

BERETNING
om
Det trettende ordentlige Synodemøde
af
DEN NORSKE SYNODE
af den Amerikanske Evangelisk
Lutherske Kirke



*Afholdt i Bethany Menighed
paa
Bethany Lutheran College, Mankato, Minnesota
12te til 18de Juni, 1930*



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Synodens ordning og medlemmer

Den Norffe Synode af den Amerikanske Evangelisk Lutherske Kirke afholdt sit trettende ordentlige synodemøde i Bethany Ev. Luth. menighed, Bethany College, Mankato, Minn., fra 12te til 18de juni 1930.

Mødet aabnedes med gudstjeneste. Past. D. M. Gullerud holdt aabningsprædiken med Kol. 1:16—20 som tekst. Past. N. M. Madsen forrettede altertjenesten.

Efter gudstjenesten bød Synodens formand, Past. Chr. Anderson, forsamlingen hjertelig velkommen og ønskede Guds velsignelse over mødet. Derpaa udnævnte han som midlertidig fuldmagtskomite følgende: Pastorerne Emil Hansen og Ahlert Strand, samt Marius Moe, repræsentant fra St. Pauli menighed, Chicago. Denne komite blev senere gjort permanent.

Eftermiddagsmødet aabnes Kl. 2 med andagt, ledet ved past. J. B. Unseth. Sekretæren, past. E. J. Quill, oplæste listen af de stemmeberettigede præster og fuldmagtskomiteen rapporterede de anmeldte repræsentanter. Formanden erklærede derpaa det 13de ordentlige synodemøde som sat i den treenige Guds navn.

Mødet bestod af følgende medlemmer:

32 stemmeberettigede præster:

Chr. Anderson, J. Blæffan, Elmer B. M. Brewer, Walter E. Bufzin, Morris Dale, G. Guldberg, D. M. Gullerud, G. A. Gullixson, L. S. Guttebø, Emil Hansen, Adolph M. Harstad, John Hendricks, S. Ingebritson, S. E. Lee, Geo. D. Villegard, N. M. Madsen, E. M. Moldstad, J. M. Moldstad, M. J. Mommensen, J. M. Petersen, E. R. Peterson, E. J. Quill, J. R. Runholt, Stephen Sande, Ahlert Strand, J. E. Thoen, S. M. Tjernagel, A. J. Torgerson, J. B. Unseth, E. Olvisaker, Paul Olvisaker, S. E. Olvisaker.

47 repræsentanter

Chr. Andersons kald: Ross Jacobson, William Eide, Alfred Pederson, S. D. Knutson, Halvor Abendru, Norman Grande.

Elmer Brewers kald: G. E. Myre.

Walter E. Bufzins kald: Prof. E. J. Oustad, D. M. Bussnefs.

Morris Dales kald: D. P. Tveden.

D. M. Gulleruds kald: Henry Hanson, Albert Hanson.

G. A. Gullixsons kald: Past. R. L. Guttebø, Marius Moe.

L. S. Guttebøfs kald: Alex Stephens.

Adolph Harstads kald: P. G. Tjernagel.

- Robert G. Heynes kald: George Staiem.
 S. Ingebritsøns kald: Oscar Anderson, Martin Stene.
 C. E. Lees kald: Nels Hagen.
 Geo. D. Lillegårds kald: E. Høydahl.
 N. A. Madsøns kald: John L. Sjøgen.
 C. A. Moldstads kald: Thomas Sjøller, P. P. Braaten.
 J. A. Moldstads kald: John A. Ahlberg, Theodore M. Olsen.
 M. J. Mommsens kald: E. B. Ellingsen, Gerhard Solli.
 J. A. Petersens kald: Hans M. Sande, T. S. Brustad, Elmer Branstad.
 C. J. Quills kald: J. G. Sime, Theodore Sjøllefsen, Edward Tvedt.
 J. N. Rønholts kald: Harry Jevig.
 Stephen Sandes kald: Christ Nygaard.
 J. E. Thøens kald: Carl Loberg.
 S. M. Tjernagels kald: George D. Natvig, Theodore G. Baalaa, George N. Anderson.
 A. J. Torgersens kald: Harold Mellem, Christ Mellem, L. B. Hagen.
 J. B. Unseths kald: Solger Busness, Sr., Oliver Sjølmoe.
 C. E. Ølvisafers kald: J. Melaas, J. N. Lien.

3 delegater

- C. W. Andersens kald: S. P. Stang.
 Ahlert Strands kald: A. Sauer.
 Paul Ølvisafers kald: John Røppen.

15 raadgivende medlemmer

Staaende: Pastorerne N. L. Guttebø, L. P. Jensen, S. A. Preus, P. A. Widdve, Rob. G. Heyne, professorerne Oliver Hørstad, A. J. Natvig, C. J. Ønstad, O. B. Øvern.

Raadgivende for dette møde: Stud. teol. George Gulligson, stud. teol. Tobias Peterson, Halvor Sampson, pastorerne A. E. Plummer, William Rolte, Martin Winter.

J anledning past. Heyne blev følgende anbefaling af fuldmagtskomiteen tilstemt: "Past. Robert G. Heyne optages som raadgivende medlem af Synoden, og betragtes som saadan saa længe han betjener en menighed Synoden tilhørende, samt i tilfælde af at past. Heyne skulde beslutte af begjære optagelse i den Norske Synode, han da optages som staaende stemmeberettiget medlem af Synoden."

Gjæster

Anaheim, California: Mrs. N. Pedersen.
 Chicago, Illinois: Mrs. G. A. Gulligson, Walter

Gullixson, Mrs. J. A. Ahlberg, Mrs. J. A. Moldstad, Mr. og Mrs. M. Klurgen.

Ilma, Iowa: Mr. og Mrs. Nelson.

Iode, Iowa: Mable Nashheim, Gladys Nashheim, Mrs. Oscar Gullixson, Mr. Munson.

Decorah, Iowa: Hannah Ottesen.

Forest City, Iowa: Mrs. Elmer Brewer, Mr. og Mrs. B. G. Kloster.

Jerico, Iowa: A. N. Knutson, G. A. Knutson, J. S. Knutson.

Lake Mills, Iowa: Mrs. G. Ingebritson, Martin, Nelson og Inga Ludvig, Mrs. Ida Storby, Alice Storby, Margaret Weberg, familien Elmer Branstad.

Lawler, Iowa: Ralph Tjernagel, Mrs. Carl A. Knutson.

New Hampton, Iowa: Mrs. Arth. Swenson, Mr. og Mrs. Baala, Mr. og Mrs. Robt. Robinson, Miss Baala.

Northwood, Iowa: Mrs. A. J. Torgerson.

Scarville, Iowa: Thelma Toeter, Signe Stevens.

Story City, Iowa: Olaf Tjernagel, Alpha Ingebritson

Thompson, Iowa: Mrs. Paul Hlvisater, Emma Johnson.

Waterville, Iowa: Mrs. J. B. Unseth, Eivind og Dagny Unseth.

Waukon, Iowa: D. G. Moe.

Sommerville, Mass.: Mrs. C. Goydahl.

Suttons Bay, Mich.: Mrs. G. Guldberg.

Albert Lea, Minn.: Mrs. C. J. Quill, Marvel og Grant Quill, Emma Lyssen, Albert Ellington, Mr. og Mrs. Sletten.

Bellevue, Minn.: Mrs. Chr. Anderson, Silda Anderson, Mrs. Rofs Jacobson.

Bird Island, Minn.: Mr. og Mrs. Nels Mattson.

Clark's Grove, Minn.: Edna Johnson, Emma Johnson.

Cottonwood, Minn.: Mrs. D. C. Grande, Mr. og Mrs. D. M. Rinholt, Mr. og Mrs. Ed. Fratzke, Mrs. Theo, Knutson, Nora Levorson.

Delhi, Minn.: Mr. og Mrs. D. G. Pederson.

Detroit Lakes, Minn.: Mr. J. Thorpe.

Duluth, Minn.: Mrs. Ahlert Strand, familien A. Sauer.

Emmons, Minn.: Einar Lyssen, Oscar Anderson, Marie Frosager, Sarah Stevens.

Fertile, Minn.: Mrs. C. N. Peterson og datter.

Hartland, Minn.: Einar Gove, Mrs. E. Gove.

Jasper, Minn.: Familien Afsan.

Manchester, Minn.: Olina Jordahl, Jeanette Jordahl.

Minneapolis, Minn.: Mrs. C. M. Moldstad, Hope Constance, June Adar, Raba og Arden Moldstad, Mrs. L. Sæller, Mrs. Marie Sobde og døtre, Olga Sandberg, Mrs. Wold, N. Sagen, Misses Sagen, prof. Geo. Hendricks, Mrs. Geo. Hendricks, Mrs. John Hendricks, Caroline og Margaret Hendricks, familien Loberg, Mrs. Sophus E. Lee.

Nelson, Minn.: Familien Carl S. Loberg.

Princeton, Minn.: Mrs. N. A. Madson, familien Abrahamson.

Santiago, Minn.: Familien Oscar Odegaard.

St. Louis, Mo.: L. Peterson.

Forstyth, Mont.: S. A. Theiste.

Burton, N. Dak.: Mrs. Ole Sobet.

Hickson, N. Dak.: Mr. og Mrs. D. A. Wisnefs.

Watford City, N. Dak.: Familien S. D. Tveden.

Parceland, Wash.: N. Solli, Art Solli, Theo. Ellingson, Lloyd Mommson.

Amherst Jet., Wis.: Mrs. J. E. Thoen, Esther Thoen, Mr. og Mrs. Franklin Nace, Mr. og Mrs. Raymond Brekke.

Deerfield, Wis.: Mrs. L. E. Guttebø, Esther Jaeger, N. G. Larson, S. B. Stevens.

De Forest, Wis.: Miss Ingeborg Catharine Moldstad.

Madison, Wis.: Mrs. S. E. Mvisafer, Mrs. J. Melaas, Mrs. N. W. Torgeson, Miss Emma Tveeten, familien E. Edwards, Mrs. J. N. Lien, A. D. Fjelland.

Nelsonville, Wis.: Mrs. Carl S. Loberg, Irene Loberg, Sylvia Stoltzenberg.

Prestes optagne i Synoden:

Einar W. Anderson, Elmer W. M. Brewer, Hans Astrup Theiste.

Menigheder optagne i Synoden:

1. "Immanuel Evangelical Lutheran Church", Audubon, Becker Co., Minn., betjent af past. Robt. G. Seyne.

2. "Our Savior's Evangelical Lutheran Church" of Belview, Minn., betjent af past. Chr. Anderson.

3. "Vor Frelsers Korst Lutherske Menighed" i Watford City, N. Dak., betjent af past. Morris Dale.

S anledning "Concordia Evangelical Lutheran Church"s ansøgning om optagelse i Synoden blev følgende anbefaling af fuldmagtskomiteen tilstemt: "The Concordia Evangelical Lutheran Church of Eau Claire, Wis., skal anses som medlem af Synoden

faa snart som den har strøget paragraf "C" af Artikel 14 i dens Konstitution, saalydende: 'All female members in good standing in the Congregation, 21 years of age, have the right to vote on questions where finances are involved outside of running expenses of the Congregation.' Synoden vil ogsaa henstille til menigheden at stryge Artikel 22 i dens Konstitution, saalydende: 'If a pastor, officers, or teachers both according to the congregation and by other brethren in faith shall be judged as incompetent for his office, he can be discharged and his office be taken from him.' Saaledes som den lyder er den udsat for at paaføre menigheden vanskeligheder."

Undskyldninger:

Undskyldt for sildig ankomst: Pastorerne S. A. Preus, Geo. D. Villegard, A. P. Jensen, G. Guldborg, J. Blæffan.

Undskyldt for fravær: Pastorerne Thomas A. Sauge, Erling Nvisaker. I anledning past. Nesseths begjæring om undskyldning for fravær besluttet at sekretæren tilskriver ham.

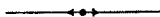
Undskyldt for at forlade mødet før dets slutning: Past. J. E. Thoen, repræsentanterne Elmer Brandstad, Holger Busness, Theo. Slettefson, Edward Tvedt.

Undskyldt for ikke at have sendt repræsentanter: "Zions Evangelisk Luthersk Menighed", Ada, Minn., past. Nunholts kald.

"Den Skandinaviske Evangeliske Lutherske Menighed i Holton, Mich., og "Den Skandinaviske Evangeliske Lutherske Menighed", Big Rapids, Mich., past. Blæffans kald.

"Første Ev. Luth. Menighed", Fertile, Minn., past. C. R. Petersens kald.

I anledning Suttons Bay menighed blev følgende anbefaling af fuldmagtskomiteen tilstemt: "Da menigheden i Suttons Bay, Mich., ikke har sendt nogen repræsentant til Synodemødet, maa Synoden beklage dette, og vil tilskynde menigheden til i fremtiden at gjøre alt muligt for at blive repræsenteret ved samfundets møder."



Åbningsprædiken

Ved pastor D. M. Gullerud.

Text: Kol. 1, 16—20. Kjære fædre, brødre og søstre i Herren: Naade være med eder, og fred fra Gud, vor Fader, og den Herre Jesus Kristus. Amen.

Vi er her forsamlede, prester, repræsentanter og gjæster, til Synodemøde. Vi er ikke mange, thi vor Synode er forholdsvis meget liden. Og hvorfor er den liden? En af vore alvorlige, samvittighedsfulde prester gjorde for ikke længe siden følgende bemærkning: "Derfor min menighed kunde faa en prest som er mere liberal end jeg er; en som ikke vilde ta det saa nøie med alt; en som vilde "let down the bars" baade her og der, da vilde denne menighed voxe og blive stor, og presten vilde bli en glimrende succes."

For di Synodens prester og menigheder ikke er "liberale" men besitter sig paa at holde uroffelig fast paa hvert eneste Guds ord, og rette sig efter al det som Gud har befaleet, derfor kan de ikke pleie kirkeligt samarbeide med saadanne som i dette og hint afviger fra Guds ord. Derfor maa de ogsaa tage afgjort standpunkt imod de hemmelige selskaber; de maa tage afgjort standpunkt mod kvindernes stemmeret i menigheden; de maa tage afgjort standpunkt mod den fare som truer vore børn i de religionsløse skoler o.s.v.

Og hvad er følgen? Følgen er, at vi paadrar os manges ubilje; følgen er at mange anser os at være altfor snevershulte, ja at vi mangler kjærlighed; følgen er at vore menigheder bliver smaa og uanselige. Ja, følgen er, at den sæd vi fortsætter med at udjaa, faar vi med graad.

Derfor kan fristelsen være der saa ofte til at blive trætte, til at begynde at give efter paa sandheden, til at blive mere "liberale", til at følge strømmen. Thi o, hvor meget lettere vilde ikke det være for kjød og blod! Og da kunde ogsaa vi meget snart voxe os store og sterke i det ydre.

Skal vi give efter for saadan fristelse? O nei, og atter nei. Lader os ved Guds naade staa faste og uroffelige, sterke i Herren. Lader os ikke blive trætte af at stride, lader os ikke være bange for at lide. Lader os ikke søge vor ro og vor glæde her i verden, lader os komme ihu Guds endelige hensigt med os og alt i verden. For at opmuntre hverandre dertil, lader os paa grundlag af vor tekst og

med inderlig bøn til Gud betragte: Guds endelige hensigt med alle ting i himmelen og paa jorden.

Vi vil da lade Guds ord besvare følgende spørgsmaal:

I. Hvorfor skabte Gud himmelen og jorden?

II. Til hvilken ende styrer og opholder Han alle ting?

I.

Vor tekst begynder med at fremholde klart og tydeligt, at det er Jesus, den usynlige Guds billede, som har skabt alle ting, de i himlene og de paa jorden, de synlige og de usynlige, det være nu troner eller herredømmer eller fyrstendømmer eller magter. Altsaa Jesus har skabt, ikke blot de synlige ting, ikke blot jorden og alle ting paa jorden, men ogsaa alle de usynlige væsener i himmelen, alle engle og erkeengle, troner, herredømmer, fyrstendømmer og magter. Den samme sandhed fremholdes ogsaa i Joh. 1, 3, hvor der staar: "Alle ting ere ved det (nemlig Ordet, som er Jesus) blevene til, og uden det er ikke en eneste ting bleven til af det, som er blevet til."

Men hvad var nu Guds hensigt med at skabe alle ting? Hvad var Guds hensigt med at skabe himmelen og jorden? Hvad var Guds hensigt med at skabe alle engle og erkeengle, de vældige fyrstendømmer og magter i himmelen? Hvad var Guds hensigt med at skabe menneffene og alle ting paa jorden? Vissefælgelig vilde ikke denne store, evige, almægtige og alvise Gud udføre denne vældige skabergjerning uden at have en vel overveiet hensigt og plan. Og siden denne vor Gud er saa uendelig stor baade i visdom, magt og herlighed, at det langt overgaar hvad vi kan fatte eller forstaa, saa vil vi ogsaa skjønne, at hans hensigt med denne skabergjerning maatte være uendelig stor, herlig og skjøn.

Hvad var da hans hensigt? Vor tekst siger, at alle disse ting, baade de i himlene og de paa jorden, baade de synlige og de usynlige ere skabte ikke blot ved ham, men ogsaa til ham, eller for ham. Som det ogsaa staar i Rom. 11, 36: "Thi af ham og ved ham og til ham er alle ting, ham være ære i evighed. Amen." Jesus Kristus, Guds evige søn, er altsaa alle tings endelige maal. Alle ting er til for ham alene og for dem som hører ham til. Alle ting ere skabte for at de skal bestaa i ham og fremme hans hensigt og maal.

Og hvad er da Jesu hensigt og maal? Da engelen Gabriel kom til Jomfru Maria og forkyndte hende at hun skulde undfange og føde en søn, som hun skulde kalde Jesus, fortalte han og sagde: "Han skal blive stor og kaldes den højeste Søn, og Gud Herren skal give ham Davids, hans Faders trone. Og han skal være en konge over Jacobs hus evindeligt, og det skal ikke være ende paa hans konge-

rige" (Luk. 1, 31—33). Jesu hensigt, det som Jesus kom for at udføre, var altsaa at oprette et evigt kongedømme og at regjere som konge i et rige som aldrig i al evighed vilde forgaa. Som ogsaa Faderen siger til denne sin Søn i Hebr. 1, 8: "Din trone, O Gud, staaar i al evighed."

Dette Jesu rige er ikke af denne verden, som Jesus saa ofte fremholdt, og som han vidnede for Pontius Pilatus, da denne spurgte om han var en konge. Denne verden og alt som er deri vil snart forgaa. Snart kommer den tid da "himlene skal forgaa med stor bulder, og elementerne komme i brand og opløses, da jorden og alt hvad der er paa den skal opbrændes" (2 Pet. 3, 10).

Og da skal Gud skabe nye himle og en ny jord, hvor retfærdighed bor, v. 13. Og her er et rige, i al sin herlige fuldkommenhed, som Jesus skal regjere over i al evighed. Her skal der ikke være nogen sygdom eller sorg eller pine eller død. Thi det staaar om medlemmerne af dette herlige og salige rige, at "Gud skal astørre hver taare af deres pine, og døden skal ikke være mere, ei heller sorg, ei heller skrig, i heller pine skal være mere: thi de første ting ere begne bort" (Aab. 21, 4). O tænk dog, der skal ikke være nogen død. Men der skal være en lykke, en glæde, en salighed saa stor, at det langt overgaar hvad vi kan tænke eller forstaa. Og dette rige, med al dets ubeskrivelige herlighed, glæde og salighed, skal aldrig forgaa, det er et rige som skal staa i al evighedernes evighed.

For Jesus og dette hans riges skyld har Gud skabt alle ting, de i himlene og de paa jorden, de synlige og de usynlige, det være nu troner eller herredømmer eller fyrstendømmer eller magter.

Men hvem er da medlemmerne af dette salige rige? Ved synden blev alle mennesker ganske uskaffede for dette rige. Thi her skal retfærdighed bo. Her kommer intet urent ind. Thi her bor Gud med al sin himmelske herlighed. Og intet menneske besmittet med synd kan se Gud og leve. Kun den som for Gud er ganske og aldeles ren og ubesmittet kan optages som medlem af dette rige. De som for Gud staaar som syndere, maa overgives til Satans rige.

Men Jesus led og døde for al verdens synd; han udgjød sit blod, saa at vi ved hans blod kunde have forløsning, syndernes forladelse; saa at vi ved hans blod kunde renses fra al synd, og dermed udfries fra mørkets magt og overføres i Guds elskelige Søns rige. Ja, ved Sønnens frelsergjerning har Faderen forliget alle ting med sig selv, idet han gjorde fred ved hans korsfæstede blod (v. 20). De som nu af hjertet tror og fortrøster sig til dette, og er døbt, er menighedens sande lemmer. Og vor tekst siger, at Jesus er legemets, menighedens hoved. Kan du tænke dig en inderligere og mere fuldstændig forening end den forening som eksisterer mellem et legeme og dets hoved?

Saa inderlig og saa fuldstændig er Kristus forenet med de sande troende. Naar det derfor staar, at alle ting, baade de i himlene og de paa jorden, baade de synlige og de usynlige, er skabte for Jesus, saa siges dermed ogsaa at alle disse ting er skabte for de troende, som skal leve og regjere med ham i hans evige rige.

II.

Men vor tekst siger ikke blot, at Jesus har skabt alle ting, men ogsaa at han opholder, styrer og regjerer alle ting i himmelen og paa jorden. Thi det staar: "Al l e t i n g bestaa i ham." Og atter: "Thi i ham behagede det Faderen, at den h e l e fylde skulde bo." Og da Jesus stod i begreb med at forlade verden med sin synlige nærbærrelse sagde han: "Mig er givet a l magt i himmelen og paa jorden." Og i Joh. 3, 35 læser vi: "Faderen elsker Sønnen og har givet a l l e ting i hans haand."

Jesus opholder, styrer og regjerer altsaa alle ting, a l l e ting, baade englene og erkeenglene i himmelen og alle ting paa jorden. Han styrer og leder naturens kræfter saavel som hver eneste begivenhed paa jorden, ikke blot de store men ogsaa de smaa, saa at ikke engang en spurb falder til jorden uden hans tilladelse, ja saa at du og jeg ikke mister et haar paa bort hoved uden han vil.

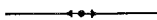
Og naar Jesus, denne store, almægtige og albise Gud saaledes styrer og regjerer alle ting i himmelen og paa jorden, saa gjør han det ikke paa maafaa, men for at fremme hans store sag. Rigesom alle ting er skabte for ham, for hans evige rige og for alle hans troende, saaledes styrer han alle ting, saa at h v e r e n e s t e begivenhed, baade i himmelen og paa jorden, maa tjene ham, fremme hans rige og blive til velsignelse for hans troende børn. Som det ogsaa staar i Ef. 1, 2, at han "virker a l t efter sin viljes raad".

O hvor velsignet at være et sandt medlem af Guds menighed! O hvor velsignet saaledes at være ett med Jesus! Thi da er vi ikke blot arvinger til dette herlige, salige rige, som aldrig skal forgaa, men da har vi ogsaa den ubeskrivelige trøst at Gud styrer alle ting saaledes, at alt maa tjene os til gode, at alle ting maa tjene til at føre os sikkert frem til maalet, den evige herlighed histoppe. Som Herren ogsaa siger i Rom. 8, 28: "Alle ting tjener den tilgode, som elsker Gud." Og atter, 1 Kor. 3, 21. 22: "Alle ting er eders, være sig Paulus eller Apollos eller Kefas eller verden eller liv eller død eller det nærbærende eller det tilkommende; alle ting er eders, men I er Kristi. Men Kristus er Guds."

Kjære troesbrødre, naar Jesus saaledes har skabt alle ting baade i himmelen og paa jorden for sig og sit evige rige; naar han styrer alt i himmelen og paa jorden saa at a l t tilslut maa fremme hans

herlige plan angaaende dette rige, som aldrig skal forgaa, skulle vi da ikke alt mere og mere, ved Guds naade, løsrive os fra denne verden; skulle vi da ikke "tragte efter det, som er oventil, ikke efter det, som er paa jorden"? Og skulle vi da blive trætte af at holde uroffelig fast ved hvert eneste ord af dette riges evangelium, selv om det paafører os lidelse og savn her paa jorden? Denne tids lidelse er jo intet at agte mod den herlighed som skal aabenbares paa os. Skulle vi ikke da gjøre alt i vor magt, efter den naade Gud giver os, at føre dyrefjæbte sjæle ind i dette evige, salige, herlige rige? Og sjæle frelles, sjæle føres ind i dette rige ene og alene ved Guds ord og sakramenterne. Og Gud har lært os, at det derfor er af den aller største vigtighed at vi beholder ordet ganske rent og uforsølet. Kan du tænke dig en mere alvorlig formaning til at bevare budet ganske ubesmittet end det som den Helligaand har ladet nedtegne i 1 Tim. 6, 13, 14: "Jeg byder dig for Gud, som gjør alle ting levende, og for Kristus Jesus, som vidnede den gode bekjendelse for Pontius Pilatus, at du bevarer Budet ubesmittet, ulasteligt indtil vor Herres Jesu Kristi aabenbarelse"? Hver eneste falsk lære, hver eneste afvigelse er af Djævelen, og tjener til at føre menneskene bort fra Jesus og hans herlige rige.

Kjære tilhørere, der findes ikke nogen større og herligere gerning blandt englene i himmelen, der findes ikke nogen større gerning blandt menneskene paa jorden, end den gerning vi udfører med vort firkearbeide. — Lader os derfor ikke blive sløve, lader os være brændende i aanden, lader os ikke blive trætte af at kæmpe og lide for dette evige riges sandhed. Vi skal høste i sin tid om vi ikke trættes. "De som saar med graad skal høste med frydemaal." Amen, i Jesu navn.



Formandens synodaltale

“Lader os holde fast ved bekjendelsen.”
Gebr. 4, 14.

Kære fædre og brødre i Herren!

Naar vi iaar samles til synodemøde for anden gang i bort eget Lokale, saa kan vi atter fejre en herlig mindefest, nemlig fire hundred-aars jubilæum for vor Lutherske Kirkes hovedbekjendelseskrift, den Augsburgske Konfession. Siden 1917 har vi gang paa gang kunnet fejre fest i taknemmelig erindring om de store begivenheder, hvorved Gud gennem reformationen atter bragte for lyset de saliggjørende sandheder, som under pavedømmet for en stor del var blevet skjult for Guds menighed. Denne er den sidste i rækken af de store jubilaer, som vi saaledes har kunnet fejre. Den Augsburgske Konfession er ligesom kronen paa reformationsverket; thi i denne bekjendelse har vi en vel overbeiet, moden fremstilling af de lærdomme, som Gud i sit ord har aabenbaret for at gjøre os vise til salighed.

Da Luther i 1517 op slog de 95 theser paa slotskirkedøren i Wittenberg, havde han vistnok faaet øinene op for en del af de vildfarelser, som den romerske kirke var hildet i, og han var kommet til erkjendelse af sandheden i modsætning til disse vildfarelser. Men han var endnu meget uklar med hensyn til den gruelige tilstand, som kirken under pavedømmet befandt sig i. En fuld forstaaelse heraf fik han og hans medarbeidere først efterhaanden under de prøvelser, som fulgte, efterat kampen var begyndt. De forseg, som fra pavens side blev gjort paa med vold og list at faa Luther til at tie, tjente end mere til at aabne hans øine for den aand, som hans modstandere var behersket af, og det drev ham til større iver i sin granskning efter sandheden. De angreb, som de evangeliske blev gjort til gjenstand for, og de disputatser, som de maatte føre i skrift og tale med sine modstandere, drev dem til alvorligere studium af den hellige skrift og historien. Derved førtes de til en stedse dybere indsiget i pavedømmets inderste væsen og lærte grundigere at forstaa, hvor langt kirken under pavedømmet var kommet bort fra apostelkirken i lære og liv. Luther siger selv herom: “Gvad enten jeg vil eller ikke, saa nødes jeg dag for dag at blive lærere, da saa mange og saa store lærere kappes om at trænge ind paa mig.”

Det var en alvorlig kamp, de maatte føre. Det var ikke til forngielse og tidsfordriv; men det var en kamp paa liv og død. Luther selv blev af paven sat i ban, og det følgende aar, paa rigsdagen i

Worms i 1521, blev han saabel som alle de, der delte hans tro og bekjendelse, af keiseren gjort fredløse, saa at hvemsomhelst kunde tage deres liv uden at blive straffet derfor. De fortsatte saaledes sit virke under stadig livsfare. Kun den dybeste overbevisning om, at de var optaget med kamp for bevarelsen af den saliggjørende sandhed, kunde give dem mod til fortsat virke.

Keiseren var imidlertid saa optaget med at ordne med andre vanskelige sager i sit vidtstrakte rige, at han ikke fik anledning til at gennemføre Wormser-ediktets bestemmelser. Dette var en Guds stryelse, hvorved reformatorerne gaves anledning til i flere aar under fortsat studium af Guds ord at prøve de lærdomme, som de havde fremsat, og til i almindelighed at ordne sig under de nye forhold.

Men det var dog blot en midlertidig frist. Da keiseren i 1529 havde sluttet fred med den franske konge, med hvem han i flere aar havde ført krig, var det hans hensigt at tvinge de evangeliske til at ophøre med sin trods mod pavedømmet. Paa rigsdagen i Speier samme aar krævede den katolske majoritet, at Wormser-ediktet skulde gennemføres, at Luther og hans tilhængere skulde brændes, og at den katolske kirke skulde med magt gjenindføres i de lande, hvor reformationen var indført. Herimod fremlagde de evangeliske fyrster sin høitidelige protest, hvoraf de har faaet navnet "protestanter".

Da nu keiseren, vel nærmest paa grund af den fare, som truede riget ved tyrkernes indtrængen, ikke bovede et forsøg paa med magt at tvinge de evangeliske fyrster, udfærdigede han en rigsdag til Augsburg i 1530, hvor det var hans agt paa en lidt lempeligere maade at faa religionsagen endelig afgjort. De evangeliske fyrster blev underrettede om, at de maatte være forberedte paa at gjøre regnskab for sin tro. Dette blev da foranledningen til den Augsburger Konfessions affattelse.

