a member in our denomination (Samfund) without having gone through a sincere conversion, or is on the way of conversion." Paragraph 6 states: "The popish authority and the usual gown of ministers we will have nothing to do with, since there in the New Testament is found nothing to prove that Jesus and His apostles have used it or commanded it. On the contrary, we can read Matt. 23:5; Mark 12:38; and Luke 20:46 that Jesus rebuked them that went around in long garments and practised fear of God to be seen of men."

This shows us the nature and tendencies of the opposition against the Norwegian Synod.

## 6. Elling Eielson's Peculiar Singleness of Purpose.

Though we will hope that he was sincere in his desire to promote the salvation of his fellowmen, yet it must be very much deplored that his knowledge of the solemn duties of a preacher and



leader was so limited. Did he not see or would he not believe what he had read in his Bible, namely, that God through Christ has given also these twofold blessings, viz.: (1) That the whole gathering of all true believers through baptism and the Word in regeneration is chosen and called to be a royal priesthood, to show forth the glory of Him who called us out of darkness, 1 Pet. 2:9; (2) That they should do this by gathering into local congregations, and there in unity of spirit, by virtue of their royal priesthood and Christ's instruction, establish the public and official administration of the ministry of reconciliation, 2 Cor. 5:18, 19, or the office of the keys, John 20:21-23; Matt. 16:15-19; Matt. 18:15-18. Ministers of the congregation, or ambassadors of Christ, shall by the members of the local church be chosen, examined, called, and installed, if they are found to have all the qualifications required in the Word of God (1 Tim. 3:1-7; Tit. 1:5-9). While thus the public administration of the Word of reconciliation is taken care of by the local pastor, every member of the church has the privilege, right, and duty to live and work in his temporal calling, in his family, neighborhood, and congregation as spiritual king and priest unto God (Rev. 1:6). He will then have plenty to do if he observes what God's will is, without going his own way.

It is exceedingly to be lamented that Eielson with his ability and power over people did not observe the above-mentioned divine order. He, on the contrary, opposed and slandered it. When our pastors urged him to be ordained and called by an organized church, which he should serve faithfully without working in other people's charges, he and his friends represented them as dead, unbelieving, and opposed to conversion and life.

He must have overlooked entirely the Lord's word about the seven churches (Rev. 1:20, and Matt. 18) about the local church as the highest authority in church discipline. For years he did not show so much respect for these words as to organize any local church. His singleness of purpose was evidently only to preach revivalism. It is hard to understand how a true Christian, even with the scantiest knowledge of Christianity, can read the Bible and pray for enlightenment and yet neglect to believe and obey the many passages urging us to believe and do all the Word of God. (Luke. 24:25).

Concerning the meeting in April, 1846, when Eielson's constitution was adopted, Rev. O. J. Hatlestad says in his book, "Hi-

storiske Meddelelser," p. 59: "That there at that time were organized congregations in the settlements among people whom Eielson had served as preacher, is only a loose assertion, lacking all foundation. In vain one will hunt for documents in the older settlements to prove that congregations even 'in a way' were then organized. The people that let Eielson serve them he called 'his,' and 'they are with us.'" (P. 59.)

Even after nine years of preaching, it seems that Eielson had no organized churches. About a meeting of Elling Eielson's friends, called by O. Andrewson, held at Fox River, Ill., Sept. 29, 1848, Hatlestad says this: "It must have been according to private agreement that Andrewson called this meeting, for in the constitution is not found a word about annual meeting or representatives from congregations." (P. 42.) On page 47 he states: "In the meeting at Fox River many complaints against Elling Eielson were also discussed, and the result was that the meeting declared that we could have no confidence in Eielson until he, by a Christian understanding (Opgjør) with the proper party, cleared himself of the accusations against him. But instead of being guided hereby and on the foundation of truth seek to 'keep the unity of spirit in the bond of peace,' he went away and began to work by himself."

This is attested to by the Revs. O. J. Hatlestad, A. A. Scheie, and O. Andrewson, who were present at that meeting.

## 7. How Did Our First Ministers Stand to Eielson and Friends?

Our ministers must not have been so unreasonable as rumor had it. Rev. J. A. Bergh, a friend to Elling Eielson, says: "At the first devotional meeting (Opbyggelse) that Clausen held in Muskego, Elling Eielson, who lived only a few miles away, was present. Clausen requested him to take part, but he declined." Bergh adds that they afterwards conversed on important matters, and says: "They part and each goes his way." He closes the narrative with these words: "They acted according to the best of their understanding, as before God, the one who declined and the one who would work together" (vilde samarbeide), (p. 19, 20). On page 43 he tells the improbable story that Elling took Dietrichson by the whiskers and said: "Hør mig, du Pave, jeg være vil din Pestilens mens jeg er til."

Mørstad reports the following incident: "Once when Elling

and some of his friends were in Koshkonong to hold godly gatherings, he (Dietrichson) finally appeared in the assembly where he, after Elling had closed his talk, declared to the whole assembly that there had been spoken very well, simple, and direct according to God's Word about the offense of the cross, and he added, 'You have prayed nicely that the resurrection of Christ may be a power in the heart of us all, and this is also my prayer,' but he soon began to question him about who had called him to hold meetings and administer the sacraments, or where have you your call, and why do you not stay there? Elling answered: Christ says, 'Go into all the world,' etc. (P. 132.)

Bergh says that Eielson knew of no parish boundaries. (P. 24.)

From all this we understand that our pioneers tried to help Elling Eielson and others to observe the good order given us by the Lord, and not sin by wilfully becoming a busybody in other men's matters (1 Pet. 4: 16; 2 Cor. 10: 14-16).

Mørstad tells about Clausen endeavoring to have the Muskego congregation admonish sinners according to Matt. 18, and to exclude wicked persons according to Scripture and Lutheran usage. We should be glad because our pastors instructed the people also about that Word of God.

That there was a division among the Haugeans even before any of our ministers came to this country, is plain from the following statements by Rev. Bergh (p. 57, 58): "Like Elling Eielson, so was also Even Heg a lay preacher, while I cannot find that E. Johanneson who, by the way, was the most able of the three, spoke at devotional meetings" (talte til Opbyggelse) . . .

"To Eielson it therefore already looked suspicious when Clausen's coming to this country, to a great extent, was brought about by Heg and Johanneson, and when he now heard of the idea that Clausen should become a minister the suspicion was strengthened. Clausen was not content with speaking the simple Word of God, he wanted to be something great, he would become minister and would very likely introduce such nonsense (Uvæsen) as chanting (Messe) and clerical gown (Prestekjole). No, with him he would have nothing to do." So far Bergh's report about what Elling suspected Clausen of.

This shows us some causes and nature of separation. What Bergh here says, that Even Heg was a lay preacher, can hardly be verified. Mrs. T. Larson, since 1844 for many years associated

with most of these people and who now in her 93d year is living here in Parkland, 1928, wonderfully bright and remembering best the bygone things in Muskego, she says that she never heard of or saw Even Heg, or Johanneson, or her father, Peder Jacobson, hold public meetings or speak at any of them. These men, she says, were good Haugeans, even from Norway, and to a certain extent first affiliated with Elling here, but they lost confidence in him. And how Elling looked upon them, Rev. Bergh has just told us. They all had daily family devotion, on Sundays sang and read from a postil in public gatherings.

Mrs. Larson says that once when her father attended a meeting, held by Eielson, and asked for permission to read some words of Luther, he got the permission and read. Elling promptly replied: "Dette har kje Luther skreve meir end Kjætta."

It has been and is yet customary to state as an established fact that the men of the Synod have picked all quarrels among the Norwegians. And that they fought as uncultured people. The Norwegian Synod has these 75 years for its own benefit discussed numberless questions of what to believe and do. And it can confidently be asked: Can anybody tell us how many of these have been left alone without being attacked, complained of, by opponents? And as to decency in debate, it is not against decorum for the discussing parties to denounce each other's views in the hardest terms, as long as no impure motive is imputed to the opponent.

What, then, shall be said about the suspicion and accusation against Rev. Clausen? And if it is true that Elling took Rev. D. by the beard and spoke to him, as reported, in a public gathering, does not that border on a dangerous case of assault and battery? Can there be any more rough way in debate, unless it comes to real blows? We are glad that Rev. D. kept his closed fist from striking.

Can Rev. Dietrichson be justly reprimanded for asking Elling Eielson why he came into his charge and neglected his own call? Shall not a pastor heed these words of the Lord: "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, 18).

If Eielson believed that he should go into all the world, why did he not go to such that lacked the benefits of a Christian church?

## 8. Our Ministers Acknowledged Their Faults and Errors and Corrected Them.

About this Rev. Hatlestad of the Augustana Synod reports thus: "From 'Kirkelig Maanedstidende,' Vol. III, No. 12, is learned that a meeting was held in the Luther Valley church the 4th of October and the following days between the pastors of the Synod and the Revs. P. A. Rasmussen and H. L. Thalberg in the presence of the professors Walther and Craemer of the Missouri Synod.

At this meeting especially Rev. Rasmussen complained because the president of the Synod, Rev. A. C. Preus, in "Maanedstidende," 1851, had taught false doctrine about the Church, first, in the definition of it, by which the Church is a communion of those who in Christ seek grace and forgiveness of sins and the house of grace, etc. A. C. Preus declared that he erroneously had made a distinction between church and the communion of saints, that he had been on the way to become a high churchman in order to resist enthusiasm, etc.; second, Rasmussen declared as falsehood when Preus had asserted that one can and shall believe in the Church. A. C. Preus declared that he had already retracted this and now also retracts it as a misleading phrase, etc. Rasmussen also complained of this, that the ministers of the Synod sometimes had used a wrong reading of the Third Article. From the discussions of this meeting it is also seen that Rasmussen and Thalberg at that time disagreed with the minister of "The Norwegian Lutheran Church" concerning laymen's work. About this is said: "Ottesen thereupon asked Rasmussen if he also considered lay people entitled to teach and exhort in public meetings that in advance are appointed and to which everybody can attend. To this Rasmussen answered, yes, and asserted the same after his attention was called to how this would conflict with the doctrine of the holy ministry, as contained in God's Word and given in the 14th article of the Augsburg Confession. He only stated that if, by a more thorough search in God's Word and the confession of the Church, he should become convinced that he was mistaken in this, he would desist from his opinion and retract it" ("Hist. Medd.," pp. 184, 185).

Rev. H. A. Stub explains in "Kirkelig Maanedstidende," No. 9, 1880, his former position as to the question of a possible conversion after death in the following manner: "On the first Synod

that was held at Rock Prairie in the beginning of the year 1851, I openly declared, when the motion was made to reject every teaching of a possibility of conversion after death, that I had had the idea that for heathens who never had heard the Gospel there was a possibility of conversion after death, while I on the other hand would never teach it, not even could teach it, since it only concerned the heathen and thus never could be made an object of doctrine for a Christian congregation.

I am really glad that I on this occasion can also in writing publicly declare that I long ago, by the merciful enlightenment of the Holy Spirit through the Word, have come to see that my former opinion was false and, brought to its consequences, would lead to the doctrine of conversion after death in general. But even at the time that I had that idea I never taught it nor tried to impart such an opinion to the congregation" (Hatlestad, p. 35).

This is conclusive proof that the Norwegian Synod from its beginning was anxious to abide strictly by the revealed Word of God in all matters, whether it pleased the flesh or not. They evidently believed, as we do yet, that true conversion or real Christianity and the life in God consists, not so much in pious words and outward deeds as, first of all, in true obedience to the Word of God, or in the conformity of our mind and heart with the revealed mind and will of Triune God. For Christ has said: "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" (John 8: 31, 32).

The Synod has shown that its chief object was to become firmly grounded and established on the two great principles of the Reformation, namely, (1) Scripture alone, (2) Justification by faith alone, and then by these shining stars advance in knowledge, wisdom, and power to serve God and our fellow men.

Dr. Koren has written thus about these two principles: "The first is this truth, that the Holy Scripture is the only sure and perfect guide of our faith and our life. The second one is the great truth that Jesus Christ is the way to salvation for all believing souls, in other words, that man is justified and saved for Christ's sake only through faith without the deeds of the law. It is our conviction that these two ground-pillars for the Lutheran, i. e., the Biblical truth, is the only powerful weapon against the enemies, both outside of us and within us. All other weapons "he laughs to scorn, the old dragon."

"But if we are to receive any benefit from them, we must acknowledge them and use them against our own flesh and blood as well as against others. There is no use in letting them stand in a heading on paper and yet act, write, and confess contrary thereto. The one who does this has thereby shown that he has not even begun to understand and accept them. It was these truths that founded the Lutheran Reformation, and where the Lutheran Church remained true to its calling, there it was done by faithfully carrying these principles into effect. These alone lay the right and deep foundation for sincere conversion and change of heart. These alone keep from thinking, by new inventions, self-chosen worship, and church-political plans, to work for the Kingdom of God."