Den Augsburger Konfession blev skreven, efterat de evangeliske var kommet til rigsdagen. Forfatteren var Melanchthon. Men den hele bekjendelse var udarbejdet paa grundlag af artikler, som tidligere var forfattede og overveiet. Det var saaledes intet hastværks arbejde, men en vel overveiet fremstilling af skriftens fornemste lærdomme. Det var frugten af mange aars flittig granskning i den hellige skrift under alvorlige kampe mod sandhedens fiender. Bekjendelsen indeholdt de troeslærdomme, for hvilke bekjenderne var rede til at give sit liv, dersom det skulde blive krævet. Det var en kort og grei erklæring til al verden om den tro, som besjælede reformatorerne, og hvorpaa de vilde grunde sit fremtidige arbejde. Fremlæggelsen af den Augsburger Konfession for rigsdagen den 25de juni 1530 kan derfor betragtes som den lutherske kirkes fødselsdag. Bismarck havde de i Luthers lille og store Katekismer en herlig frem-

stilling af de kristelige troeslærdomme, men disse katekismer var ikke udgivet nærmest i den hensigt, at de skulde tjene som bekjendelses-skrifter saaledes, som tilfældet var med den Augsburgske Konfession.

Dette var den første troesbekjendelse fremsat siden oldkirkens tid, og den første bekjendelse inden kristenheden, der gav en fuldstændig fremstilling af de kristelige troeslærdomme. Her har vi et banner, under hvilket vi freidig kan fylke midt i det kaos af vildfarelser, som omringer os paa alle sider i verden. Vi har i sandhed al grund til at fejre fest med tak og pris til Gud for hvad han har givet os i denne herlige bekjendelse.

Som sande kristne og tro lutheranere er det vor fornemste opgave at holde uroffelig fast ved denne bekjendelse, som vi har faaet i arv fra vore fædre. Naar forfatteren af Gebræer-brevet siger: "Fader os holde fast ved bekjendelsen", saa mener han dermed bekjendelsen af den saliggjørende tro, som i vor kirkes hovedbekjendelse er kommet saa herlig til orde. Og naar vi betragter vor stilling i lyset af de sidste aars begivenheder inden vor kirke, saa er det sandelig opfordring til at lægge vind paa trofasthed mod bekjendelsen. Stadig agtpaagivenhed paa den rette form af det sunde ord er fornødent nu mere end nogensinde før, dersom vi ikke skal drages med af de vildfarelser, som er oppe i tiden. Og intet er farligere end det at fortie dele af sandheden for at vinde saa mange venner som muligt, saa vort arbejde derved kan blive anseet som noget stort i verdens øine.

Historien lærer os, hvor let vi kan komme til at tabe den sandhed, som vi har lært at erkende, dersom vi ikke naafladelig er paa vagt. De nærmeste aartier efter affattelsen af den Augsburgske Konfession blev en ret prøvetid for den lutheriske kirke. Det var kun ligesom ved et Guds under, at man ikke kom til aldeles at tabe den stat, som de havde i denne bekjendelse. Den største fare bestod ikke deri, at pabedømmet fremdeles søgte med vold og list at tilintetgøre den lutheriske kirke. Langt farligere var de forsøg, som af falske brødre blev gjort, paa at komme i et bedre forhold til modstanderne ved indrømmelser og kompromis.

Luther selv havde ved flere leiligheder før sin død advaret sine medarbeidere mod de farer, som hans kjære kirke i fremtiden vilde blive udsat for. Han havde ogsaa med udtryffelige ord forudsagt, hvorledes det efter hans bortgang vilde gaa. I sin sidste prædiken, holdt kort før sin død, siger Luther: "Gidtil har I hørt det sande, uforsfættede Guds ord. Vogter eder nu for eders egne tanker og flogskab. Djævelen vil tænde fornuftens lys og bringe eder fra troen, saaledes som det er gaaet gjendøberne og sakramentsværmerne, og der er nu for tiden endnu flere sektaander . . . Jeg forudser, at dersom Gud ikke giver os tro

prædikanter og tjenere i kirken, saa kommer djævelen til ved disse sektaander at sønderrive vor kirke, og han vil ikke give sig, førend han har naaet sit maal. Dette er netop, hvad han har ifinde. Kan han ikke udrette det ved paven og keiserens hjælp, saa vil han gjøre det ved dem, som nu er enige med os i læren. Derfor beder Gud hjertelig, at han vil lade eder beholde sit ord; thi det vil gaa forfærdelig til." (Efter Walthers, "Konfessionformelens kjerne", p. 6.)

Så fine egne embedsbrødre i Wittenberg merkede Luther en mangel paa alvor og iver i bekjæmpelsen af vildfarelsen, som gjorde ham mistænksom. I sin bekymring herover skrev han med store bogstaver over indgangen til sit studerbærelse: "Vore professorer bør examineres angaaende nadberen." Da den wittenbergske professor, Major, læste dette og spurgte, hvad det skulde betyde, idet han forsikrede, at han ikke hylde nogen falsk lære, svarede Luther blandt andet: "Ved eders taus hed og eders forsøg paa at besmykke eder, gjør I eder selv betænkelig. Men dersom I virkelig tror saaledes, som I har udtalt eder for mig, da udtal denne tro ogsaa i kirken, i prædikenen, i offentlige forelæsninger og i private samtaler. Styrk eders brødre, hjælp de vildfarende paa ret vei igjen og modsig de gjenstridige aander; ellers er eders bekjendelse kun mundsveir. Den, som er forvisset om, at hans lære, tro og bekjendelse er ret og sand, kan ikke staa i samme haas med andre, som hylde og fører falsk lære, eller fort væk giver djævelen og hans svende gode ord. En lærer, som tier stille til vildfarelsen og ligesuldt vil gjælde for en ret lærer, er værre end en aabenbar sværmer og gjør med sit hykleri større skade end en kjætter." (Samme steds p. 33.)

Disse ord af Luther er at saa forstand af. Og det viste sig at være altfor sandt, hvad Luther havde forudsagt. Efter hans død optraadte der for den lutheriske kirke en høist ulykkelig tid. Nogle maaneder efter Luthers død sluttede paven og keiseren at forbund med det maal at udrydde det forhadte lutheriske "Kjættereri". Den krig, som nu brød ud, bragte store trængsler over de evangeliske. Under disse trængsler var mange af de evangeliske lærere villige til for frelds skyld at gjøre indrømmelser. En række af indre stridigheder opstod blandt lutheranerne, om retfærdiggjørelsen og gode gerninger, om den frie vilje og arbesynden, om loven og evangeliet saabel som om nadberen. Under disse stridigheder viste det sig, at mange af dem, som vistnok havde antaget den Wugsburgske Konfession, alligevel ikke var tro mod denne bekjendelse. Den største skade blev dog forvolet af dem,

som under disse stridigheder for freds skyld var færdige til at gjøre indrømmelser og forfatte opgjør mellem de stridende, hvis tvethdige udtryk kunde give rum for dem, som i virkeligheden var uenige baade i det ene og andet stykke. I første række blandt disse maa desværre nævnes Philip Melanchthon, som under rigsdagen i Augsburg havde forfattet den lutheriske bekjendelse samt Appologien til denne. Som bekjendelsens forfatter mente han at have myndighed til at gjøre forandringer i dens ordlyd, og saa efterat den var antagen som en fælles bekjendelse. Derved opstod den forandrede Augsburgske Konfession, der endelig antog en saadan form, at den blev antagelig og saa for de reformerte. Det er neppe troligt, at Melanchthon var sig bevidst at være afvejen fra den tro og lære, for hvilken han tidligere havde været saa dygtig forfjæmper. Men i sin iver efter at forene alle de evangeliske under ett banner, lod han sig lede til at foretage disse forandringer.

Men der var nok af dem, som var færdige til at benytte sig af denne Melanchthons svaghed, og som ved hjælp af den anseelse, som denne havde bundet, virkede for at forene lutheranerne med deres modstandere paa sandhedens bekostning. Det lykkedes disse at føre kurfyrst August af Sachsen bag lyset, saa at de ved hans hjælp fik bevirket, at de tro lutheranere, der modsatte sig deres planer, for en tid blev forfulgte og landsforviste. Unionisternes aand er altid den samme. Saa liberale og hensynsfulde som de er mod anderledes troende, saa strenge og fanatiske er de ligeoverfor sandhedens tro forfjæmpere. Det var blot som ved et Guds under, at disse forræderes anslag blev aabenbaret, saa at de blev givet afsked fra sin tjeneste i den lutheriske kirke, fordi de var tilhængere af en fremmed religion.

Denne afsløring gav stødet til nedsættelsen af en kommission bestaaende af dygtige og bekjendelsestro teologer til at forfatte et skrift, som tydelig skulde fremstille den rette, med den Augsburgske Konfession stemmende lære i de punkter, hvorom der havde været strid. Resultatet af denne kommissions arbejde er Konfordinformelen. Dette skrift, der gjorde en ende paa de lærestridigheder, som havde været ført helt siden Luthers død, forelaa færdigt og var antaget af de fleste tyske landskirker allerede i 1577. Men først i anledning af den Augsburgske Konfessions femtiaarige jubelfest, den 25de juni 1580, blev Konfordinformelen sammen med de øvrige lutheriske bekjendelseskrifter høitideligt offentliggjort og udgivet i trykken.

Vi kan saaledes iaar og saa fejre 350 aars jubilæum i anledning af Konfordinformelens og Konfordinbogens udgivelse. Gvilkfen herlig skat har ikke Herren givet os i vor kirkes bekjendelseskrifter! Intet andet kirkesamfund eier en saadan skat. Sungen behøver at

være i tvil om, hvad vor lutherſke kirke lærer og beſtjender. Gjennem fine hypperlige beſkjendelsesſkrifter bærer den lutherſke kirke et klart og tydeligt vidneſbyrd for al verden om ſin tro, og i diſſe ſkrifter finder kirkens egne børn veiledning i ſin ſøgen efter ſandheden. Det er det banner, under hvilket vi enige og tro kan kæmpe for ſandhedens bevarerſe for os ſelv og vore børn og arbejde for Guds ſande kirkes opbyggelse. Vi har ſandelig grund til at takke Gud og fejre jubelfeſt i diſſe dage.

Men vort jubilæum vil kun da blive til beſignelſe, naar vi lader det opmuntre os til med ubrødelig troſkab at holde faſt ved vor kirkes gode beſkjendelſe. For ret at kunne holde faſt ved beſkjendelſen maa vi med flid ſøge at ſætte os grundig ind i, hvad den lærer, og ligeſom berøenſerne grænſe i den hellige ſkrift for at ſe, om diſſe ting forholder ſig ſaa. Og naar vi da er overbeviste om, at denne vor beſkjendelſe helt igjennem er grundet i Guds ord, maa vi med kraft og alvor lade det komme tiſſyne, at dette er vort hjertes beſkjendelſe, og vi maa bære et kraftigt vidneſbyrd om alt det, ſom ſtrider derimod og truer med at tage diſſe herlige ſandheder fra os.

Det er ikke nok, at vi formelt har antaget beſkjendelſen, kalder os lutheranere og taler i høie ordelag om vor kirkes herlige fortid og om dens kraftige arbejde i nutiden. Det er kommet paa mode i den ſenere tid at avertere vor kirkes ſtore bedrifter paa en ſaadan maade, at det ſkal ſe imponerende ud i verdens øine; men deſværre, den ſtorhed, ſom man ſaa gjerne vil fryde ſig i, ſøges ſaa ofte opnaaet ved at gjøre indrømmelſer og ſlaa af noget baade her og der for at kunne ſamle ſaa mange ſom muligt under ett banner. De ſtridigheder, ſom har været ført mellem lutheranere indbyrdes, ſkal bilægges og glemmes, og kritik og beſkyldninger for afvigelſe fra ret lære og ſund kirkeleg praxis ſkal ophøre, forat alle, ſom kalder ſig lutheranere, kan arbejde i endrægtighed for at gjøre den lutherſke kirke til en ſtor og mægtig institution.

Men den tauſhed ligeoverfor mange vildfarelſer, ſom derved opſtaar, er betænkelig. Mangelen paa utvetydige vidneſbyrd mod de mange foreteelſer inden den lutherſke kirke ſelv, der vidner om afvigelſer fra ſand lutherſk lære og praxis, ſtaber en ligegyldighedens aand, ſom vil blive ſkjæbnsvanger for denne kirkes arbejde i fremtiden. Saaledes finder vi, hvor unionismens aand er bleven raadende, at mange, ſom tidligere var ſambittighedsfulde beſkjendere, finder ſig at "ſtaa i ſamme baas med andre, ſom hylder og fører falſk lære". Vi trænger viſſelig ogſaa nu at tage Ruthers advarende ord til hjerte.

Vore gamle fædre i den Norſke Synode har ſat os et følgerærdigt eksempel i ubrødelig troſkab mod beſkjendelſen. Da ſamfun-

det blev grundlagt, var de, som maatte tage ledelsen i det grundlæggende arbejde, for en stor del unge og uerfarne; men de skjønte, hvilket tungt ansvar det var, som hvilede paa dem, som skulde oprette en frikirke i det nye land. At bevare sandheden ubeskaaret var det dem fremfor alt om at gjøre. De kastede sig med flid over studiet af den hellige skrift og den lutheriske bekjendelse, og idet de selv saaledes blev befæstelse i erkjendelsen af sandheden, var de aldrig tause ligeoverfor afvigelser derfra. De blev derfor vistnok gjort til gjenstand for megen modstand og mange bitre angreb; men de taalte dette for sandhedens skyld, og med sine utvetydige vidnesbyrd ledede de arbeidet i uroffelig trofasthed mod bekjendelsen i et tidsrum af over femti aar.

Men efter som de gamle tro bekjendere nedlagde sit virke, indtraadte der en slappelsens tid iblandt os. Der var vel neppe nogen, som med fuld bevidsthed vilde give slip paa sandheden og antage vildfarelser. Men saa mange var blevene trætte og lei af kirkestriden, saa de var villige til at gjøre de indrømmelser, som var nødvendige til at kunne forenes med sine tidligere modstandere. Det var ikke ubetydelige ting, hvorom striden havde dreiet sig i aarenes løb, om retfærdiggjørelsen, absolutionen, evangeliet, menneskets naturlige fordærvelse, ombendelsen og naadevalget. At den uenighed, som under disse stridigheder kom for dagen, kun var tilsyneladende, at de kun beroede paa misforstaaelser, er det taabeligt at ville paastaa. Og dog kan et af de sammensluttede samfunds ledende og toneangivende mænd ti aar efter foreningen sige uden at blive modsiget, at ingen af parterne havde forandret sin lære, men at de lærer det samme nu som før foreningen.

Skvad en saadan taaushed fører til, naar det gjælder at bære et utvetydigt vidnesbyrd for bekjendelsen og mod al falsk lære, er kommet klart til syne i den udvikling, som er foregaaet, siden denne forening blev fuldbgyrdet. Bore fordums brødre er der ved kommet bort fra den del af den lutheriske kirke i dette land, som ned igjennem aarene har vist den største trofasthed mod bekjendelsen. Derimod kom de strax efter foreningen i nok saa nær forbindelse med de mest liberale af de lutheriske samfund i dette land. Ja, ikke alene i dette land, men ogsaa de lutheriske landskirker i Europa søger man at komme i nærmere forbindelse med. Til at begynde med skulde de forsøg, som blev gjorte i den retning, anses for at være ganske officielle; men lidt efter hvert er der ikke blevet lagt skjul paa, at den Norsk Lutheriske Kirke i Amerika betragtes som en kraft i dette arbejde. Delegerer til de store lutheriske verdenskonferencer udnævnes ganske officielt, og disse møder faar meget fordelagtig omtale i samfundets organer.

Sfølge de referater fra det nylig afsluttede aarsmøde, som er offentliggjort, besluttede den Norsk Lutheriske Kirke at indtræde i en

føderation, som skal dannes mellem forskjellige synoder, med hvilke den gamle Norske Synode ikke pleiede broderskab. Under dannelsen af denne føderation er man gaaet ud fra, at der mellem disse synoder er troesenighed, og der gjøres opmærksom paa, at der er erklæret "Pulpit and altar fellowship". Hvorledes er man saa kommet til kundskab om, at en saadan troesenighed eksisterer? Jo, en komite bestaaende af delegerede fra de forskjellige samfund holdt møde "en hel dag" og antog en række kortsattede satser. Der er ikke gjort videre anstrengelse for at gjøre disse satser almindelig bekendt. De er blevne antaget af de forskjellige synoder, uden at der er grund til at tro, at de enkelte medlemmer af disse samfund har gjort dem til gjenstand for nogen grundig overveielse. Og dermed skal det da være afgjort, at der eksisterer fuld troesenighed mellem disse samfund. I angibelsen af denne føderations formaal nævnes intet om, at der skal øves gjensidig disciplin med hensyn til lære og praksis; kun skal de fødererede samfund gives anledning til at bære vidnesbyrd om sin troesenighed og gjensidig give hinanden raad med hensyn til tro, liv og kirkeligt arbejde. Saa let tager man det med at føre sammen en række samfund, som i flere menneskealdre har indtaget forskjellige standpunkter i flere vigtige punkter. Og dette løse princip for kirkeligt broderskab og samarbejde er nu knæsat af de aller fleste lutheranere af norsk byrd i dette land, ja, ogsaa af de fleste af dem, som tidligere tilhørte vor kjære Synode.

Her staar vi nu igjen, en liden haandfuld, som ved Guds naade har havt mod til at negte at bøje knæ for tidens gud. Vi har valgt hellere at udsætte os for verdens spot og haan end at følge med strømmen. Og det er netop, fordi vi ikke har bobet at tage det saa let med bevarelsen af den herlige arv, som er skænket os i den Augsburgske Konfession og de øvrige lutheriske bekjendelsesskrifter. Vi er af den overbevisning, at det ikke er nok blot formelt at antage disse bekjendelser, og at det ikke er tilstrækkelig garanti for troesenighed, at nogen blot formelt har antaget disse, men det er vor pligt samvittighedsfuldt at undersøge, hvem der er virkelig tro mod denne bekjendelse. Og det er muligt for os at komme til kundskab herom; thi af deres frugter kan vi kjende dem, som er tro, saavel som dem, der er utro mod bekjendelsen.

Herren har saaledes givet os en særegen opgave, nemlig med al kraft at bære et utvetydigt vidnesbyrd om vigtigheden af at være tro mod bekjendelsen. Vi bør bruge enhver anledning til med de evner, Herren har skænket os, at paatale den utroskab mod bekjendelsen, som kommer tilsyne iblandt os, og al "humbug", som er blevet saa almindelig, naar det gjælder at løfte rent flag i lære og troesfæder. For at blive dygtiggjorte til at løse denne opgave gjælder det, at vi

med flid gransker i Guds ord, forat vi selv kan komme til en stedse dybere erkjendelse af de saliggjørende sandheder, og at vi med alvor og under bøn til Gud studerer den tid og de forhold, i hvilke vi skal bære vort vidnesbyrd. Og vi maa vel vogte os for, at vi i vor iver efter at vidne mod vildfarelsen ikke kommer til at styde over maalet ved at angribe foreteelser, som, omend de ikke falder i vor smag, alligevel ikke strider mod bekyndelsen. Ellers kunde vi komme til at skade vor egen sag og forarsage, at vort vidnesbyrd ikke vinder gehør hos dem, som ellers vilde antage det.

Men hvad kan vel vi, som har saa liden anledning til at faa vort vidnesbyrd frem for folk, vente at opnaa med dette vort vidnesbyrd? For vore menneskelige tanker kan det se nok saa haabløst ud. Men lad os komme Jerserens ord ihu: "Det tilkommer ikke eder at vide tider eller timer, som Faderen har sat i sin egen magt." Derfor vi er overbeviste om, at Herren har givet os en opgave, da lad os trostigt tage fat paa den og være forvisset om, at udfaldet af vort arbejde staar i Guds haand. Herren kan lade os om ikke længe faa se langt større frugter af vort arbejde, end vi endog turde ane. Eller det kan være, at tiden er kommet, da alt arbejde for sandhedens fremme skal synes at være aldeles frugtesløst. Det kommer ikke os ved. Vort kald er at arbejde, medens det er dag, førend natten kommer, da ingen kan arbejde. Alt det, som kræves af husholdere er, at de befindes tro.

Saa minde vi ogsaa paa en særegen maade med tak til Gud, hvorledes kristendommen for ni hundrede aar siden blev indført i vore fædres land. Der holdes store fester i den anledning baade her og i Norge. Omend vi af forskjellige grunde ikke kan være officielt repræsenterede under disse festligheder, saa er det ikke et tegn paa, at vi ikke paafjønner og takker Gud, forat han i sin uransagelige Kjærlighed bragte evangeliets lys op til det høie nord og lod vort folk ned igjennem tiden faa nyde godt af dette lys. Synoden maa selv bestemme om særlig hensyn skal tages til dette under vore festligheder ved dette møde, og i saa fald, paa hvilken maade det bør ske.

Særegne forberedelser er gjorte for en værdig feiring af fire hundredaars-jubilæet for den Augsburgske Konfession baade ved de referater, som skal leveres, og under søndagens festligheder.

Maatte Gud i naade velsigne mødet og dets forhandlinger, at det maa blive til opbyggelse for mødets deltagere saavel som for det hele samfund, og tjene til hans riges fremme. Det ske for Jesu skyld. Amen.

Formandens indberetning

Seg har i det forløbne aar søgt saavidt muligt at udføre de pligter, som paahviler embedet som har været mig betroet. Meget mere kunde været udrettet for vort arbeides fremme, men jeg har ikke turdet forsømme arbeidet i mit eget vidtstrakte kald altfor meget. Seg har saaledes ikke bivaanet de mindre prestekonferenser og fredsmøder undtagen de, som har været holdt i min egen freds. Smid- lertid har jeg deltaget i to samtalemøder udenfor de regelmæssige fredse, nemlig i Parkland menighed, Wash., den 13de til 15de september og i Watford City, N. Dak., den 3die til 5te november. Watford City og omegn har i flere aar leilighedsvis havt betjening fra flere af vore prester. Sidste sommer blev past. Morris Dale af mis- sionskomiteen kaldt til fast bosiddende missionsprest derude.

Seg har deltaget i møder af følgende komiteer: Indremissions- komiteen, board of regents for Bethany Lutheran College og finans- komiteen. Desuden har jeg sammen med past. N. M. Madson del- taget i et møde af den fælles komite, som er nedsat af de forskjellige synoder inden Synodalkonferensen til at gjøre forberedelser for ud- givelsen af en fælles engelsk salmebog. Vore staaende komiteer har behandlet mange for samfundet og kirken vigtige sager, som det vil fremgaa af deres rapporter til dette møde.

Tre af sidste aars teologiske kandidater fra Concordia seminar er siden sidste synodemøde ordinerede og indførte i embedet:

Einar W. Anderson, ordineret af mig i Fairview kirke i Minne- apolis den 14de juli og indført af past. N. M. Madson i Concordia Ev. Lutherske menighed i Eau Claire, Wis., den 21de juli.

Elmer W. M. Brewer, ordineret af past. G. M. Gulligson i Forest City Ev. Lutherske kirke, Forest City, Iowa, og indført sam- mesteds den 4de august.

Gans N. Theiste, ordineret af past. Arthur Brohm, formand for California og Nevada distrikt af Missourisyndoden, i Trinity Lu- theran Church, Richmond, Calif., den 11te august. Han blev ind- ført i sit kald i Forsyth, Mont., og omegn af past. Theo. E. Dorpat den 8de september.

Følgende kirker er i aarets løb indviede: Sømber menigheds kirke, past. N. S. Torgersons kald, den 30te juni; Norwegian Grove kirke, past. D. M. Gulleruds kald, den 20de oktober; Concordia me- nigheds kirke, past. Einar M. Andersons kald, den 24de november.

Desuden blev det gjenopførte menigheds-skole-lokale i Lime

Creel menighed, past. S. Ingebritsons kald, indviet ved past. B. Garstad.

Grundsten til nye kirker er lagt i Concordia kirke i Eau Claire, Wis., og i Our Savior's kirke, Belvieu, Minn.

I anledning af begjæring fra Concordia menighed i Eau Claire, Wis., om at faa støtte og betjening fra vor Synode har jeg holdt flere møder med menigheden, og søndag den 7de juli holdt jeg guds-tjeneste der.

Paa reisen hjem fra samtalemødet i Barfland havde jeg anledning til at besøge past. S. M. Theiste i hans nye kald samt at være tilstede og deltage i en missionsfest holdt i Rosebud, Montana.

Paa indbydelse var jeg tilstede og bragte en hilsen til Wisconsin synoden ved indvielsen af denne synodes nye seminarbygninger i Thiensville, Wis., den 18de august. Ogsaa her modtages vore studenter, som forbereder sig for prestegjæringen, med stor imødekømmenhed.

I følgende menigheder har der været holdt visitas: I Fertile menighed, past. C. R. Petersons kald, og i St. Mathæus menighed, past. C. E. Lees kald, ved past. O. M. Gullerud.

Følgende menigheder ansøger om optagelse i Synoden: Concordia Ev. Lutheran Church, Eau Claire, Wis.; Our Savior's Ev. Lutheran Church, Belvieu, Minn.; Immanuel English Lutheran Church, Audubon, Minn., betjent af past. Robert S. Seyne af Wisconsin synoden; Vor Frelzers Korst Lutherske menighed, Watford City, N. Dak. Ligesaa foreligger fra past. Cinar W. Anderson ansøgning om optagelse i Synoden. De dokumenter, som fordres, vedlægges.

Blandt vore præster er der dette aar ikke indtraadt noget dødsfald. Men Mrs. Frieda Monich, der helt siden skolens oprettelse har været lærerinde ved Bethany College, afgik ved døden i paaskeferien. Ved Mrs. Monichs bortgang har skolen tabt en overmaade dygtig og tro lærerinde. Fra Chicago kom nylig det sorgens budskab, at past. S. S. Strand, hvis hustru i længere tid har været syg, nu selv er blevet rammet af et slagtilfælde, og hans tilstand er ganske alvorlig. Maatte Herren trøste og styrke denne broder og hans familie under deres tunge prøvelser.

I følge beslutning fattet ved sidste aars synodemøde blev der holdt et fællesmøde af repræsentanter for samtlige staaende komiteer i Synoden ved Bethany College den 24de juli for at raadslaa om maal og midler til fremme af Synodens fælles gjøremaal. Der blev gjort overslag over, hvad der trængtes til de forskjellige kasser i aarets løb, og over det gennemsnitsbidrag, som maa ydes af Synodens menigheder for at undgaa underbalance i disse kasser. Finanskomiteen har underrettet samfundets præster og menigheder om disse

overslag. Kasserevers rapport vil vise, at der til indremissionskassen er indkommet det nødvendige beløb til dækkelse af udgifterne, medens der til lærerløn- og synodekassen ikke er indkommet mere end det halve af, hvad der trængtes. Dette kan let forklares, naar vi erindrer, at trangten til bidrag til indremissionskassen har i længere tid været holdt frem og forklaret for vort folk, medens kravene til de andre kasser endnu ikke har trængt sig ind i vort folks bevidsthed. Derfor vi skal saa vor gjæld paa skoleeiendommen betalt, maa vi se til, at de løbende udgifter ved skolen, lærerløn, renter paa laan og reparationer bliver dækket ved aarlige bidrag fra menighederne, saa at ikke driftsomkostningerne hvert aar behøver at blive lagt til gjælden paa eiendommen. Udsigterne til inden en rimelig tid at saa denne gjæld betalt synes at være gode, som rapporten fra dem som staar i spidsen for denne indsamling, vil vise. Smidlertid maa vi se til, at der ikke stiftes ny gjæld. Efter vore komiteers overslag trængtes der for nærværende til lærerløn og synodekasserne hver \$5,000 i aarligt bidrag. Efter som elevantalet voxer og gjældsposter blir afbetalt, vil disse krav formindskes. Det er af den største vigtighed, at vi gjør os flid med at saa de nødvendige midler indsamlet. Vi bør tage os tid til at forhandle herom paa vort synodemøde. Og disse ting bør tages op til behandling i menighedsmøder rundt om i samfundet, saa vort folk kan lære at kjende stillingen, som den er. Derfor dette bliver gjort, er jeg overbevist om, at det ikke vil være saa vanskeligt at saa ind det nødvendige til dækkelse af disse udgifter.

Da kasserevers maa afse megen tid og har mange udlæg med at varetage sit embede, vil jeg henstille til Synoden at overbeie, om det ikke er retfærdigt, at kasserevers faar en godtgjørelse for sin tjeneste.

Det er glædeligt, at der paa flere steder arbeides trofast og tappert for menigheds-skolen. Pastor D. M. Gullerud har dette aar ladet skole holdes i sit hjem for sine egne og nogle saa andre børn. Dette arbejde vil blive udvidet det kommende aar, saa der vil forhaabentlig med tiden blive oprettet en fuldstændig menigheds-skole i denne menighed. Menigheds-skolen vil ogsaa ved dette synodemøde blive behandlet paa grundlag af et særskilt referat.

Da min embedstid ved slutningen af dette synodemøde udløber, vil jeg benytte anledningen allerede nu til at takke Synodens medlemmer for den tillid og velvilje saavel som for den overbærenhed, som de har vist mig i de fire aar, jeg har indehavt embedet. Da det har været en almindelig forstaaelse blandt os, at ingen bør indehave formandsembedet mere end to terminer, vil det maasse være overflødig at sige, at jeg ikke kan forbyve at fortsætte med at tage saa megen tid fra arbeidet i mit kald, som jeg hidtil har gjort, for at tjene

samfundet. Den, som bliver valgt til formand, maa se til at ordne det saa, at han kan afse den tid, som kræves, til i rette tid at varetage de vigtigste af embedets pligter. Af erfaring har jeg lært, af hvilken stor betydning det ofte er for vort arbeides fremme, at formanden er rede til paa kort varsel at foretage baade kortere og længere reiser for at være tilstede der, hvor hans nærværelse er paa krævet i samfundets interesse.

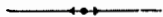
Der skal iaar foretages valg paa Synodens embedsmænd, trusteees, og medlemmer af de forskjellige staaende komiteer. Da det i den anledning sandsynligvis kræves en nominationskomite, vil det være raadeligt, at denne vælges lige ved mødets begyndelse, saa at der kan tages tilbørlig hensyn til, hvem der tjener paa denne komite, under udnævnelsen af de øvrige arbeidskomiteer. Ifølge opdrag af sidste aars synodemøde har jeg sørget for, at der er blevet ansat en "typist" for dette møde.

Herren gibe os et velsignet møde!

Eders i Herren ringe tjener,

C h r. A n d e r s o n.

Belview, Minn., den 9de juni 1930.



Jubilæums-prædikener

Under synodemødet — Trinitatis søndag 1930.

Ved pastor S. M. Tjernagel.

Rom. 11, 33—36.

"Af Ham og ved Ham og til Ham er alle ting." Bore fædre har i disse ord seet en hentydning til treenigheden og har derfor valgt dette skriftaffnit som epistel tekst for Trefoldigheds søndag. I dag er den hellige treenigheds fest, den eneste fest i kirkeåret, som ikke fejrer en begivenhed, men en kristelig lære, den lære nemlig: der er kun een Gud, men tre personer i guddommen, Faderen, Sønnen og den Hellig Ånd.