"These truths alone make the heart firm and the conscience clear, and at the same time teach to work out our salvation with fear and trembling, and to give faith assurance of eternal salvation. It was these truths that were shining for us in the days when there was most zeal and life in the Norwegian Synod, and these we fought for. . . . The author of these lines can show that he in all general meetings in which he has taken part, as well as in our own Synod meetings, according to ability labored to have these two principles acknowledged and brought to execution, and he has, after discussing the first of these, the principles of Scripture, heard the declaration from one of the best known men in the (Norwegian-Danish) Conference: "Now I finally see what the Norwegian Synod has wanted and still wants: unflinching obedience to what is written and open confession in conformity thereto. Therefore we have in our Synod's seal put the word: "Gegryptai," i. e., it is written, and therefore we have as motto for our "Kirketidende" the words of our Savior, John 8: 31, 32: "If ye continue in my word, ye are my disciples indeed; and ye shall know the truth, and the truth shall make you free" ("Saml. Verk," Vol. III, pp. 378-380, 384).

These scriptural principles all rest on the marvelous revelation given by the Lord, that "the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (1 Pet. 1:21). St. Paul says of himself and fellow messengers: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we



speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual," or combining spiritual things with spiritual words (1 Cor. 2: 12-13).

According to these plain passages the words as well as the subject matter of the canonical books are given by the Holy Spirit. That we shall believe implicitly without trusting in any man-made explanation of how God's Spirit moved the holy writers of the Bible. "Let God be true, but every man a liar" (Rom. 3:4). Any clever explanation only tends to guess, doubt, and disbelieve. That the different writers had a will to go where they did, to preach and write as they did, had also a purpose to instruct, reproof, and correct in their own individual manner, was not of their own choice, but from the Lord who had so prepared, chosen, and ordered them to deliver the one divinely harmonious oratorio of salvation (2 Cor. 3:5).

In order to glorify God in the highest and bring peace on earth, good will from God toward men, our fathers constantly instructed young and old diligently and prayerfully to study and accept every word in the Bible. To help people to become more familiar with the language and meaning of the words of Scripture, the so-called principles of Scripture, i. e., general rules gathered from Scripture itself, for intelligently reading and understanding it, were taken up for consideration in three consecutive annual meetings of the Synod. Anybody will find valuable instruction by reading the "Synodalberetning" for 1869, 1870, 1871, and others.

These principles prompted our people to realize that the chief thing in true and living Christianity is to love Biblical doctrines, and therefore become enriched in them (1 Cor. 1:4; 2 Cor. 8:7). These are the riches for which Paul thanks God. In these alone are found means and might to correct sins of all kinds. God's Word alone can make and create a new heart (Hebr. 4:12).

## 9. Organization of The Northern Illinois Synod and The Scandinavian Ev. Luth. Augustana Synod.

In "Hist. Meddelelser," says Rev. O. Hatlestad, a charter member of the Northern Illinois Synod and the Scand. Ev. Luth. Augustana Synod, both synods report: "In September, 1851, the Northern Illinois Synod was organized. In this the now deceased Rev. Esbjørn, who lately came from Sweden, took part with us.



But after a few years new elements entered the Synod, especially from Indiana and Ohio. These began to be dissatisfied. Then arose confessional strife which, after many trials, ended by the Scandinavians separating from the Illinois Synod and organizing the Scandinavian Augustana Synod on Jefferson Prairie in June, 1860. . . . Between us and our Swedish Lutheran brethren there was already from the beginning the most perfect unity of faith and the heartiest coöperation in all things" (p. 49, 50).

The Norwegian Synod, desiring to work together with as many as possible, met in conference with the Scand. Augustana people in Chicago, 1863, concerning regeneration and its means. Rev. C. J. P. Pedersen, pastor in Chicago from Norway, now member of the Augustana Synod, says about this meeting in his book, "Hvad jeg oplevede," etc.: "As to what regeneration is, they soon agreed in this that it is the same as the imparting of living faith, but as to the means of regeneration there seemed to be some unclarity in the minds of some of the Swedish pastors who considered baptism as the only means of regeneration, while the Norwegians teach two means, namely, Baptism and the Word" (1 Pet. 1:23). (P. 15.) About this Hatlestad says: "As to regeneration, there was agreement. Concerning the means of regeneration there arose a long discussion. . . . All with exception of one—finally on voting, declared that both the Word and Baptism were effective means of regeneration."

Hatlestad also tells of a former conference, saying: "For the purpose of effecting, if possible, a better understanding between the Norwegian Synod and the Norwegian and Swedish Lutherans, united with the Synod of Northern Illinois, and who later organized the Scandinavian Lutheran Augustana Synod, there have at different times been held general meetings. The first one was held in Our Savior's Church in Chicago, June 7 and 8, 1859. Prof. L. P. Esbjørn was moderator. At this meeting was discussed "Union," "The Right Reading of the Third Article," and "Laymen's Work." On this matter no agreement was made. The deliberations were carried on peaceably and considerately, and parting took place in hopes of better times. The third conference was held at Jefferson Prairie, 1864. It was at this meeting that the strife and disagreement arose among the Norwegian Lutherans about absolution and forgiveness of sins" (pp. 192, 193).

About this conference Rev. Pedersen, yet a member of August-

tana, reports as follows: "Immediately after the meeting of Synod in 1864, the Augustana pastors were to have a conference with the Norwegian Synod pastors on the question of absolution in the manner set forth in "Maanedstidende" for 1861, No. 6. In order to contribute some towards clearing up this vexed question, I will here copy the theses there set forth. They read thus:

(1) Absolution is, according to Luther's doctrine, the Gospel, whether it is announced to many or to one individual.

(2) Private absolution is, consequently, not a power outside of or alongside of the Gospel to forgive sins, but it is nothing else than the preaching of the Gospel to an individual sinner.

(3) Stewards and distributors of absolution in the public office (Embedde) are the preachers of the Gospel, but besides this all Christians are such, because all the Church, originally, is the incumbent of the keys, but the one who, by the service of the Church, forgives sin, is triune God.

(4) Absolution consists:

(a) Not therein that the confessor sits as judge and gives his verdict on the inner state of him who confesses;

(b) Nor in an empty announcement or wishing one the forgiveness of sins; but in:

(c) A powerful imparting thereof.

(5) The effect of absolution is:

(a) Not founded on man's contrition, confession and satisfaction,

(b) But absolution demands faith, works, and strengthens faith,

(c) Without faith man is not benefited,

(d) Yet it is not a key of error.

(6) By means of private absolution there is really not imparted any essentially different or better forgiveness than in the preaching of the Gospel; nor is it in that way necessary to receive forgiveness as if there without this was no forgiveness granted, yet it has this special value and use that through it the individual is made more sure (of his forgiveness).

(7) With private absolution stands private confession in close connection, this last being nothing else than that one desires absolution. In the next place it has this utility that the confessor has the opportunity to examine the people, help practise the sermon and catechism, to warn against unworthy use of the sacrament,

and to impart all kinds of advice in difficult questions of conscience. Finally, it is an exercise in self-humiliation. In short, an exercise in the Law and the Gospel.

(8) The confessional is not commanded by God. Therefore, it shall not be imposed as a necessary thing, but where it is in use it should be retained, where it is neglected it should be re-established by recommending and praising its utility.

Above theses are just about word for word citations of Luther's own words; so for instance the first proposition is citing Luther's word in the declaration to the council of Nuremberg, where it is stated: "Thus the Gospel is a general absolution."

These propositions I went through with the other Norwegian Augustana ministers that were present, in a private meeting shortly before the Synod closed its sessions; and after discussing the matter a couple of hours no dissenting voice was heard.

In the conference which was held in Rev. Magelssen's congregation, the Norwegian Augustana pastors seemed then also to understand the question and in general remained as passive listeners, while the Swedes, especially Carlson and Hasselquist, fought hard against. The conference lasted two days, but the two parties could not agree so much as on the first thesis. I could not but accept the propositions and side with the Norwegian Synod pastors in this conflict, but was on that account from that time looked upon with suspicious eyes by the Swedes.

While we dwelt on the objective in the first proposition, namely, what absolution is, the opponents constantly stressed the subjective (namely, the conditions for accepting absolution), and many times it was said that we would come to that in the fifth thesis (where it is stated: "Absolution demands faith, without faith man is not benefited). Repeatedly I proposed that we consider the fifth thesis, but no, they would first come to an agreement about the first thesis.

The strife then centered mainly on the word "give," or "impart," used in the fourth thesis. When the opposing party understood the word "impart" so that it always presupposes receiving by him to whom God bestows the gift of absolution, then the word "impart" was substituted in the fourth thesis by the word "give"; but even this word the opponents could not accept, for they mentioned that God did not give anything unless man also receives the gift. Here was evidently a confusion of ideas of

"giving" and "receiving." It was pointed out that Luther himself has used the word "give" without the by-signification of receiving, for instance, in his writings about the keys, where it is stated: "When a king gives you a castle, and you will not receive it, the king has not therefore lied, but you have deceived yourself. The king has certainly given it" (pp. 24, 25).

Hatlestad, of the Augustana Synod, gives this as their doctrine: "The Gospel publishes (forkynder) and contains, offers, and prefers (tilbyder og fremrækker) forgiveness of sin to all who hear it, but that this forgiveness is given, imparted, and bestowed only to them who in faith accept it. . . .

Yet (derimod) we reject the doctrine of the Norwegian Synod: that the preaching of the Gospel gives, bestows, and imparts forgiveness of sins to all who hear it, whether they believe or not (though it is not accepted by all)." ("Hist. Meddel.," pp. 194, 195).

These reports from both parties show us how our people early took up for consideration vital questions of practical Christianity, how the Holy Spirit for Christ's sake by His divine means regenerates sinful man and imparts to him forgiveness of sin. These propositions concerning absolution or the Gospel were in the Norwegian Synod agreed to already in 1861.

Public controversy concerning this matter did not arise until the Synod in 1861 had publicly confessed this doctrine. Is it not a sad thing to see, that old men in the Church, Rev. D. Lysnes and A. Wright, July 14, 1887, say about Hatlestad's book, "Historiske Meddelelser," the following words:

"Having now in accordance with resolution of the Synod, in conjunction with the author, "gone through" (gjennemgaaet) the present writing (nærværende Skrift), we send it out with the adjunct (Tilføielse) that, so far as our historical knowledge goes of the things discussed therein, it is in conformity with the truth" (p. 6). So they certify to their rejection of our Synod's doctrine.

It is still more sad to think of that this rejection of our doctrine virtually destroys, to an afflicted sinner, the whole Gospel. For how can he take or accept that which has not been given to him before he takes or accepts it? How can any one explain or deny such encouraging and strong promises of what the Lord has done for all sinners as these: "That He is the propitiation for our sins; and not for ours only, but also for the sins of the whole

world" (1 John 2:2). "God hath given us eternal life" (1 John 5:11). "The free gift came upon all men unto justification" (Rom. 5:16). "God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses; and hath committed unto us the word of reconciliation" (2 Cor. 5:19). That the Holy Ghost in the Gospel, or absolution, works our salvation by a "powerful imparting," a powerful assurance, the Lord says, Eph. 1:19: "And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."

It is also surprisingly sad that so many of those who once confessed the truth in the Synod now seem to have no heart to confess any doctrine.

Before the Scandinavian Augustana Synod, as above stated, had rejected our teaching of absolution, Elling Eielson and others had also rejected it. Mørstad cites on p. 133 from a letter written by Eielson the words: "The right Lutheran preachers here use no gown, neither chant, nor announce forgiveness of sin to the communicants." Some friends of his say of him, p. 136: "Neither does he give forgiveness of sin by laying on of hands—who can forgive sin except God?"

On page 145 Paul Anderson is referred to as writing in "Nordlyset," No. 26, 1849, among other words also these: "The absolution is a foster-child of popish conception and is rightfully discontinued (nedlagt) among the right Evangelical Lutherans." In "Kirketidende," 1870, Rev. P. A. Rasmussen writes that Elling represented as something horrible that Clausen asked his communicants if they believed that his forgiveness was the forgiveness of God.

### 10. Two Different Schools of Haugeanism.

Hans Nielsen Hauge was no separatist. He did not agitate against the Church of Norway. On the contrary, he advised his friends to attend church and lead a peaceable life. Eielson and his most intimate friends did already in Norway break not only with the State Church, but also with some of the best experienced Haugeans in Norway, such as Hugvaldstad, whose advice Elling did not follow. This fact soon manifested itself in this country, as Dr. Rohne in his book, "Norw. Am. Lutheranism," p. 48, states: "Even at this early stage, when there was not a single Norwegian

Lutheran pastor in America, a very noticeable difference existed between Fox River and Muskego, both of which were Haugeans. In nothing is this difference more clearly brought out than in the attitude these settlements took toward Elling Eielson. Elling Eielson spent fully as much time at Muskego as at Fox River, and he even married a Muskego girl, Sigri Nelson by name, on July 3, 1843. At Muskego, Eielson's invectives against the clergy only aroused disgust among the people who greatly preferred the constructive work of Even Heg; at Fox River these invectives were a source of strength to Eielson. Consequently, when Eielson made a bid for the leadership at Muskego as well as at Fox River, Muskego rejected him, whereas Fox River accepted him. Had the temper of the people at Muskego been the same as at Fox River, they would have preferred Eielson to Heg, Johannesen, and Bakke. Since Eielson was an extreme partisan who distinguished very sharply between *ours*, as he called his adherents, and *The Great Mass* (den store Hob), as he called those not belonging to him, Muskego's failure to accept his leadership was sufficient cause for a cleavage. Right here, between Eielson, still a lay preacher, and the lay leaders at Muskego, we have the seed of dissension that were to bear an abundant crop of discussion and misery."