Læren om treenighed var heftig angreben allerede i kirken tidligere aar. Medens apostelen Johannes endnu levede, opstod en vis Cerinthus, som negtede Jesu Kristi guddom. Det ligger nær at tro, at dette angreb mod kristendommens hjerte virket sit til, at Johannes's evangelium fik det særpræg det har, nemlig et vidnesbyrd for at "Jesús Kristus er Guds Søn."

Et par aarhundreder senere blev igjen læren om treenigheden angreben af en lærd og indflydelsesrig biskop i kirken, nemlig Arius. Hans branglære spredte sig hurtig og voldte megen uro. Til et kirkemøde i Nicæa, aar 325, sammenkaldt af kejser Constantin for at forebygge den kirkelige spaltning som truede, sendte Gud Athanasius, en forholdsvis uanfæet mand, den 29 aar gamle hjælpeprest for biskopen i Alexandria. Denne unge mand førte kirken's sag til seier ved Guds visdom og kraft, medens fremragende og ældre mænd stod raadville. Sandheden sejret saa fuldstændig ved mødet i Nicæa, at den bekjendelse, som nu kaldes "Den Nicæanske", blev tilstemt og underskrevet af alle tilstedeværende biskoper, prester og delegater, undtagen Arius og to andre biskoper. Abrahams, Isaaks og Jakobs Gud, bibelens Gud Fader, Guds Søn og Gud den Helligaand, fandt treenighed Gud fra evighed og til evighed, blev bekjendt, og den samme Gud bekjender og tror vi paa ved Guds store naade endnu idag.

Og det er i jublende lovprisning af denne Gud at St. Paulus udbryder idet han siger: "O rigdoms dyb baade paa Guds visdom og kundskab! Hvor uransagelige ere hans domme og hans veie usporlige. Thi hvo har kjendt Herrens sind? Eller hvo var hans raadgiver? Eller hvo gav ham først saa det skulde betales ham igjen?"

Apostelen har i de elleve første kapitler af Romerbrevet fuldført den historiske og lærende del af brevet. Han har nedtegnet for

fine læsere Guds naades og barmhjertigheds mirakler som vist i hans førelser baade af jøder og hedninger og er selv derved bleven fyldt af beundring og begejstring. Det er som han vil sige: Hvem kan lodde dybden af Guds visdom og kundskab? Hvem kan vel udforffe hans usporlige veie? Ingen har kjendt hans sind, langt mindre været hans raadgiver. Hvem kunde vel da ha bidraget noget til hans gjerningers vidunderlige vise plan og fuldkomne fuldførelse, saa at han kunde ha noget i vente som fortjent paaskjønnelse eller betaling? Visseelig intet væsen hverken i himmelen eller paa jorden. Sam, den treenige Gud, bære derfor alene al ære i al evighed. Amen.

Men derjom Paulus havde grund til at brhde ud i hellig beundring og lobprisning af Guds visdom og kundskab, saa har visse- lig ogsaa vi. Ja, vi burde overgaa Paulus i tro, lobprisning og tak, thi ved Guds aabenbarede ord, det gamle og nye testamentes skrifter, kan vi se de Guds veie som Paulus kjendte, og vi kan ydermere gennem aarhundreder af kirkehistorien se de samme bedbavende "rigdoms dyb af visdom og kundskab". Mange gange, sommetider i vildt raseri, til andre tider med list, har helvedes porte stormet løs mod Guds kirke og folk siden Paulus's tid, men altid har Guds uransagelige domme og hans usporlige veie ledet sin kirke fra tilshneladende haabløs undergang til herlig seier.

Kun et tilfælde vil vi ved denne anledning nævne, og det fører os 400 aar tilbage i tiden. I 1517 begyndte Martin Luther sin reformatoriske virksomhed i Wittenberg. Trods modstand udbredte reformationen sig over Tyskland og ud til andre lande. Men de evangeliske, som reformationens benner blev kaldt, var som en uordnet flok mennesker sammenlignet med en velordnet frigshær. De var i en lignende stilling som de amerikanske kolonister omkring midten af det attende aarhundrede. Forholdsvis saa, spredte og uorganiserede, stod de overfor en tyrannisk magt, som kaldte sig mor og beskytter. Men den 25de juni 1530 fik de eget flag at fylke sig om, den første fælles bekjendelse af sin bibelske tro, den Augsburgske bekjendelse.

For deres sags fremme, som ingen mindre var end frihed i Jesus Kristus fra lobens tvang og forbandelse, frihed fra menneskebud og pavens aag, — for denne hellige sags fremme var den Augsburgske Konfessions oplæsning ved rigsdagen i Augsburg af mindst saa epokegjørende betydning som oplæsningen af The Declaration of Independence var for de principer og den sag kolonisterne stod for; disse blev et selvstændigt folk, medens de evangeliske blev i sin egen faabel som i keiserens, pavens og verdens bevidsthed en kirke. I spot og haan blev den kaldt lutherisk.

At reformationen ved Luther med den Augsburgske Konfession som klimax blev meget betydningsfuld for den ganske verden, er en

fjendsgjerning. Pavedømmet, der ruget som en mørk taage over middelalderen, blev knækket. Paven fik slag. Den haand, hvormed han truede verdensrigerne til lydighed, blev lam, og den anden, hvormed han tyranniserede over samvittighederne og lemlæstede Guds ord, blev svag. Frihed fra Guds lovs tvang og forbandelse ved Jesu Kristi evangeliums forkyndelse, og i stor grad borgerlig frihed, er den Augsburgske Konfessions gave til verden.

Men hvorledes blev denne stordaad udført? Af hvis haand har vi faaet gaven?

Blev den Augsburgske bekjendelse til og blev den oplæst paa rigsdagen ifølge en vel udarbejdet plan og bragt til et saa overbældende betydningsfuldt resultat ved vore lutheriske fædre? Ingenlunde. Den hele plan, fremgangsmaaden og udførelsen var Guds, og han benyttet som redskaber sandhedens fiender saavel som sandhedens forsvare.

Vistnok er mange store og kjære navne knyttet til Konfessionens tilblivelse, men idet vi nu 400 aar senere ved hjælp af opbevarede historiske vidnesbyrd ser paa begivenhedernes gang fra januar til 25de juni 1530, er vi ikke længe i tvil om, at vor barmhjertige Gud er ogsaa denne stordaadts begynder og fuldender.

Skulde vi paa denne vor fest til den freenige Guds ære, lob og pris og til minde om Konfessionens tilblivelse, nævne nogen af de redskaber han benyttet ved sin gerning i Augsburg, maatte vistnok Karl den 5te først nævnes; thi ved ham blev rigsdagen sammenkaldt, og sjønt det blev gjort i søde, indsmigrende ord, brændte dog hans romersk-katholske hjerte af had til protestanterne, som hans egne ord og handlinger noksom beviser. Johan Eck og andre høie katholske praelater maatte ogsaa nævnes som vigtige redskaber, idet de gav anledningen til at istedenfor den paataente mere personlige bekjendelse af kurfyrst Johan, blev en langt videregaaende og almindeelig lutherisk bekjendelse fremlagt for rigsdagen.

Med kjærlighed vilde vi mindes kurfyrst Johan af Sagen som en tapper, uroffelig, ydmyg troeshelt og som hovedpersonen blandt protestanterne i anledning rigsdagen, men hans planer med hensyn til fremgangsmaade kom ikke til udførelse.

Philipp Melanchthons navn maatte blive med som den der gav Konfessionens dens form, ord og udtryk, men som dog anstregte sig for at faa istand et kompromis med Rom og saaledes undgaa Konfessionens oplæsning paa rigsdagen.

Vor kjære Luther sad paa Koburg. Han blev sat igjen der, da kurfyrst Johans øvrige følge drog videre til Augsburg. Han var den som gav Konfessionen sit indhold, idet hans Schwabach og Lorgau artikler blev grundlaget for den. Men han havde liden om no-

gen direkte befatning med eller indflydelse paa begivenhedernes gang i Augsburg. Men indirekte var hans indflydelse vistnok uberegnelig, thi "den retfærdiges bøn formaar meget". Han sad paa fjeldet med udstrakte hænder over slagmarken og bad at Herrens hær maatte faa overhaand over Guds fiender.

I ydmyg tro og tillid til Gud skriver han til dels opmuntrende, til dels straffende breve, snart til en, snart til en anden af dem som er tilstedeværende i Augsburg. Til Spalatin skriver han: "Han som begyndte denne gjerning, begyndte den uden bort raad, Han har ogsaa opholdt og styret den; og det er Ham som vil fuldføre den uden vor vejledning. Jeg ved og er sikker paa hvem jeg tror, thi Han er mægtig til at gjøre langt over hvad vi beder og forstaar, men Philip tænker og ønsker at gjøre det ifølge sit eget raad saa at han kan sige: 'Visseelig, saaledes maatte det ske; saaledes har jeg gjort det.' Nei, det maa ikke siges: 'Saaledes jeg.' Advar Philip stadig, at han ikke gjør sig til Gud, men at han bekæmper det som er ham medfødt."

Til Brentz skriver han: "Jeg skriver dette for at bede Gregorius Brück eller en anden iblandt eder at tale til Philip og faa ham til at afstaa fra at være verdens regent, det er, ophøre med at gjøre sig selv til en martyr." I samme brev heder det: "Gud vil styre verden bedre naar jeg er død end om jeg skulde leve, thi jeg er til hinder for Ham ved mit liv."

Svor Liden Luther ansaa sig selv at være, fremgaar fremdeles af et brev til Rink: "Jeg ved meget vel, at jeg er aldeles unyttig paa denne tur."

Ja, han var unyttig og udhygig i sig selv, han som alt andet kjød, i kampen mod "fyrstendømmer, mod magter, mod verdens herrer, mod ondskabens aandelige hær under himmelen". Men just denne hans erkendelse af vanmagt drev ham til tro, tillid og bøn til den almægtige treenige Gud, som troner i himlene og ler ad og spotter de larmende hedninger og folkene som pønse paa det som faafængt er.

Og Gud, som aldrig svigter den troende, ydmyge, bedende, overrumplede mørkhedens aandelige hær og gav overvældende seier til sandheden og dens forbedere.

Det reneeste sølv- eller guldforn er værdiløst som sprængstof, ja, en hær udrustet med fineste diamantforn som sit krudt, vil intet formaa mod en fiende.

Menneffeligg visdom, fløgt og skarpsindighed kan ikke løse Guds vældes kraft; det kan alene noget, som i det naturlige menneskes øine er saare ringe, ja foragteligt, gjøre, nemlig: tro og bøn.

Det var den høilobede treenighed, som gav os den Augsburgske Konfession for fire hundrede aar siden, og som har bevareret den indtil

denne dag trods forrædere og mægtige aabenbare fiender. Han blev bevæget dertil af sine vanmægtige men trofaste vidners tro og bøn.

Kjære Herre Gud, skab i os, dine vidner, et ydmygt sind, forøg vor svage tro og lær os at bede saa din kraft kan fuldkommes ogsaa i vor skrøbelighed, ondskabens magter til skam og dig og dit rige til ære. I Jesu navn. Amen.



Augsburg Confession Quadricentennial

Synod Meeting, Mankato, Minn., Sunday, June 22, 1930

PRAYER

God of eternal wisdom and love, thou who hast not only revealed unto us the word of truth, but who in mercy hast also encompassed us with a cloud of witnesses who in every age have faithfully testified to the saving power of that word, we thank thee for the many believing souls who in the face of a world at enmity with thee have nevertheless spoken boldly in the Lord, giving testimony unto his word of grace.

In obedience to thy will and command we are assembled for our festival worship today. May thou, who hast taught us that the very memory of the just is blessed, now be present with thy Holy Spirit, so that our remembering of that noble band of confessors at Augsburg will not only humble us when we consider how imperfectly we often have witnessed for thee, but also be for us a lifting up of the hands which hang down, and the feeble knees, yea, the making of straight paths also for our feet, lest that which is lame be turned out of the way in this confessionless age in which we live.

Grant, O God, that what we have learned to sing in the hymn of our youth may not merely be the fleeting sentiment of a moment, but the fixed desire and constant prayer of a heart burning with holy zeal for the true welfare of thy Israel when we pray:

"O Holy Ghost, to Thee, our light,
We cry by day, by night:
Come, grant us of the light and power
Our fathers had of yore;
When Thy dear Church did stand
A tree, deep-rooted, grand;
Full-crowned with blossoms white as snow,
With purple fruits aglow!"

For the sake of Christ, thy Son and our Savior, hear our prayer. Amen.

* * *

Heb. 13, 7-9.

Beloved in Christ, peace be unto you and grace from God the Father, and our Lord and Savior, Jesus Christ. Amen.

When we have set aside this day as a memorial occasion for the 400th anniversary of our precious Confession, it is not sufficient that we are constrained thereto by our feelings. Feelings

are not always to be relied upon, even in the heart of the believer. John, the apostle, felt like falling down in worship before the angel who spake to him in the day of revelation. But he was immediately restrained therefrom by the angel's admonition: "See thou do it not." Rev. 22, 8. Had we not a more sure word of prophecy on which to base our festival worship today than mere feeling, upon which so many traditions in the church have been built, it were better that our observance of this anniversary were stopped at the very threshold of the sanctuary. For worship, if it is not to be a vain oblation, must have Scriptural grounds on which to rest.

Traditions are a peculiar thing. Once they gain a foothold, they become enshrined in the hearts of men even to the perversion, yea, often to the very exclusion, of the divine word. Was it not so at the time of Christ, when he again and again had to rebuke the leaders in Israel with his word of condemnation: "Full well ye reject the commandment of God, that ye may keep your own tradition"? Mark 7, 9. Was it not the same stubborn man-made traditions Paul found it so difficult to eradicate in the church of his day? "Ye observe days, and months, and times, and years," he writes to the Galatians, "I am afraid of you, lest I have bestowed upon you labour in vain." Gal. 4, 10. 11. And what a hue and cry was there not raised against Luther and his fellow reformers when they dared to temper with the manifold traditions of the papal church.

Even in the matter of anniversaries, therefore, it is well to bear in mind the apostolic injunction: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Col. 3, 17. Unless what we do can be done in the name of the Savior, that is, with the assurance of his divine approval and blessing, it were better left undone, no matter how popular it might be, no matter how much it might appeal to national vanity or personal pride.

As the very foundation for our Te Deums today, therefore, we want nothing less than the written word of the living God. Have we such? The words you have just heard read from Holy Writ is guarantee sufficient that we have. It is on the basis of this word of God and by the guidance of his Spirit of grace and truth that we shall, in this festival hour, sanctify his holy name and strengthen our own all too feeble faith by answering the question:

"How may we be absolutely certain that our 400th Anniversary Festival is a God-pleasing memorial?"

1. Because it is in accordance with his divine will and in obedience to his express command.
2. Because we are not hereby glorifying mortal man, but the everlasting God.
3. Because the Confession establishes our hearts in his all-sufficient grace.

* * *

1. "Remember them which have the rule over you, who have spoken unto you the word of God." What a blessed influence hallowed memories exert in the life of the believer! But they must be *hallowed* memories. Such memories we are exhorted to cherish, while we are warned not to entertain memories which would endanger our fellowship with Christ. To his disciples, on the eve preceding his own death, he said while instituting the Sacrament of the Altar: "This do ye in remembrance of me." To the man who offered to follow him, but who desired first of all to bury his father, he answered: "Let the dead bury their dead: but go thou and preach the kingdom of God." Luke 9, 60. Memories, therefore, no matter how natural and tender, if they will not draw us nearer to the author and finisher of our faith, but tend rather to disturb our communion with him, ought to be blotted out on memories' wall, no matter what the cost.

What a terrible thing it would have been if God had commanded us unconditionally to remember all who might have had the rule over us. Then we would perchance be bound to the most distressing of memories. We would then have to cherish with reverence and respect such men who, by virtue of their position as masters and teachers, did have the rule over us, but who forsook the way of truth, and who now perhaps denounce us because we would not be led into their devious ways. But, thanks to God, he would not have us thus enslaved. He has conditioned his injunction unto reverence here by limiting our obedience to those only who have spoken unto us the word of God.

When we today are remembering with due reverence and respect the noble band of men who fought the battles of the Lord in the trying days of 1530—the indomitable Luther, who from the fortress of Coburg wrote his letters of comfort and cheer to the embattled few at Augsburg; the less courageous Melancthon, who, guided and sustained by the sturdier son of the Eisleben miner, still clung to the true faith; the faithful Jonas and the in-

dustrious Bugenhagen; the noble elector John of Saxony and his fellow princes—we are obedient to God's will and command when he says: "Remember them which have the rule over you, who have spoken unto you the word of God." They have the rule over us, even as they have had the rule over our faithful forebears in generations past, by virtue of the everlasting word of truth which they so fearlessly confessed.

Had it been but a monk's ambition which had prompted the friar of Wittenberg and his compatriots to unsheathe the sword for battle, had it been but the vain matter of national aggrandizement, or the more or less questionable cause of the so-called "humanities" of the learned scholastics of that day which had won its victory at the diet of Augsburg 400 years ago, we would, as the children of God, be doing our heavenly Father little honor by marking the year with our Eben-ezer. But since it was a cause which was just as God-given and vital as was that for which an Elijah contended on Mt. Carmel, a Daniel in the ungodly court at Babylon, a Paul in the gentile centers of Corinth, Athens, Ephesus and Rome; yea, since it was a struggle which was carried on in obedience to the word of faith once delivered unto the saints, we would indeed be ungrateful wretches were we to enjoy the fruits of their labors without a thought of the sacrifices they made, the dangers they faced, in order that the Gospel pure might be ours.

The very picture which the inspired writer here presents for our instruction is most eloquently descriptive of the perilous times which witnessed our Confession's birth. When he speaks of them that have the rule over us, the Greek original employs an expression which is borrowed from military parlance, literally meaning those who have led us into battle, whose faith we should follow, remembering how they escaped out of what seemed certain defeat.

And what could have looked more hopeless than that of the cause of the Reformation at Augsburg? "The diet of Worms," some will reply. Yea, dark indeed was the day at Worms, nine years earlier, when the lowly monk took his stand seemingly alone against the assembled mighties of church and state. And yet, the very fewness of his followers, the very insignificance of his influence, as supposed by his enemies, was then in part his defense. In the nine years which had elapsed since that eventful day both pope and emperor had had occasion to learn, not only the threatening size of the impending movement, but as well the power of the mighty influence which had gone out from the written word. No wonder that by imperial edict the pulpits of Augsburg were

closed to the Lutheran preachers. No wonder that the papal preacher at the very opening of the Augsburg diet called upon the emperor to draw his sword and exterminate the fanatics.

You will not fully appreciate the courage of the confessors at Augsburg by simply reading the mild and even-tempered document itself. This can alone be had by a little delving into the historic records dating back to the days of that diet. Read the scores of letters which were penned by the out-lawed and excommunicated Luther to his sorely-tried fellow confessors under the stress of that mighty battle, and you will appreciate the *Confessio Augustana* such as never before. It is only in the light of the Passion Story that we can even begin to sense the meaning of that pearl of the Gospel record: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

But glorious as is the light which even secular history casts about these noble defenders, that which endears them to us more than all else is the humble, child-like faith in which they carried on. No bravado, no vain boasting, no reliance upon church-political strategy, but a firm reliance upon God's ever-present protection and ultimate victory. Why, the cause was his, therefore the outcome was wholly in his hands. And when their struggle was crowned with victory, their song of triumph was a psalm of praise to his loving kindness.

"Had God not come, may Israel say,
Had God not come to aid us,
Our enemies on that sad day
Would surely have dismayed us;
A remnant now, and handfull small,
Held in contempt and scorn by all,
Who cruelly would oppress us.

Their furious wrath, did God permit,
Would quickly have consumed us,
And in the deep and yawning pit
With life and limb entombed us;
Like men o'er whom dark waters roll,
The streams had gone e'en o'er our soul,
And mightily o'erwhelmed us.

Thanks be to God, who from the pit
Snatched us, when it was gaping:
Our souls, like birds that break the net,
To the blue sky escaping;
The snare is broken—we are free!
The Lord our helper praised be,
The God of earth and heaven."

* * *

2. But we may, in the second place, be absolutely certain that our memorial is God-pleasing, because in our remembering of these heroes of faith we are not glorifying mortal men, but the everlasting God. Were we blindly to follow Luther or any of his fellow confessors, we would be disobedient to that word of God which says: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Jer. 17, 5. Were we today to lose ourselves in a wanton praise of the reformers, we would again be violating the divine word which warns us: "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42, 8.

But also here our blessed text points the way with these significant words: "Whose faith follow." Faith, a pure gift of God. Faith, whose beginning, middle and end is not a Luther, nor a Melancthon, nor an elector of Saxony, but "Jesus Christ the same yesterday, and today, and forever." Though sin is the same, and you are a sinner; though temptations will also beset you, and you are weak; though persecutions will be yours just as certainly as you truly desire to live godly in Christ Jesus, and you are also flesh and blood: yet you need have no fear. Underneath you are the everlasting arms. It is still unconditionally true that our Christ is able to save to the uttermost all who come unto God by him. Heb. 7, 27.

They were troublous times under which the converted Hebrew in the dispersion lived when this epistle was written for his comfort and encouragement. No less troublous were the times for the faithful in the perilous year of 1530. Troublous times face the true children of God today, and they will become even more trying as the final day is approaching. There is sore need of encouragement, if you are to abide by the truth. For the truth of God in Christ Jesus is being hated with a more passionate hatred today than perhaps ever before. The storm clouds are gathering. Shall we then fritter away our day of grace by glorying in what man have done or may do? God forbid! But we are not glorying in men when we remember the heroes at Augsburg. We are but obedient to God's inspired word which exhorts us to gain strength from considering what *faith* worked in them.

Whenever our feet are almost gone, when our steps are nigh unto slipping, we shall, even as Asaph of old, do well by going into the sanctuary of the Lord and considering the end of things. "Considering the end of their conversation." There's the secret to the heroic acts of 1530. Yea, that is the secret to all God-

pleasing heroism. If a Moses, that man of God, found it necessary to have respect unto the recompense of the reward, if a Paul constantly kept before him the prize of the high calling of God in Christ Jesus, if the very Son of man for the joy that was set before him endured the cross, shall we refuse to gain strength for our battle with evil in these latter days by considering the heroes of 1530 and the end of their conversation?

Whatever sincere praise may be meted out to a Luther and his fellow confessors will ever be homage to the eternal God. For what was their constant confession?

"Stood we alone in our own might,
Our striving would be losing;
For us the one true Man doth fight,
The Man of God's own choosing.
Who is this chosen One?
'Tis Jesus Christ, the Son,
The Lord of hosts, 'tis He
Who wins the victory
In every field of battle."

The Savior was for them a *living* Christ, yea, a very present help in time of trouble. Had he not been, how could they have withstood the dangers with which they were beset on every hand. Treachery, deceit, compromise, threats. But against all they remained steadfast. Even when the learned Melanchthon, in the absence of the more courageous Luther, was on the verge of acceding to the demands of the emperor, it was the faithful chancellor Brueck, the noble Elector of Saxony, the aged Margrave of Brandenburg, the youthful Prince Wolfgang of Anhalt, the impetuous Philip of Hesse, laymen, mind you, who saved the day for the cause of Protestantism. Here we find a courage such as only a true child of God will show when every road is closed to him but that of the cross.

When Melanchthon was willing, for the sake of peace in the church, to acknowledge the pope as the supreme bishop of Christendom, it was the pen of the chancellor which wrote: "We cannot acknowledge the pope, because we say he is Antichrist and because he claims the primacy by divine right." When the elector of Saxony was threatened with the severest punishment if he would not yield, he stoutly replied: "I must either renounce God or the world. Well, my choice is not doubtful. It is God who made me elector—me, who was not worthy of it. I fling myself into his arms and let him do with me what shall seem good to him. I became a Lutheran, not because I blindly believed the theologians, but because I have tested their doctrine by the Bible and found it

true." When the aged Margrave of Brandenburg was given in prospect great possessions if he would come back to the fold, he replied: "If Christ is Christ, the doctrine I have confessed is truth." To the pope's ever-present puppet, Dr. Eck, who was threatening with the horrors of another Inquisition, the youthful Prince Wolfgang of Anhalt answered: "Doctor, you are inciting to war, but you will find those who will not be behindhand with you. I have broken many a lance for my friends in my time. My Lord Jesus Christ is assuredly worthy that I should do as much for him." When Philip of Hesse was offered the regal dignity if he would recant, but threatened with death if he refused, he calmly replied: "I am in the flower of my age, and I do not pretend to despise the joys of life and the favor of the great; but to the deceitful gods of this world I shall always prefer the ineffable grace of my God." Yea, whose faith follow, considering the end of their conversation. Their hallowed memory will ever be an honor to the God who had assured them, and who assures you and me today: "I will never leave thee, nor forsake thee." Heb. 13, 5. They were not put to shame, nor shall you or I be, if we but remain faithful to the written word.

* * *

3. And, finally, we may be absolutely certain that our memorial is God-pleasing, because their formula of faith, the Unaltered Augsburg Confession, establishes also our hearts in God's all-sufficient grace. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein."

Can you find a more striking illustration, a more fitting comparison between our Lutheran Confession and that of the papal church than just this passage of Holy Writ? Grace on the one hand, meats on the other. You hear occasionally that the Lutheran church is very much like the Roman Catholic. Such accusations are, of course, made only by those who are wholly ignorant of our Lutheran doctrine. They have perhaps passed by a Lutheran church and have seen a cross on its church spire. Or they may have been present at a Lutheran service and noticed that its ritual had certain things in common with that of the Catholic church. But just as ridiculous as it would be to determine a man's character by the clothes he wears, rather than by the thoughts he wears in his heart, just as ridiculous is it to judge a church by its ceremonies instead of by the doctrine it professes and proclaims.

What though we do have certain things in common with the Roman church? The fundamental difference is greater between Lutheranism and Catholicism than between Rome and any of the other Protestant denominations. For what you must look for first of all in judging a confession is this: "What reply does it make to the most vital question any church has to answer, namely this: How may a poor sinner become justified before God?"

And it is here, my dear hearers, where the true beauty of our glorious Symbol shines forth in all its splendor. From every one of its 28 Scripture-proofed articles it testifies to a world torn asunder by divers and strange doctrines: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; Not of works, lest any man should boast." Eph. 2, 8. 9.

Have we appreciated our Confession as we ought? Have we delved into its exhaustless veins of purest gold as we should? Must we not, with sorrow, bow our heads in shame when we stand in the presence of these heroes of faith? But if such be the spirit of your worship today, dear hearer, then continue not downcast, for godly sorrow worketh repentance unto salvation not to be repented of, says the apostle. II Cor. 7, 10. That which was the means of humbling us before God shall also be the means whereby we are lifted up and comforted. For what God by grace worked in them through faith he will work in you and me today, wretched sinners though we be, if we but rely as implicitly as did they in his never-failing promises.

May he who in pure mercy has preserved even unto us these priceless truths so lead us in days to come that not only we, but our children, yea, children's children, may of a truth make Luther's prayer of faith our own:

"Lord, keep us steadfast in Thy Word:
Curb Pope and Turk and all that horde,
Who fain would hurl from off Thy throne
Christ Jesus, Thy beloved Son.

Lord Jesus Christ, Thy power make known;
For Thou art Lord of lords alone:
Defend Thy Christendom, that we
May evermore sing praise to Thee.

O Comforter, of priceless worth,
Send peace and unity on earth;
Support us in our final strife,
And lead us out of death to life.

Amen in Jesus' name.

N. A. MADSON.

Den Augsburgske Konfessions 2den Artikel, "Om Arvesynden".

Med pastor Emil Hansen.

Som bekendt saa er det iaar fire hundrede aar siden den bekjendelse som bærer navnet den Augsburgske Konfession blev skreven og oplæst ved den rigsdag, som i aaret 1530 blev holdt i Augsburg i Tyskland. Det er derfor i høi grad passende, ikke alene at vi minde denne vigtige begivenhed, at vi minde de tro Herrens tjenere, som med saa stor frimodighed vidnede om sandheden i de dage, hvad de ogsaa maatte lide for Kristi skyld, hvilke herlige jeire de vandt, og tillige at vi takke Gud for den velsignelse som han ved denne bekjendelse har ladet tilflyde sin kirke; men vi bør ogsaa i dette jubelaar gjøre denne bekjendelse til gjenstand for et rigtig grundigt studium. Det er ogsaa i høi grad passende, at vi ved vort synodemøde dette aar ikke alene taler om den Augsburgske Konfessions tilblivelse og betydning, men at vi tar for os og behandler ialfald nogle af de artikler som denne bekjendelse indeholder. Og hvad kunde vel være mere nyttigt, end at vi tog for os den 2den artikel af dette skrift, som handler om arvesynden, og den 4de artikel, som handler om retfærdiggjørelsen. Af disse to artikler er vistnok den sidste den vigtigste, ja den er den vigtigste af alle trosartikler. Men artiklen om arvesynden er ogsaa overmaade vigtig. Sagen er nemlig den, at et menneske vilde aldrig lære virkelig at sætte pris paa den sandhed, at et menneske retfærdiggjøres af troen alene, dersom han ikke har lært at kjende læren om arvesynden. Meget fortræffelig siger dette skrifts apologi: "Det er høist fornødent at erkjende hvad arvesynden er. Thi ei kan storheden af Kristi naade forstaaes, medmindre vor brøst og elendighed vorder erkjendt."

Seg er blet paalagt at levere et referat over den 2den artikel i den nævnte bekjendelse. Det blev sagt at referatet maatte være kort, da der var flere referater, som skulde leveres ved dette møde. Der vil saaledes blive mange detaljer, som maa udelades, og der vil kun blive anledning til at fremholde det allervigtigste. Artiklen er vistnok kort, men det er aldeles forbausende hvor meget den indeholder. De, som skrev den Augsburgske Konfession og tillige ogsaa de senere bekjendelser, var ifandhed ægte teologer, doktorer i virkelig forstand, af en ganske anden beskaffenhed end saa mange af dem, som i vore dage bærer navnet doktor i teologien.

Artiklen lyder saa: "Om arvesynden. 1. Ligeledes lærer de,

at efter Adams fald alle mennesker, som fødes paa naturlig maa-
de, fødes med synd, d. e. uden gudsfrugt, uden tillid til Gud og med
ond begjærlighed, samt at denne sygdom eller arvelige brøst virkelig
er synd, som fordømmer og paafører ogsaa nu dem den evige død,
der ikke gjenfødes ved daaben og den Helligaand. 2. De fordøm-
mer pelagianerne og andre, som negter, at den arvelige brøst er synd,
og for at røbe Kristi fortjeneste og belgjerninger æren paastaar, at
mennesket ved fornuftens egne kræfter kan blive retfærdige for Gud."