What here is called "temper of the people" at the two places, I think were two different types of Christianity. Not that I ever saw the three venerable leaders at Muskego. But what Mrs. T. Larson, who knew them well, has told me, they were earnestly pious Christians who had arrived at such a clear and restful faith in their Savior and the forgiveness of their sins through Christ that they had a strong conviction and keen feeling of responsibility against being public preachers to others. They had daily devotion at home, and on Sundays gathered with others to read the *text* and instruct the children. They never prayed publicly in their own words, but always read good prayers from Lutheran books. They did not permit any spirit of suspicion to judge or denounce other people, which Elling often did. This is what Mrs. T. Larson has related to the undersigned.

May I be pardoned for telling some of the impressions I, in my youth, received from both types of Haugeans. From 1861 to 1865 Rev. P. A. Rasmussen was my much esteemed pastor in Lisbon, Illinois. He came there in 1850 and was a follower of Elling Eielson until 1856. Without any church connection he stood alone

until 1862 or 63, when he joined the Norwegian Synod, but in his church were both kinds of Haugeans. From 1862 to 63, when I was confirmed by Rasmussen, I lived with a good and pious family like the above-described lay leaders at Muskego. But there was also the other stamp of Christians, mostly called Ellingians. They did not seem to be a happy lot of people. They wore down-cast faces, often uttering pious words with hopeless sighs and groanings. At that time I did not understand the cause of this, but often wondered if that was not the way every earnest Christian should be. At Fox River many more of this kind of people could be met. Bergh calls that place "et humlebøl" (a hornet's nest), and it certainly was a dumping ground for all kinds of Norwegian religious vagabond spirits. There were Mormons, Quakers, Methodists, Baptists, infidels, and scoffers. Eielson had his stronghold here. Rasmussen also had a church there.

After having in 1865 moved to Minnesota I met with more Ellingians, especially on North Prairie, in Fillmore county, west of Rushford. There were two churches, hardly a mile apart. One belonged to the Norwegian Synod, the other to the president of Eielson's loyal friends here. For one of their families I worked during all of two summer vacations while attending Luther College. I attended their meetings about every Sunday when there were no services in the other church. Rev. Jensen preached here once in every four or six weeks. The church was built with a steeple, pulpit, and altar. Elling's people had none of these things, and were, in those days, so opposed to the old forms and church usages that they did not call their place of worship church, only meeting house (Middenhuse). Among the young folks could sometimes be heard sneering remarks about steeples, pulpits, and altars as being only for devils (for Smaadjævle).

Their meetings were not conducted like ours. The preacher and laymen were, in their way, adepts in preaching hell fire and condemnation to the wicked, who must first come to a heartrending sorrow on account of sin before they could expect to become pleasing to God. Sometimes could also be heard fine words about the Savior, His suffering, death, and faith in Him, but soon a warning would come that this was not for you until you had gone through a great amount of contrition and sorrow and felt that you were saved. Plain teaching about the serious corruption of human nature and sin against the first table of the Law, such as lack of

love, was not often heard, nor definite assurance given of the fact that God in Christ reconciled the world unto Himself and would from pure mercy forgive sins and receive sinners.

The general impression was given that the Lord is a stern judge, and that forgiveness of sin and final salvation depended on our own efforts.

Several members would in their meetings offer long prayers that chiefly contained complaints, corrections, and reproof of others. Often it was easy to understand against what persons in the assembly the prayer was directed. Not always was the "big flock" complained of. One of our nearest neighbors was a leader in the meetings and could deliver such talks and prayers in their church on Sundays, but a friend of mine, who was a hired man, wondered why he had no use for God's Word in his home, not even having his children say grace before and after meat.

This kind of preaching, I now understood, could not make people happy. For they could never be sure that their contrition or their other deeds were sufficient to blot out their sins, or make them acceptable to God.

The preaching of both the Law and the Gospel was essentially different in the Norwegian Synod. Every human being is by nature a lost and condemned sinner in the sight of God. After the fall of man "every imagination of the thoughts of man's heart is only evil from his youth up" (Gen. 6:5; 8:21). The Law demands perfect fulfilments of all its demands, perfect love of God with all our soul and mind, and our neighbor, even our enemy, we must love as ourselves. Since no one is able to do all this, then the Lord declares: "Cursed is every one that continueth not in all things that are written in the book of the Law to do them." Thus we are all condemned (Gal. 3:10).

Then comes the Gospel and tells us these glad tidings that Jesus Christ is the Savior of all mankind. As God and man in one person, He took upon Himself all the guilt of mankind, and by His obedience, suffering, and death redeemed us from sin, death, and the devil, and thus reconciled us to God. On this account all sinners are invited to come unto Christ, for there is no other name under heaven by which we can be saved than in Jesus Christ.

He promises that whosoever believeth and is baptized shall be saved.



# 11. What Effect on the Human Mind Will the Pure Word of the Law and the Gospel Have?

That is clearly illustrated by what a delegation from our Synod found at a meeting of the Missouri Synod in Ft. Wayne, Indiana, in 1857. About this Dr. Koren has written thus: "Much has been said about the influence that our connection with the Missourians has had on the Norwegian Synod. It is also true that the effect has been of incalculable importance, but not in the manner imagined by many people who know neither the Missourians nor us. We have from them learned nothing new, that is, any new teaching or any other doctrine than what we had along with us from the University of Christiania.

What we found with them and what took a strong and deep hold of my mind in those days in Ft. Wayne—never to be forgotten—was that here was a large assembly of preachers and laymen, a multitude, who were "of one heart and of one soul" (Acts 4:32), full of ardent enthusiasm for the divine truth in the holy Scripture, filled with the most glowing love of God's Kingdom and of each other, willing to make the greatest sacrifices for the cause of the Lord's Kingdom, unselfish, and content with the poorest conditions, willing to perform the most tiresome work, and exceedingly happy in their Christian faith, for they were assured of the forgiveness of their sins for Christ's sake, and for all this also willing to endure reproach and scorn, which indeed they have abundantly experienced. At that time they yet stood in the ardor of "their first love."

We learned nothing new, I said, and this I, after my return home, wrote to Prof. Craemer, whose guest I had been. "We learned nothing new from you," I wrote, "but that which we already from Norway had learned as to words—the two great Lutheran principles of the Reformation—that we saw here for the first time, visibly and triumphantly manifested in real life of a church body." We saw it coming forth in deep seriousness and at the same time in childlike joy, simple, without any feigned attribute, but as a power that made itself felt just under free church conditions in a manner that could not be found in a state church without a whole revolution of existing things.

We saw, as to words, the well-known glory of the Lutheran confession as we never had seen it before" (III, p. 476).

As can easily be gathered from this report, the brotherly connection with the Missourians did, even in the sluggish Norwegian mind, kindle a fire of intense love and study of Biblical truths, the Lutheran confessions and apostolical principles for church organizations, independent of human authority. This showed itself in the many efforts of our pastors to effect an agreement or union with opposing parties.

Such happy Christians are glad to impart to as many others as they possibly can the wonderful treasures that they have found in all the Word of God. They especially admire and love this truth that every poor sinner is redeemed, purchased, and won from sin and all evil by the precious blood of the Son of God, who invites him to come unto Him as he is and receive forgiveness of sins and eternal salvation freely for Christ's sake by faith without the deeds of the Law.

Such a happy believing sinner loves every word of God and has courage to confess it even against the world and his own flesh. This has been manifested by our forefathers.

## 12. What Did Our First Pastors Say About Slavery?

In June, 1861, the Norwegian Synod held its meeting at Rock Prairie, where the chief topic for consideration was absolution or forgiveness of sin.

In that meeting a certain Erik Ellefson Slæen agitated somewhat the question of slavery, and the pastors were asked what they thought about slavery. Our comparatively young ministers felt now so safe in trusting what they found in the Bible, also on this question, that they confessed it without consulting flesh and blood. If we really believe God's Word and wish to be guided by it in our faith and confession, how can any one declare, in the face of the following passage, that slavery under all circumstances is a sin? This is the Lord's declaration: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed. And they that have believing masters, let them not dispise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, know-

ing nothing, but doting about questions and strifes of words" (I Tim. 6: 1-4).

The following declaration was unanimously adopted by the pastors :

"Although, according to God's Word, it is not in and by itself sin to own slaves, yet slavery in itself is an evil and a punishment from God, and we condemn all the abuses and sins which are connected with it, just as we, when our official duties demand it, and when Christian love and wisdom require it, will work for its abolition."

Rev. V. Koren says : "The ministers were all anti-slavery men, as the declaration shows, and Union men besides, and perhaps with the exception of one also Republicans, they could not deviate from what was easily seen to be the doctrine of God's Word, and they did not yield, though they sincerely deplored the controversy under such circumstances" ("Civil War," p. 463).

As to this last admission, let us remember that "not one of them (sparrows) is forgotten before God," who evidently had a hand in this, to give an exercise in obeying God against the inclination of our flesh.

That the true significance of this controversy was understood by many Christians can be seen from an appeal to the Synod in 1869 from the Silver Lake, Shell Rock, and Lime Creek churches in Iowa, containing these words : "May it on this occasion be permitted us to assure the Synod of our heartfelt thanks for the fidelity with which it guards the Word of God and the heavenly truths of our Lutheran Zion, for the Christian courage it has manifested in the question of slavery by taking up the bludgeon in the defense of perspicuity, authority, and superiority of Scripture over all the opinions of carnal reasons and the Christless pet ideas of the spirit of the times, although it in advance was plain that the Synod would as reward from many receive only hatred, scorn, and derision for the conscientiousness with which it protects the freedom and rights of the congregations" (Beretrn., 1869).

We thank God for giving our Synod such courage and constancy in confessing the truth even under the most adverse circumstances.

### 13. What Did Our Forefathers Teach About the Sabbath?

Rev. O. Hatlestad reports in this way about this: "The doctrine of the Norwegian Synod concerning the Third Commandment and Sunday as a day of rest has by many been considered as not agreeing with the Christian instruction given our children. In two or three Synod meetings the doctrine concerning Sunday has been treated, and thirteen theses were accepted as an expression of the Synod's doctrine.

Thesis 1. When the Third Commandment states: Remember the Sabbath day to keep it holy, then the word Sabbath does not for us Christians refer to a certain day, as was the case among the Jews. Cf. Col. 2:16; Rom. 14:5, 6; Gal. 4:9, 10.

Thesis 2. To us Christians the word Sabbath day in the Third Commandment means every day. Our whole life shall be to us a spiritual rest in Christ.

Thesis 3. This spiritual day of rest, which is the whole life of the Christian, we shall sanctify according to the Third Commandment, and this is done by diligent use of God's Word. This is the moral part of the Third Commandment concerning all times.

Thesis 4. That our whole life may be sanctified as a spiritual day of rest by diligent and proper use of God's Word, we must set aside a certain time for treating God's Word, first, each individual in daily family devotion; second, in the public service; but when and how often that shall be done is left to the Christian liberty.

After citing the rest of the theses and referring to "Kirkelig Maanedstidende," Vol. VII, 1862, Hatlestad invites to compare this doctrine with some state church teachers, that seem to claim that Sunday is commanded us to keep like the Old Testament Sabbath. But our fathers were in spite of all violent attacks guided only by Scripture and the Augsburg Confession, Art. 28.

Col. 2:16, 17: "Let no man therefore judge you in meat or in drink, or in respect of an holy day, of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." This teaches us that the New Testament Christians shall not be bound to keep the ceremonial laws of the Old Testament. This does not concern only the old rules about meat or drink, holy days, or new moons, but even in respect of the Sab-

*bath days they shall not be judged or bound.* The very important reason is given here, namely, that especially the Sabbath days were a shadow of Christ. He alone is the cause and source of the believers' true rest and happiness. "For Christ is the end of the Law for righteousness to every one that believeth" (Rom. 10:4). To cling to a certain day, as in the Old Testament, would be a serious sin, for that is turning away from Christ to His shadow. Of this St. Paul complains to the Galatians, saying: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. 4:10, 11).

Augsb. Conf., Art. 28: "For it is necessary that the doctrine of Christian liberty be preserved in the churches, namely, that the bondage of the Law is not necessary to justification, as it is written in the Epistle to the Galatians (5:1): "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. It is necessary that the chief article of the Gospel be preserved, to wit, that we obtain grace freely by faith in Christ, and not for certain observances or acts of worship devised by men" (Book of Conc., p. 65, Jacobs, 1911.

That there among Lutherans could arise a storm of opposition against this plain and consoling doctrine, is deplorable.

#### 14. Lay Men's Preaching.

This subject was discussed by our ministers with the Swedish and Norwegian pastors of the Northern Illinois Synod in a meeting at Chicago already in 1857. "Kirkelig Maanedstidende," 1858 and 1859, contains articles on this question.

In public Synod meeting it was first discussed at Coon Prairie in October, 1859, also at the meeting of Synod in Goodhue county, Minn., 1862.

Considerable confusion appeared at first among people both within the Synod and outside. Some believed that every Christian having an inner call to preach could do so. Others denied this, saying that no one should publicly teach in the Church or administer the sacraments unless he be regularly called (Augs. Conf., Art. 14). The Lord says, Heb. 5:4: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." 1 Tim. 3:10: "And let these also first be proved, then let them use the office of a deacon, being found blameless."