Som baade artiklens overskrift og indhold tydeligt viser, saa
handler denne artikel om arvesynden. (1) Artiklen gjør opmærksom
paa, at der gives en arvesynd; (2) den henleder vor opmærksomhed
paa denne synds oprindelse; (3) den gjør opmærksom paa, at alle
mennesker er beheftet dermed; (4) den siger os, hvori arvesynden be-
staar; (5) at den virkelig er synd, som gjør mennesket skyldig til for-
dømmelse; og endelig (6) forkastes den pelagianiske vildfarelse an-
gaaende arvesynden. Og i behandlingen af den oplæste paragraf
om arvesynden vil vi lade samtalen dreie sig om de ting, vi nu har
nævnt, ialt 6 punkter.

I.

Artiklen begynder med disse ord: "Sigeledes lærer de, at efter
Adams fald alle mennesker, som fødes paa en naturlig maade, fødes
med synd." Her siger de fromme fædre, som for 400 aar siden skrev
den Augsburgske Konfession, at der gives en synd, som er menneskene
medfødt, og som med rette bærer navnet arvesynd. Hvorledes vidste
nu disse mænd dette? Var det deres fornuft, som sagde dem dette?
Var fornuften den kilde, hvorfra de hentet sin lære om arvesynden?
Visselig ikke. Arvesynden, siger Luther i de Schmalkaldiske Artikler,
er en saa dyb og gruelig naturens fordærbelse, at den ikke kan er-
kjendes af menneskets fornuft, men maa troes paa grund af skriftens
aabenbaring. Den kilde, hvorfra forfatterne af vor artikel hentet
sin lære om arvesynden er Guds ord, det Gamle og Nye Testamente.

I 1 Mos. 6, 5 læser vi: "Og Herren saa at menneskets ondskab
var stor paa jorden, og at alle dets hjertes tankers paafund kun var
onde den hele dag." Disse ord talte Herren kort før Syndfloden.
Ondskaben var da meget stor paa jorden. Synder af alle slags gif
aabenlyst isvang. Alt dette saa Herren, og han finder, at der er
grund til klage. Men han saa ogsaa at menneskenes hjertes tankers
paafund kun er onde den hele dag, og hermed sigtes ganske vist til
den dybe hjertets fordærbelse, som var kilden til menneskenes flette
bedrifter, og som kaldes arvesynd. Da saa næsten hele menneskesleg-
ten var blef udryddet ved syndfloden, saa at der kun var 8 sjæle igjen,
og Noah havde ofret Herren et takoffer, fordi han og hans familie var
blev sjaanet, da gav Gud det løfte, at han ikke mere vilde forbande

jorden for menneskets skyld, thi menneskets hjertes tanke er ond, siger han, fra ungdommen af (1 Mos. 8, 20, 21). Her siger Gud tydeligt, at menneskene fra ungdommen af har et ondt hjerte, at de af naturen er forderbede og tilbøielige til synd.

I den 51de Salme siger David: "Se, i misgjerning er jeg født, og i synd har min mor undfanget mig." I denne Salme bekjender David offentlig den synd, han havde begaaet, idet han havde dræbt Urias ved Ammoniternes sverd, og havde taget hans hustru tilægte. Men han bekjender tillige, at han er født af syndig sæd, og derfor var en synder, da han kom til verden.

Ogsaa i det Nye Testamente taler Gud om denne synd. I Joh. 3, 5—6 siger Jesus: "Uden at nogen blir født af vand og aand, kan han ikke komme ind i Guds rige. Hvad der er født af kjødet er kjød, og hvad der er født af Aanden er aand." Den, som er født paa en naturlig maade, vil han sige, af syndige forældre, han er kjød, er kjødelig sindet, er et syndigt menneske og maa fødes paany for at komme ind i Guds rige.

Og i Rom. 5, 12 siger Paulus: "Synden kom ind i verden ved ett menneske, og døden ved synden, og saaledes døden trængte igjennem til alle mennesker, idet de syndede alle." Disse ord siger tydeligt, at alle mennesker er blit syndere som en følge af det ene menneske, Adams, fald, og at døden, som er syndens sold, er trængt igjennem til alle mennesker, ogsaa til de smaa børn, og at det derfor slet ikke forholder sig sli, som saa mange paastaar, at de er uskyldige, men at de har synd allerede da, naar de fødes, at de har arvet baade synd og død fra deres stamfader Adam. Dog skal vi tale mere udførlig herom under det tredie punkt af vort referat.

Mange flere steder kunde anføres som bevis for at der gives en arvesynd, men de som vi har angit, beviser tilstrækkelig sandheden af den del af vor artikel, som vi nu har under behandling.

Som bekjendt kalder Luther arvesynden den gamle Adam. Han kalder den ogsaa natursynd, personsynd, og væsentlig synd for der-ved, som Konfordinformelen siger, at angive forskjellen mellem denne synd, som stikker i den menneskelige natur, og de andre synder, som man kalder gjørlige synder. Paulus kalder den det gamle menneske og synden, som bor i ham; og flere andre benævnelser er brugt i den hellige skrift, naar talen er om nævnte synd.

II.

Sdet vor artikel lige i begyndelsen siger, at alle mennesker fødes med synd, saa fører den til ordene, "efter Adams fald". Disse ord er af stor betydning, thi de henleder vor opmærksomhed paa arvesyndens oprindelse eller tilblivelse. Naar talen er om arvesynden, da

opstaar saa naturlig det spørgsmaal: Hvorledes er dette onde blit til? Hvor skal vi søge dets ophav eller aarsag? Skal vi søge den hos Gud? Hvis ikke, hvor skal vi saa søge dets ophav? At denne synds ophav ikke maa søges hos Gud, viser tydelig hine ord i 1 Mos. kap. 1: "Gud saa alt det, han havde gjort, og se det var saare godt." Arvesyndens ophav eller aarsag er meget mere at søge hos Iøgnens fader djævelen og bore første forældre. Paa den maade var det, at det onde blev til, som bærere navnet arvesynd, at Adam og Eva lod sig forføre til at æde af kundskabens træ. Derved blev deres natur fordærvet, og den fordærvelse, som indtraadte hos dem, da de faldt, er fra dem blit forplantet hos alle deres efterkommere. Deres for-dærvede natur er en kilde, hvorfra arvesyndens skidne bande har flydt lige fra syndflodens dage til den dag idag. Vor artikel nævner kun Adams fald, tiltrods for at Eva var fuldkommen saa skyldig som Adam. Paulus gjør ligedan, naar han behandler læren om arvesynden. (Se Rom. 5, 12.) Grunden hertil er den, at Adam betragtes som hele menneskeheden repræsentant. Hans fald er hele menneskelegens fald. Hans synd og skyld blev tilregnet alle hans efterkommere, som vi skal fremholde i det tredie punkt af vort referat, og hvortil vi nu skal gaa over.

III.

Naar vor artikel siger, at "efter Adams fald alle mennesker, som fødes paa naturlig maade, fødes med synd", saa har den ikke alene erklæret derved, at der gives en arvesynd, men tillige ogsaa at alle mennesker er behestet dermed, at alle mennesker har det, som vi kalder arvesynd. At dette forholder sig saaledes, det er paa det aller klareste bevidnet i skriften. I det foregaaende punkt gjorde vi opmærksom paa, at Adams fald var hele menneskelegens fald, og at hans synd og skyld blev tilregnet alle mennesker. For den menneskelige fornuft er dette vistnok meget anstødeligt. For fornuften synes det ligefrem forfærdeligt, at alle de millioner, som ikke endda var født, da Adam faldt, skulde anses ligesaa skyldige som han. Men det er det samme, hvor meget fornuften maatte oprøres og rase imod denne kjendsgjerning, saa forholder det sig alligevel saa, at Adams skyld er af Gud selv blit tilregnet alle mennesker. I Rom. 5, 18 siger Paulus: "Ligesom formedelst ens fald fordømmelsen er kommen over alle mennesker, saa skal og formedelst ens retfærdighed livsens retfærdiggjørelse komme over alle mennesker." Ved ens fald, siger han, nemlig Adams, er fordømmelsen kommen over alle mennesker. Adams fald bevirkede hele menneskelegens fordømmelse. Da han havde overtraadt Guds befaling, blev fordømmelsesdommen fældt ikke alene over ham men over alle hans efterkommere, idet de

anfaaes, og i Guds øine virkelig var, ligesaa skyldige som han. Med rette siger Dr. F. Pieper om den sandhed, som dette sted indeholder, at den hører med til de saakaldte "stubborn facts", som det er for-gjæves, taabeligt og ugudeligt at argumentere imod. Lad os merke os ogsaa, at den Gud, som har tilregnet alle mennesker Adams skyld, han har ogsaa tilregnet alle mennesker den anden Adams retfærdighed, nemlig Kristi retfærdighed. Er det første urimeligt, saa er det sidste ligesaa urimeligt, og dog i høi grad trøsteligt.

Men vor artikel siger tydeligt, at alle mennesker ogsaa har arvet den fordærvelse, som indtraadte i Adams natur, da han overtraadte Guds befaling. Og at dette forholder sig saa, det lærer Guds ord meget tydeligt. Lad os høre igjen et af de steder, som vi anførte under det første punkt, nemlig Rom. 5, 12, "Synden kom ind i verden ved et menneske, og døden ved synden, og saaledes døden trængte igjennem til alle mennesker, idet de syndede alle." Der har været dem, som har paastaet, at naar Paulus her siger, "idet de syndede alle", saa er talen kun om saadanne som har efterlignet Adam i at overtræde et bestemt Guds bud, saadanne som har naaet en saadan alder og er komne til en saadan forstand, at de kan begaa virkelig bevidste og endog forfættelige synder. De paastaar saaledes, at dette sted slet ikke har sin anvendelse paa de smaa børn. Men læg merke til at stedet siger, at *alle* de syndede. Dette gjælder visse ogsaa børnene. Dette sted siger saa tydeligt, som det gaar an at saa sagt det, at den fordærvelse, som indtraadte hos Adam ved syndefaldet, er fra ham gaaet i arv til alle hans efterkommere.

Alt den forklaring vi har givet af det ovennævnte skriftsted er korrekt, det fremgaar ogsaa meget tydeligt af det 14de vers af det samme kapitel. Der siger Paulus: "Men døden herskede fra Adam indtil Moses ogsaa over dem, som ikke syndede i lighed med Adams overtrædelse, han, som er et forbillede paa ham, som skulde komme." Hvem er det vel, som ikke har syndet i lighed med Adams overtrædelse uden de smaa børn? Og dog hersker døden ogsaa over dem. Grunden hertil er visse den, at de er behestet med synd fra fødselen af.

Naar ogsaa vor frelser siger, som vi allerede har hørt (Joh. 3, 3): "Uden at nogen bliver født paany, kan han ikke se Guds rige." Saa har han dermed tydelig sagt, at ethvert menneske er af naturen aldeles fordærvet, er udenfor Guds rige, og intet mindre end en ny fødsel er nødvendig, for at det kan komme ind i Guds rige.

Endelig har vi et afgjørende bevis for arvesyndens almindelighed i Rom. 3, 19, hvor Apostelen Paulus siger, at *alle* verden skal blive skyldig for Guds dom. Altsaa er ogsaa børnene, som ingen bevidste synder har begaaet, skyldige for Guds dom. Hvorfor? Jo,

fordi de er urene paa grund af arbesynden, thi det er alene ved synden, at et menneske blir skyldig for Guds dom.

Vi ser saaledes, at det er ganske korrekt hvad vor artikel siger, at "alle mennesker som fødes paa naturlig maade fødes med synd". Med det nævnte udtryk har ogsaa forfatterne af vor artikel besvaret spørgsmaalet om Jesus ogsaa blev født med synd; om han ogsaa havde arbesynd. Jesus var, som Guds ord tydelig siger, undfanget af den Helligaand, og var derfor undfangen og født uden synd. Saa jagde jo engelen til hans moder Maria (Luk. 1, 35): "Den Helligaand skal komme over dig, og den højestes kraft skal overskygge dig; derfor skal ogsaa det hellige, som fødes af dig, kaldes Guds søn." Men om alle andre, om enhver, som fødes paa naturlig maade, gjælder salmistens ord (Ps. 51, 7): "Se i misgjerning er jeg født, og i synd har min moder undfanget mig." Disse ord gjælder endog selveste jomfru Maria. Det er ikke skriften, som siger det, men det er paven, som har erklæret, at hun var fri for arbesynd; og ved denne paveløgn er jomfru Maria blet ophøiet til den største afgud i den katolske kirke, men undtagelse kanke af den "hellige fader" selv, det syndens menneske, den fortabelsens søn, han, som sætter sig op imod og ophøier sig over alt, hvad der kaldes Gud eller helligt, saa han sætter sig i Guds tempel som Gud og udgiver sig selv for at være Gud. (Se 2 Tes. 2, 3—4.)

IV.

Efterat vor artikel har gjort opmærksom paa, at der gives en arbesynd og henledet vor opmærksomhed paa denne synds oprindelse og tillige gjort opmærksom paa, at alle mennesker er beheftet dermed, saa fremholder den dernæst, hvori denne synd bestaar. Dette er det vigtigste af alle vore punkter. Kort og greit siger vor artikel, at arbesyndens bestaar deri, at menneskene af naturen er uden gudsfrøgt, uden tillid til Gud, og at der er ond begjærlighed hos dem. Hermed har den sagt os, at arbesyndens bestaar i to ting, nemlig i mangel paa gudsfrøgt og tillid til Gud og i ond begjærlighed. De ting, som her er fremholdt, er gjentat og behandlet mere udførligt i den Augsburgske Konfessions Apologi, Artikel I; og der faar vi meget grei besked om, hvad det vil sige at være uden Gudsfrøgt og tillid til Gud, og hvad det er for en ond tilbøjelighed eller ond begjærlighed, menneskene har arvet. Det vilde være godt om vi kunde ha læst ogsaa denne artikel, nemlig Apologiens Artikel I. Det har vi dog ikke tid til. (Lad alle læse den paa egen haand.) Men det vigtigste af det, som den har at sige om arbesyndens, er paa en fortræffelig maade opsummeret i Konfessionens Grundig Forklaring, Artikel 1, og det skal vi tage os tid til at læse. Sdet den

fremholder, hvori arbesynnden bestaar, siger den: "Hvad denne arbe-
fsade er, det ved og kjender ingen fornuft, men det maa man, som de
Schmalkaldiske Artikler taler, lære af skriften og tro paa grund af
dens aabenbaring. Og i Apologien bliver dette i korthed sammen-
fattet i følgende hovedstykker:

I. At denne arbefsade er den skyld, formedelst hvilken vi alle-
sammen paa grund af Adams og Evas ulhdighed er i unaade hos
Gud og af naturen bredens børn, som apostelen vidner (Rom. 5,
12 flg.; Efes. 2, 3).

II. For det andet at den er en fuldkommen berøvelse og man-
gel af den i paradiset medfsabte arveretsfærdighed eller gudsbillede,
efter hvilket mennesket i begyndelsen blev fsabt i sandhed, hellighed og
retfærdighed, og derhos tillige en vanmagt og udhygtighed til alt
aandeligt, eller som ordene lyder: Beskrivelsen af arbesynnden fra-
kjender naturen, saa længe den ikke er fornyet, alle gaver, al kraft og
al ebne til at begynde og virke noget i aandelige ting!

III. At arbesynnden i den menneskelige natur ikke alene er en
saadan fuldstændig mangel paa alt godt i aandelige, guddommelige
ting, men at den tillige er — hvad der er traadt istedenfor det tabte
Gudsbillede i mennesket — en dyb, slem, gruelig, bundløs, uran-
sagelig og uudsigelig fordærbelse, af den hele natur og alle kræfter,
især af de høieste, fornemste sjælens kræfter i forstand, hjerte og
vilje, at altsaa mennesket nu efter faldet faar i arv en medfødt ond
natur og indre hjertets urenhed, en ond lyst og tilbøielighed, at vi
alle af art og natur fra Adam arver et hjerte med saadant sind og
saadanne tanker, at det med hensyn til sine høieste kræfter og fornuft-
ens lys er af naturen stift imod Gud og hans høieste bud, ja er fiend-
skab imod Gud, især hvad de aandelige, guddommelige ting angaar.
Thi ellers i naturlige, udbortes ting, som er fornuften underlagte,
har mennesket endnu nogenlunde forstand, kraft og ebne, ihvorvel
saare svækket, hvilket dog altsammen ogsaa bliver forgiftet ved arbe-
synnden, saa det intet duer for Gud."

Det ovennævnte citat er meget fortræffeligt. Det gjør det saa
uafmindelig klart hvad arbesynnden er, hvori den bestaar, eller hvad
som er dens egentlige væsen. En fuld overensstemmelse hermed siger
bort samfunds katekisme forklaring kort og greit som svar paa spørgs-
maalet, hvad arbesynnden er, "Arbesynnden er den dybe fordærbelse af
vor natur, at vi kun har lyst og drift til det onde og ingen lyst og
kraft til det gode."

Der har været dem, som har paaastaet, at menneskets fordærvede
natur og arbesynnden er et og det samme. Men det er en stor vild-
farelse. Menneskets natur, det vil sige det legeme og sjæl, har Gud
fsabt og tillige gjenløst ved sin enbaarne søn, men arbesynnden har

ikke Gud skabt. Den stammer fra djævelen. Den har heller ikke Kristus gjenløst. Meget mere hører den med til de onder, som hos Guds børn engang skal blive fuldstændig tilintetgjorte. Lad os derfor nøie merke os, at arbejshynden er den medfødt fordærbelse, som hænger ved naturen, og som bestaar i de ting, som har været nævnt.

Forat det nu kan bli klart, at ogsaa de ting, som har været fremholdt for os under dette fjerde punkt, er øst ud af Guds ord, saa lad os tage for os en del af de steder, som handler om arbejshyndens fordærbelse.

3 Rom. 3, 10—18 siger Paulus: "Der er ingen retfærdig, end ikke en; der er ingen forstandig; der er ingen som søger Gud; alle er afvegne, de er tilsammen blevne uduelige; der er ingen som gjør godt, der er end ikke en; deres strube er en aabnet grav; med sin tunge besvige de; øglerens gift er under deres læber; deres mund er fuld af forbandelse og bitterhed; deres fødder er snare til at udøse blod; der er fordærbelse og elendighed paa deres veie, og fredens vei kjende de ikke; der er ikke gudsfrugt for deres øine." Disse ord er citeret fra den 14de Davids salme, og de gir os en ligefrem forfærdelig beskrivelse af den fordærbelse, som er menneffene medfødt, og viser tilige, at ogsaa det menneskelige legeme med dets forskjellige lemmer som en følge af Adams fald, er blevet et shyndens redskab.

3 Ef. 2, 1 heder det: "3 var døde i overtrædelser og synder." Dette sted beskriver vel kraftigere end noget andet sted arbejshyndens store fordærbelse. Af naturen er menneffene ligefrem døde. De har intet aandeligt liv. De kan derfor intet godt tænke, intet godt tale, de kan ikke høre, ikke føle, ikke se i aandelig forstand.

Ef. 4, 17—18: "Dette siger jeg da og vidner i Herren, at 3 ikke skulle vandre som de øvrige hedninger vandrer i sit sinds forfængelighed, formørkede i forstanden, fremmedgjorte for Guds liv formedelst den vankundighed, som er i dem formedelst sit hjertes fordærbelse, idet de er blevne følelsesløse og har hengivet sig til utærlighed til al urenheds bedrift i gjerrighed." Apostelen taler her om menneffer, som endnu er i sin naturlige tilstand, som ikke er blevne gjenfødt ved ord og daab, og han siger blandt andet om dem, at de er formørkede i forstanden, og at de er følelseløse. Om disse samme menneffer siger han i 1 Kor. 2, 14: "Det naturlige menneske fatter ikke de ting, som hører Guds aand til; thi de er ham en daarskab, og han kan ikke kjende dem, thi de bedømmes aandelig." For det uigjenfødte menneske er det, som Guds Aand har aabenbaret i den hellige skrift om Guds væsen og frelse af naade ved troen paa Kristus, en ret og slet daarskab, hvorfor ogsaa de lærde Atenienser, efterat Paulus havde præket for dem om den ubekjendte Gud og den ene rette

frelsesvei, kaldte ham en ordgiver. De syntes ikke der var nogen mening i det, som han talte for dem.

Rom. 8, 7: "Kjødets sans er fiendskab imod Gud; thi den er ikke Guds lov underdanig, thi den kan ikke engang være det." Paulus taler her om det sind, som af naturen findes hos ethvert menneske, og han siger at det er ret og slet fiendskab imod Gud, og at det hverken vil eller kan gjøre Guds vilje.

Rom. 7, 18: "Jeg ved at der i mig, det er i mit kjød, bor intet godt." Den paastand gjøres saa ofte, at menneskene dog ikke er saa aldeles fordærvet, at der dog er noget godt i ethvert menneske, endog i de aller værste. Men Paulus siger om sig selv — og det gjælder alle — at der i hans kjød bor intet godt! Er da et menneske begyndt at ville det gode. Er han begyndt at længes efter Guds naade i Kristus, at kjæmpe imod det onde i sit kjød, som ogsaa et Guds barn har, saa er det virket af Guds aand, thi siger Paulus (Fil. 2, 13): "Det er Gud som virker i eder baade at ville og at udrette efter sit velbehag."

Math. 15, 19: "Af hjertet udkommer onde tanker, mord, hor, fjørlevnet, tyverier, falske vidnesbyrd, bespottelser." Dette sted siger os, hvorledes det menneskelige hjerte af naturen er beskaftet. Det er tilbøieligt til det onde, til det, som kan behage kjødet. Det kan med sandhed siges, at der gives ikke den skyld, hvis rødder ikke findes i det menneskelige hjerte.

Skulde vi nu forsøge at opsummere det, som alle de steder, vi har peget paa, indeholder, hvad blir saa resultatet? Jo, vi vil finde, at de angivne steder siger netop det samme, som den Augsburgske Konfessions anden artikel siger, og som er gjentat og udbillet i de øvrige bekjendelser, vi har peget paa, nemlig at arvesynden er en fuldstændig mangel paa gudsfrugt og tillid til Gud, en fuldkommen berøvelse af det Guds billede, hvori menneskene var skabte, og som bestod i sand visdom, retfærdighed, hellighed, fred og glæde. Tillige at arvesynden er en medfødt ond begjærlighed, at den er "en dyb, slem, gruelig, bundløs, uransagelig og uudsigelig fordærvelse af den hele natur og alle kræfter, især af de høieste, fornemste sjælens kræfter". Forstanden er formørket, saa at naar ordet prækes for det naturlige menneske, saa forstaar han det ikke og kan ikke forstaa det eller tro evangeliets forjættelse, men holder det for daarskab. Viljen er forvædet, saa at den er stift imod Gud. Det menneskelige hjerte er saa aldeles fordærvet, at det kun trakter efter det, som kan tilfredsstille kjødet. Det er saa langt ifra, at det elsker Gud, at det meget mere hader ham.

De ovennævnte ting er det altsaa, at den arv bestaar, som vi har faaet fra Adam, og som ethvert barn, som fødes, faar saa at sige

som en buggegave. Sertil kommer, at vi ogsaa har arvet den skyld som Adam paadrog sig ved sin ulyhlighed, hvilket vi gjorde opmærksom paa i punkt 3; samt at ogsaa det menneskelige legeme i kraft af arvesynden er blevet et syndens redskab og forkrænfeligheden underlagt.

Skulde jeg i saa faa ord som muligt sige hvori arvesynden bestaar, vilde jeg sige, at den bestaar, foruden i den Adams skyld, som er blevet alle mennesker tilregnet, i en fuldstændig mangel paa alt godt og i en vedvarende tilhøjelighed til alt ondt. Der er hos det menneske, som endnu er i sin naturlige tilstand, ikke det ringeste spor af aandeligt liv. Han er et ret og slet raadnende, stinkende lig i aandelig forstand.

V.

For det femte siger vor artikel, at denne dybe fordærvelse, hvorom vi har talt, "virkelig er synd som fordømmer og paafører ogsaa dem den evige død, der ikke gjenfjædes ved daaben og den Gelligaand."

Dette er ogsaa et meget vigtigt punkt, og dog vil det ikke blive nødvendigt at opholde os ved det saa svært længe. Det fremgaar klart af de mange steder, vi har anført, at den gruelige fordærvelse, som er menneskene medfødt, virkelig er synd. Kræver ikke Gud i sin hellige lov af alle mennesker, at de skal frygte ham, at de skal elske ham over alle ting, at de skal forlade sig paa ham alene? Og siger han ikke tydeligt i sin lov, at de ingen ond begjærighed skal have? Naar nu da menneskene, som vi har paavist, af naturen ingen gudsfrægt, ingen kjærlighed, ingen tillid til Gud har, men meget mere stadig har lyst til det som er ham imod, ja er fulde af fiendskab imod ham, saa maa det være klart, at de nævnte ting er synd. Lad os ogsaa mærke os, at det ikke bare er det, som er synd, at man ikke vil elske Gud, lide paa ham og gjøre hvad han kræver, men ogsaa det er synd, at man ikke kan gjøre de nævnte ting.

Siden nu de mangler og den onde begjærighed, hvorom vi har talt, virkelig er synd, saa følger deraf, at den gjør et menneske skyldig til døden og den evige fordømmelse, thi syndens sold er jo døden (Rom. 6, 23). At arvesynden virkelig gjør menneskene skyldige til fordømmelse, det ser vi ogsaa saa klart af Paulus's ord i Rom. 5, 18, "Altsaa ligesom formedelst ens fald fordømmelse er kommen over alle mennesker, saaledes skal og formedelst ens retfærdighed livsens retfærdighed komme over alle mennesker"; og tillige af hans ord i Ef. 2, 3, "Vi vare af naturen bredens børn som og de andre". Idet Adams skyld er blevet alle mennesker tilregnet, og idet alle ved Adams ulyhlighed er blevet fordærvede, er blevet syndere, saa er ogsaa som en følge deraf fordømmelse kommen over alle mennesker, de er alle blev-

ne bredens, dødens og fordømmelsens hørn. (Se Konfordinde. G. F. S.) Guds ord siger os, at Herrens brede brænder indtil det nederste helvede, og denne hans brændende brede vil visseelig ramme enhver, som ikke gjenfødes ved daaben og den Helligaand. Lad derfor ingen anse arvesyndens som noget ubetydeligt. Arvesyndens er, som vore beklendelser med rette siger, hovedsynden, roden og kilden til alle gjørlige synder. Lad derfor heller ingen forældre forsømme at døbe barna sine, paa det at de kan blive indpodet i Kristus og saaledes blive befriede fra den fordømmelse, som hviler over dem. Og lad enhver, som maatte være falden ud af naadens pagt, gjøre bod og tage sin tilflugt til den naadestol, som Gud har oprettet for os i sin søn. Hvis ikke, vil han visseelig blive fordømt, ikke alene paa grund af sine gjørlige synder, men ogsaa paa grund af den synd, som er ham medfødt.

VI.

Efterat de fromme fædre, som for 400 aar siden skrev den Augsburgske Konfession, i den oplæste artikel har fremholdt den rette lære om arvesyndens, forfatter de i den sidste del af artikelen Pelagianernes branglere om arvesyndens og enhver lignende vildfarelse.

Pelagianerne er efterfølgere af en britisk munk, som levede omkring aar 400, og som hedte Pelagius. Han lærte at menneskene nu fødes med en natur ligesaa ren som den, Adam havde før syndefaldet, og at menneskene derfor af sin egen kraft kan holde loben og blive salige. Han negtede altsaa arvesyndens, og det gjør alle hans efterfølgere, selv om denne negtelse ikke altid sker i de samme ordelag. Nogle siger, at arvesyndens er en ret og slet fabel. Andre, at den ikke er synd, men en slags svagelighed eller svaghed, som vistnok er en følge af Adams fald, men som dog ikke er synd. Atter andre siger, at de smaa børn er syndefri og Guds børn, førend de døbes. Endelig er der dem, som paastaar, at Adams synd ikke blir menneskene tilregnet. Blandt dem, som aabenbart hylder den ovennævnte grove pelagianiske vildfarelse, kan nævnes Armenianerne, Calvinisterne og Gjendøberne. Mange andre kunde nævnes. Men foruden disse grove Pelagianere gives der en anden art af Pelagianere, som er blev kaldt Semipelagianere (halvpelagianere). Disse forfatter vel ikke ligefrem det, som Guds ord siger om arvesyndens, men de fører en sliq lære om den saakaldte frie vilje, at arvesyndens derved negtes. Mange af dem vilde vel bestemt protestere mod at bli beskylt for pelagianisme, og dog er det i denne leir de hører hjemme. Nogle af dem siger, at det naturlige menneske, skjønt fordærvet ved syndens, dog har nogen evne til at tjene Gud af sin egen magt, at der dog er en liden gnist igjen af Guds billede hos mennesket. Andre siger, at det uigjenfødte menneske dog kan berede sig til naaden, det kan dog

ved sin egen kraft bestemme om det vil bli ombendt, det kan dog ville sin egen ombendelse. Atter andre paaftaar, at den uigjensfødte kan medvirke til sin ombendelse o. s. v. De tillægger det naturlige menneske ebner, som det ingenlunde har, og derved negter de menneskets totale fordærvelse. Men andre ord, de negter arbejshynden.

Denne mere fine art af pelagianisme hylides af en stor mængde. Den hylides endog af mange som paaftaar at de uforbeholdent tilstemmer den lutheriske bekjendelse. Skulde vi nævne alle dem, som hylider enten den grove eller den mere fine art af pelagianisme, da vilde det blive en meget lang liste. Den vilde komme til at indbefatte baade saadanne, som kalder sig protestanter, saavel som alle katolikker; reformerte, saavel som mange der bærer det lutheriske navn. Den vilde komme til at indbefatte nærsagt alle sletter, presbyterianere, episkopaler, kongregationalister, methodister og baptister; flere af dem som kalder sig fundamentalister, saavel som alle modernister, og mange andre. Man vil neppe finde et samfund eller sekt udenfor den rettroende lutheriske kirke, som ikke i større eller mindre grad, bevidst eller ubevidst, vandrer i Pelagius's fodspor.

Fori nu pelagianismen i alle dens former strider imod Guds ord, saa fordømmer vore fædre denne bildfarelse og tillige enhver, som negter, at den arvelige brøst er synd. Og vi tilstemmer med helt hjerte det, som de har sagt, thi negter vi arbejshynden, saa forkaster vi ogsaa den dyrebare sandhed, at et menneske blir retfærdiggjort uforfærdigt af Guds naade ved den forløsning som er i Kristus Jesus. Værer jeg, at den uigjensfødte er istand til at ville sin egen ombendelse eller at medvirke dertil, da negter jeg menneskets totale fordærvelse, og følger deraf blir, at jeg negter sola gratia, det vil sige, at vi freljes af naade alene. Derved fordærves, ja ødelægges evangeliet, og Kristus berøves den ære, som tilkommer ham.

Idet vi nu i forthed har betragtet den anden artikel af den bekjendelse, hvis tilblivelse vi iaar igjen mindes, saa haaber jeg, at det er blevet klart for os alle, at ogsaa læren om arbejshynden er grundet i Guds ord. Lad os derfor holde fast ogsaa paa denne lære, og vedblive at forkynde den baade for gamle og unge, uden at slaa af det mindste deraf. Det er saare vigtigt, at dette blir gjort, thi det vil vedblive at være sandt til alle tider hvad Apologien siger, "Ei kan storheden af Kristi naade forstaaes, medmindre vor brøst og elendighed vorder erkjendt". Vel er det en skræffelig og for kjødet uforgælgelig lære. Dog, blir den rettelig forkyndt, da kan vi have det haab, at tilhørerne vil komme til bod, at de vil lære at forfærdes og forfærdes over sin tilstand, og at naar det saa lyder for dem, "Gud forligte i Kristus verden med sig selv, idet han ikke tilregnet dem deres overtrædelser"; "Kommer hid til mig alle som arbejder og er besværede, og jeg vil give eder hvile", at disse ord kan finde indgang hos dem.

The Fourth Article of the Augsburg Confession

Of Justification

By REV. JUSTIN A. PETERSEN

“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 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.” Rom. 3 and 4.

Four hundred years ago a mighty spiritual warfare was waged, a decisive battle in the Christian church was fought. And in this warfare the noble confessors at Augsburg, “than whom none more heroic have ever trodden this earth,” wrestled not only “against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” These courageous warriors fought, not for goods and gold, not for property and possessions, not for earthly honor and glory, but for the truth of God’s word, for the honor of Christ, and for the comfort of poor sinners. That the confessors at Augsburg realized clearly that just these things were at stake, we see especially from their elaboration of the doctrine of justification in the Apology of the Augsburg Confession. Forcibly struck by their constant appeal to the truth of God’s word, their determination to give Christ all the glory for man’s salvation, knowing full well that only then could poor sinners find complete comfort, the author of this essay was influenced to treat the doctrine of justification as set forth in the fourth article of the Augsburg Confession in the following manner:

Why should we with our faithful fathers tenaciously cling to, and joyfully confess the doctrine of justification as expressed in the fourth article of our Augsburg Confession?

I. Because only then are we building on the sure foundation of God’s word;

II. Because only then can Christ receive the glory due His Savior name;

III. Because only then can sinners find complete comfort.

That the word of God is the only guide, rule, and standard in all matters that pertain to Christian doctrine, faith, and life was most clearly confessed and, what is better still, consistently practised by the faithful confessors at Augsburg. Though a special

paragraph to this effect was not written into our chief confession, nevertheless we are not for a moment left in doubt as to their stand here. In the very preface to the Augsburg Confession our fathers state that their chief aim is to show "what manner of doctrine from the Holy Scriptures and the pure Word of God has been up to this time set forth in our lands, dukedoms, dominions, and cities, and taught in our churches." And in the concluding remark of this same Confession we again read: "If there is anything that any one might desire in this Confession, we are ready, God willing, to present ampler information according to the Scriptures." In the article before us, the fourth article "Of Justification," a direct appeal is made to the Scriptures, "Rom. 3 and 4."

In the introduction to *The Formula of Concord, Epitome*, p. 216 (the quotations throughout this paper are taken from the reprint of the English text of the *Concordia Triglotta*) we read: "We believe, teach, and confess that the sole rule and standard according to which all dogmas together with (all) teachers should be estimated and judged are the Prophetic and Apostolic Scriptures of the Old and of the New Testament alone, as is written Ps. 119, 105: Thy Word is a lamp unto my feet and light unto my path."

This same clear-cut, positive position is also taken in the *Thorough Declaration of The Formula of Concord*, p. 234: "First (then, we receive and embrace with our whole heart) the Prophetic and Apostolic Scriptures of the Old and New Testaments as the pure, clear fountain of Israel, which is the only true standard by which all teachers and doctrines are to be judged." From Scripture, then, and from no other source would they draw the water of salvation.

And no one can read the *Apology of the Augsburg Confession*, and especially then the article which elaborates on the doctrine of justification without being impressed by the constant appeal to the written word. "Scripture testifies" is the constant refrain. Every statement is buttressed by a Bible passage. Scripture to them was "the immovable Word," "a veritable rock." Truly our fathers strove to "honor the ministry of the Word in the highest degree."

How dumfounded were the confessors at Augsburg that all these clear and convincing testimonies from Scripture made little or no impression on their adversaries! "Truly it is amazing that the adversaries are in no way moved by so many passages of Scripture, which clearly ascribe justification to faith, and indeed deny it to works. Do they think that the same is repeated so often

for no purpose? Do they think that these words fell inconsiderately from the Holy Ghost?" *Apology*, p. 41.

And yet this was not so surprising when we bear in mind that not only to the laity but also to many of the Catholic theologians, the Bible was a closed book. It is told of Carlstadt that he had been created a doctor of theology without ever having seen a Bible. Luther himself had not read the Bible until he as a monk of twenty-four years accidentally stumbled upon a dusty copy of Scripture in the Convent library at Erfurt. It was but natural then that the Catholic theologians should appeal to the fathers instead of to the Scriptures. Luther rebukes them severely for this when he exclaims: "The fathers, the fathers, the fathers! the Church, the Church, the Church! usage! custom! But of the Scriptures—nothing!" In striking confirmation of this we have Dr. Eck's reply to Duke William of Bavaria's question, "Can you refute this doctrine?" "With the Church Fathers I can," answered Eck, "but not with the Scriptures." Well-deserved therefore, was both the rebuke to the Catholic church and the tribute to the Lutheran church contained in Duke William's reply: "Then I see that the Lutherans are in the Scriptures and we outside."

And through the study of the word of God our fathers were brought to see that not only is the doctrine of justification by faith alone a doctrine of Scripture, but that it is in reality THE doctrine of Scripture, the doctrine of doctrines, the sun around which all the truths of Scripture revolve, the keystone holding all the other doctrines in place, and without which they would fall into meaningless ruins. "Faith is the way to heaven," that is the theme of Scripture from beginning to end, the red thread running through divine revelation. "The just shall live by faith," cry the prophets. "The just shall live by faith," cry the evangelists. "The just shall live by faith," cry the apostles. "It is as though this truth were the sum and substance of everything to be proclaimed by the prophets in the old dispensation, and echoed by the apostles in the new; to be translated into all languages and transmitted to every section of the habitable earth." "To Him give all the prophets witness that through His name, whosoever believeth on Him, shall receive remission of sins. . . . This is truly to cite the authority of the church. (For when all the holy prophets bear witness, that is certainly a glorious, great, excellent, powerful decretal and testimony.)" *Apology*, p. 39.

The confessors at Augsburg clearly saw that the doctrine of justification by faith alone was the central doctrine of Scripture.

In this doctrine they realized that not only an outpost was at stake, but the very citadel of saving truth. And to have surrendered that would have been to surrender *all*. In the Apology, p. 32, we read: "In this controversy the chief topic of Christian doctrine is treated, which, understood aright, illumines and amplifies the honor of Christ (which is of special service for the clear, correct understanding of the entire Holy Scriptures, and alone shows the way to the unspeakable treasure and right knowledge of Christ, and alone opens the door to the entire Bible)." In the Formula of Concord, Thorough Declaration, p. 250, we read: "This article concerning justification by faith is the chief article in the entire Christian doctrine, . . . as Dr. Luther also has written: 'If this only doctrine remains pure on the battlefield, the Christian church also remains pure, and in goodly harmony and without any sects: but if it does not remain pure, it is not possible that any error or fanatical spirit can be resisted.'" And their determination to tenaciously cling to this central doctrine is emphatically expressed in the Schmalcald Articles, p. 137: "Of this article nothing can be yielded or surrendered . . . even though heaven and earth, and whatever will not abide should sink to ruin."

In very truth, "the article of a standing and a falling church," yea, "and of a standing and a falling soul."

But more. In the word of the gospel the confessors at Augsburg had found the divine act of justification itself. They clearly saw that the divine judgment of justification is ever as near us as the word of the gospel is near us. Paul especially emphasizes this when he in Romans 10 compares man's attainment of the righteousness of the law with his attainment of the righteousness of faith. "For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." But between the righteousness of the law and man towers a high, insurmountable barrier, namely, the perfect fulfillment of that law. Since sinful man, however, never can perfectly keep the law, the righteousness which the law offers is as far distant from him as the east is from the west. But far, far otherwise is the case with the righteousness of faith. For, "the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? . . . Or, Who shall descend into the deep?" That is, think not that the righteousness of faith is to be brought from a distance through your own strenuous efforts. No, no, you need not betake yourself on a long journey, neither into heaven, nor into the deep; for at close hand, nigh thee is the Word, "even in thy mouth, and in thine heart: that is, the word

of faith, which we preach." If it be therefore asked, "Where can I read and be assured of my justification before God?" the answer is: In the word of the gospel, which promises, offers, gives, and seals unto us the forgiveness of sins without the works of the law. True, before the forgiveness of sins or our justification could be present in the word of the gospel, Christ had to journey from heaven. This he did when he became man. But as the God-man, he also descended into the deep, into death and the grave. And through this journey of Christ from heaven into the deep, God has wrought a wonderful work of grace. He has reconciled the sinful world unto himself, and then "committed unto us the word of reconciliation." Wherever, therefore, the word of the gospel is, *there* is also the forgiveness of sins, or our justification; and whoever believes the gospel, he also *has* the forgiveness of sins. Rome with her work-righteousness, the sects with their denial of the means of grace, all modern theologians with their denial of the vicarious atonement of Christ, send men off on a long, long journey which has no end, just as though the Son of God, our Savior, had not come from heaven or descended into the deep, and deposited the forgiveness of sins in the gospel-word. (Freely from Dr. F. Pieper's Dogmatics, vol. II, p. 613-616.)

To prove that this was clearly seen and confessed by the confessors at Augsburg, we shall quote a few lines from the Apology, p. 37: "But God cannot be treated with, God cannot be apprehended, except through the Word. Accordingly, justification occurs through the Word, just as Paul says, Rom. 1, 16: The Gospel is the power of God unto salvation to every one that believeth. Likewise 10, 17: Faith cometh by hearing."

Our faithful fathers were convinced that their doctrine was built solely and entirely on the foundation of the word of God, and therefore they were sure of their ground. Heaven and earth might pass away, but this word would not fail them. This assurance gave them determination to cling to, courage to confess, and willingness to suffer for, this central truth. With Chancellor Brueck as their spokesman, they exclaimed: "We maintain that our confession is based on the Holy Word of God, and that it is impossible to refute it. We consider it as the very truth of God, and we hope by it to stand one day before the judgment seat of the Lord."

II.

When it hath pleased God in his wisdom and mercy to justify and save sinners by grace alone through faith, one of his pur-

poses was that the object of man's boasting should not in any sense be himself, but Christ alone. "Not of works, lest any man should boast," Eph. 2, 9. "To the praise of the glory of his (Christ's) grace." Eph. 1. 6.

But if Christ is to get the glory alone due his blessed Savior name, then all man's merits must be entirely excluded. This Scripture does emphatically and repeatedly. "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3, 28. Rome has never ceased to censor Luther in most bitter terms for his translation of this passage, "*allein durch den Glauben*," by faith alone. But Scripture itself forces such a conclusion. For in justification, according to Scripture, faith and works are not to be added, but works are to be subtracted. Bengel makes this clear in terms of arithmetic. In this passage, Rom. 3, 28, mention is made of two things, faith and the deeds of the law. Now Scripture itself subtracts one of these, viz., deeds or works, leaving only faith left. Subtracting one from two, you have only one left.

In another passage, Gal. 2, 16, the exclusion of man's works is emphatically stated not only once, or twice, but three times: "Knowing that a man is *not justified by the works of the law*, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and *not by the works of the law*: for *by the works of the law shall no man be justified*." How Scripture abounds in these exclusive particles! "Without the law," "without works," "not of works," "without the deeds of the law."

It is clear, then, if anything in the world is clear, that man's works, great or small, in any way, play no part in our justification before God, but are on the contrary entirely excluded. Excluded are not only outwardly good works, such as the works of the Pharisees, ancient and modern; but also spiritual good works, which flow from faith, as the works of believing Abraham.

The moment a work, even the slightest work, is added to faith, or to grace, which is to say the same, then it is no more faith, no more grace. "And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Rom. 11, 6.

And ever-faithful to Scripture, our Confessions entirely exclude man's works from his justification before God. In the article before us we read: "Also they teach that man cannot be justified before God by their own strength, merits, or works." We note that the antithesis or *forkastelsessatz* comes first. First the

ruins of man's works must be cleared away before the building of salvation could be erected on the foundation of the God-man, our Savior's work.

In the Formula of Concord, Thorough Declaration, p. 250, we read: "Concerning the righteousness of faith before God we believe, teach, and confess unanimously . . . that poor, sinful man is justified before God, that is, absolved and declared free and exempt from all his sins, and from the sentence of well-deserved condemnation, and adopted into sonship and heirship of eternal life, without any merit or worth of our own, also without any preceding, present, of any subsequent works."

And even more emphatically are the merits of man excluded from his justification before God in the following words of this same Declaration, p. 253: "Through the exclusive particles 'by grace,' 'without merit,' 'without works,' 'not of works,' all our own works, merit, worthiness, glory, and confidence in all our works shall not be constituted or regarded as either the cause or merit of justification, neither entirely, nor half, nor in the least part, upon which God could or ought to look, or we to rely in this article and action."

But if the cause or ground of man's justification before God is not found in anything in man, where then is it found? Scripture replies: "Being justified freely by his grace through the redemption which is in Christ Jesus." Rom. 3, 24. Here two causes for a sinner's justification are mentioned: First, the grace of God, commonly called the impelling or moving ground; and the second, which is really included in the first, in that it has its source in the first, "the redemption which is in Christ Jesus," commonly called the meritorious, or deserving cause. Moved by his gracious disposition, his eternal love and compassion towards sinners, God sent his only Son to redeem, free, save the world of sinners. This Christ did by his active and passive obedience, by his perfect fulfillment of the law in man's stead, and by his innocent sufferings and death on the cross of shame for the sins of the world. And through his redemptive work, Christ has earned a full and free forgiveness of sins for all mankind, and an eternal righteousness which alone can avail before God. "God hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5, 21. Blessed barter! O grace over all grace!

The Fourth Article of the Augsburg Confession speaks the same language: "But are justified freely 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."

Likewise the Formula of Concord, Thorough Declaration, p. 250: "Concerning the righteousness of faith before God we believe, teach, and confess, . . . that poor sinful man is justified before God out of pure grace, because of the sole merit, complete obedience, bitter suffering, death, and resurrection of our Lord Christ alone, whose obedience is reckoned to us for righteousness."

Clearly the faithful confessors at Augsburg saw and confessed that giving man any, or the very least credit for his justification meant nothing less than depriving Christ of the glory alone due his Savior name. In the Apology they rightly accuse their opponents of "obscuring the glory and benefits of Christ" by their work-righteousness. "Thus they bury Christ, so that man cannot avail themselves of him a Mediator." "Those who deny that faith justifies, teach nothing but the law, both Christ and the gospel being set aside." "Trusting in our own fulfillment of the law is sheer idolatry and blaspheming Christ."

No, "Not unto us, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake," they humbly confessed with the Psalmist. Verily God's is the glory. And he is jealous of his glory. "I am the Lord; that is my name: and my glory will I not give unto another." Is. 42, 8.

And when the Lord in astonishment asks if his people are going to rob him of such earthly things as tithes, "Will a man rob God?" Mal. 3, 8, how much worse, aye, what a to-heaven-crying sin it must be accounted in God's eyes, when we rob his Son of the glory due his Savior name alone! For by so doing we not only rob Christ of his glory, but steal from him the hard-earned fruits of his bitter passion, and when we bring others to believe this false doctrine, rob dearly redeemed souls of life and salvation, of heaven's bliss.

When, then, does Christ receive the glory due his Savior name? Alone when we as bankrupt sinners draw on the inexhaustible treasures of his grace. Greater honor than this we cannot show our Savior, whereas greater disrespect and dishonor cannot be shown him than by bringing to him the filthy rags of our own righteousness.

III.

But not only in order that Christ should receive the glory due his Savior name, has it pleased God to justify and save sinners by grace alone through faith, but also in order that sinners might have a sure and complete comfort. "Therefore it is of faith, that

it might be by grace; to the end that the promise might be sure to all the seed." Rom. 4, 16.

God is very much concerned that his people shall be comforted. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem." But how were his people to be comforted? By preaching the law? By urging them to good works, and to reliance on self? No, no, that would only drive them ever deeper into despair, but by directing them to the soul-struggles of Christ, and his righteousness. "Cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Is. 40, 1-2.

The confessors at Augsburg realized that only through the doctrine of justification by faith alone could sinners find complete comfort. We quote a few statements from the Apology: "They, the adversaries, place men on a sand foundation, their own works. They drive timid consciences to despair, which, laboring with doubt, never can experience what faith is, and how efficacious it is; thus at last they utterly despair." "Against God's wrath our merits or our love would be tossed aside like a little feather by a hurricane." "If the matter were to depend upon our merits, the promise would be uncertain and useless, because we never could determine when we would have sufficient merit. And this experienced consciences can easily understand, and would not for a thousand worlds have our salvation depend upon ourselves. Being justified by faith, we have peace with God, i. e., we have consciences that are tranquil and joyful before God."

And the reason why poor sinners could find no complete comfort in the doctrine of the Catholic church was that they did not understand what the Scriptural doctrine of justification was. "For since the adversaries neither understand what the remission of sins, nor what faith, nor what grace, nor what righteousness is, they sadly corrupt this topic, and obscure the glory and benefits of Christ, and rob devout consciences of the consolations offered in Christ." Apology, p. 32.

Our fathers, therefore, took special pains to explain, in the light of Scripture, the terms involved in this doctrine.

They insisted with Scripture that justification means to declare just, and not to make just; that it is a forensic, judicial act of God, not a creative act; that it means to pronounce or account righteous, and not to infuse righteousness. "Accordingly, the word justify here means to declare righteous and free from sins, and to absolve one from eternal punishment for the sake of

Christ's righteousness, which is imputed by God to faith." Formula of Concord, Thorough Declaration, p. 251. How could sinners ever find comfort, if they were directed to the righteousness in their own hearts, instead of to the righteousness earned by Christ, and given and sealed to them in the gospel? Christ's righteousness is perfect, whereas man's righteousness, even the greatest earthly saint's, ever imperfect.

Our fathers also guarded carefully against making a work out of faith, for that, too, would rob sinners of complete comfort. How clearly and comfortingly they define faith! "Faith is that my whole heart takes to itself this treasure, viz., the promise of the remission of sins and justification. It is not my doing, not my presenting or giving, not my work or preparation, but that a heart comforts itself, and is perfectly confident with respect to this, namely, that God makes a present and gift to us, and not we to him, that he sheds upon us every treasure of grace in Christ." Apology, p. 36. Scripture nowhere states that we are justified because of faith, or on account of faith, but always through faith or by faith. "For faith justifies and saves, not on the ground that it is a work in itself worthy, but only because it receives the promised mercy." Apology, p. 36. Faith is, therefore, never the ground of justification, but only the means. Faith is the empty hand, which receives and holds the merits of Christ. Faith in itself does not save, but Christ, whom faith clings to, does save. The virtue of faith lies in the virtue of its object. We must be on our guard against making a saviour out of faith, against placing our reliance upon our faith. This is a real temptation to many. Hearing, that to be justified we must have faith, they, we, are soon occupied with an anxious analysis of our faith. "Do I trust enough?" is anxiously asked; instead of asking, "Is not Jesus Christ, as pictured in the gospel, great and gracious enough for me to rely upon?" "The soul that trusts in Christ alone has his feet on the Rock, and he knows it, not by feeling for his feet, but by touching the Rock."

But Rome does not only misunderstand the Scriptural definition of justification, and of faith, but even pronounces a curse thereon. We quote from the 12th Canon of the Council of Trent: "When any one says, that justifying faith is nothing but a reliance upon divine mercy, which forgives sins for Christ's sake, or that it is this reliance alone that justifies, let him be accursed." Surely, this must be the soul-destroying voice of the antichrist.

But no sinner has ever found true comfort, no sinner ever will find comfort who builds his hope of salvation on anything

save the grace of God in Christ Jesus. For when in the light of God's holy law the sinner is brought to see himself as he really is, he finds no good in himself. With Paul he is brought to confess in despair: "I know that in me (that is, in my flesh) dwelleth no good thing." Rom. 7, 18. His conscience accuses and terrifies him. He finds nothing but sin even in his best works. And how can he ever be certain that he has enough good works, or that they are of the right quality? Never! Well-known is Luther's statement, that if his salvation were dependent only on his proper praying of the Lord's Prayer, he would be lost.

What despair filled Luther's heart as long as he was struggling under the law, seeking righteousness before God through its fulfillment. Not until his eyes were graciously opened to see his Savior's work for him, that sinners were justified by trusting in his righteousness, did peace and joy enter his sin-sick, grace-hungry soul. "Presently I felt," he says, "that I had been entirely born anew, and that I here" (namely, in the doctrine of justification by faith alone) "found a door wide open and leading straightway into Paradise."

Glorious and comforting indeed is the doctrine of justification by faith alone to him that has learned to know his sin-need, and rather than lose this comfort, he would a thousand times lose worlds if he had them. For when my eyes have been opened, not only to this or that sin in me, but to my sinfulness, which has made my whole being leprous as snow: when I with all my attempts at self-improvement realize that I am only become more sinful; when I have suffered shipwreck of everything, and cannot find so much as a straw to cling to; when I in my Christianity feel cold and empty, entirely lacking in all good; when I find nothing in me as it should be, no real repentance, no true prayer, nothing but wretchedness, and it seems that I must perish in my anguish—how comforting then the glorious message resounds that God justifies the ungodly, and that we are justified freely, and that therefore it is God's will that we shall come to him with all our sins, and receive forgiveness gratis, without money and without price! (Freely translated from an essay on Justification, *Synodalberetning*, 1903, p. 105, by Dr. Johs. Ylvisaker.)

"The righteousness, therefore, which we have by faith, is our sole trust and stay. It is the great sheet anchor of the ship of faith in which we are sailing heavenward across the tempest-tossed sea of this life; we lower it when the mad waves threaten destruction; it sinks; it catches in the Rock of Ages; it holds with firm grasp and keeps us unmoved while the surges sweep over the main-

deck, and carry off masts, rigging and all. This righteousness is our pilgrim's fare, our manna and water, on our journey to the Canaan which is above; it is the pillow on which we finally lay our weary head, when, with the shades of death gathering about our breaking eyes, we lie down like Jacob on the barren heath of this dreary and desolate world, and go to sleep, and in blissful dreams behold visions of paradise and God's angels descending to lift us up and carry us home to the glory of the righteous, to the saints in light." (From an essay on Justification, read before the Augustana E. L. Conference, p. 32-33.)

To this comforting doctrine our faithful fathers tenaciously clung, this doctrine they poyfully confessed; and as true sons and daughters of the Reformation, we shall, we will do likewise.

And with our pious fathers we pray in conclusion: "Lord Jesus Christ, it is thy holy gospel, it is thy cause; look thou upon the many troubled hearts and consciences, and maintain and strengthen in thy truth thy churches and little flocks, who suffer anxiety and distress from the devil. Confound all hypocrisies and lies, and grant peace and unity, so that thy glory may advance, and thy kingdom, strong against all the gates of hell, may continually grow and increase." Preface to the Apology, p. 28.



The 16th Article of the Augsburg Confession.

By REV. GEO. LILLEGARD.

"Of Civil Affairs, they teach, that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the Imperial and other existing laws, to award just punishment, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrates, to marry, to be given in marriage.

"They condemn the Anabaptists who forbid these civil offices to Christians. They condemn also those who do not place the perfection of the gospel in the fear of God and in faith, but in forsaking evil offices; for the gospel teaches an eternal righteousness of the heart. Meanwhile, it does not destroy the State or the family, but especially requires their preservation as ordinances of God, and in such ordinances the exercise of charity. Therefore, Christians are necessarily bound to obey their own magistrates and laws, save only when commanded to sin, for then they ought to obey God rather than men (Acts 5, 29)." (Tr. by Dr. H. E. Jacobs, 1916.)

The two great principles of the Reformation: The Sole Authority of Scripture in matters of faith and life; and Justification by Faith without the works of the Law, destroyed the foundation of the whole papal system. One of the corollaries of these two principles, which was of the greatest importance in the practical working out of the Reformation, was the principle expressed in the 16th article, of Civil Affairs, that states, lawful governments, are instituted of God, and therefore cannot properly conflict in any manner with God's church. Where conflict arises, it is either because the state interferes, contrary to God's purpose, with the church, or because the church, likewise contrary to God's commands, interferes with the state. Therefore it is necessary for God's children to distinguish clearly between these two institutions of God and their functions, so that they will be able to discharge their duties toward each in a truly Christian manner. This principle we call the "Principle of the Separation of Church and State." We cannot here touch upon all the various ways in which this principle concerns us today, but shall try to indicate some of the main points on which we as adherents of the Augsburg Confession must stand fast against the dangerous tendencies of our day.

Much of the confusion of thought that prevails with regard to this principle undoubtedly must be traced to a failure to understand the temporary nature of the theocratic state God established in Israel. Here state and church were united under one invisible head: the Lord himself, who was represented on earth by priests, judges, and kings, as the visible agents of his rule. But the whole tabernacle and temple service, the ceremonial laws, the sacrifices, the priesthood,—in short, the whole ecclesiastical system of the Jewish people—all were fulfilled in Christ, and therefore done away with entirely in their old form, when he came. So, too, the whole civil system, the laws and government, the royal throne, and earthly glory and power of the Jewish nation were fulfilled in Christ, and therefore done away with entirely when he came. All these things, in the Jewish state as well as church, were “figures,” types, patterns of the great High Priest, the great King of Kings, of David’s line, that was to come. They had served their purpose when Christ came. And to go back to those old “shadows” when the glorious Sun of righteousness himself has arisen, is to turn one’s back upon God and to worship his creation instead of his person.

Since Christ appeared, God has established no theocratic kingdom on earth like that in Israel. Christ and his apostles teach us in the most emphatic language that his kingdom is not of this world. It is a spiritual kingdom whose boundaries are the boundless heavens and eternity, which has its capital and headquarters in the hearts of reborn men, which carries on its campaigns and wins its conquests, not by sword or diplomacy, but by the divine power of God’s own word. The destruction of the Jewish nation, their scattering over the face of the earth, ought to be sufficient to make the most blinded fanatic understand that God will no longer have a kingdom such as that he once called his own in Canaan. If not, such fanatics only draw down upon themselves a fate like that of the Jewish nation, as the history of the world teaches us again and again.

Christ and his apostles teach us also in the clearest language that the governments and kingdoms of this world are all to be recognized as instituted of God for the regulation of the material, temporal affairs of men on this earth. In all such matters, Christians are in duty bound to obey the powers that be. Only when the state oversteps the limits of its authority and commands that which is against the word of God dare the true Christian refuse obedience. Then he should endure all things, yes, give up life itself, rather than deny his Lord or any iota of his word.

Therefore, early Christians sought no political power or favors, but preached the saving gospel among Jews and Gentiles, without troubling themselves about making any one government "Christian" in all its laws and ordinances. So long as the church was separated from the state, because the latter was heathen or even hostile, the church grew and prospered. It was when kings and emperors were won to Christianity, and the church found itself wealthy and powerful in all that the world counts great, that degeneration set in. Soon state and church were no longer separate, but sought each other's support or competed with each other for the mastery of the world. This fusion and confusion of church and state it was which produced the great Anti-Christ, that son of perdition, who exalts himself above all that is called God; so that he as God sits in the temple of God, and demands for himself recognition as the sole Head of both church and state, the infallible voice of God upon earth. The whole disgraceful history of the Middle Ages with its scandalous records of the wars and intrigues and bestial deeds of the self-styled "Most Holy Fathers" in Rome, . . . the depths of infamy which the church then reached in doctrine and life, . . . was the natural result.

The restoration of pure Christianity which Luther by God's grace worked 400 years ago meant also a restoration of the principle of the separation of church and state. Luther insisted that the church had no right or power to interfere in any manner with the civil government. Thus, in his "Appeal to the German Nobility," he says: "Is it not ridiculous that the pope pretends to be the lawful heir to the empire? Who gave it to him? Was it Jesus Christ, when he said: 'The kings of the Gentiles, exercise lordship over them, but it shall not be so among you'? (Luke 22, 25-6). How is it possible to govern an empire, and at the same time preach, pray, study, and take care of the poor? 'No man that warreth,' says St. Paul, 'entangleth himself with the affairs of this life.' (II Tim. 2, 4.) Yet the pope, who pretends to be the leader of the church militant, entangles himself with the affairs of this life more than any emperor or king. We must relieve him from all this toil! Let the emperor put the bible and a prayer-book into the pope's hands, in order that he may leave the cares of government to kings, and confine himself to preaching and praying." And the 28th Article of the Augsburg Confession, on the Power of Bishops, defines clearly what the domain of the church and that of the state is. The following is enough to indicate the teaching of this article: "Therefore the power of the church and the civil power must not be confounded. The power

of the church has its own commission, to teach the gospel and to administer the sacraments. Let it not break into the office of another; let it not transfer the kingdoms of this world; let it not abrogate the laws of civil rulers; let it not abolish lawful obedience; let it not interfere with judgments concerning civil ordinances or contracts; let it not prescribe laws to civil rulers concerning the form of the commonwealth. As Christ says (John 18, 35): 'My kingdom is not of this world'; also (Luke 12, 14): 'Who made me a judge or a divider over you?' Paul also says: (Phil. 3, 20): 'Our citizenship is in heaven'; (II Cor. 10, 4): 'The weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations.' After this manner, our teachers discriminate between the duties of both these powers, and command that both be honored and acknowledged as gifts and blessings of God."