For the purpose of establishing the public administration of the means of grace the Christians, remaining faithful in their daily calling, will as kings and priests unto God not only diligently use God's Word and admonish one another, but will also assist in forming a local congregation (Matt. 18:17). Such a church possesses then all the privileges, rights, and duties to discharge the public ministry of reconciliation (1 Cor. 3:21-23). "All things are yours," is here stated. They are given to the Church, not to any one individual, bishop, king, or any other authority, but to the local church, which is the highest authority in the church militant (Matt. 18:17).

The members will work together in unity of faith and call a man as overseer to feed the Church of God in their midst (Acts 20:28). They will observe instructions given in 1 Cor. 12:28; 1 Tim. 3:1-7, 10. This order and doctrine has been practised and maintained by the Norwegian Synod as best it could. But it displeased very much, not only Elling Eielson, but also the Scandinavian Augustana Synod, organized in 1860, the Norwegian Augustana, organized in 1870, the Norwegian Danish Conference, organized the same year, by causing a division of the Norwegian Augustana. The United Norwegian Lutheran Church was organized in 1890. All these were opponents of the Norwegian Synod. This Synod believed and confessed that neither pastors nor lay men should enter into any organized church trying to get members by telling stories about their pastor. The writer of these lines knows of no congregation being split or its pastor deposed by agitators in favor of our Synod.

Rev. Hatlestad finds much fault with Missouri and the Norwegian Synod, saying: "Had they (Norwegian Synod) really proved all things and held fast only that which is good, they would hardly have introduced among our Norwegian people the Missouri Synod's doctrine on slavery, Sunday, lay preaching, conversion, predestination and election. These doctrines, unknown and new to our people, have caused strife and division among us" ("Hist. Medd.," p. 209).

Mr. Hatlestad seems to reject all the above-named doctrines, as causes of strife. The above synods can be blamed only by that spirit which accused Elijah of troubling Israel (1 Kings 18:17).

In 1862 our Synod adopted the following propositions:

1. God has instituted the public ministry for edification by the Word of God unto salvation.

2. Besides this God has not instituted any other order for the public edification of the Christians.

3. When a person assumes to lead by the Word the public edification of the Christians, then he assumes to discharge the office of the ministry.

4. To assume this without a call, or real necessity, is a sin.

These and three more paragraphs of similar contents were adopted.

"The Synod could now end this controversy with thanks to God for leading it to agreement in one mind on this doctrine, which for so many years caused trouble in our churches." Cf. "Festskrift," p. 235.

### 15. Atonement, Justification, and Forgiveness of Sin.

In the early days of our Synod, during the hardships of pioneer life, our forefathers understood and enjoyed the great blessings of the doctrines of man's reconciliation with God through the blood of Jesus Christ, and justification by faith alone without the deeds of the Law. These doctrines, besides an unshaken endeavor to obey Scripture in all things, helped them to gain greater clearness and courage in their confession and labors.

The young missionaries among the new settlers spoke mainly of the great deeds of God for the salvation of the lost and condemned human race. They then stressed the truth that fallen man by no means could save himself from guilt and punishment. But the Lord so loved the whole world that He gave His only begotten Son as an atoning sacrifice for the salvation of fallen and sinful man. They preached Christ and Him crucified. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed" (Es. 53:5). His suffering brought us peace. "God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them: and has committed unto us the ministry of reconciliation" (2 Cor. 5:19). Here is stated that the deeds of Christ so reconciled the world unto God that He forgave them their sins. The same is also declared in Rom.4:25: "He (the Lord Jesus) was delivered for our offenses, and was raised again for our justification." This states plainly that the



ressurrection of Christ effected justification of as many as had offended God, namely, the whole world. Also in chapter 5:18: "Therefore, as by the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." 1 John 2:2: "And He is a propitiation for our sins, and not for ours only, but also for the sins of the whole world." His blood is forgiveness of sins (Col. 1:14).

These truths our Synod inculcated diligently for the purpose of glorifying God, declaring His love, that all should turn to Him, acknowledge His mercy, and find salvation in Christ alone. If they in faith accepted this message they became partakers of life and salvation (Rom. 4:24). If they did not accept, they were condemned, making God a liar (1 John 5:10).

This way of preaching convicts man of sins, shows his dire need of a Savior, and gives salvation through faith alone. Nevertheless, this message is displeasing to people toiling more or less under the Law, thinking that man must contribute something to his conversion. This has come to light at many meetings with opponents. But perhaps most clearly in a free conference at Rock Prairie, Wis., November 13-22, 1872.

In the authentic report the following expressions are found: A. Weenaas, theological professor of the Norwegian Danish Conference, said: "As already expressed yesterday and today by several of the Norwegian Synod's pastors, the idea of forgiveness of sins is attributed to the atonement of the world, a justification of all men, so that there in the atonement is a general justification of the world. We cannot accept this doctrine, because it is against the Word of God, the Confession, and our fathers. We know of no other justification than that which takes place when the sinner believes. . . . Therefore, it is a *false and soul-destroying doctrine* that God forgives man his sins and justifies him before he believes" (Rock Pr., p. 30). In the "Aarsberetning of the Conf." Prof. Weenaas says: "It is not so that God absolves the whole world, because Christ has suffered for all the world, for that would imply that the whole world was in Christ and stood on the foundation of Christ's atonement. God's well pleasing rests on the Son. On the world it rests only so far as He (God) *is willing*, nay, *desires* on account of Christ's redemption, to be enabled to make it partaker of the atonement of Christ, and expresses itself in the



office calling the sinner. It is a *complete confusion* and *misconception* that God in Christ absolves the whole world; but this is the pure Lutheran doctrine, that God declares Himself *willing to absolve* the world in Christ, but He absolves only when they come to Christ, that is, when they believe" (Rock Pr., p. 21). The same: "Our opponents assert that God already has imputed to all men the fruit of Christ's redemption, so that nothing else remains for us than to accept it. *When God sees this acceptance He judges the sinner free on account of this acceptance. We do not teach so.*" (P. 77.)

The question now arises, what shall an afflicted sinner undertake to change *this willingness into real forgiveness of his sins*, since the atonement of Christ only produced the willingness of God?

In 1874 the following declaration was issued by two professors of the Danish Norwegian Conference:

#### 16. "Open Declaration."

*(What we strive for, and how we will strive.)*

By the "Norwegian Synod" we do not understand single persons, nor ministers or members of congregations; God be praised, brethren are found both among the former and the latter; where brotherhood is wanting it is only because enlightenment or the life of Christ is wanting.

By "Norwegian Synod" or "Wisconsinism" we understand an anti-Christian turn, a dangerous organization which, borne of a papistical principle, works toward dissolving Christianity into universalism and hierarchy.

Sprung from the most Catholicizing principle of Grundtvigianism, and thrown by conformation to purpose into the arms of the pietistical-orthodox scholasticism which is called "Wisconsinism," the "Wisconsinism" presents a complicated combination whose keynote is religious indifference, which essentially discloses itself in a decided contempt for all revival and spiritual life in the congregation, together with the impotence not to will or be able to establish a theological institution of learning in an otherwise not indigent denomination.

The chief aim of the "Wisconsinism," therefore, becomes: a firm outward, all-controlling organization; and all inner life becomes only a revelation of arbitrariness in double form, as theoretical and practical Catholicism.

The theoretical Catholicism in the "Wisconsinism" reveals itself in the following forms:

(1) In a reason-conforming orthodoxy, which limits theology to dogmatics; dissolves faith into a dead knowledge, and seeks the chief support for its doctrine in the Protestant scholasticism.

(2) In the effort to visualize this orthodoxy in the congregations (a) by a spiritual uniform and exclusivism, which lays hindrances in the way of a living Christian instruction and a free spiritual development; (b) by forbidding as sinful to hear ministers of another denomination or have, or have had, a burial place together with such; (c) by inculcating certain catch-words which, better than life and doctrine, should place a sharp boundary between the believing and the unbelievers.

(3) In an all-embracing, all-intrenching principal proposition regarding the *world-justification*, which annuls all personality and personal responsibility, in that it, despite all "re-interpretation" and "certain understandings," opens the way to salvation for every one, because he is a human being, whether he believes or not, only that he formally attaches himself to an orthodox denomination. This leads to:

The practical Catholicism in the "Wisconsinism," which discloses itself

1. Through the Wisconsinistic doctrine regarding Absolution, which aims at the establishment of the cornerstone of papistry: the office-sacrament.

2. Through the doctrine concerning the indissoluble or matrimonial relation between pastor and congregation, which, however, in fact becomes binding only on the part of the congregation.

3. Through the un-Christian doctrine concerning lay-preaching, whereby the congregation is denied the right to edify itself in the absence of the pastor (except by means of a prescribed postil).

4. Through incumbency of office through the church council, without giving the congregation the means in hand for self-determination.

5. Through secret didactic conferences excluding the lay people.

6. Through a fixed enmity against all instruction not controlled by the Synod, in the common schools as well as in national Norwegian schools.

7. Finally, through the teaching adopted by the Synod concerning the divine right to hold slaves—a doctrine which is an insult to all individuality and personality, all human liberty and right.

With these its views and precautions, with its religious indifference and Catholicizing principle, the "Wisconsinism" accordingly has as its aim only (this), through the extinction of individuality, suppression of the congregation's right to self-determination, and exhaustion of the religious life, to build up a firmly organized denomination; and we do therefore look upon "Wisconsinism" as a dangerous organization (clergy-despotism) and a direct attack upon the essence of Christianity, the right of the congregation, and the freedom of the people.

With the "Wisconsinism," therefore, the Conference (Konferentsen), whose denominational principle rests on God's Word and the living foundation of the Confessions, not on dogmatics—on the congregation's right to self-determination—on the freedom of the people, not on slavery—can no more be reconciled than Christ and Belial, than fire and water.

But as Luther only needed to point to the truth, and through the enlightenment of the Spirit and the Word deliver it to the people in order to tear down the great Catholic church-colossus, so the Spirit of the Lord only needs to blow through the Norwegian congregations in America and with a powerful Christian life awaken the sense of the right of the congregation and the duty of the people—and the first and foremost step is taken to break an establishment which is a blot on Christianity and a disgrace to the Norwegian people.

Only in a powerful and new-awakened Christian life, and a free and profuse enlightenment, therefore, lies the possibility of union (agreement) in our sacred problem: to preserve through the Norwegian congregations Luther's simple Christian teaching in America.

Two as well as more Lutheran denominations can unite on this problem, each retaining fully its respective denominational arrangement, which—and this is our heartfelt desire—in time only will be of local interest.

But agreement between denominations can only be built on the foundation of the free self-determination of the congregations according to God's Word, not on pastoral conventions or private agreements.

We will, therefore, in God's name strive in this manner, that we direct all our efforts toward awakening Christian life in every place we can get to, and not to effect a cleavage of congregations or a combination of congregations.

We will to that end give our undivided attention to our theological institutions of learning, which the Lord, from a poor beginning, has so richly and so manifoldly blessed, and which in weakness, but in uprightness and faith, shall throw light about in our scattered people.

The local free-conferences—which are arranged by congregations and which we, despite the added tension called forth thereby each time, can disapprove of—could thus not aim at any artificial or forced union of congregations, but only to clarify the true relation to one another, and to here and there throw a little flash of light into the hearts, that by the grace of God it may jet until the joyful day when all Norwegians in America and Norway can work in harmony toward the same goal: the preservation of the true Church and the maintenance of popular liberty over against the aristocracy and superiority of spirit, age, and money.

We feel ourselves called upon to deliver this "open declaration" in order not to stand in a false light either with the Synod or any one else.

A. WEENAAS.

SVEN OFTEDAL.

Augsburg Seminary, Minneapolis, January 20, 1874.

Concerning this declaration, Dr. Koren evidently hoped that within the Conference were pastors and lay men that would see and disapprove the infinite exaggerations, injustice, and untruth; "there," says he, "one would expect to hear objections, or at least reservations, that silence should not be taken as consent. But no! No such voice has been heard. Deep silence has attended the action of the professors." (III, p. 469.) "Prof. Weenaas took later (1876) his signature from the declaration. But the manner in which he did so rather made bad worse." (P. 472.)

### 17. Beginning of Controversy in Our Synod.

In 1876 the Norwegian Synod in Decorah, Iowa, resolved to establish its own theological seminary and remove it from its connection with Concordia in St. Louis. During that meeting there were heard, especially from the Norse trained pastors, some mis-

erable reasons for the move, mostly founded on national pride and ignorance of what we had in St. Louis.

When the Lord has said about the nature of His holy Church, "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus," does it then betoken childlike obedience to say, Oh yes, there is, we must part, these are not like us? A certain O. Asperheim was called as professor. He soon began his National propaganda by accusing our German brethren of serious faults and errors. Soon after that Prof. F. A. Schmidt, once a highly honored teacher, showed his weakness, becoming offended because he was not called back to St. Louis by the Germans. Now he attacked them on the same ground that Asperheim had prepared.

This occasioned much discussion about election or predestination. Divisions of congregations and depositions of faithful pastors took place, because they could not deviate from Scripture and the Lutheran confessions.