Luther also taught clearly that the state should not seek to control the church in its spiritual work. In his writings, he pictured a church, ruled by its own spiritual priests and kings, in true democratic manner, without aid of interference from the state. But in the practical working out of the church organization of his own time, Luther did rely upon the Protestant princes and governments to help establish the evangelical churches. The ignorance of the common people being so great, he thought it necessary to depend upon the enlightened nobility to take the lead in bringing the gospel to them. However, this he did always under the restriction that no force should be used to compel adherence to Christian doctrine. He insisted that Christians should not take to the sword to defend themselves against their enemies, but should rely upon spiritual weapons alone. True liberty of conscience was to be allowed in every Lutheran state. The Anabaptists, the Zwickau prophets, the other such fanatics were condemned by Luther as roundly as was the pope himself. But Luther warned his elector against using violent measures to suppress their vagaries. Thus he wrote to Spalatin, when the "Zwickau prophets" were threatening to undo all the good of his own work at Wittenberg: "Beware of throwing them into prison. Let not the prince dip his hand in the blood of these new prophets." And so, even such, none too friendly historians as D'Aubigne, must admit that "Luther went far beyond his age, and even beyond many other reformers, on the subject of religious liberty."

Thus, the force of circumstances brought about that union of church and state, in a modified and comparatively innocuous form, that we find to this day in the Lutheran countries, Germany,

Sweden, Denmark, Norway, etc. It was not until Lutheranism was transplanted to this country, free America, that it was given an opportunity to work out in practice the principles which were inherent in its system of doctrine from the beginning.

Unfortunately for the future of Protestant Christianity, the other Reformers were not so clear as Luther was on the spiritual nature of Christ's kingdom and the necessity of separating it from the civil government. The Anabaptists, the Zwinglians, the Calvinists, etc., showed their lack of a thorough understanding of Biblical Christianity, and proved that they possessed "another spirit" than Luther, also by the way in which they continually confused church and state. Although they, indeed, opposed the pretensions of the pope, they set up in many cases almost as dangerous pretensions to civil power. "Extremes meet." And the extreme reformers differed after all little from those they sought to reform. Carlstadt sought to impose the Old Testament civil law upon his people, as though the Christian church today were to be a theocracy like the Jewish state of old; thus copying the pope in legislating for the people in all matters. The Anabaptists, especially the fanatics who for a time controlled Münster, sought by fire and sword to introduce the Reformation, even as the pope in like manner sought to force his religion on the people. They set up socialistic states, where all property was held in common, thus forcing the communal system of the monks and nuns upon all their people. Their church leaders claimed to be inspired of God and to be guided by the Holy Spirit in everything they did, thus out-doing the popes in their claims to infallibility. They claimed the right to rule the state, and set themselves up as kings and lords, whose word was law, thus vicing with the pope in his claims of temporal power. Finally, they indulged in the wildest excesses, murder and fornication and riotous living, such as only the worst of the popes can be said to have outdone them in committing.

Zwingli from the very beginning sought to use the power of the state to carry through his reforms. He himself was both magistrate and preacher, military leader and shepherd of souls. His false principles resulted in disastrous civil wars and his own ignominious death on the battlefield. Calvin saw more clearly the dangers of this union of church and state and sought to make the church wholly independent of the state. But at the same time, he used the power of the state to enforce the laws and regulations of the church and even to persecute heretics, as when he ordered Servetus, the Spanish Unitarian, burned at the stake for his her-

etical teachings. The continual mixing into politics of the Reformed leaders had much to do with bringing about the situation which resulted in the religious wars of the later Reformation period. "They that take the sword shall perish with the sword." And the Protestant church which made such phenomenal progress throughout all Christendom so long as it relied upon spiritual weapons, the yower of the written, printed, and spoken word alone, received a serious set-back when it took to the sword.

"Times change," they say. But the Bible says, "There is nothing new under the sun." And so, through all the changes in external conditions and circumstances, we find the situation much the same today as in Luther's time. The Catholic pope makes the same claims to temporal power today as then. He still holds the "two keys"; he still claims to represent God upon earth, and as such can owe no king nor government any obedience, but requires obedience of them all. He has today succeeded in getting those claims recognized in a manner by Italy and most of the great powers. Ambassadors are sent to his court as to that of other states. Even in "free and Protestant America," he wields a political power which few politicians dare to challenge in any public manner. Smith's defeat at the last election notwithstanding, the Catholic church in this country is undoubtedly one of the strongest and most closely-knit political organizations in existence.

And now, too, "the extremes meet." The Reformed churches, who seem to be the most different from the Catholic church in their whole spirit and who have gone farthest away from it in their zeal for reform, come back to it in their striving after civil, political power, or in other ways. Some of them, like the Mennonites, imitate the monks in their contempt of all civil offices and hold that he who would be a truly holy Christian cannot serve in any governmental office. The Reformed Presbyterian church is continually agitating for that our Constitution should officially recognize God as King and his word as the source of its authority; and teaches that a Christian should not hold office in a government that fails to include these articles in its constitution. Thus it really adopts the papistic principle that every government or civil authority must recognize its dependence upon God if it is to be recognized by Christians; from which would follow logically, that it is in a subordinate position in relation to God's representative on earth, the pope or the Christian church. The Quakers, Mennonites and other sects hold it as a cardinal principle that it is wrong for the state to carry on wars; therefore, that it is wrong for Christians to serve as soldiers; also that it is wrong to make

oath when required by the magistrates. Some communistic sects, like the Shakers, Perfectionists, etc., have copied the pope in that doctrine of devils that it is wrong, or at least incompatible with the truest holiness, to marry or be given in marriage; or to hold private property.

Even in the larger, and originally more conservative Reformed church there are strong movements that tend to commit these churches more and more to anti-biblical, papistic principles and practices. The defunct, and quite unmourned, Inter-Church World Movement sought to erect nothing less than a Protestant papacy, a sort of inter-locking directorate of all Protestant churches, which should make them a force able to function unitedly in all matters of political and civil importance. The Federal Council of Churches has sought, in a less ostentatious and more polite manner, to carry out the program which the Inter-Church World Movement so ignominiously failed to "put across." But it has been meddlesome enough in affairs of state to call forth strong protests from leading statemen. Thus Rep. Geo. Holden Tinkham of Boston has recently assailed the council for its political activities. His statement, as reported in the press on May 21, will be of interest here: "The constitution of the Federal Council declares that the council is organized to secure a larger combined influence for the churches of Christ in all matter affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life. This provision of the constitution of the Federal Council as at present interpreted by the Federal Council is a violation of the principle of the separation of church and state. . . . Having set up the revolutionary doctrine that state and church shall no longer be separate, the one not to interfere with the other, this organization is lending what influence it possesses to have the United States join the League of Nations . . ." This same Federal Council is carrying on an aggressive pacifist propaganda against all wars, seeking to imbue our youth especially with pacifist ideas, so that they will sign pledges never to go to war or aid in any way the prosecution of war. The anti-Christian character of these principles may be seen also from the circumstance that the final source and origin of much of this propaganda is the anti-Christian Bolshevik government in Russia. The literature of this organization is permeated by communistic ideas with regard to property rights also. Having confused entirely the functions of church and state, they seek to regulate the state by "the law of Christ," and to force that law upon every one in business and industry, with

the aid of the state. In similar spirit, even the Stockholm Conference said: "*In the name of the gospel*, we have affirmed that industry should not be based solely on the desire for individual profit, but that it should be conducted for the service of the community."

Concerning such ideas, the Apology of the Augsburg Confession says, under Article XVI: "Concerning these subjects, our theologians have written more fully, because the monks diffused many pernicious opinions in the church. They called a community of property the polity of the gospel; they gave the advice not to hold property, not to vindicate oneself at law, not to have wife and child. These opinions greatly obscure the gospel and the spiritual kingdom, and are dangerous to the commonwealth. For the gospel does not destroy the state or the family, buying, selling, and other civil regulations, but much rather approves them, and bids us obey them as a divine ordinance, not only on account of punishment, but also on account of conscience. It is also a most vain delusion that it is Christian perfection not to hold property. For Christian perfection consists not in the contempt of civil ordinances, but in dispositions of the heart, in great fear of God, in great faith, just as Abraham, David, Daniel, even in great wealth and while exercising civil power, were no less perfect than any hermits. But the monks have extended this outward hypocrisy before the eyes of men, so that it could not be seen in what things true perfection exists. With what praises have they brought forward this communion of property, as though it were evangelical! But these praises have the greatest danger, especially since they differ much from the Scriptures. For Scripture does not command that property be common, but the Law of the Decalogue, when it says (Ex. 20, 15): 'Thou shalt not steal,' distinguishes rights of ownership, and commands each one to hold what is his own."

In the face of these clear declarations of our Lutheran confessions, even many so-called Lutherans have been along, in the Federal Council of Churches and the Stockholm Conference, in calling upon business and industry "in the name of the gospel" to conduct their affairs "for the service of the community,"—which is but another way of expressing "those silly monastic opinions" that our confessions condemn.

The Apology of the Augsburg Confession exposes also the fallacies of the pacifist propaganda in these words: "Julian the apostate, Celsus and very many others made the objection to Christians, that the gospel would rend asunder states, because it

prohibited legal redress, and taught certain other things not at all suited to political association. These questions . . . can be most readily explained, if we keep in mind the fact that the gospel does not introduce laws concerning the civil state, but is the remission of sins, and the begining of a new life in the hearts of believers; besides that it not only approves outward governments, but subject us to them (Rom. 13, 1), just as we have been necessarily placed under the laws of the seasons, the changes of winter and summer, as divine ordinances. The gospel forbids *private* redress, and Christ inculcates this so frequently with the design that the apostles should not think that they ought to seize the governments from those who held otherwise, just as the Jews dreamed concerning the kingdom of Messiah;—but that they might know that they ought to teach concerning the spiritual kingdom that it does not change the civil state. Therefore private redress is prohibited not by advice, but by command (Matt. 5, 39; Rom. 12, 19). *Public* redress, which is made through the office of the magistrate, is not advised against, but is commanded, and is a work of God, according to Paul (Rom. 13, 1 ff.). Now the different kinds of public redress are legal decisions, capital punishment, wars, military service. Concerning these matters, how incorrectly many writers have judged is manifest from the fact that they have been in the error that the gospel is an external, new and monastic form of government, and that they have not seen that the gospel brings eternal righteousness to hearts, while it outwardly approves the civil state.”

This inability to distinguish between the functions of the church and those of the state characterizes practically all the Reformed churches, both Fundamentalists and Modernists. The latter are frankly interested only in “bringing the kingdom of God to this earth,” that is, in social reforms, economic and political progress. The former are usually Chiliasts who dream, like the Jews of old, of a time when the church shall rule this world; and like their Modernist brethren seek to control the state for their ends or to force upon the state their own peculiar views on prohibition, education,—what not. To Fundamentalists as to Modernists, political reform, pacifistic principles, zeal for social betterment are too often the great things for which Christians should strive, rather than the spiritual gifts, faith, hope and love. Therefore it is that so many now hail the noted Indian pacifist, Mahatma Gandhi, pantheist or atheist though he really is, as a Christian. Thus Dr. Conrad, noted Fundamentalist of Boston, recently called Gandhi “a true disciple of Christ,—who is teaching his people the measureless power of a life like that of Jesus”(!!)

But we can come closer home. Our Norwegian-American Lutheran church is not free from this tendency to confuse the functions of church and state. There are all too many who seek to use the influence of the church as an organization in order to put through legislation in which it is interested, whether against the teaching of evolution in our schools, or for the teaching of religion in state-supported schools, or for prohibition, etc. The largest Norwegian Lutheran church, in its English official organ, devotes a considerable amount of space to the discussion of political and social questions which the church as church should leave strictly alone, so that we for our part find it quite a convenient source of information on developments in those fields, rather than in the field of Christian theology. And the Norwegian organ for some time carried on a strong campaign for state legislation against the teaching of evolution in public schools. It is true, the Christian citizen in our republic has the duty to use his influence *as a citizen* that good and just laws may be made and an honest government maintained. But no church publication, no church officer, no church organization, can as such thus seek to influence legislation and government without transgressing against the principle of the separation of church and state. It makes no difference here whether that influence be exerted in a good cause or not. The principle involved is of greater importance than any cause that could be named. Let us, e. g., grant that prohibition is a good cause. But the Methodist Board of Temperance, the Anti-Saloon League, and many other church organizations have made themselves public nuisances, according to prominent statesmen today, in their lobbying for legislation on that issue. And so, too, our Lutheran church will only make of itself a public nuisance if it, as a church, enters upon any program for legislative reform on any question whatsoever. Let these church editors, who have so much to say about politics and civic matters, remember what Luther told the pope: "We must relieve him from all this toil! Let the emperor put the bible and a prayer-book into the pope's hands, in order that he may leave the cares of government to kings, and confine himself to preaching and praying." The Christian church, the Christian ministry, the Christian press have enough to do in preaching the Word and praying for the success of that Word. Let them leave all civil, social, and political matters to those whom God has called to attend to such matters, whether they be heathen, Christian, Jew or Turk. Thus, and thus only, will the Christian church prosper and Christian principles and ideas eventually permeate society so

thoroughly that they will be reflected also in the state and its laws. Our confessions have good reason for saying: "Let not the church prescribe laws to civil rulers . . ."

Concerning the un-Lutheran tendencies thus revealed in the Norwegian Lutheran church, our own "Lutheran Sentinel" said, in an article by P. Y. (Feb. 5, 1930): "After having used three columns in advocating farm relief and feeling sorry that so much money is being used for armies and navies, the editor of the Lutheran Church Herald (Jan. 14, 1930) suggests that some of this money be spent 'to educate people about the foolishness of excessive armaments, for improvements, for food and clothing and the comforts of life.' Then he closes with the wish, 'Let us hope that in the new year we shall make progress in our efforts to promote a Christian civilization.'

"To urge the substitution of plowshares for swords *sounds* fine, but is it prophesying according to the proportion of faith, that is, is it Scripture? . . . And 'a Christian civilization'! Does the editor mean freedom from war, and a good supply of food? The inference from the context leads to that conclusion. But we cannot believe he means that, for 'the kingdom of God is not meat or drink,' nor good prices, nor even fewer cannon. A 'Christian civilization,' if it means anything, would be a community and nation governed by Christianity. The world a Christian congregation? Has Millenialism, which has made backdoor calls, now been admitted to the front room of the Herald? The Lutheran Church Herald today reminds one of a first baseman that catches the ball, but has his foot off the base. For it is beating the air, it is marching where it has no command to go. Soon it will have nothing distinctive to commend it to the consciences of men. For, after all, it is a wholesome doctrine, this, that the church shall not attempt to regulate society. To do so is neither American nor Lutheran. It is Babelian; it is building a tower displeasing to God; it is taking down the church and the state and using the bricks thereof for the erection of a new building, specifications for which are not found in the Bible.

"We need not be surprised if the glorious light of the Scriptural teaching of the separation of church and state will virtually die out in America. We have not been worthy of the blessing. In the twilight of the world, the church, like the apostle, will preach the gospel *in chains*."

But whatever other churches do, our duty is plain: To stick to the principle of the separation of church and state, no matter how unpopular that principle may become. If we are to do that,

however, we must hold fast the fundamental principles of the Reformation: the Scriptures as our only authority, and Justification by Faith without the works of the law. Making the Scriptures our only authority means that we, first, will adhere to its teachings with regard to the functions of God's two distinct institutions, the church and the state; then also we shall not find it necessary or advisable to appeal to, or lean on, any other authority than that omnipotent Word in order to further God's kingdom. Where men seek by laws or the arm of temporal power to promote the cause of God's church, it is because they in reality lack faith in the divine power of God's inspired word. They lean on human authorities, because they have not learned to rest their whole cause on God's authority. Adherence to the second principle, Justification by faith without the works of the law, means that we will seek to save the world by the preaching of the gospel, not by the works of the law, or by any manner of legislation, however perfect that legislation in itself may be. To illustrate: The true Christian seeks to save men from drunkenness and all other vices by preaching Christ crucified as the Savior from sin. The legalist, the Christian who has not yet learned to adhere fully to the principle of justification by faith, seeks to save men from drunkenness by passing prohibition laws, and from other vices by similar laws. Because he does not remain faithful to the fundamental Christian and Lutheran principles, he does not keep the principle of the separation of church and state inviolate either. It is comparatively easy to keep the water pure all along its course, if only the fountainhead be pure. But water defiled at its source can grow only more dangerous as it flows on. Then, let us remain entirely true to the first principles of the Bible and our confessions, and we shall not find ourselves becoming untrue to such principles as those embodied in the 16th article of the Augsburg Confession.



Attempts to Alter the Augsburg Confession

By REV. J. E. THOEN

The Augsburg Confession was delivered to the emperor at the diet of Augsburg on the 25th of June, 1530. It was delivered in two manuscripts, one in Latin and one in German. The emperor desired that the Latin copy should be read, but since the diet was held on German soil, the Elector John asked that the German copy be read. This was granted and Dr. Chr. Beyer, the Saxon chancellor, read the German copy. Both manuscripts were given to the emperor. He kept the Latin manuscript for himself and gave the German manuscript to the imperial chancellor, the elector and Archbishop Albrecht, to be preserved in the imperial archives at Mainz. These two manuscripts are the official documents and the true texts of the Augsburg Confession. Both these original manuscripts have been lost, probably destroyed by the Catholics. We need not, however, be in doubt concerning our present text. There is ample proof that it is in full accord with the original manuscripts. The emperor had, indeed, expressly forbidden to print the confession, but there were, as was natural and necessary, many other original copies. It is said that not less than 39 such have been found. Among these five German and four Latin copies contain the signatures of the princes. In spite of the emperor's order that the confession should not be printed, several copies were printed by irresponsible parties during the session of the diet. Since these copies were full of errors, and since the Catholics more and more boldly asserted that the confession had been refuted from the Scriptures and the fathers by the Roman confutation, Melanchthon, who had written the original manuscripts, had a correct copy printed in 1530. This was issued in May, 1531, and has been regarded as the "Editio Princeps," first edition. There is, therefore, ample evidence that our text is in full accord with the original manuscripts. As has been stated, Philip Melanchthon wrote the confession, and he is justly regarded as its author in so far as he arranged the subject matter, formulated or worded the statements and produced arguments in their defense. The doctrinal contents, however, are in full accord with Luther's teachings, and it is a fact, that a large portion of the original documents from which the confession was compiled were from Luther's pen. It is also a fact, that Luther's opinion and consent was sought and obtained on all points of doc-

trine before their incorporation into the confession. Luther had a perfect right, therefore, to call it his confession. Melanchthon himself admits that he had followed Luther's authority in every point.

Since we know that our text or reading of the confession is in full accord with the original manuscripts, we are also able to know what alterations have been attempted in later editions. It was a weakness and habit of Melanchthon to change and polish the language and argument of his own writings, whenever a new edition was issued, even when he did not intend to alter the sense or meaning of the original. He seems to have regarded the confession as a private production of his pen, even after it had been read before the diet and delivered to the emperor and thus had become a state document over which he had no right. When he supervised the printing of an edition he took the liberty to change the wording and make additions. The alterations he made in the earliest editions were not of such a nature that they seemed to compromise the truth or change the doctrine, and were permitted to stand by those who adhered strictly to the Lutheran doctrine. Whether these changes or alterations must be ascribed solely to his desire for change in diction or he already at this time had ulterior motives, we do not know. We do know, however, that he was ready to accommodate himself to conditions and circumstances, and that he ardently desired conciliation with the opponents.

On the 27th of June, 1530, two days after the reading of the confession before the diet, he wrote to Luther and declared that they hitherto had followed the authority of Luther in all points, and asked him how much could be yielded to the opponents. This gives room for the suspicion that he, even at this time, was willing to compromise for the sake of peace. Guided by the strong hand of Luther and his followers, Melanchthon hewed to the line, when writing the confession, but his personal inclination was to yield. Luther refused to yield, and declared that too much had been yielded already. He would have attacked the abuses more fully and in stronger terms than Melanchthon had used. Otherwise he was satisfied with the confession, and called it "a beautiful confession."

Melanchthon's attitude to the Scriptures was in reality different from Luther's. A clear passage from Scripture was the end of all argument with Luther. He stood squarely and firmly on the Written Word, and no human sentiment or reason, let it seem ever so logical, could move him to depart in the least from

the truth as it is revealed in Scripture. His firm faith in the sufficiency of the revealed word of God gave him an assurance and boldness which we find lacking in Melanchthon. Melanchthon's habit of mind was different. He regarded clear passages of Scripture as the source from which all Christian doctrine must be drawn, but he was inclined to supplement and develop the truth by philosophical reasoning. In the stress of conflict, this caused him to waver in his position and at last led him into error. This, together with his ardent desire for peace and conciliation with the opponents, were perhaps the chief causes that led him to change expressions in doctrinal statements.

It is impossible in a brief paper to treat of all the changes and alterations which Melanchthon made in later editions of the Augsburg Confession. It will be sufficient for our purpose to take notice of only a few of the changes made in order to draw the lesson we need at this time. It is probable that Melanchthon at first merely intended to clarify and explain the doctrinal statements, but he must have been led to do this under pressure of conflict with the opponents. This in itself is a weakness, when the original statement of a doctrine is adequate and can readily be defended as being in full accord with Scripture, as was the case with the doctrine of the Lords Supper as set forth in the 10th article of the confession. As an instance of such alterations we may notice the change of expression in the 10th article concerning the real presence. The original statement was, "That the body and blood of Christ are truly present." This he changed to, "That the body and blood of Christ are truly *and substantially* present." It is probable that he merely intended to strengthen the statement, but in reality he does not. What is really present is substantially present, and nothing is gained by the added words. In view of later events one might suspect that he added these words because he felt that the whole statement would sound better in the ears of his Catholic opponents, who teach that the bread and wine are changed into the body and blood of Christ.

What Melanchthon's intentions were in later years we do not know, but it is evident by the alterations he made that his unionistic tendencies led him to accommodate his statements to the doctrines of the opponents. This appears most clearly in the edition of 1540. In this edition the change made in the 10th article is such that it may permit the Reformed doctrine. We shall see this best by a brief examination of the Latin text. In the original it reads: "De coena Domini docent, quod corpus et sanguis Christi vere adsint, et distribuantur vescentibus in coena Domini: et improbant secus docentes." (Concerning the Lord's

Supper they teach, that the body and blood of Christ are truly present and are distributed to those who eat in the Lord's Supper: and they reject those who teach otherwise.) In the edition of 1540 we notice that this has been changed into: "De coena Domini docent, quod cum pane et vino vere exhibiantur corpus et sanguis Christi vescentibus in coena Domini." (Concerning the Lord's Supper they teach, that with the bread and wine the body and blood of Christ are truly given (tendered, exhibited) to those who eat in the Lord's Supper.) Here we notice in the first place that he has added the words "With the bread and wine." This is correct and does not change the doctrine, and may be regarded as an improvement. Next we notice that he has substituted the word "exhibiantur" (given, tendered, exhibited) for the words "adsint" (are present) and "distribuantur" (distributed). Here he has weakened the statement of the doctrine of the real presence, in such a way that it may be understood in different ways. It is evident that by using the word "*exhibio*" he has avoided the direct statement that the body and blood of Christ *are present substantially*. Adding to this the fact that he has omitted the rejection of the false doctrine, it is evident that he has left a door open for the Reformed view. The Reformed taught that the body and blood were present, but only in a spiritual sense, with the bread and wine as signs or symbols. It is not our business to judge of the motives any further than the facts in the case warrant, but history proves that by this change in the wording of the 10th article the Reformed were led to subscribe to it. It is said that Calvin himself subscribed to this statement.

In the 20th article, "Of Good Works," he introduced the statement that "Good works are necessary to salvation." Melancthon explained that good works are necessary to salvation, because no one is saved without true faith, and faith is dead without works. He was severely attacked for this expression and did later omit the words "To salvation," but the evil seed had been sowed, and the synergistic doctrines, which sprouted and grew out of this seed at the time, the Lutheran church has had to contend with to our day.

It was unionism and love of outward peace that led Melancthon to compromise the truth and consciously or unconsciously attempt the destruction of the beautiful confession he had labored so diligently to formulate. Let us beware of the insidious influence of unionistic and synergistic tendencies of our day within the church, so that we may be found faithful defenders of the precious heritage of our fathers. May the history of Melancthon be a warning to us!

The Christian Day School

By REV. C. A. MOLDSTAD

The Christian day school has been discussed and written about at almost every Synod meeting of the old Norwegian Synod and of our present Synodical body. Never, as far as we know, has a voice been raised in our conventions protesting against the Christian day school. But, if you will search the Synodical reports, you will find that our Synod again and again has passed resolutions urging all our congregations to establish such schools, yes, even declared it a matter of life and death for our church.

One of the great arguments for union in 1917 was that it would help the cause of the Christian day school. At our Jubilee Synod in 1928 we had a special souvenir on the Christian day school. We seem to be agreed, then, that the Christian day school is necessary, but what troubles us is the carrying out of God's will and command.

What I have to offer on this subject will not, therefore, be anything new. But I shall endeavor to review, as it were, briefly the main arguments for the Christian day school, showing our duty, and urging all under God to do their duty in faith and trust to Him who has promised to give us all things in and through Jesus Christ.

The Christian day school is a school that takes care of the child's entire elementary education; a school where the Christian religion and the secular subjects, prescribed by the state, are taught side by side; where the entire plan, discipline and instruction, is based upon the word of God. Such a school, when properly conducted, can and will be of real assistance to the Christian parents and the congregation in bringing up their children in the nurture and admonition of the Lord.

Children are a gift from God. "Lo, children are an heritage of the Lord and his reward," says the Psalmist, "Happy is the man that has his quiver full of them." God has given them to us that we should care for them according to his will and word, so that they may be given back to him. They are not ours to do with as we please. We have no right to starve them, neglect them bodily, or kill them. But just as we must care for their bodily welfare, so we must also, yes, first care for the soul. Here, too, we must do what God wants us to do. We are to bring them up in the nurture and admonition of the Lord. We are to care for

them as God's children. How are we to do this? We must pray for our children, bring them to God in baptism, teach them to observe all things whatsoever God has commanded and set them a good example.

God says: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you."

"These words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

"Feed my lambs." "Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

God has promised to bless all those who seek to do his will, but he has also threatened to curse all those who disregard his commandments.

The commandments of God to parents and the church regarding the training of the children include the whole training of the child in body, mind and soul. The child is to be brought up in such a manner as to be sound and useful for the state and community and not to be a burden or a parasite. But above all the child is to be prepared for eternity. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Can the parents alone, in our busy and complex civilization, train their children and attain the best results? We readily admit that if the parents have the time and the ability they are nearest to the child—understand the child best, and have the greatest influence over the child. But when we take the average home, we find that in most cases the child's training would be sorely neglected if left entirely to the parents without any outside assistance.

Can the public school help the Christian parents as they should be helped? We answer, No!

Because our Lord has commanded that our children should be brought up in the nurture and admonition of the Lord. This the public school is forbidden by law to do. In 2 Tim. 3, 16-17 we read: "All Scripture is given by inspiration of God, and it is profitable for doctrine, for reproof, for correction, for instruc-

tion in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

In Jeremiah 8, 9 we read: "The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?"

How then can the Christless public school give this most important element in education which it does not have? Finally, we know from the word of God that all things are hallowed and sanctified by the word of God and prayer. This the public school lacks. Is it right then for the Christian parents to seek help for the training of their children in the Godless public schools?

We do not propose to do away with the public schools. They are needed for the fifty per cent or more of our citizens who are not Christians. A fundamental principle of our beloved country is the separation of church and state. We would not give up this principle. But as long as this law shall stand there can be no religious instruction in the public school. Therefore, if we believe what God declares and what our church has always maintained, that the most important thing in life is our Christian faith and Christian life, then we will and must provide for the Christian training of our children in body, mind and soul.

The Christless school, be it ever so good, is not good enough for us Christians, because it leaves out the most important factor in the training of our children, namely the word of God.

Martin Luther said: "Where the Holy Scriptures do not rule there I certainly do not advise any one to send his child. All must be ruined where the word of God is not constantly exercised, I have a great fear, that the schools are wide portals to hell, when they do not persistently and diligently use the word of God and impress it upon the young."

Nicholas Murray Butler of Columbia University has said: "Religious training is a necessary factor in education, and must be given the time, the attention, and the serious continued treatment which it deserves. That religious training is not at the present time given a place by the side of the study of science, literature, art or of human institutions, is well recognized."

The supreme court of the state of Wisconsin declared many years ago in a case concerning the reading of the Bible in the public schools, that such practice was sectarian and contrary to the statutes of the state. The court furthermore stated: "The priceless truths of the Bible are best taught to our youth in the church, the Sabbath and parochial schools, the social religious meetings, and, above all, in the home circle. There those truths

may be explained and enforced, the spiritual welfare of the child guarded and protected, and his spiritual nature directed and cultivated in accordance with the dictates of the parental conscience."

Most educators today admit that the Sunday school is entirely inadequate. And aside from the fact that the secular training in the public school is Christless and often anti-Christian, stressing out of all proportion the material and temporal side of life, is it reasonable that an hour in Sunday school once a week could begin to feed the lambs of Christ as he wants them fed?

But some say we have a religious summer school for a month or two. Well and good, this does help to give the children some added historical knowledge of the Christian truths, and we would not belittle it. And still we must admit that it is forced feeding and can never take the place of the constant daily training that God has described.

The only real solution is the Christian day school. This can and does give and provide just what the Lord has prescribed. It is the best plan of all plans. To such a school the Christian parents can send their children, knowing that they are doing what God wants them to do. The only time that a Christian day school falls short of its God-given power and influence is when a teacher is unfaithful to his trust and a congregation is too stingy to provide what is necessary for the best interests of the school.

Now, we admit that many have been able, by the grace and power of God, to bring their children to God without the Christian day school. But such parents devoted a great deal more time to instruct their children in the fundamentals of Christianity than most parents do today and they did not have the dangers to cope with in education that we have. We are living in a much more complex and diverting age than our forefathers did. Furthermore, the public school is not only a Christless school, but in many cases even an anti-Christian school, where soul-destroying doctrines contrary to the Bible are being taught.

Therefore, unless the Christian parent is able to give his child all its schooling at home, he is endangering the child's spiritual life by sending it to the public school.

Today more than ever the Christian day school is needed. The great loss of newly confirmed is a sad commentary on the lack of daily Christian training. That religion is needed in education is heard on every hand from leading educators. The flood of crime and immorality is traced to the lack of religion in education.

Our goal must, therefore, be a Christian day school in every

congregation of our Synod. We have agreed to this, at least on paper. How shall we reach this goal? By preaching and practicing the word of God. We have been preaching for 75 years, but few have taken God's word to heart and done what God has commanded. Would the storm of 1917 have destroyed the old Synod house, if the Synod had practiced what it preached with regard to the Christian day school? Let us beware lest we fall into the same lukewarm indifference and be satisfied because we have preached the necessity of the Christian day school and then do nothing more about it. Shall we not take God at his word? Has he not promised to provide all things necessary for the carrying out of his will and the work in his kingdom? Why not begin at the beginning in our church work and lay the foundation that God wants? I fear that we have been so busy with the stray sheep that we have neglected the lambs that God has placed within the fold.

When we send missionaries to the foreign fields we begin by establishing schools for the children. In the same manner we carry on the work among the American Indians and the Negro in the south. Why not do the same when we send our missionaries to start new missions on the home mission fields? Are we not agreed that the training of our children is just as important as preaching to the adults? Why not start at the bottom and lay a foundation that will carry the superstructure?

Let our missionaries begin by starting a school. If necessary, leave out all other activities such as young people's societies, ladies' aids, men's societies, choirs, suppers and sales, until those things can be taken care of. First teach the children during the week and let all worship together on Sunday. Wherever this method has been tried, and it has been tried again and again, there the results have justified the procedure. The fruits may seem small and insignificant to begin with, but in the end you will win out.

But where will the money come from? is the cry that we always meet. I ask, where does the money come from to carry on any and all of the work in God's vineyard? Is it not God who provides by opening the hearts and the purses? Has he not asked us to prove him or try him? Malachi 3, 10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Here we see that God has promised to bless our offerings so that there will be

plenty if we give of his gifts as he has ordered. Would the expense for a missionary starting a new mission be much greater if he started a school at the beginning and did the teaching himself? Hundreds of Missouri Synod congregations have been started in that way. Could we spend our mission treasury in a more profitable manner?

In old established congregations it is often more difficult to overcome the life-long apathy and unmask the seeming impossibilities and objections. I am bold to state that it is not impossible for any well established self-supporting congregation to have its own Christian day school, if the members really want it. Is anything impossible with God? If we really gave according as God hath prospered us. If we really dedicated ourselves and our money and goods to the service of the Lord, there is no doubt but what we would have all we need and more to carry on this work. But so many forget to place the kingdom of God first on their budget. Instead most people do not place it there at all or place it last and give only the left-overs. The love of Christ should constrain us and will constrain us to do everything to feed the lambs of God. But where there is no real love for God there is no concern for his little lambs either. In many congregations a school could be had for the money that the members spend for newspapers. The average person in the city spends ten dollars or more a year for newspapers. Is that more important than a Christian day school?

We shall briefly mention and answer some of the worn-out objections to the Christian day school: That it is unnecessary, inefficient, narrow, un-American, too expensive and too far for many of the children. In the light of God's word we have seen that it is necessary, if we are to do what God wants us to do. Where properly conducted the results prove that the Christian school is more efficient than the public school. It is broader than the Christless school, because it develops Christian character and has the only true means of discipline, namely, the word of God.

The Christian day school is most American, because the principle of separation of church and state intends that the church shall educate the children. And the record of our parochial school trained boys in the world war, together with the commendations received from superior officers who were not Lutherans, contradicts the statement that our schools cannot produce good Americans. Our schools are also the most economical of all schools, but even if they were not, what doth it profit a man, if he gain the whole world and lose his soul? That some children have too far

to go can always be overcome in this age of transportation. Where there is a will there is a way and where there is love of Christ and love for the children there will be a way.

We must not expect to get all the members of a congregation with us from the start and make a big beginning. But let those who see the necessity and whose consciences are bound by the word of God start by praying and giving and open a school, be it ever so small. The large schools of today all had a small beginning, and you never know till you try what the outcome will be. And what of it if your school never grew large, you would at least have done your duty—the growth and the increase rests with God. All the work in God's vineyard demands sacrifices. So also the work of carrying on a Christian day school. This is God's order of things. He wants us to make sacrifices because it is good for us. Why not be glad to make sacrifices because it is good for us. Why not be glad to make sacrifices if the Lord wills it and makes it possible for you to make them. Let no one delude himself into thinking that an old established school will run of itself without sacrifices. Oh, no! The devil takes care of that. He hates the old established school fully as much, if not more, than the little beginner, and therefore, he is ever busy seeking to destroy it. I once heard an old pastor say that it was a continual fight to keep a school going even after fifty years.

Therefore, if we are certain that the conditions and problems of our age demand a Christian day school, if we as a congregation are to bring up our children in the nurture and admonition of the Lord and feed the lambs of Christ as he wants them fed, then let us go forth to battle in the name of the Lord God Almighty, merciful and good, knowing that with God all things are possible and that he will guide and keep and bless to the glory of his name and the salvation of our souls.



Arbeidskomiteer ved mødet.

Fuldmagtsskomite: Pastorerne Emil Hansen, Ahlert Strand og repræsentant Marius Moe.

Formandens indberetning: Pastorerne G. A. Gulligson, S. C. Mvisafer og repræsentant E. B. Ellingson.

Programkomite: Pastorerne S. Ingebritson, A. J. Torgerson, John Hendricks.

Nominationskomite: Pastorerne M. J. Mommisen, C. R. Peterson, S. C. Lee, L. S. Guttebø; repræsentanterne Thomas Heller, Theodor Ellingson, Alexander Stephens.

Pressekomite: Pastorerne N. A. Madson, J. A. Moldstad.

For pengefager: Pastorerne C. A. Moldstad, L. S. Guttebø, C. R. Peterson, S. M. Tjernagel; repræsentanterne Harold Mellem, J. Melaas, Holger Busness Sr., J. L. Skogen, D. L. Tynning, Martin Stene.

Indremissionen: Pastorerne D. M. Gullerud, G. A. Gulligson, Geo. D. Lillegard; repræsentanterne J. A. Ahlberg, Christ Mellem, Alfred Pedersen, Hans Amundson.

Sedningemissionen: Pastorerne J. A. Petersen, Einar Anderson, repræsentanterne J. R. Lien, Harry Tøhvig.

Spøiere læreanstalter: Pastorerne J. B. Unseth, A. Garstad, N. A. Madson; repræsentanterne Theodor M. Olson, Hans M. Sande, Albert Hanson, E. B. Ellingson, Alex Stephens.

Negermissionen: Pastorerne Paul Mvisafer, S. Ingebritson; repræsentanterne Oscar Anderson, Oliver Gilmoie.

Menighedsskolen: Pastorerne J. A. Runholt, P. A. Widbey; repræsentanterne Thomas Heller, J. G. Sime.

Church Extension: Pastorerne Morris D. Dale, S. A. Preus og repræsentant B. Knutson.

Publikationer: Pastorerne S. C. Mvisafer, M. J. Mommisen, G. Guldberg; repræsentanterne Norman Grande, Christ Bredesen.

Prestekonferensernes protokoller: Pastorerne J. A. Moldstad, S. Sande; repræsentanterne Theodor Ellingson, L. S. Brustad.

Komite til ligelig fordeling mellem præsterne af deres rejseudgifter: Pastor Sophus C. Lee.

Resolutioner: Pastor J. Blættan.

Chaplain: Pastor John Hendricks.



Report of Home Mission Board

Your home mission board elected at the 1929 convention has held three regular meetings. Tjernagel, Petersen and Guttebø have attended all meetings, Hanson and Jordahl two and Jacobsen one. President Anderson has attended all meetings and treasurer Torgerson two. At all meetings one or more of the following pastors have been present as advisory members: Quill, Sande, Paul Ylvisaker, A. Harstad, Gullerud, C. A. Moldstad, and Lee. The board members present at the last general pastoral conference held a short meeting to consider a minor matter that required immediate attention.

The meetings have been opened with Scripture reading and prayer. The main burden of the prayer has always been that the Holy Spirit would direct the work of the board to the glory of God and the advancement of his kingdom.

The outstanding visible accomplishment of the year is the placing of four active and, we believe, able young men in new fields, namely: Einar Anderson, Elmer Brewer, Morris Dale, and H. A. Theiste. Their fields are: Eau Claire, Wis., Forest City, Iowa, Watford City, N. Dak., and Forsyth, Mont., respectively. In the case of Forest City and Watford City the fields are new only in as far as we have not previously had resident pastors there.

As to the fields subsidized and the amount of subsidy paid each, we refer to the treasurer's report. A short report can obviously not give detailed information regarding the seventeen fields subsidized. Regarding progress and prospects the semi-annual reports received justify the general statement that a majority of the fields are showing progress—some of them very gratifying gains. Other places seem to be at a stand-still, while a few are losing ground. This last group brings about situations very difficult of adjustment and causes the board to feel very keenly the need of wisdom and guidance from on high.

With two of our mission congregations which are burdened with relatively heavy debts on account of church buildings, new arrangements have been entered into regarding the placing of the subsidy. Formerly the subsidy was used for defraying current expenses, pastor's salary, house rent, etc., while the congregations struggled with the debts and interest on debt. Now the situation is reversed. It is hoped and believed that it will be easier to interest these two mission congregations in the direct support of

their pastor and the defraying of expenses such as fuel, light, etc., than in the paying of debt and interest on debt. Furthermore it is believed that the credit of Synod and the congregations concerned can be better safeguarded in this way. This arrangement does not involve added expenditures for the mission treasury, but a saving which increases yearly.

The Mayville, N. Dak., field, Rev. E. Hanson, pastor, which, since its organization, has received a subsidy, is now self-supporting.

We thank God who has not withheld his blessing from our home mission. We thank him for his ready response to our appeals for funds to carry on the work. We acknowledge him as the one who has opened the hearts and purses of our church people so that our treasurer can again report "no deficit" in the home mission treasury.

Your board has acted on the suggestion of the Mayville convention (see report, page 68, paragraph 3), and believes the suggestion will prove very valuable. We solicit constructive criticism and suggestions from individuals as well as from the present convention.

O God, increase in us all faith and love to our Savior that our missionary zeal may grow and mission work flourish. We ask it is Jesus' name. Amen.

The Home Mission Board.

By H. M. T.

Foreign Missions

The report of the general treasurer is not particularly encouraging or indicative of any great zeal for foreign missions on the part of our Synod. It is true that we have carried fairly large burdens in other branches of our work as a synod, and that substantial collections have been made for the support of such causes as home missions and Bethany College. The cause of foreign missions, however, has suffered these last years, and this is to be regretted; for under normal circumstances, interest in and support of missions among the heathen in foreign lands is a necessary part of the life and activity of a Christian congregation or church body. The members of the Synod may have noticed, too, that the committee appointed by the Synod to foster this interest in foreign missions has seemed quite inactive during the past two years or thereabout.

Your committee feels that the time has come when we owe our Synod a general explanation. For some years the peaceful work of the mission we have been supporting in China has been disturbed by the question as to the correct term to be used in translation of the word for god and gods and God. Your representative on the general foreign mission board of the Missouri Synod has from the start taken the part of those missionaries who hold that it is un-Scriptural and fraught with almost insuperable practical difficulties to use the proper name of a heathen idol to designate the true God in translating the Scriptures and in the printing of sermons, tracts, etc., as well as in the preaching of the gospel on the whole. However, peculiar conditions have brought about a situation in the mission work in China, which have misled the majority of Protestant mission to use a term which admittedly is nothing else than the specific name of an idol. Strangely enough, the mission which our Synod has supported unwittingly adopted this same usage, until the study of the whole question caused some of the missionaries to become aware of the wrong which was thus being committed. In the course of the discussions which arose among our missionaries the general board of foreign missions, supported by repeated opinions of the theological faculty of Concordia Seminary, St. Louis, took the side of that faction which upheld the use of the idol name; and when the matter was finally appealed to the general convention of the Missouri Synod, held at River Forest, Ill., last summer, this body went on record supporting the use of the idol name.

Two of the missionaries had already resigned from the mission in protest against this practice; and when the general synod (Missouri) resolved as it did last summer, your representative, together with another member of the board of foreign missions, saw no other recourse than resignation from the board. These resignations were considered by the board at a plenary meeting in St. Louis in January of this year, and at the urgent request of Dr. Pfothenhauer, president of the Missouri Synod, the board resolved to elect a committee to reconsider the whole question of the use of an idol name to designate the true God. At this happy turn of events, your representative, as well as the other member who had resigned from the board, withdrew their resignations and declared their willingness to continue as members of the board. The committee which was elected has the following membership: Prof. L. Fuerbringer, D. D. (Concordia Theological Seminary, St. Louis, Mo.), Rev. K. Kretzschmar (Fort Smith, Ark.), Rev. J. F. Boerger (Racine, Wis.), and your representative, Rev. S. C. Ylvisaker (Madison, Wis.). This committee has already held two meetings, and it is earnestly making every effort to bring about a God-pleasing solution of this difficult problem. We respectfully ask the prayers of the members of our Synod for a happy conclusion of these efforts, so that we may soon again give our whole-hearted support to this branch of our church work.

J. E. THOEN.

A. STEPHENS.

JOHS. PEDERSON.

S. C. YLVISAKER.

Forlagskomiteens indberetning til synodemødet 12te til 19de juni 1930

Vi er Gud taknemmelige, som har besejret og givet fremgang til
vort arbejde i det forløbne aar.

Denne komite har mødt to gange siden forrige synodemøde.

Komiteen har modtaget tilbud paa trykningen af synodalberet-
ningen for iaar og for folkekalenderen for 1931.

Forlagskomiteen har ifølge Synodens beslutning gjort en del
undersøgelser angaaende muligheden af udgivelsen af en engelsk
kalender.

1. En redaktør for samme blev valgt af forlagskomiteen, nem-
lig pastor W. Garstad, og han har udarbejdet et passende manuskript
for den paatænkte kalender for 1931.

2. Dernæst blev komiteen enig om, at kalenderen skulde inde-
holde 48 sider foruden omslaget, og at den skulde sælges for den
samme pris som den norske kalender, nemlig 20c for hvert eksemplar,
portofrit sendt for den pris.

3. Dens navn skulde være "The Lutheran Synod Annual";
den skulde trykkes i 500 eksemplarer.

4. Tilbud paa kalenderen blev afsendt til de forskjellige tryk-
kerier, og det laveste tilbud er \$93.00 for 500 eksemplarer.

Dernæst blev en henvendelse gjort til Concordia Publishing
House, St. Louis, som gik ud paa, at vi sikrer os 500 eksemplarer af
Missouri Synodens kalender (The Lutheran Annual), og at der
fries til den 4 sider, som vi fylder med læsestof, som angaar vort
samfund samt faar et nyt titelblad, som passer for os. For dette
arbejde forlanger Concordia Publ. House \$30.00 ved siden af den
almindelige pris for The Lutheran Annual. Denne pris er efter
vort skøn meget høj, dernæst, da der blot er 26 sider af læse-
stof i Missouri Synodens kalender, men 78 sider af navnelister og
15 sider af avertissementer, som er af liden nytte for os, saa finder
vi, at det lille, som vi faar ind i kalenderen for en pris af \$30.00,
saa vil denne kalender vedblive at bære et skrift som særlig passer
for Missouri Synoden og ikke for os.

Vi tror derfor, at en saadan ordning ikke vilde svare til vort
behov. Vi tillader os derfor at anbefale til Synoden, at den ordning
følges, som forlagskomiteen har gjort med hensyn til udgivelsen af
vor egen kalender paa 48 sider af det manuskript, som pastor W.
Garstad godhedsfuldt har udarbejdet.

Boghandelen har gaaet sin jævne gang. Komiteen har behand-

Iet den udestaaende gjæld fra boghandelens kunder, og har fattet beslutninger desangaaende, og har opmuntret saadanne at betale snarest muligt.

I den forløbne vinter har der været gjort særegen anstrengelse for at samle nye abonnenter for vort blad *Evangelist Lutherisk Tidende* og *Lutheran Sentinel*, med den følge at det samlede antal er blit forøget med ca. 286 siden ifjor sommer. Dermed er det hele abonnentantal omtrent naaet sit høidepunkt, ca. 1600 ialt.

Af udelukkende "*Tidende*" abonnenter er der ca. 200; og af udelukkende "*Sentinel*" abonnenter er der nu ca. 220.

Financielt har bladet i det forløbne aar staaet sig bedre end nogenfinde før, idet det næsten har baaret sig uden underbalance. Fra den 27de mai 1929 til den 31te mai 1930 er blit modtat \$1,877.94 i abonnentpenge. Altsaa har den nye ordning vist sig nok saa heldig, idet man kan abonnere paa hvert blad for \$1.00 og de to sammen for \$1.50 for aaret.

Vi haaber og beder, at alle vil hjælpe til at vi faar vedligeholde denne gode status i fremtiden.

G. A. P r e u s, sekretær.



fra Synodens boghandel

Boghandelens drift har igjennem aaret været drevet væsentlig i samme spor som i tidligere aar, dog med den forffjel, at omsætningen har været noget mindre dette aar end forrige aar, som visse har sin grund delvis i de knappe pengetider og dernæst deri, at lyften til at læse gode bøger og pamfletter bliver mindre og mindre for hvert aar, hvorimod dagens aviser og de talrige magasiner, som salghydes fra alle sider, lægger beslag paa al tid til læsning og paa evnen til at kjøbe godt læsestof.

Da boghandelens maal har været at udbrede det bedste, som trykkes, har vi ikke været istand til at række disse, som blot finder fornøjelse i at læse alt som salghydes. Vor læsefreds er derfor forholdsvis noksaa begrænset og vor omsætning vil ogsaa af den grund ikke blive saa stor, som om vi lagde vind paa at udbrede det læsestof, som er populært og som finder en rivende affætning.

Dernæst ligger vel ogsaa en anden grund til, at omsætningen ikke har været saa stor som ønskeligt kunde være, deri, at vor meget begrænsede kapital gjør det umuligt for os at fylde vore kunders bestillinger saa punktfelig som boglader, der har et stort og alsidigt vare-lager for haanden. Derfor vi kunde gjøre indkjøb i større partier, vilde vi derved spare en ikke ringe del af fragtomkostningerne, og vi vilde blive sat istand til at fylde alle bestillinger uden tidsjvilde og unødige omkostninger. Det er derfor vor høn igjen til Synoden dette aar, at den vil tage denne sag under overbejelse og godkjende den plan, som forlagskomiteen kom med forrige aar, hvilken gik ud paa, at enkeltpersoner i vort samfund bedes om at hjælpe boghandelen med rentefrie laan og saaledes sætte den istand til i fremtiden bedre at kunne udføre sit arbejde.

Det er med glæde at vi kan indberette til Synoden, at de fleste af vore kunder har udbist en større iver i at betale sin boggjæld til boghandelen, og at de har udbist stor loyalitet i at bestille sine bøger fra sin egen bogforretning. Naar vi alle samarbejder, støtter og hjælper vort samfunds virke med raad og daad, vil arbeidet lykkes. Men derfor vi gjør det til vor opgave at finde fejl ved alt, vi søger at udrette, da vil intet lykkes, og selv det bedste foretagende vil ødelægges.

J o h n S e n d r i c k s.



Yearly Statement at close of May, 1930

Assets

Inventory for 1930	\$988.25	
Bills receivable	431.33	
Balance in Merchants' and Manufacturers' State Bank, insolvent	246.64	
Gross profit	659.65	
Funds in bank and on hand	173.42	
	<hr/>	\$2,499.29

Liabilities

Outstanding notes	\$1,400.00	
Bills payable for printing, etc.	392.74	
Payments for services and mailing	662.97	
Net surplus	43.58	
	<hr/>	\$2,499.29

Minneapolis, Minn., June 4, 1930.

We, the undersigned auditors, have audited the books of the Lutheran Synod Book Company and have found them to be correct.

C. A. MOLDSTAD.

M. R. HANDBERG.

Minneapolis, Minn., June 4, 1930.

We, the undersigned auditors, recommend to the Synod that the manager of our book company be authorized to charge off to profit and loss accounts now on books over six years old which in his opinion will never be paid.

C. A. MOLDSTAD.

M. R. HANDBERG.



Report from Dr. Martin Luther College, New Ulm, Minnesota

The 1929-30 school year began September 4, 1929, and closed June 13, 1930.

During the past year 235 students were enrolled. Of these 137 are boys and 98 are girls. They are divided among the departments as follows: Normal department, 74; high school department, 161.

There were three Norwegian students at Dr. Martin Luther College this year. They belonged to the following classes: II Normal had one, eleventh grade one, and ninth grade one.

Miss Valborg Levorson was graduated from the Normal department. Next year she will teach at Princeton, Minn.

The next school year will begin September 3, 1930.

Respectfully,

OSCAR LEVORSON.



Annual Report

of the Board of Regents of Bethany Lutheran College.

We are happy to state that it is apparent that the interest and love of the membership and of the friends of our Synod for Bethany Lutheran College is growing day by day. Wherever our people have been approached our members have proved this by their willing and liberal gifts. May God grant that every member may be filled with zeal for this work of Christ's kingdom.

At the meeting of our Synod at Mayville in 1929 the following were elected as members of the Board of Regents: S. C. Ylvisaker, K. T. Dahlen, G. A. Gullixson, J. A. Moldstad, A. J. Torgerson, G. Vaala, J. E. Thoen, and C. S. Olson. The board elected J. A. Moldstad president, J. E. Thoen, vice president, and S. C. Ylvisaker, secretary. Prayerfully and untiringly this board has striven to serve the Synod and further the interests of Bethany. Many meetings have been held, and the sessions have lasted late into the night. At nearly all of these meetings there have been visiting pastors who have been elected as advisory members and whose advice has been sought.

The board has practised the most rigid economy consistent with the welfare of the college and the Synod. Repairs of considerable magnitude became necessary also the past year, such as repairs on the heating plant, the hot water boiler and the like. We believe, however, that the property now is in a pretty good condition.

Finances. According to the resolution adopted last year by the Synod, the greater part of the estate of the late Knut Norstad was used for reducing the interest-bearing debt of the college. "The committee of 100" has been gaining members and has gathered quite a large subscription towards paying the entire debt of Bethany. The board of regents resolved that all money so subscribed and paid in should only be used for paying off Bethany bonds and other interest-bearing debts. This rule has been followed since January.

Several organizations among the business interests of Mankato have offered contributions for library and laboratory equipment, and a subscription has been started among them.

The faculty and the board have tried to gain the accreditation of the University of Minnesota for the high school department, and the matter is pending.

The College. The Rev. S. C. Ylvisaker was last year elected

by the Synod to the presidency of Bethany Lutheran College. But after due deliberation and at the request of Our Savior's church at Madison, Wis., he found it necessary to decline the call. Rev. Walter E. Buszin, who had been elected to the chair of music, was thereupon elected acting president and kindly agreed to serve. Prof. Oliver B. Harstad, who had represented our Synod at Concordia College, St. Paul, was elected to membership of the faculty. Miss Olga Lillegard was secured as dean of women and Miss Bernice Molzahn as teacher of commercial branches. The members of the faculty during the past school year were: Prof. Walter E. Buszin, acting president; Prof. Alvin J. Natvig, registrar; Prof. E. J. Onstad, treasurer and business manager; Prof. John Monich, Mrs. Frieda Monich, Miss Clara M. Hagen, Prof. Oliver B. Harstad, dean of men; Miss Olga Lillegard, dean of women; and Miss Bernice Molzahn.

Mrs. Frieda Monich, who had been ill and had undergone a serious operation a year ago, died Palm Sunday evening and was buried the following Wednesday. Her death was a very great loss to the college, the faculty and the student body. Thanks to the kindness of Professors Buszin, Natvig and Harstad, her classes were taken care of to the close of the school year.

Our teachers are really carrying more class work than they ought to and are to be commended for their willingness and spirit.

It has been the aim of the board to be the friend, helper, adviser and backer of the faculty at all times. The board has, therefore, sought the advice, suggestions and criticism of the faculty, in order that all might unite their efforts for the good of Bethany College and its student body.

The enrollment during the past year was 17 men and 36 women, a total of 53. Of these, six men and one woman was graduated from the college department at the close of the year, nine from the high school and two from the school of commerce. During the past year the school has prospered, the spirit has been excellent, the health of the student body good, and faculty and students have labored diligently. May the day be near, when all the young men and women of our Synod and a host of the youth of our sister synods will be enthusiastic and industrious students at Bethany.

The Bethany A Capella Choir, Prof. Walter E. Buszin, director, though organized only last September, has made excellent progress. On its tour this spring it has been given an enthusiastic reception by the congregations and has helped to endear Bethany to our people.

Many congregations have done a kindness to our student body and college by sending gifts of preserves, fruits, vegetables, and the like.

Presidency. The Synod has imposed upon the board of regents the duty of nominating one candidate for the presidency of the college. In response thereto the board respectfully nominates for the presidency of Bethany Lutheran College, the Reverend Sigurd C. Ylvisaker, pastor of Our Savior's Evangelical Lutheran church, Madison, Wis.

The board of regents begs leave to call the attention of the congregations to the fact that *the future welfare* of the Synod and of Bethany College is intimately connected with the contributions to the "lærerlønskasse" and the "synodekasse." If the Synod and college are to endure and prosper, these two treasuries must not be neglected.

The Future. Under the will and grace of almighty God the future of Bethany appears hopeful and bright. The student body is enthusiastic and filled with love and zeal. Many of the graduates of the college department plan to continue their studies here next year. All the graduates from the high school, who can secure the necessary funds, expect to enter the junior college in September.

The faculty is efficient and excellent. Only a few changes and additions are necessary for the coming school year.

Unofficially we have been informed that the National Lutheran Education Association, consisting of members of the Synodical Conference, is interested in Bethany and has voted it financial support.

Respectfully submitted,

Your servants,

The Board of Regents of Bethany Lutheran College,
by J. A. Moldstad, president.



Finanskomiteens indberetning

Finanskomiteen har ikke meget at indberette, dels fordi Synodens kassierer ogjaa ved dette synodemøde vil give de nødvendige oplysninger angaaende de forskjellige kassers status.

Med tak til Gud kan komiteen berette, at Synodens medlemmer har, i det store og hele, udbist stor offervillighed. Mange udenfor samfundet har ogjaa, uden at have været anmodet dertil, ydet rigeligen til Synodens gjøremaal. Herrens rige velsignelse vil hvile over alle glade givere. Det har Herren lobet. Han siger, 2 Kor. 9, 6—8: "Men dette siger jeg, Hvo karrig saar, skal karrig høste, og hvo der saar i velsignelse, skal og høste i velsignelse. Hver give, eftersom han har sat sig fore i hjertet, ikke med bedrøvelse eller af tvang, thi Gud elsker en glad giver. Men Gud er mægtig til at lade al naade rigelig tilflyde eder, forat I i alle ting altid maa have alt, hvad I behøve, og have rigelig til al god gerning." Her har den trofaste og sanddrue Gud lobet, at de som med glæde yder til Guds riges sag, skal altid have det nødvendige, og dertil rigelig til al god gerning. Gud give naade til at stole paa hans løfter.

Paa komiteens vegne,

J. B. Unseth, formand.

O. M. Gullerud, sek.



Treasurer's Report

Synod Fund

Balance May 1, 1929	\$1,912.46	
Contributions	2,679.30	
Tidende and Sentinel	1,913.39	
Tidende and Sentinel		\$1,880.68
Expenses		387.94
Postage		19.24
Printing and books		48.57
Telephone, insured and registered mail		5.33
Bethany College, repaired		902.09
Bethany College, interest		169.25
Loan to Luth. Synod Book Co.		40.00
Teachers' salary		394.45
Balance May 1, 1930		2,624.89
Bal, May 1, 1930, Tidende and Sentinel		32.71
	<hr/>	<hr/>
	\$6,505.15	\$6,505.15

Teachers' Salary

Contributions	\$2,865.69	
From Synod fund	394.45	
Bethany College, Mankato, Minn.		\$3,000.00
Dr. Martin Luther College, New Ulm..		260.00
Balance14
	<hr/>	<hr/>
	\$3,260.14	\$3,260.14

Bethany College

Balance May 1, 1929	\$ 403.73	
Contributions	6,319.76	
Loans	750.00	
Contributions to Organ Fund	133.95	
Insurance		\$1,180.00
Interest		2,963.50
Loans paid		1,435.20
Bonds		400.00
Rev. M. O. Dale		170.00
Prof. E. J. Onstad, Organ Fund		83.95
Prof. E. J. Onstad, repair		20.00
Balance May 1, 1930, cash and notes...		1,354.89
	<hr/>	<hr/>
	\$7,607.44	\$7,607.44

Jubilee Souvenir (Catechism Folder)

Contributions	\$57.91	
Rev. H. M. Tjernagel		\$52.14
Rev. C. J. Quill, postage		1.27
Balance May 1, 1930		4.50
	<hr/>	<hr/>
	\$57.91	\$57.91
Balance due printer		76.64

Home Mission Fund

Contributions	\$9,362.07	
Interest	40.00	
Loan	60.00	
Subsidy to charges served by:		
Rev. C. J. Quill		\$ 500.05
Rev. G. Guldberg		360.00
Rev. John Hendricks (Simcoe)		160.00
Rev. C. N. Peterson		535.00
Rev. J. J. Strand		616.50
Rev. J. E. Thoen		633.20
Rev. I. Blækkan		325.00
Rev. S. E. Lee		1,372.40
Rev. J. R. Runholt		705.20
Rev. A. H. Strand		600.00
Rev. M. F. Monmsen		366.95
Rev. E. W. Anderson		316.80
Rev. Elmer Brewer		150.30
Rev. Herman A. Theiste		465.45
Rev. M. O. Dale		350.00
Rev. Erling Ylvisaker		1,304.12
Mission in St. Louis, Mo.		16.00
Rev. John Hendricks, trips to Winnepeg		80.00
Lenten Collection Cards		43.50
Expenses		16.28
Balance May 1, 1930		545.32
	<hr/>	<hr/>
	\$9,462.07	\$9,462.07

Church Extension Fund

Balance May 1, 1929	\$1,188.08	
Contributions	764.58	
Paid on loans	722.40	
Loan to congregation, Belview, Minn...		\$1,000.00
Loan to Concordia congregation, Eau Claire, Wis.		1,000.00
Balance May 1, 1930		675.06
	<hr/>	<hr/>
	\$2,675.06	\$2,675.06

Student Fund

Contributions	\$435.21	
Loans to students		\$300.00
Balance May 1, 1930		135.21
	<hr/>	<hr/>
	\$435.21	\$435.21

Old People's Home

Balance May 1, 1929	\$1,577.00	
Contributions	5.00	
Balance May 1, 1930		\$1,582.00
	<hr/>	<hr/>
	\$1,582.00	\$1,582.00

Christian Day School Fund

Balance May 1, 1929	\$ 33.27	
Contributions	885.06	
School at Albert Lea, Minn.		\$ 400.00
School at Scarville, Iowa		200.00
School at Story City, Iowa		150.00
School at Madison, Wis.		160.00
School at St. Peter, Minn.		150.00
School at Semoor		36.00
Concordia Pub. House		21.61
Postage		1.79
Balance May 1, 1930		98.93
	<hr/>	<hr/>
	\$1,218.33	\$1,218.33

Heathen Mission Fund

Balance May 1, 1929	\$208.14	
Contributions	283.00	
Printing and expenses		\$173.83
Balance May 1, 1930		317.31
	<hr/>	<hr/>
	\$491.14	\$491.14

<i>Negro Mission</i>		
Balance May 1, 1929	\$ 52.98	
Contributions	351.79	
Theo. W. Eckhart, treas.		\$404.77
	<hr/>	<hr/>
	\$404.77	\$404.77
<i>China Mission</i>		
Balance May 1, 1929	\$ 22.89	
Contributions	138.11	
Balance May 1, 1930		\$161.00
	<hr/>	<hr/>
	\$161.00	\$161.00
<i>Indian Mission</i>		
Contributions	\$16.50	
E. Seuel, treas.		\$13.50
Balance May 1, 1930		3.00
	<hr/>	<hr/>
	\$16.50	\$16.50
<i>India Mission</i>		
Contributions	\$23.75	
E. Seuel, treas.		\$21.85
Balance May 1, 1930		2.00
	<hr/>	<hr/>
	\$23.75	\$23.75
<i>Indigent Pastors</i>		
Balance May 1, 1929	\$255.00	
Balance May 1, 1930		\$255.00
	<hr/>	<hr/>
<i>Mr. and Mrs. Jacob Lunde Student Fund</i>		
Balance May 1, 1929	\$195.00	
Note	150.00	
Loans		\$300.00
Cash balance May 1, 1930		45.00
	<hr/>	<hr/>
	\$345.00	\$345.00
<i>Hannah C. Ottesen Student Loan Fund</i>		
Balance May 1, 1929	\$491.72	
Interest	10.33	
Note		\$400.00
Cash balance May 1, 1930		102.05
	<hr/>	<hr/>
	\$502.05	\$502.05

Benevolences

Balance May 1, 1929	\$ 97.94	
Contributions	284.32	
Deaf Mute Institute, Detroit, Mich. ...		\$142.80
Bethesda Luth. Home, Watertown, Wis.		97.17
E. Seuel, treas., St. Louis, Mo.		32.15
Hans Halvorson, treas., Sombra		65.00
Home Finding Society, Ft. Dodge, Iowa		9.20
Luth. Sanitarium, Wheat Ridge, Colo...		10.00
Balance May 1, 1930		25.94
	<hr/>	<hr/>
	\$382.26	\$382.26

Norstad Estate

Cash, U. S. Bonds, and notes	\$11,990.13	
Interest	59.90	
E. J. Onstad, treas.		\$10,075.50
Taxes		86.25
Balance May 1, 1930, cash and notes...		1,888.28
	<hr/>	<hr/>
—	\$12,050.03	\$12,050.03

Bethany College Building Fund

July 31, 1930.