Numerous meetings were held within the Synod, earnestly trying to effect a Christian agreement. The men of the old school did prove that all efforts at explaining predestination, or conversion, or any other act of God's mercy from the conduct of unregenerate man, was contrary to plain Scripture. It did not glorify God, nor bring lasting peace to the troubled soul, but rather fostered doubt and despair. The really penitent seeker after forgiveness of sin could never be sure that his conduct was satisfactory, or he would become a self-righteous pharisee. But all in vain.

The opponents withdrew in and after 1887, and existed as the Antimissourian Brotherhood until 1890, when the Norwegian Augustana Synod and the Danish Norwegian Conference were dissolved to unite with said Brotherhood, when all three parties together organized the "United Norwegian Lutheran Church of America."

After such amputation of many members the Synod soon recuperated, enjoying peace and prosperity. It rebuilt Luther College and Luther Seminary, both destroyed by fire. But the Synod was small in number. Could it not become big, strong, and honored by uniting with the new body, now the fifth or sixth organization against the Synod?

Against the charge given us in Rom. 16:17: "Mark them

which cause division and offenses contrary to the doctrine which ye have learned; and avoid them," we invited them to confer with a union committee from our side. The man who had attacked and denounced us as Calvinists was the chief spokesman, chosen on their committee against us. Our church council issued a pamphlet proving that man unreliable in several serious things. The reply from the other body contained an endorsement of all what he had done against us, and praised him for it. Our Synod intimated that it could not confer with him, and requested that another man be chosen in his stead. This was not heeded. Yet our committee had many meetings with them, where they had divine devotions together, like brethren in faith.

Knowing, as we do, what serious errors the opposing bodies, in spite of admonition, have advanced against us on some of the articles of faith, we must not treat these things lightly, but well remember that every error or falsehood in divine matters is very dangerous, because the Lord says they eat like cancer (2 Tim. 2: 17), and the old Adam delights in them.

### 18. A Truthful Reply Modified and Virtually Retracted.

In 1880 the Norwegian Synod received from a prominent pastor an appeal that revealed some uncertainty in important doctrines of Scripture, such as atonement, significance of Christ's resurrection, the Gospel, and absolution, as well as of a sinner's justification by faith. These doctrines had by opponents been called in our many meetings of discussion a gospel of the flesh, a false and soul-destroying teaching, etc. Especially in Iowa and Minnesota pastors and churches had been much annoyed and disturbed by opponents attacking and misrepresenting the Synod and the doctrines above mentioned.

The appeal to the Synod contained among other things, in general terms, that we were all to blame for a bitter controversy. We had the same Bible, the same symbolical books, the same books for instruction of the young, and about the same ceremonies. We had reason to repent, and this should make us willing to end the controversy and unite, etc.

The Minnesota District elected a committee of five to draft a reply. This was done. The reply admitted that it was a sin to strive against the truth. But those who were contending for the truth, once delivered to the saints, must not yield, but stand

firm without giving up any truths. This reply was, under the presidency and chairmanship of Rev. B. J. Muus, unanimously adopted. But after he had identified himself with the controversy, started by Asperheim and continued by Prof. Schmidt, he in 1886 endeavored to have the pastoral conference of the Red River Valley modify and weaken this declaration, but he did not succeed then. The second paragraph of the reply reads thus: "Although it is true, in one sense, that we have the same Word of God, the same symbolical books, partly the same catechism and explanation for the instruction of the children, yet in reality we have not much in common, because the opponents, in the most important points, really have a quite different faith and confession than what is found in the Word of God and the symbolical books." (Beret., 1880, p. 74.)

But this declaration was finally modified and virtually retracted. To this I also gave my consent, which I have often regretted, and therefore now ask God and man to forgive me my offense against the truth and the Kingdom of God.

B. HARSTAD.

### 19. The President of the Norwegian Synod and His Assistant Deposed.

After considerable agitation by followers of Prof. F. A. Schmidt against the Missourians and also against the pastors Preus as brethren in faith with the Missourians, the pastors delivered to the people their confession and explanation regarding election as taught by the Missourians. Of this confession the leader, Tjeran Johnson, school teacher, wrote that he could neither hear nor see any Calvinistic error, but it seemed that one could smell something unclean.

The congregation of Norway Grove had given the ministers a confession which they should sign or else be deposed from their office. On Wednesday, the 14th of March, 1883, a meeting of the congregation was held.

An eye witness, Rev. A. Mikkelsen, writes in "Evangelisk Luthersk Kirketidende," March, 1883, p. 293, as follows: "When the meeting had been opened with singing, prayer, and Scripture reading, Rev. H. A. Preus stepped forth and announced the object of the meeting, namely, to consider the previously-named motion and the confession drafted by a committee elected for that



purpose, and that he, as was the custom on such occasions, had requested the president of the district to be present, and that he was represented in the person of the vice-president of the district, and moved that the congregation elect him to lead the discussion.

Then arose student Syverson from the theological seminary at Madison and asked whether Preus of his own accord had sent for Frich, or Mikkelsen, or at the congregation's request. If the former, by what authority? Preus answered that the congregation had itself made rules regarding the president's official duties, and it should be self-evident that he (Preus) here acted judiciously when he, being accused, called in the district president. But the majority protested. The motion containing the accusation, which it had been decided should be considered, was not designated an accusation, said T. Johnson, it only stated that the pastors should retract something they had taught in this matter. The matter of the vice-president leading the meeting was voted down, and teacher T. Johnson, of the majority, was elected chairman. A motion to accept Rev. Mikkelsen as an advisory member was rejected. Rev. Preus now desired to have the accusations discussed, but the majority decided to consider the confession that had been drafted by a committee and put into the hands of the pastors. But the confession that was here read contained expressions not found in the original, and a paragraph had been added.

The pastors wished to consider this confession by paragraphs.

This they considered to be necessary, since both were excluded when the document was drafted. No opportunity had been given them to discuss the paragraphs. But it was decided by the majority that the whole document should be read without interruption, and later questions could be asked and remarks heard. In the meantime a motion was adopted putting one hour at the disposal of Rev. Preus, since he had said that the Missouri-doctrine was misstated. This again was considered an accusation against the committee that had drafted the theses. During this hour he could talk or remain silent. Rev. Preus took occasion to remind the congregation that this was not a correct procedure. If the congregation was interested in knowing the truth, then the all-important point to determine was whether or not the pastors adhered to the truth, and whether they could and would adopt the confession, and reject the false doctrine, in how far Missouri taught what the committee said was their doctrine, could be determined by con-



sidering the paragraphs separately, and if it could be proved that the Missourians taught false doctrine, as stated by the committee, he would be willing at any time to retract and state that the Missouri Synod adhered to false doctrine. But nothing helped. Preus was to be given one hour. That was all. No notice was taken of Preus' objection, this, namely, that the committee must prove its accusations made in the confession against the Missouri Synod, and not that he (Preus) prove the negative. "No, Rev. Preus, one hour. Use it as you choose," was Mr. Tjeran Johnson's reply. During that hour no questions were to be asked in regard to the meaning of these paragraphs or regarding the confession. All concerned the Missourians.

Rev. Chr. Preus asked Mr. Johnson if it were permissible, during this hour, to make remarks. Answer: "Yes, if you will declare that you agree with your father as regards the accusations." Preus now called attention to the committee's attack on the Missouri-doctrine of election, stating that it taught that election was "the true and only cause of our salvation." But that this accusation was not correct, because Dr. Walther had emphatically said at a pastoral conference in Chicago that this was not stating it precisely, but that election was "a cause," etc. To this was added that one ought not to take isolated quotations from this or that confession of the Synod, but rather judge the doctrine from that Synod's confession as a whole, and as found in the thirteen theses made public. He demanded of the committee that they prove their accusations against the Missouri Synod and show that it could be found in the writings of the Synod, and if found there show that it had not been corrected, or admit that the doctrine was not correctly stated. It was not necessary to multiply examples, because if this was not correct, then he had proved his case. This the congregation and the committee must acknowledge. This put the committee in a difficult position. It could not find these expressions in the writings of the Missouri Synod, but it anticipated that they were there. However, this did not change the matter, because it had been said that election was "a" cause, and Missouri understood this to mean the true, the proper, or the only cause, and besides it lay in the very development of the whole Missouri doctrine.

In the meantime, before the hour was up, reconsideration was moved, and then a motion passed for the reading of the confes-

sion and proving the same. The chairman, T. Johnson, read the theses. He regretted that he had forgotten to take with him the proofs to attest the correctness of the doctrine, but he did have in his possession the proofs for Missouri's false doctrine. The reading of the theses and proving them occupied three and three-fourths hours. T. Johnson, student Syverson, and T. L. Farnæs divided the work of reading between them. The Confession's correctness, doctrinally, was very superficially treated. On the other hand all citations that in any way cast suspicion and reflection on Missouri's doctrine were quoted. It was evident that this was the chief aim in the whole matter. Attention was called by the pastors to the fact that many of the expressions quoted had been corrected or recalled, and that Christians could not possibly use these against them to prove that their doctrine was false. But nothing availed. After the committee had finished reading, and having given its proof, it was moved that the congregation deny Rev. H. A. Preus' accusation, that the committee had misrepresented Missouri's doctrine. This was carried.

Then it was moved by C. T. Farnæs to give H. A. and C. K. Preus eight days' time in which to think these matters over. During this time the confession was to be signed by them and returned to the congregation. In case this was not done, they were to consider themselves deposed from their office as pastors of Norway Grove congregation. In the meantime public worship was to be discontinued. The Preuses prayed urgently that the congregation consider that the allotted time was insufficient for consideration of so important a matter, and for critical study of the confession. There had been no opportunity for them to confer with the congregation regarding the correct interpretation of the same. During the week put at their disposal they would be busy with catechumen instruction and preparation for the Easter holidays. They urged upon the congregation to take into consideration their conscience, that sorely distressed them, and therefore give them a reasonable period of time. Then, too, the congregation should further consider that the declaration given would be scrutinized and criticized far and near, because it was the president of the Synod who spoke. Tjeran Johnson, student Syverson, T. C. Farnæs, Truls Farnæs, and others thought that the pastors had had sufficient time. Student Syverson complained that this matter had borne down so heavily upon him that he was "crushed," and

could endure it no longer. This matter had to be brought to a head immediately, and eight days was by no means too short a time. A motion by A. Haukenæs, to give the pastors till after the Synod meeting in which to think the matter over, was defeated, and the previous motion prevailed and was adopted." Thus far Mikkelsen.

The tragedy portrayed above needs no comment. It proves the truth of the Lord's statement: "The disciple is not above the master."

The world's greatest and saddest tragedy, perpetrated on Good Friday by the enemies of truth, is here reflected. Norway Grove congregation, too, chose the passion season in which to dispose of its spiritual advisors. They were condemned and deposed, after having been given a sham trial. In comparing the controversy of election of the eighties with events leading up to and following 1917, it is very evident that history repeats itself. The spirit that precipitated the controversy, the arguments that were used, the methods that were pursued, are practically identical in both, and gives a definite clue regarding the fatherhood of both controversies.

## 20. Discussions Regarding the Inspiration of the Bible.

In 1892 a meeting of delegates from the United Church and the Norwegian Synod was held at Willmar, Minn., from the 6th to the 12th of January.

The chairman of the meeting announced that as topics for discussion the conferring bodies had proposed: What should be required for church union, with special reference to paragraph I in the agreement at Scandinavia, Wis., by the Norwegian Augustana Synod, the Danish Norwegian Conference, and the Anti-missourian Brotherhood.

Prof. Stub, one of the first speakers, said: "The question will now be whether or not we can consider the requirements therein contained as sufficient. I do not, especially when I know how large parts of the Lutheran Church in our time stand to the holy Scripture. True, there is in this paragraph that I mentioned, something more, namely, the children's instruction and the confession, but yet this weak declaration in the first paragraph of the agreement can not be satisfactory when there in it can be hidden nearly all kinds of ideas about inspiration. It is therefore necessary to get a clear and definite expression of how we stand to the holy Scrip-

ture. I will then make this motion: *"That an honest and true, i. e., God-pleasing union can be effected between church bodies, claiming to be truly Lutheran, it is required: (1) Unconditional acknowledgment of the Old and New Testament's canonical books as being all through God's revealed, infallible Word, inspired by the Holy Ghost who gave to the holy men, not only what they should write, but also the words they should write. The holy Scripture is therefore the only fountain and rule for faith, doctrine, and life."* (Referat, Willmar, 1892, p. 4.)

This motion, together with two amendments to it, was discussed most of the time during ten sessions in Willmar, and yet not even on this plain proposition from Pontoppidan could any agreement be made.

To show how the matter stood at Willmar, a part of the debate is here given. Translation from the official report, p. 64, it reads thus:

Prof. Stub: "And I must say that of late tendencies have appeared in the United Church that seem to indicate a radical fault in regard to this. I refer to the latest deliberations in Minneapolis regarding women's suffrage. It does not seem to me that we can enter into a combination with so large a body as the United Church, where there are so many heterogeneous elements, without getting this matter cleared up." (P. 5-6.)

G. Hoyme: "If any expression is wanted from us regarding our relation to Scripture, we refer to the articles of doctrine in the constitutions of our congregations and the church body (Samfundet). . . . We cannot accept Prof. Stub's proposition, even with the added amendment in the preamble." (P. 29.)

Prof. Stub: "I believe that I dare say that all I said was very closely related to the subject we are discussing. I did not mention justification, so this could be treated as a separate question, but three or four speakers have accused us of exclusiveness, and that in connection with the articles under discussion. Then I believe it must be justifiable from our side to show that it was not justifiable, and that the exclusiveness is on the other side.

"Besides this, I am challenged to prove that there is something wrong with the Scandinavia Agreement. I believe I have proven that the party that poses as being liberal, imposes upon us the most exclusive demand. I desire to be as liberal as possible, as far as my conscience permits, and do not desire to be considered

an exclusive man, one that insists on unreasonable demands for church union. But I will mention another example of exclusiveness. In the doctrine of predestination there are two forms of doctrine. This is conceded. This is historical. Have we in the Norwegian Synod denied the hand of brotherhood to those that adhere to the so-called second form? We have declared, I have myself again and again declared in writing, that to sever the bond of Christian brotherhood, because each adheres to their respective form of doctrine, would be a sin. But it is an historical fact, that the second form—that originated in the Church later—was to be forced upon us, or stand branded as heretics. And yet we are convinced in our conscience that the first form is the one grounded in Scripture and the Lutheran confession, to which many of us have subscribed and sworn. And because the others could not force their form (the second) upon us, they left us. This, my friends, is exclusiveness. And how did the doctrine of absolution fare? Was there exclusiveness on the part of the Norwegian Synod in setting forth this doctrine? The doctrine that the Norwegian Synod maintained is given in the Scandinavian Agreement, paragraph 1: 'Absolution is the voice of the Gospel, in which God, through His servant, promises the individual sinner who so desires, His grace and forgiveness, and thus by God's voice is comforted in distress and tribulation. The servant absolves and the sinner is absolved.' This is the doctrine of the Word of God and the confession. In opposition to this our opponents taught previously as follows: 'God's absolution is there only where there is repentance and faith, the other indeed hear the Word and the human forgiveness, but God does not absolve the impenitent.'

"Because of our correct doctrine regarding absolution, we have been accused of false doctrine, and many have left us. Now, in the meantime, the true doctrine regarding absolution was embraced at a meeting held at Scandinavia—the doctrine that we have always confessed—and we thank God that our testimony has borne fruit, and now church union is desired only with such who adhere to this doctrine, says the Scandinavia Agreement.

"Prof. Bøckman and President Hoyme, who brought in the motion, assume that our adherence to the Scriptures and the confession are sufficient basis for church union only when we are agreed on the doctrine of absolution. If it was exclusiveness on the part of the Norwegian Synod to insist on the acceptance of



this doctrine, is it then not exclusiveness on the part of the United Church to demand the same of us? . . . In the light of truth and historical facts, it is evident that the Norwegian Synod is not exclusive. They at least should be the last to make the accusation who proved themselves exclusive over against us. Nothing is gained by such wholesale accusation which, when investigated, prove not justifiable. I will leave it to our friends among the opposition to determine if this is not true.

"With regard to pastor Olson's wish to get a definite statement regarding verbal inspiration, will say that I do not understand how it can be defined better than in my first motion, or in the question and answer by Pontoppidan, as given in the committee's report. I shall in the meantime repeat a presentation of this matter that I gave on an earlier occasion. 'Neither can one shake the doctrine of inspiration of Scripture's own testimony by maintaining that the holy men of God, according to Lutheran doctrine, are converted into machines or mere speaking tubes that lose their individuality entirely,' etc. This is merely an attempt to escape from the testimony of Scripture, but which at the same time contains an untrue accusation. A mechanical, machine-like inspiration by virtue of which the individuality of the holy writers disappear, we reject. The Holy Ghost did not use the holy men of God as machines. The four gospels are not four copies that the Holy Ghost dictated. The Evangelists and Apostles, as well as the prophets, retained their individuality. Their style, their mode of expression are so different that their peculiarities and characteristics can be determined. It is therefore permissible to speak of the style and peculiarities of the holy writers. But we emphasize at the same time that the Holy Ghost took each of the individuals into His service, filled them with His thoughts, and planted these His thoughts in words, expressions, and style that were characteristic for the various authors, and thus stamped and coined them to be the instruments through whom the truth and things to be stated were expressed. The very closest relationship existed between the holy men of God, who talked and wrote, and the Holy Ghost, a relationship that is incomprehensible and unsearchable. We are here face to face with a miracle, comparable only with the union of Christ's divine and human nature, and as little understood as the Spirit's action in the conversion of man." (See Iowa District, 1891.)

## 21. Changing of Mind on Vital Questions.

In the old "Evangelisk Luthersk Kirketidende," No. 9, 1889, "A friend of the Synod" has written an article well worth pondering. He writes: "In our church paper for 1873 Rev. P. A. Rasmussen writes about the Free Conference on Rock Prairie. After having on page 5 given some of the doctrines of his opponents, the Danish Norwegian Conference, he exclaims: 'You are horrified at the doctrine! I, too. If it were true, I dared not be a preacher one hour longer, but had immediately to resign my office.'"

In 1876 he wrote against Rev. L. Oftedahl, who had worked for the Conference and against the Synod, thus: "You have placed yourself squarely on the side of that church body which has as its object not only to tear down that Church to which I belong, but also has fought, and still is fighting, against precious truths revealed in the Word of God. You have passed a terrible sentence on us by endorsing and defending that 'Open Declaration.'"

These are strong words of rejection. But listen also to what the same Rev. P. A. R. now (1888) says about the same body, the Danish Norwegian Conference and Augustana Synod: "We are cognizant of the fact that we in former days have been on fighting terms with these bodies, but I believe that it is generally acknowledged among us that we in many respects have done them wrong and passed hard and unjust judgments on them.

Alas! Many of us have spent our best strength, not only in strife for the Lord's cause, but also too much in the service of party interest." ("Luth. Vidnesb.," 1888.)

About the constitution of our Synod Rev. P. A. Rasmussen now (1888, on above-cited page) speaks in this way: "The synodical hierarchy found free course and circulation among our Norwegian church people." "And Lutheran congregations, free Lutheran congregations, willingly permit themselves to be robbed of dearest rights, and to be laid under synod-yoke and priestcraft." So, then, hierarchy, Synod-yoke, and priestcraft, etc., rules and has even free sway, says Rev. Rasmussen. But in an article against Rev. L. Oftedahl, the same Rasmussen speaks about the constitution of our Synod. Let us hear what he says there. He speaks thus: "And now the Synod's constitution? Does it prove priestcraft, hierarchy, and the like? Even people outside of the Synod have acknowledged that no synod in America has so liberal

a constitution as our Synod. This holds good, not only as to its position towards the congregations, to whom it is always only advisory, but also as to the lay people's part in the government of the Synod; for while all other synods do not permit the number of lay delegates to exceed that of the pastors, our constitution has a lay representation far in excess of the number of pastors; indeed, at our Synod meetings there has, very likely, often been three times as many voting lay people as pastors."

So much from "A friend of the Synod" in the above-cited article. He writes much more, and closes with these words: "Let us learn not to depend on man in matters of faith and doctrine unto salvation, but to build only on the foundation of God's Word. That does not move back and forth."

## 22. The Scandinavia Agreement.

In "Budbæringen," No. 6, 1889, a prominent member of Hauge's Synod, Mr. H. M. Sande, has this to say about that agreement: "Rev. Eisteinson now comes, and in No. 52 tells us that all the old difficulties that for many years have caused so much confusion and offenses in the Church here in America, were Tuesday, November 20th last, buried at 10:45 o'clock a. m. 'Faults and shortcomings' is the name of the thing that now lies in the grave.

"Everybody knows that it is unpleasant to dig a grave up again. Nevertheless, I must call attention to something that the committee has passed by entirely." He then mentions slavery and the "Open Declaration," and then continues: "Here I must ask: Are these things also buried, and that in a quiet way? . . . All is now only to be buried in wholesale, without any correction or retraction. Well, then, why did they not take and put in the same grave the last difficulty, the doctrine of election, which again has caused such a terrible revolution and division? We tried in vain for several years to keep this controversy out, but Prof. Schmidt kindled such a fire in our churches that it was all in vain. . . . And then another thing: How is this act of the Antimissourians to be looked upon, that they, while yet members of the Norwegian Synod, went and established the theological seminary in Northfield, in opposition to what they as Synod had before? In my estimation this act will, in times to come, stand as a black spot on the church work of the Antimissourians." ("Ev. Luth. Kirket.," 1889, p. 138.)



Above cited "Kirketidende" contains an editorial on the Scandinavia Agreement well worth pondering. Some of it is like this: "As to the doctrine that absolution is a powerful offering of grace, and never only an empty word, we believe that progress has been made from former days. But that they in Scandinavia opposed and struck out the clause that concerned it, shows that there still on this point must be disagreement. And in another important part of the doctrine of absolution there is no trace of any settlement. It is this, that they believe absolution also brings to the person absolved this declaration that he has received and is partaking of the forgiveness of sin, and is a child of God.

This is an old idea of absolution that through Pietism was brought into the Lutheran Church, and which has caused many earnest and conscientious pastors, gripped by that false idea, to defend conditional absolution, and would not, according to our Lutheran ritual, administer unconditional absolution in the name of the triune God. They realized that they did not know the heart of many, and they shrank back from pronouncing such a declaration (thou art a child of God) in the name of triune God. . . .

We do also believe that these two ideas of absolution play a more important part in practical life and the preaching of Christianity than the two forms of election, held by our otherwise orthodox fathers. . . .

In order to show the reason why Rev. Rasmussen utters such strong words (as above), we will here copy more extensively from an article, written by him, especially because his arguments in this matter were sound and good, and to this day well worth remembering.

He says about the Rock Prairie Conference ("Kirk. Maa-nedst.," 1873, pp. 5, 6): "When this was shown our opponents and pointed out that the Gospel thereby (conditional absolution) ceased to be a means of grace, and that the heart and strength were taken out of the Gospel and word of absolution, then they answered that the Gospel and word of absolution always has its contents, forgiveness of sins, to whomever it may sound, but where it sounds to an unconverted person, there it has with it no act of forgiving sins. Where a pastor absolves communicants, there absolution has with it the act of forgiving sins if it is spoken to a believer, but when spoken to an unbeliever, then it has no forgiving act with it. There the minister absolves, but

not God. You are horrified at this doctrine. I am also. If it were true, I could no longer be a minister, but must resign my office immediately. Just think of it!

"To absolve communicants is to act as a messenger of God (preaching what Christ has achieved for all mankind) in the name of triune God, in God's power, and in His stead. But even if you act in the name of God, the opponents claim that God does not act through you when you absolve one who has satisfactorily confessed to you, but who was a hypocrite.

"Since we do not know the heart of man, it would be a great sin to absolve any person, because to speak in the name of holy trinity in uncertainty, with the thoughts: perhaps I lie, and perhaps I speak the truth, must, of course, be a great sin. You can easily imagine that this false, and in its consequences really horrible doctrine, was from our side most earnestly contradicted and reproved, for who could listen to such claims without opening his mouth against it? But of no avail. Our opponents wanted to be considered in the right, and therefore would not listen to any correction from our side.

"We referred them to Luther's well-known writing: 'On the office of the keys,' particularly this: 'So also he, who does not believe that he is loose, and has his sins forgiven him, he shall in due time find out that his sins were most assuredly forgiven him, and he would not believe it.' St. Paul says, Rom. 3:3: 'For what if some did not believe? Shall their unbelief make the faith of God of no effect?'

"We do not now speak about whether a person believes or not. We know very well that but few believe, but we speak about what the keys do and give. He who does not receive it has nothing, but on that account the keys do not fail or deceive. Many do not believe the Gospel, but for that reason the Gospel does not fail or lie. A king gives you a castle. If you do not receive it, the king has not on that account failed, or lied, but you have deceived yourself, and you are to blame for it. The king has certainly given it to you," etc. (Luthers Folkebibl., I, p. 107.)

### **23. Dissension in the Union Committees from 3 Church Bodies.**

Dr. H. G. Stub wrote in a pamphlet of 1911 about the procedure at the meeting of the union committees from the United Church, Hauge's Synod, and the Norwegian Synod, December 13,

1910. He stated that a declaration, signed by four members of our committee, was handed to that meeting, complaining of the fact that the president of the United Church had officially represented the doctrine of the Norwegian Synod as un-Biblical and un-Lutheran. Among other things he writes thus: "Since, therefore, not only the committee of the Norwegian Synod, but also the whole body is branded as teaching un-Biblical and un-Lutheran doctrine, we make this inevitable demand for further discussion with the representatives of the United Church, not that our series of theses be discussed, but that they point out in which of these theses un-Biblical and un-Lutheran doctrine is contained and deliver proof, and that this first forms the foundation for our discussions." ("Hvad staar iveien for det kirkelige Enighedsarbeide," etc.—"What hinders church union among us," p. 28.) "But the accusation and judgment passed was not a personal one, but pronounced in the official capacity of President Dahl, and by him cited in his report as the verdict of the committee. And not a voice was heard against it in the annual meeting. The members of the United Church committee were so far from disclaiming the verdict that they much more reiterated it in still stronger terms. The old charges of false doctrine and calvinizing doctrine were repeated time and again. Our theses were designated as loopholes for Calvinism. Our demand was rejected; our reasons for our demand were designated as the most wretched ever heard. They were "un-Christian." "The sin of the Norwegian Synod could not be branded in too strong terms." One speaker thanked God, even twice, for having had opportunity to stamp our reasons as un-Christian. And with men who could speak so, we should discuss doctrine, and that with hope of blessing! Two things Kildahl sets forth as reasons for not complying with our demand: ". . . What here is demanded of us was nothing but what we in 12 days had endeavored to do." (P. 30.) ". . . Is it the first time that the Synod has heard it said from our side that the Norwegian Synod propounds false doctrine on election?" . . . Dr. Schmidt was naive enough to ask: "Have I not accused the Synod people of false doctrine and Calvinism, and have they not still conferred with me?" (P. 31, 32). ". . . The question now was not the choice of topic for discussion in general, but the great question whether or not we had a Christian right to continue deliberations with the committee of the United Church, after being publicly branded as stated above." (P. 34.)

"Then the vote on the substitute in opposition to our demand was taken, namely, the motion to take up for discussion the theses of Eastvold. All the representatives for the United Church voted for it. It was adopted, and our demand turned down. When Kildahl, now even in bold type, writes: "The representatives of the Norwegian Synod, mark well, took part in voting," as if that were a strange and bad act of us, then we must ask: Was it not our right and duty to vote against the motion, in order to make known that we stood firm on our inevitable demand, which was designated as our motion? But when the vote was taken, our demand was rejected, and Eastvold's theses taken up, then the representatives of the Norwegian Synod declared that *we in consideration of our declaration*, given at the beginning of the meeting, *no longer took part in the deliberations* with the committee of the United Church, since they by their vote had rejected our demand." (P. 33). So far Dr. Stub.

Who can not fully understand why our committee took these humiliating steps?

1. They seem to have had a twinge of conscience on account of "the great question whether or not we had a Christian right to continue deliberations."

2. Why did they not then long ago remember and obey the word of Christ, Rom. 16: 17: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned: *and avoid them.*" Why not follow in the footsteps of St. Paul? Acts 19: 9: "But when divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them and separated the disciples."

3. The Norwegian Synod used to stand firm on all the words found in Scripture, and consequently did not consider it a less sin to disobey the above passages than to disregard Eph. 1: 4, 5, saying: "He has chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestinated us unto the adoption of children by Jesus Christ, according to the good pleasure of His will." We trust that our men pointed to these words of God to show that faith is the result of predestination, and not a prerequisite of it. But if the others, in spite of years of discussion, did not accept them, but "spake evil of that way," should we not then act like St. Paul?



4. How shall we explain this peculiar fact, that our committee—also “Kirket.”—still asks the opponents for proofs of the errors of our doctrine, even after weeks of discussions and accusations, to prove their position? One of their numbers had for years in German and Norwegian written and worked against us, and the United Church had praised him for it.

5. Did not our men think that the other party believed what they had advanced against us? Or did our committee and “Kirke-tidende” enjoy listening to their proofs until the leaven had spread?

6. When our doctrine was rejected and condemned at this meeting in as strong and definite terms as it ever had been before, what reason have we to hope that these committees and their church organizations had accepted with us the Biblical Lutheran doctrine of regeneration and conversion, unconditional Gospel, or absolution, and justification by faith in Christ alone without the deeds of the Law?

We must deplore the fact that deliberations and mutual devotions at their meetings were now broken off, not so much on account of false doctrine as chiefly because the majority did not comply with the demand of our committee to bring their proofs against our doctrine. This they soon after promised to do the next day, but our committee did not then meet.

## **24. Replies to the Demand that the False Doctrine in Dr. Stub's Theses be Pointed Out and Proven.**

We are aware of the fact that the Synod committee made the request that the United Church *committee* point out in what theses false doctrine is contained, and deliver proof thereof before any other matter is discussed. By a majority vote of the whole committee, Rev. Kildahl was requested to bring some points the next day. But our committee did not attend the meeting in which he complied with the resolution.

Some weeks later Dr. Stub published in “Ev. Luth. Kirket.” his defense of our committee: “Hvad staar iveien for det kirkelige Enighedsarbeide blandt os,” i. e., “What hinders church union among us,” also published in a separate reprint which is here cited.

We remember that the demand for proof was addressed to the United Church *committee*, this was also complied with by

the United Church committee. Before our Synod convened at St. Paul in June, 1911, the committee had published a neat little pamphlet. It pointed out the differences and delivered their proof against Dr. Stub's theses. These were here rejected in as definite terms as usually. By somebody this pamphlet was left for free acceptance in the assembly of the Norwegian Synod. After this no serious objections to its contents had been heard, except by a stricken few remains of the old Norwegian Synod; thus the pointers and proofs of false doctrine, contained in this instrument from the United Church committee, must have been conclusive to our committee and many others.

### 25. New Movement and New Committees.

At our Synod meeting, 1911, a delegate from the United Church brought brotherly greetings to the Norwegian Synod. At this meeting it was reported that the United Church had elected a new union committee. The new president, H. G. Stub, recommended to our Synod that we follow suit, and also elect new members of the union committee. This was done.

This committee had already in the first part of 1912 an agreement (Oppløst) ready.

### 26. The Norwegian Articles of Agreement.

"1. The Synod and the United Church Committees on Union acknowledge unanimously and without reservation the *doctrine of Predestination* which is stated in the Eleventh Article of the Formula of Concord (the so-called 'first form of the doctrine') and in Pontoppidan's Explanation (Sandhed til Gudfrygtighed), Question 548 (the so-called 'second form of the doctrine').

"2. Whereas the conferring church bodies acknowledge that Art. XI of the Formula of Concord presents the pure and correct doctrine of God's Word and the Lutheran Church regarding the election of the children of God to salvation, it is not deemed necessary to church union to construct new and more extensive theses concerning this article of faith.

"3. But since, in regard to the doctrine of Election, it is well known that two forms of the doctrine have been used, both of which have been recognized as correct in the orthodox Lutheran Church, viz., that some, with the Formula of Concord, make the doctrine of Election to comprise the entire salvation of the elect

from the calling to the glorification (cf. 'Thorough Explanation,' Art. XI, §§ 10-12) and teach an election 'to salvation through sanctification by the Spirit and faith in the truth,' while others, like Pontoppidan, in consonance with John Gerhard, Scriver, and other acknowledged doctrinal fathers, define Election specifically as the decree of final glorification, with the Spirit's work of faith and perseverance as its necessary postulate, and teach that 'God has ordained to eternal life all those who from eternity He foresaw would accept the proffered grace, believe in Christ, and remain steadfast in this faith unto the end'; and since neither of those two forms of doctrine, presented in this wise, contradicts any doctrine revealed in the Word of God, but lets the order of salvation, as otherwise presented in God's Word and the Confession of the Church, remain entirely intact and fully acknowledged—we find that this fact ought not to be divisive of church unity, nor ought it disrupt that unity of Spirit in the bond of peace which God wills should obtain between us.

"4. Since, however, during the doctrinal controversy among us, words and expressions were used—rightly or wrongly attributed to one party or the other—which seemed to the other side a denial of the Confession of the Church, or to lead to such denial, we have agreed to reject all erroneous doctrines which seek to explain away the mystery of Election (Formula of Concord, Art. XI, §§ 39-44), either in a synergistic manner or in a Calvinizing way; in other words, we reject every doctrine which either, on the one hand, would rob God of His honor as the only Savior, or, on the other, would weaken men's sense of responsibility in respect of the acceptance or rejection of God's grace.

"5. On the other hand, we reject:

"(a) The doctrine, that God's mercy and the most holy merits of Christ are not the sole reason for our election, but that there is also in ourselves a reason for such election, for the sake of which God has ordained us to eternal life.

"(b) The doctrine, that in election God has been determined by, or has taken into account, or has been actuated by, man's good conduct, or by anything which man is or may do or omit to do, 'as of himself or by his own natural powers.'

"(c) The doctrine, that the faith in Christ, which is indissolubly connected with election, is wholly or in part a product of, or dependent upon, man's own choosing, power, or ability.

“(d) Or, that this *faith* is the result of a *power* and *ability* imparted to man by the *call of grace*, and therefore ‘now dwelling in, and belonging to, the unregenerate man, to decide himself for grace.

“6. On the other hand, we reject:

“(a) The doctrine, that in election God acts arbitrarily and without motive, and picks out and counts a certain arbitrary number of indiscriminate individuals, and ordains these to conversion and salvation, while passing by all the others.

“(b) The doctrine, that there are two different kinds of will regarding salvation in God, one *revealed* in the Scriptures in the general order of salvation, and another, differing from this, and unknown to us, which relates only to the elect, and imparts a deeper love, a more effective call from God, and a larger measure of grace than are brought to him who remains in unbelief and condemnation.

“(c) The doctrine, that when the resistance which God in conversion removes from those whom He saves is not taken away in others, who finally are lost, this different result finds its cause in God and in a differing will of salvation in His act of election.

“(d) The doctrine, that a believer can and ought to have an absolute assurance of his election and salvation, instead of an assurance of faith, built upon the promise of God, and joined with fear and trembling by the possibility of falling from grace, which, however, by the mercy of God, he believes will not become a reality in his case.

“(e) In a summary, all views and doctrines regarding Election which directly or indirectly come into conflict with the order of salvation, and do not give to all a full and, therefore, equally great opportunity of salvation, or which in any manner would invalidate that word of God which declares that ‘God will have all men to be saved and come unto the knowledge of the truth’—in which gracious and merciful will of God all election to eternal life has its origin.

“On the basis of the above Agreement the Committees on Union memorialize their respective church bodies to adopt the following



"RESOLUTION.

"WHEREAS, our Confessions determine that 'to the true unity of the Church it is sufficient that there be agreement in the doctrine of the Gospel and in the administration of the Sacrament'; and

"WHEREAS, our former committees, by the grace of God, have attained unity in the doctrines concerning the Calling, Conversion, and in general, the Order of Salvation, and we all confess as our sincere faith that we are saved by grace alone, without any co-operation on our part; and

"WHEREAS, the negotiations of our new committees have led to a satisfactory agreement concerning the doctrine of Election, and to an unreserved and unanimous acknowledgment of the doctrine of Election which is presented in the Formula of Concord, 'Thorough Explanation,' Art. XI, and in Pontoppidan's "Sandhed til Gudfrygtighed," Question 548—now, therefore,

*"Be it resolved,* That we declare hereby that the essential unity concerning these doctrines which now is attained is sufficient to church union.

"May Almighty God, the Father of our Lord Jesus Christ, grant us the grace of His Holy Spirit, that we all may be one in Him and ever remain steadfast in such Christian and God-pleasing union! Amen."

The position of the Norwegian Synod's committee was stated as follows at the various district conventions of 1912 which ratified the committee's report:

Question 1: "Is there anything in paragraph one (§ 1) which is essentially different from paragraph three (§ 3) of the 'Agreement'?" Answer: "No."

Question 2: "If we accept paragraph one (§ 1), do we thereby accept the so-called second form of the doctrine?" Answer: "In the first paragraph no form is accepted, but the doctrine contained in two forms. The Norwegian Synod's committee accepts without reservation the first form of the doctrine as that of Scripture and the Confession, but can nevertheless recognize as brethren those who hold the second form as seen in the light of the subsequent paragraphs of the 'Agreement.'"

## 27. The Two Conceptions of the Election of Grace.

Prof. Pieper: How have the Norwegian theses been received? Unfortunately, in most instances where judgment has been passed on them, the censors have promptly dragged the Missouri Synod into the discussion by raising the question: "What is the attitude which these theses assume toward Missouri?" According as this question has been answered, there has been uttered irrelevant praise or censure. The theses have been accorded irrelevant praise—praise from the Iowa Synod's point of view—in the Iowa "Kirchenblatt," which declares that by the Norwegian theses the Missourian conception of Election has been given a deadly blow. Unquestionably the purport of this remark of the "Kirchenblatt" is, that the "Missourian" conception of Election is combated, if not rejected, in the Norwegian theses. Is this a correct representation of the state of affairs? Hardly.

The Norwegian Agreement presents *two* conceptions of the doctrine of Election, which are carefully distinguished and clearly delimited the one from the other. According to the first conception, Election is "a choosing unto salvation through sanctification of the Spirit and belief of the truth." Accordingly, "the doctrine of Election comprises the entire salvation of the elect, from the calling to glorification." According to the second conception, God "has ordained to eternal life all those who from eternity He fore-saw would accept the proffered grace, believe in Christ, and remain steadfast to the end." According to this second conception, Election does not include the *entire* salvation of the elect from their call to their glorification, but refers only to the ultimate result, "the final glorification," and faith wrought by the Holy Spirit does not enter into the eternal election as a component part, but as a "necessary antecedent" of election. The first conception is generally known as the "Missourian," the second conception, with its characteristic "election in view of faith," has been declined by Missouri. Iowa has never ceased to find fault with us for our refusal to accept this second conception.

Now, what is the attitude of the Norwegian theses toward the first conception of Election? It is acknowledged in plain terms, in Theses 2 and 3, that the first conception—the "Missourian"—is the conception of the Scriptures and the Lutheran Confessions. As regards the second conception, the one characterized by the formula "in view of faith," according to which faith is a neces-

sary antecedent of election, it is not claimed at all that this conception is taught in the Scriptures and the Lutheran Confessions. On the contrary, it is expressly stated that this conception is peculiar to later Lutheran theologians, such as Pontoppidan, Gerhard, Scriver, and others, that it gained entrance into the Church upon the authority of these great men, and that this conception, when understood and explained so as to exclude every synergistic notion, leaves the doctrine of the way of salvation intact. Hence, the Norwegian theses do not reject, but declare, the Missourian doctrine of Election to be the doctrine of Scripture and of the Lutheran Confessions.

We are aware of the following objection at this point: "If your Missourian conception of Election is expressly recognized in the Agreement as the conception of Scripture and the Lutheran Confession, then, why are you not entirely satisfied with the theses?" The reason why we are not quite satisfied, and why we beg leave to offer a suggestion, is stated in the Agreement itself. It is this: the second conception, which regards election as having taken place "in view of faith," is not the conception of Scripture and the Lutheran Confessions, but of later theologians. Now, we are convinced that anything not taught by the Scriptures nor the Lutheran Confessions should not be embodied in a platform in which Lutheran church bodies purpose to declare their unity in the faith. Moreover, the Norwegian bodies primarily concerned in this union movement agree with us in the *principle* that articles of faith are established only by Holy Writ, not by the authority of theologians. Even the Lutheran Confessions, to be sure, are accepted by all of us for this sole reason, because (*quia*) they profess nothing beside the Scriptures, but *only* the Scriptures. For this reason we believe that the Norwegian church bodies will concur with us in declaring that the second conception, which is not found in Scripture, and, for this reason, is not professed in the Lutheran Confession, ought to be stricken from their articles of church union. This is our well-meant suggestion.

## 28. "Opgjør" Endorsed and Criticized.

In "Kirket.," March 6, 1912, Dr. Stub wrote under the heading, "A Message of Joy." Here he states: "On that in our country's history so important day—Washington's Birthday, Feb. 22—I received from Madison, Wis., a telegram, signed by Revs. J.



Norby and N. H. Hegge, chairman for the respective union committees, in these words: "The committee on church union fully agreed." The result is then that these committees together have found a solution satisfactory to both parties. . . . It must be stated: This is from the Lord." (P. 255). A week later the "Opgjør" was published in *Kirket.*, p. 283. Rev. Wiese met Dr. Stub at Stoughton, Wis., March 27th, and reports this: "The first thing Dr. Stub said to me after mutual greetings, was: Wiese, we must strike paragraph I in Opgjør. This was to me a great surprise, because I had expected that he, last of all, would so soon have changed his mind concerning the agreement which he had declared publicly to be a work of the Lord. He was the first in our ministry who admonished me against accepting Opgjør." ("*Nogle Bidrag til Retl. og Forsvar*," 4, p. 16.)

Wiese further reports: "I asked Dr. Stub if he would write a short and clear substitute to paragraph I, so that it would exactly restore what we always had taught and confessed in this matter. Both Rev. Nordby and J. A. Stub seconded this. He finally consented, and wrote an explanatory thesis, a copy of which he gave me, as I desired to weigh it more closely on my arrival home. It reads thus: "By the expression in paragraph I, and in the last part of "resolution," "unanimous and unreserved acknowledgment" of the first—Conc. Form—and the second—Pontoppidan—form of teaching on election, no pressure shall be exerted on the consciences, as if a person in a certain form must find the right word for his view, but it shall only be said that every one, in spite of the difference in representation, shall have liberty, within the frame given by the agreement itself, to use the form that his conception dictates, without any injury to the mutual brotherhood or recognition as a good Lutheran." (P. 16.)

The same evening Rev. Nordby went to Rev. Tangjerd, Eau Claire, Wis., (president of the United Church committee) to confer with him about what was agreed on at Stoughton. . . . These two gentlemen agreed on the following declaration: "Since it occasionally has been expressed—from both sides—that the word "unconditionally" in the first paragraph could lay fetters on the conscience, since one could not in the same sense vote as well for the one form as for the other, therefore we suggest that the committee agree during discussion to explain, first, the expression does not speak of adopting two forms, but of the doctrine that is

contained in the two forms; second, the meaning of the paragraph is, that in spite of the difference in representation every one has liberty, etc., as above." (P. 17. Cf. "Minn. Beretn.," 1912, p. 41.)

"Two weeks after the Stoughton meeting . . . the regular meeting of the Minneapolis Special Conference was held, April 9th to 13th, where all our theological professors and many pastors were present. Opgjør was extensively discussed. It was not satisfactory. The following motion by Dr. Stub was adopted: "Since the wording of paragraph I in Opgjør and the corresponding expression in "resolution" places fetters on the consciences, which the committee did not intend, as if one "unconditionally" from both sides could vote for first and second conception of doctrine, and since that which the committee really wants to express by paragraph I is expressed in paragraph III, the Minneapolis Special Conference submits to the proper party to strike out paragraph I and the corresponding expression in "resolution." This motion by Dr. Stub was adopted with the following amendment: "The Minneapolis Special Conference urges the president of the Synod to confer with the right party to strike out paragraph I and corresponding "resolution." (P. 17, 18.) Of this nothing is publicly reported.

O. K. Teisberg, of Stoughton, Wis., reports this: "During the Synod meeting at Sioux Falls, 1914, Dr. Stub met me on the street the morning when the voting on the articles of the union should take place. I greeted him, and he said to me that I now must be a good boy and vote for union. I must not be so stubborn as before. I then asked him, Are the church bodies now united in faith? He answered, Yes, they have now become united. Then I asked him if he himself had changed position in doctrine since the days of the controversy? To this he answered, No, he stood firm on the same points in doctrine as before. I further asked if the United Church had changed standpoint. To this he answered that the United Church stood on the same point as before. I asked him, then, how he could say that there was unity in doctrine between the church bodies, when both bodies stood on the same standpoint as before? To this Dr. Stub answered that all this must now be forgotten and stricken out."

### **An Apology and a Request.**

With the benevolent reader of these sketches the writer of them pleads for leniency. They are but incomplete and detached.

The Synod granted his request of permission to make that which was read at the Synod more complete.

From his brother pastors he received the request of bringing these things down to date. He begs pardon for not complying, because he shrinks from the unpleasant task of describing many peculiar maneuvers in the Church before and during the union movement, which would necessitate the writing of many chapters of unusual contents. Suffice it to mention only some of what is stated in this year's (1928) "Report of the Norwegian Lutheran Church of America."

On page 456 we read: "The truth demands that we, at least in a few words, on the one side deny (afvise) the unwarranted effort, made by a small body of opposition (Oppositionssamfund) to rob the rightful one of his ownership. On the other side, maintain the historical truth that "The Synod for the Norwegian Lutheran Church of America," as an integral part of "The Norwegian Lutheran Church of America," can trace its history, its principles, and its practice through 75 years back to 1853."

We wonder what the "small opposition-body" has robbed the big body of? We have relinquished all the property that we, in the old Norwegian Synod, had in common. We do not covet the big body's doctrine ("Opgjør," etc.), nor its principles and practice.

All the world knows it to be an "historical fact" that the old Norwegian Synod by a peculiar leadership, resolutions, and legislation wilfully ended its own life and existence both as a Church and body politic. To us it is something new under the sun when a suicide claims any "ownership," especially when he took with him all he had, and more, too.

### **Final Greeting.**

Wishing the Norwegian Synod and the reader Godspeed and rich blessings from above, we close in the words of our sainted Rev. Dr. V. Koren:

"Many powers are mobilized, many motives playing in this strife: principles of nationality, terms of peace, respect of per-

sons, the use and verdict of reason, indeed, a fiery trial for our Synod!

But the stumbling-block of the cross we must not take away, and what would we gain, in the sight of God, even if we carried off the prize by means of majorities—of all victories the most contemptible in the spiritual realm—if such a thing can be spoken of in the Kingdom of the Spirit. The great thing to me is the exhortation of St. Paul to Timothy: “Keep that which is committed to thy trust” (1 Tim. 6:20, 21). God keep that before our eyes during all our labors here in these days! Amen.

In Dr. Koren’s own words: “Der er mange Kræfter, der sættes i Bevægelse, mange Bevæggrunde, som hentes frem i denne Strid: Nationalitets-Hensyn, Freds-Hensyn, Persons Anseelse, Fornuftens Brug og Dom, isandhed en Ildprøve for vort Samfund! Men Korsets Forargelse tør vi ikke borttage, og hvad vandt vi for Gud, om vi vandt en Seier ved Majoriteter—af alle Seire i Aandens Rige den usleste—om der ellers kunde tales om saadant i Aandens Rige. For mig gjælder her St. Pauli Formaning til Timotheus: Bevar det, som er dig betroet (1 Tim. 6, 20, 21). Gud holde os det for Øie under vor Gjerning her i disse dage! Amen.

### Some Hardly Believable Assertions.

On page 458 are statements like this given: 1. “Never was there . . . controversy concerning the inspiration and unconditional authority of the holy Scriptures.”

The assembly seems to have forgotten the discussion in Willmar, 1892, or else are depending on some ambiguity even in this short statement (a la Opgjør).

2. “Never about His (Christ’s) bodily resurrection from the dead.”

Is it possible that the author, a dear friend and former brother in faith, Rev. Dr. H. G. Stub, now wilfully omits the chief blessing of Christ’s resurrection, namely, the wonderful achievement of righteousness and salvation to all people? (Rom. 5:18; Luke 24:46-48).

3. Similarly is spoken of the Holy Ghost as if His office of the keys, or the unconditional Gospel, never had been disputed, which besides other assertions are exceedingly sad and disheartening.





**Paul Anderson.**

Born Aug. 24, 1821.  
Died Oct. 11, 1891.



**Ole Andrewson.**

Born Mch. 2, 1818.  
Died Feb. 23, 1885.



**Nils Brandt.**

Born Jan. 29, 1824.  
Died Aug. 9, 1921.



**Claus L. Clausen.**

Born Nov. 3, 1820.  
Died Feb. 20, 1892.



**G. F. Dietrichson.**

Born Oct. 8, 1813.  
Died May 30, 1886.



**J. W. C. Dietrichson.**

Born April 4, 1815.  
Died Nov. 14, 1883.



**Elling Eielson.**

Born Sept. 19, 1804.  
Died Jan. 10, 1883.



**Ole J. Hatlestad.**

Born Sept. 30, 1823.  
Died Sept. 7, 1892.



**Ulrich V. Koren.**

Born Dec. 22, 1826.  
Died Dec. 19, 1910.





**Laur. Larsen.**

Born Aug. 10, 1833.  
Died Mch. 1, 1915.



**Sven Oftedal.**

Born Mch. 22, 1844.  
Died Mch. 30, 1911.



**Jacob A. Ottesen.**

Born June 1, 1825.  
Died Oct. 30, 1904.



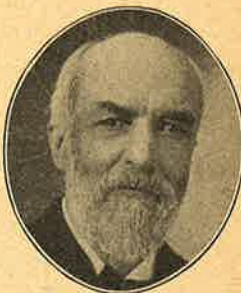
**A. C. Preus.**

Born June 29, 1814.  
Died June 8, 1878.



**H. A. Preus.**

Born June 16, 1825.  
Died July 2, 1894.



**F. A. Schmidt.**

Born Jan. 3, 1837.  
Died May 15, 1928.



**H. A. Stub.**

Born May 13, 1822.  
Died June 27, 1907.



**H. G. Stub.**

Born Feb. 23, 1849.



**August Weenaas.**

Born Sept. 2, 1835.  
Died Feb. 23, 1924.

## CORRECTIONS

Page 38, line 12: can disapprove of;  
should read: can *not* disapprove of.

Page 54, line 17: Who can not fully  
understand; here the word *not* should go  
out, so it will read: Who can fully under-  
stand, etc.

## I vor boghandel faaes

Ev. Luth. Folkekalender for 1919, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928 @ .....	10c
Synodalberetningen for 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1926, 1927, 1928 @ .....	25c
Shvad gjælder det? .....	10c
Dr. Stub før og nu .....	10c
Medegjærelse .....	5c
Shvorfor Den Norske Synode ikke kan være med paa foreningen med opgjør som basis. ....	10c
Shvad var den gamle Norske Synodes stilling i lære og praksis? .....	10c
Synodalforsatning .....	10c
Udkast til menighedskonstitution. ....	7c
Tilbage til Skriften .....	20c
Konfordiebogen .....	\$2.00
Dr. Korens samlede skrifter i IV bind. ....	\$4.00
Walther's postille .....	\$1.75
Luthers kristelige betragtninger for hver dag i aaret. ....	\$1.50
Unionism, by Prof. Pieper. ....	10c
The Austin Agreement .....	5c
The Doctrinal Position of the Norwegian Synod. ....	7c

"Evangelist Lutherist Tidende" udkommer paa norsk anden hver uge og koster \$1.00 aaret. "Lutheran Sentinel" udkommer paa engelsk anden hver uge og koster \$1.00 aaret. Begge blade holdt af samme person koster \$1.50 aaret. De kan bestilles hos pastor G. A. Preis, Calmar, Iowa, eller hos Synodens prester.

Shvilken som helst bog i handelen kan faaes i vor boghandel.

## The Lutheran Synod Book Co.

1101-- 14th Ave. S. E.

Minneapolis, Minn.