Assets

Land	\$ 9,083.88
Buildings	275,164.77
Furniture and equipment	9,009.28
Library	5,643.00
Paid on pipe organ	740.00
Balance loan to operation account, 1929	700.00

Liabilities

Bonds outstanding	\$ 39,600.00
Notes payable	20,321.15
Excess assets over liabilities (present worth)	240,419.78
	<hr/>
	\$300,340.93 \$300,340.93

Present worth, July 31, 1930 \$240,419.78

Present worth, May 1, 1929 235,842.31

Increase in present worth \$4,577.47

School Operation Account

Operation liabilities carried over from 1929 report	\$8,318.78
Paid off during 1929-30	6,600.00
Balance carried over	<hr/>
School operation, Sept. 1, 1929, to Aug. 31, 1930	\$1,718.78
Expenditures	\$25,818.19
Income	16,786.30
Excess of expenditures over income	\$ 9,031.89

Total operating liabilities to date \$10,750.67

Received from Teachers' Fund (lærerlønskassen) 3,000.00

Deficit carried forward to next year \$7,750.67

E. J. ONSTAD, *College Treasurer.*



Komiteindstillinger behandlede og antagne

Committee on the president's report

The committee would call the special attention of the convention to the words quoted by the president from Hebrews: "Let us hold fast our profession," as a fitting slogan for this particular convention. As we celebrate the 400th anniversary of the Augsburg Confession as well as the 900th anniversary of the introduction of Christianity into Norway, we do well in heeding the warning voice of history. The development which followed in Germany so soon upon the diet at Augsburg as well as that which has taken place in Norway and among Lutherans in our own country, should be an object lesson declaring the fact that our greatest dangers come from within, and in particular from the tendency to place church union above doctrinal unity.

The committee recommends:

a) that the convention set aside some time at the beginning of the Monday afternoon session to hear an address commemorating the 900th anniversary of the introduction of Christianity into Norway, and that it elect a speaker.

b) that the convention acknowledge with gratitude the fact that three young pastors have joined our ranks: the Reverends E. Anderson, E. W. M. Brewer, and H. A. Theiste.

c) that the convention urge all standing committees to meet jointly as soon as possible after the close of this convention.

d) that the special attention of the Synod be called to the recommendation of the president regarding the general treasurer; but the committee also feels in duty bound to remind the convention of the president's warning against any unnecessary increase in the financial burden of the Synod.

e) that a committee be asked to draw up a fitting resolution on the occasion of the death of Mrs. Frieda Monich and the sickness of Rev. J. J. Strand.

G. A. GULLIXSON.

E. B. ELLINGSON.

S. C. YLVISAKER.

Committee on Home Missions

The committee recommends the following:

I. The Synod thanks God for the progress made in the home mission fields during the year, especially that He has called four

new workers into His harvest, and enabled the Synod to carry on this blessed work without incurring debt.

II. The Synod appreciates the importance of this work as well as the difficulties that arise for the missionaries, the missions and its committee in carrying on the work, and commends this important branch of our church work to the earnest prayerful support of all its members.

III. The Synod renews its appeal to all pastors and congregations, now subsidized by the home missions funds, to co-operate with the home mission board in bringing about possible rearrangements of charges so that expenses may be reduced.

IV. Before mission congregations incur debt for property they should confer with the board of home missions.

O. M. GULLERUD, Chairman.

G. A. GULLIXSON, Secretary.

Committee on Foreign Missions

I. The Synod calls the attention of our people to the fact that within the past year the sum of \$812.25 has been contributed to the cause of heathen missions, which includes the Negro and the Indian mission. This report is not very encouraging, and whereas it is true that the work at home demands our first attention, we must not forget that the Savior's command includes "all nations." The Synod therefore urges our people to remember this branch of our church work with their prayers and gifts.

II. The Synod deplores the fact that the work in our China mission has been disturbed by the controversy on the term question, but we have the assurance that the Lord of the church will also direct this to the welfare of his kingdom on earth. It is the prayer of the Synod that a peaceful and God-pleasing solution of this problem might soon be brought about.

JUSTIN A. PETERSEN.

HARRY FEVIG.

J. R. LIEN.

E. W. ANDERSON.

Committee on Higher Education

I. The Synod heartily approves of the action of the board in resolving that all moneys collected for the college be used in payment of interest-bearing debt on the college, unless otherwise stipulated by the donor.

II. The Synod expresses its thanks to the business men of

Mankato for the contributions offered toward library and laboratory equipment.

III. The Synod expresses to the faculty of Bethany College its approval of the manner in which the work at the college has been carried on during the past year under the leadership of the acting president, Walter E. Buszin. And we recommend most highly the school to the youth of our church.

IV. The Synod approves of the work of the Bethany A Cappella choir in the course of the year and trusts that the choir in the future will continue to recommend the school to our congregations by its song and Christian conduct.

V. The Synod exhorts the congregations to bring more liberal gifts to the "lærerlønsekasse" and "synodekasse." Larger donations are necessary because of the greater demands upon these treasuries as a result of the enlarged educational program of the Synod.

VI. In the matter of the term of office of the president of Bethany Lutheran College, the committee has no recommendation to make at this time, believing it may be left to a future meeting of the Synod under the resolution passed in the matter at last year's Synod meeting.

A. M. HARSTAD, Secretary.

Committee on Church Extension

The committee finds that the status of the church extension treasury is far below that of last year, hence the members of the Synod are requested to give their continued and more substantial support.

H. A. PREUS.

B. KNUTSON.

M. O. DALE.

Committee on Publications

The committee recommends to the Synod the following:

I. That the committee on Publications be authorized to use their best judgment in the matter of publishing an English Annual for the year 1931.

II. That the Synod expresses its gratification over the fact that our periodicals, "Luthersk Tidende" and "Lutheran Sentinel" now are published without expense to the Synod.

III. That the committee on publications be asked to make a special effort to sell some of the present stock of books in order

that the book company may be provided with a larger working capital.

S. C. YLVISAKER, Chairman.

M. F. MOMMSEN, Secretary.

Committee on Money Matters

The committee recommends:

I. That the Synod accepts the recommendations of the auditors as follows: "We hereby recommend that the Synod empowers the treasurer, after having conferred with the alternate, to hire assistance in making up a new set of books so that all the records of the Synod will be more complete and that time be saved for the treasurer and auditors."

II. That the Synod authorizes the committee on finances to reimburse the treasurer for necessary expenditures and help in his work.

III. That the salary of the president of Bethany Lutheran College be \$2,500 for the coming year.

IV. That the Synod pays the moving expenses of the president-elect of Bethany Lutheran College.

V. That the Synod donate one and one-half acres ($1\frac{1}{2}$) of the land that the Synod received from the estate of Knut Norstad to Grace Ev. Luth. congregation for church and cemetery purposes.

VI. That the Synod authorizes its treasurer to sell the Synod's two shares of stock in the American Telephone and Telegraph Company.

J. M. MELAAS, Pres.

C. N. PETERSON, Sec.

* * *

Resolution of Synod in regard to report of committee on money matter, paragraph V:

RESOLVED, That the trustees of the Norwegian Synod of the American Evangelical Lutheran Church, be and are hereby authorized to transfer to the Grace Evangelical Lutheran Congregation of Manitowoc County, Wisconsin, one and one-half acres of the so-called Norstad farm, more particularly described as the South $\frac{1}{2}$ of the S. E. $\frac{1}{4}$ of Section 25, Township 19, Range 22 East, Manitowoc County, Wisconsin, for the purpose and use of said congregation as site for church and school and cemetery, and that they be authorized to execute proper deeds of conveyance to carry out the aforesaid transfer.

The above resolution was duly carried at a regular session of the Norwegian Synod of the American Evangelical Lutheran Church, in annual convention assembled at Mankato, Minnesota, June 12 to 18, inclusive, 1930.

Resolution of Synod in regard to report of committee on money matters, paragraph VI:

RESOLVED, That the treasurer of the Norwegian Synod of the American Evangelical Lutheran Church be and is hereby authorized to sell, assign and transfer the following described shares of stock, to-wit:

Two shares in the American Telephone and Telegraph Company, Certificate Number N Z 64965, now registered in the name of the Norwegian Synod of the American Evangelical Lutheran Church, and to make the proper assignment thereof.

This is to certify that the above resolution was duly carried at a regular session of the Norwegian Synod of the American Evangelical Lutheran Church in annual convention assembled at Mankato, Minnesota, June 12 to 18, inclusive, 1930. We further certify that A. J. Torgerson, Northwood, Iowa, is the duly elected treasurer of the above named Norwegian Synod of the American Evangelical Lutheran Church and that the undersigned are president and secretary of said Synod.

CHR. ANDERSON, President.

C. J. QUILL, Secretary.

Norwegian Synod of the American
Evangelical Lutheran Church.

Dated at Mankato, Minn., this 18th day of June, 1930.

* * *

Recommendations of the joint committee (on nominations and finances), in regard to the matter of editorship of our papers referred to it:

I. The joint committee recommends to the Synod that a salaried editor be elected for "Tidende" and "Sentinel."

II. We nominate J. E. Thoen for editor for "Tidende" and "Sentinel."

III. We recommend that the matter of arrangement for the editor's residence and salary be referred to the board of regents together with the finance committee of the Synod.

IV. We recommend that the editor's salary be paid out of the earnings of "Tidende" and "Sentinel."

V. We recommend that, in case the earnings are not suffi-

cient to pay said salary, the balance be paid out of the Synod's treasury.

VI. We recommend that any possible rearrangement of printing be left to the editor and publication committee.

Negermissionen.

Negermissionen er en gammel og velkjendt institution for Synodens menigheder. Vor forbindelse med den staar fra den gamle Synode og er den eneste mission vi har tilbage fra den tid.

Missionen har baaret rige frugter. Alt efterksom marken udvides, forøges ogsaa udgifterne forbundet med arbeidet.

Vi har paataget os at skaffe et tusind (1000) dollars. Der kom ind til denne mission det sidste aar blot omkring 400 dollars.

Synoden henstiller derfor til sine menigheder til ikke at glemme denne mission. Kjendskab til denne mission kan faaes ved at subskribere paa "The Lutheran Pioneer".

S. Ingebritson.

O. Anderson.

B. Ivisaker.

Indstilling fra komiteen for prestekonferencernes protokoller.

Protokollerne for den almindelige pastoralkonferens, for Madison-Chicago pastoralkonferens, for Nordvestlige og for Iowa og Søndre Minnesota specialkonferencer er gennemgaaede.

Komiteen finder intet særskilt at indberette for Synoden.

Stephen Sande.

L. C. Brustad.

Theo. Ellingson.

J. A. Moldstad.



Resolutioner

Dear Brother in the Lord, Prof. Monich,

WHEREAS, God in His inscrutable providence and love has called from this life to her eternal home and heritage in heaven, as we firmly believe, our beloved sister in the Lord, Frieda Monich,

And whereas she for years has been a faithful and highly esteemed member of the faculty at Bethany Lutheran College and the school in her demise has sustained a keenly felt loss,

And whereas you as her bereaved husband and co-worker among us have suffered the greatest loss by her departure from this life:

BE IT RESOLVED by the Norwegian Synod of the American Evangelical Lutheran Church, in convention assembled: That we convey to you, dear Brother, our expression of sympathy and sorrow but also our thankfulness to God Who gave you and us the precious gift in her whom He now has called from the path of a weary pilgrim to the promised land of all true believers in Christ Jesus, our beloved Lord and Savior,

May the same Lord now in time of sorrow and trial strengthen you with us and through His infinite mercy and wisdom guide and lead us all in faith to our heavenly home into that happy union, which knows no farewells.

On behalf of the Synod,

CHR. ANDERSON, Pres.

C. J. QUILL, Sec.

* * *

Pastor W. Fr. Wiese, Cambridge, Wis.

Kjære pastor Wiesel!

Synoden har med glæde modtaget Deres venlige hilsen og beder Gud, vor himmelske Fader, at han vil være hos Dem nu i livets aftenid, og med sin gode Gelligaand styrke og bevare Dem i troen paa vor dyrebare Frelser og ellers stjaente Dem alt, som han i sin visdom finder at være godt for Dem.

Paa Synodens vegne,

Chr. Anderson, form.

C. J. Quill, sek.

* * *

Kjære Broder Per Grinde, Madison, Wis.

Synoden takker Dem for Deres venlige hilsen og nedbeder over Dem Herrens rige velsignelse.

Paa Synodens vegne,

Chr. Anderson, form.

C. J. Quill, sek.

* * *

Kjære Pastor P. C. Forseth, Suttons Bay, Mich.

Synoden har modtaget Deres venlige skrivelse og takker Dem for de deri udtalte gode ønsker. Den vil herved jende Dem en gjenhilsen med de bedste ønsker for Dem selv og Deres mindreaarige børn.

Paa Synodens vegne,

Chr. Anderson, form.

C. J. Quill, sek.

* * *

Kjære broder i Herren, pastor J. J. Strand,

Chicago, Ill.

Da Synoden, forsamlet til møde i Mankato, Minnesota, har bragt i erfaring, at De paa grund af sygdom ikke kan være tilstede paa mødet, ønsker den at udtale sin hjertelige deltagelse med Dem og beder vor kjære himmelske Fader, at han gennem det trøstens ord, hvormed De selv har bragt trøst og vejledning til andre nu selv maatte blive trøstet og styrket, ligeledes at Gud igjen, om det saa er hans naadige vilje, vil gjengive Dem de kræfter, som er nødvendige til fortsættelsen af Deres vigtige gerning.

Paa Synodens vegne,

Chr. Anderson, form.

C. J. Quill, sek.

* * *

Miss Olga Handberg, Minneapolis, Minn.

The Synod desires to express its sincere appreciation to Miss Handberg for her efficient and faithful services as typist at this convention, and for donating such services gratis.

On behalf of the Synod,

CHR. ANDERSON, Pres.

C. J. QUILL, Sec.



Bethany College

Bethany College was discussed during the afternoon session on Saturday.

Rev. J. A. Moldstad introduced the discussion, speaking on "The chief purpose of Bethany College." He urged that we are bending much effort to establish and maintain Christian day schools. That is the very foundation work. That is the beginning. But we must not only begin, we must continue. We must be prepared to pursue the task of training the child in the nurture and admonition of the Lord. We must be prepared to take care of such pupils who have finished the day school, and who desire a higher education in a school where the instruction is carried on in the same Christian spirit and atmosphere. The future of the Synod demands it. The chief purpose of Bethany College is to meet that desire and demand.

Dr. S. C. Ylvisaker continued the discussion, speaking on "The Importance of Bethany College." He pointed out what Bethany means to the young people of the community outside of our own Synod, more especially to the young people of our sister synods. It is a school that meets the need in this part of the church field. Our Synod is here given excellent opportunity for extensive operation and service. Also it is offered an opportunity to return favors and services, particularly to the Missouri and Wisconsin synods. Bethany has a vast mission. Bethany College now having become our school, it behooves us to support it, both because of its mission and importance.

Rev. H. M. Tjernagel followed, speaking on "The Financial Side of Bethany College." He pointed out the progress made since the Synod took over the school; that the present debt may on the first blush of the matter still appear enormous and beyond the power of our church body to handle. The difficulty is only seeming. Co-operation, system, and determination would easily solve the problem. If every congregation would work out its plan and carry it out systematically and determinately, the result would be surprising. He urged concerted action along the whole line and advanced suggestions of methods for liquidating the debt now resting on Bethany.

Prof. Buszin closed the discussion, speaking on "The Spirit at Bethany College." The spirit he had observed and experienced was distinctly evidenced as a spirit of love and willingness to do for Bethany College. He had not observed as fine a spirit at any

other school of its kind. Regarding the life and general behavior of the student body the past year, he spoke in the highest terms of praise. Beautiful harmony and co-operation had existed not only between the president of the school and the board of regents; between the faculty and the student body, but had existed throughout. The members of the faculty had all been conscious of their responsibility to the parents of the students, to the Synod, and to God.

* * *

Collections for the Bethany College Debt Fund

Since last fall a steadily growing committee has been at work which has set as its purpose to gather sufficient funds to liquidate by April 1, 1935, the debt which has been incurred by the purchase of Bethany College. With the understanding that the Synod, through its regular channels, will take care of the running expenses of the school, teachers' salaries, interest on indebtedness, and upkeep generally, this committee has to do with the amount of the principal, which on September 1, 1929, was \$61,989.83. The plan of the committee is briefly the following: To secure as many as possible of the pastors and representative laymen and women of our Synod who will undertake to solicit the sum of \$1,000 each by the end of the five-year period. This money is to be solicited in unconditional donations and pledges and in conditional subscriptions, i. e. subscriptions which are to be paid only in the event that the whole debt is covered by the date set, April 1, 1935. The committee at this time represents a potential subscription of \$43,910.00—which means that the committee membership so far has undertaken to solicit this amount. The actual pledges to date total \$21,019.00, which amount includes both the conditional and the unconditional subscriptions.

The work of the committee thus far should be an encouragement to all, for it proves that our people are willing. The work has only been started, and only a part of our Synod has as yet been reached. It would seem clear that, when the whole Synod takes whole, the success of the committee should be assured. The final goal of the committee is nothing else and nothing less than this that the membership of the committee reach 100, so that it can in truth be a Committee of One Hundred, with eventual subscriptions totaling \$100,000.00, the amount above that which is necessary to pay the Bethany debt being credited automatically to the church extension fund of the Synod. Let the members of

our Synod consider the possibilities which hearty co-operation in this matter would place within our reach. Let us all pray for and work for the success also of this endeavor.

For the Committee,

S. C. YLVISAKER, Chairman.

July, 1930.



Diverse sager

Gudstjenesterne.

Foruden mødets aabningsgudstjeneste holdtes søndag formiddag kl. 11 to gudstjenester med festprædikener i anledning firehundred-aars jubilæet for den Augsburgske Konfessions antagelse den 25de juni 1530.

Pastor G. M. Tjernagel forrettede ved den norske gudstjeneste holdt i collegets kirkesal. Text: Rom. 11:33—36. Pastor J. A. Moldstad tjente som klokker og gjorde bekendtgørelserne.

Pastor N. A. Madsen forrettede ved den engelske gudstjeneste holdt i teltet. Text: Hebr. 13:7—9. Offer optoges ved begge gudstjenester til den indre mission og Bethany College.

Mandag aften holdtes gudstjeneste med altergang. Pastor J. A. Moldstad holdt pastoralprædiken. Pastor L. S. Guttebø holdt skrifttalen og forrettede altertjenesten.

Sesjonerne.

Mødets regulære sessioner holdtes fra kl. halv ti til tolv og fra to til fem. Aabningsandagterne blev ledet ved følgende: J. B. Unseth, M. F. Mommsen, C. N. Peterson, J. E. Thoen, P. A. Widbey, Emil Hansen, J. Blættan, G. Guldberg, Geo. D. Lillegard, M. D. Dale. Aftenandagterne blev ledet ved pastorerne C. A. Moldstad, S. E. Lee og A. M. Garstad.

Beslutninger.

Synoden besluttede at ofrene ved festgudstjenesterne søndag formiddag skulde deles mellem Bethany College og indremissionskassen.

Besluttet at formanden nominerer kandidater til medlemmer af arbejdskomiteerne.

Besluttet at Synodens finanskomite bestemmer, hvad der af kassereens rapport for Bethany College skal trykkes i Synodalberetningen.

Besluttet at sekretæren bemyndiges til at kjøbe en protokol for Synoden.

Besluttet at formanden sammenkalder et møde af alle de staaende komiteer.

Besluttet at samfundets formand og sekretær sørger for "typist" for næste synodemøde.

Besluttet at Synoden anmoder de præster, som maatte være tilstede ved bore søstersynoders møder, at frembære for dem bore venligste hilsener og bedste ønsker.

Besluttet tilstemt følgende indstilling af fuldmagtskomiteen: "Paa samme tid som Synoden er villig til at udskejlde repræsentanter og præster, som maa rejse hjem før mødets afslutning, saa vil den indstændig tilskynde alle mødets medlemmer at ordne sig saaledes, at de kan overvære det hele møde."

Døpbyggelse og underholdning.

Paa søndag eftermiddag holdtes i colleget's kirkesal en kirkekoncert for fuldt hus. Collegenoret, "Bethany A Capella Choir" paa 30 stemmer, dirigeret af prof. Walter E. Buszin, og nu just tilbage fra en koncerttur i Minnesota, Wisconsin og Iowa, gav sit hyperlige program. Indimellem sang et mæssekor af øvede sangere fra samfundets menigheder, dirigeret af past. A. M. Garstad. Past. J. A. Moldstad ledede festen og holdt en anslaaende tale om den Augsburgske Konfession og Bethany College's kald til at værne om den.

Lørdag aften holdtes en koncert i colleget's forsamlingsal. Prof. Buszin spillede pibeorgel, mrs. A. J. Natvig piano og student George Gulligson og miss Esther Thoen gav flere solonumre.

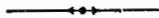
Afslutning.

Synodemødet udtalte ved reisning en tak til mødets værter. Samfundets aftrædende formand, pastor Chr. Anderson, takkede Synoden for dens støtte, samarbejde og overbærenhed under hans embedstid. Han udtalte, idet han erkjendte sin skrøbelighed, at han havde søgt at gjøre sin pligt, at fremme Synodens vel og interesser og ikke brugt sit embede "to lord it over others". Han bad om Synodens samlede støtte og velvilje for sin eftermand i embedet, pastor G. M. Tjernagel, og ønskede Herrens velsignelse over samfundets fremtid.

Pastor G. A. Gulligson ledede derpaa slutningsandagten. Salmen nr. 57 i "Lutheran Hymnary" blev sunget, Efeserne 4:1—14 læst, hvorefter bøn og Herrens velsignelse.

Det meget vellykkede 13de ordentlige synodemøde var endt.

E. J. Quill, sekretær.



Den Norske Synodes embedsmænd

Formand, S. M. Tjernagel; viceformand, D. M. Gullerud; sekretær, E. J. Quill; suppleant, E. A. Moldstad; kasserer, A. J. Torgerson; suppleant, Einar Thysen; revisorer, Martin Sandberg og Geo. Hendricks.

Board of trustees for Synoden: G. E. Brunsbold, Oscar Swenson (3 aar, valgt 1928); G. A. Gullixson (3 aar, valgt 1929); P. G. Tjernagel, J. E. Thoen (3 aar, valgt 1930); E. N. Edwards (2 aar, valgt 1930).

Board of regents for Bethany Lutheran College: S. E. Olvisaker, R. L. Dahlen (4 aar, valgt 1929); G. A. Gullixson, J. A. Moldstad (3 aar, valgt 1929); A. J. Torgerson, G. G. Baala (2 aar, valgt 1929); J. E. Thoen, J. A. Johnson (4 aar, valgt 1930).

Præsident for Bethany Lutheran College: Dr. S. E. Olvisaker.

Redaktør for "Lutherst Tidende" og "Lutheran Sentinel": Pastor J. E. Thoen.

Forretningsfører for "Tidende" og "Sentinel": Pastor S. A. Preus; assistent, pastor S. E. Lee.

Bestyrer for bladenes udbredelse: Pastor Paul Olvisaker.

Jernbanesekretærer: Chr. Anderson, G. A. Gullixson.

Finanskomite: J. B. Unseth, Clarence Olson (2 aar, valgt 1929); Chr. Anderson, M. Teigen (2 aar, valgt 1930).

Forlagskomite: E. A. Moldstad, John Hendricks (2 aar, valgt 1929); S. A. Preus, D. B. Harstad (2 aar, valgt 1930).

Komite for indremissionen: S. M. Tjernagel, Justin A. Petersen, John J. Jordahl (2 aar, valgt 1929); L. S. Guttebø, Emil Hansen, Nels Spangelo (2 aar, valgt 1930); Chr. Anderson, suppleant for S. M. Tjernagel (1 aar, valgt 1930).

Subkomite for Bistyksten: M. J. Mommensen, E. B. Ellingson, A. L. Danielson (valgt 1930).

Komite for hedningemissionen: S. E. Olvisaker, Alex Stephens (2 aar, valgt 1929); S. A. Preus, John Peterson (2 aar, valgt 1930).

Komite for Church Extension: A. M. Harstad, J. D. Dale (2 aar, valgt 1929); D. M. Gullerud, P. G. Kloster (2 aar, valgt 1930).

Komite for barmhjertighedsarbejde: J. J. Strand, Iver Gulikson (2 aar, valgt 1929); Erling Nlvisaker, N. J. Loberg (2 aar, valgt 1930).

Komite for menighedsstolen: A. M. Garstad, O. A. Smedal (2 aar, valgt 1929); Paul Nlvisaker, John Tørde (2 aar, valgt 1930).

Repræsentant paa Synodalkonferensens komite for negermission: Pastor S. A. Moldstad.

Delegat til Synodalkonferensen i Quincy, Ill., den 6te til 11te august 1930: Pastor S. M. Tjernagel; suppleant, pastor S. A. Moldstad.



PAROCHIAL REPORT FOR 1929

Congregation	Pastor	Members			Bap- tisms		Con- firmed		Services				
		Baptized Members	Communi- cants	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1. Rock Dell*	Anderson, Chr.	254	172	84	4				241	2	4	30	4
2. Delhi	Anderson, Chr.	51	43	14					64				27
3. Eng. Luth.*	Anderson, Chr.	50	37	14	1				61		1		26
4. Our Savior's*	Anderson, Chr.	95	62	23	1		4		91	1			32
5. Concordia*	Anderson, E. W.	185	85	23	4				35	1		24	26
6. Holton*	Blækkan, I.	66	53	16	2				27		3	6	31
7. Big Rapids*	Blækkan, I.	30	28	9					5	1	1	5	24
8. Forest City*	Brewer, Elmer	74	52	12	3				42		2	3	43
9. Our Savior's*	Dale, M. O.	34	21	8	2							20	10
10. First Ev. Luth.*	Guldberg, G.	92	65	26	2				53	1	7	17	42
11. N. Maniton Id.†	Guldberg, G.												2
12. Nicollet*	Gullerud, O. M.	336	252		7		8		240	2	8	16	20
13. Norw. Grove	Gullerud, O. M.	106	62		1				49	2		2	18
14. St. Paul's*	Gullixson, G. A.	310	260	48	39		14		200	44	25	50	60
15. West Kosh.*	Guttebø, L. S.	328	225	87	5		6		272	1	7	27	28
16. First American*	Hansen, Emil	92	64	20	13	3			79	1	2	21	23
17. Morgan*	Hansen, Emil	43	29	11		4		4	12			21	
18. Bygland†	Hansen, Emil				4				18			12	
19. Blanchard†	Hansen, Emil								4			7	14
20. Grand Forks†	Hansen, Emil						5		10			12	
21. Richland	Harstad, A. M.	101	63	26	4				86				37
22. Bethany*	Harstad, A. M.	48	37	16	1		2		54		1	8	16
23. Chester*	Hendricks, J.	36	24	14	1				12			13	
24. Simcoe*	Hendricks, J.	16	9	5	1		1		8			12	
25. Vor Frelsers*	Hendricks, J.	9	5	3								6	
26. Winnipeg	Hendricks, J.	10	6									12	
27. Lime Creek*	Ingebritson, H.	111	78	36	1		3		112	2		26	
28. Lake Mills*	Ingebritson, H.	77	52	21	6		4		93		3	20	24
29. Emmaus*	Lee, S. E.	92	58	17	5			3	81	3	5		62
30. Boston*	Lillegard, G. O.	141	103	24	9		4		190	9	7	30	38
31. Our Savior's*	Madson, N. A.	255	168	73	9				202	2	5	25	25
32. Fairview*	Moldstad, C. A.	425	325	75	10		25		240	10	5	48	60
33. St. Mark's*	Moldstad, J. A.	235	200	18	30	1	22		308	25	19	50	68
34. Parkland*	Mommson, M. F.	150	76	31	1	1			162	1	6	26	53
35. Concordia	Nesseth, G. P.	100	60	16	5		6		20	1	3	15	
36. Cross Lake*	Nesseth, G. P.	88	67	10			12		14		2	15	
37. Clearwater	Nesseth, G. P.	51	23	10			2		6			12	
38. Immanuel*	Nesseth, G. P.	31	16	11					16		1	12	
39. Scarville*	Petersen, J. A.	80	52	22	2		2		71	2		22	8
40. Center*	Petersen, J. A.	118	71	31	7	1			55	1		11	11
41. First Evanger*	Peterson, C. N.	98	68	18	3		1		28		2	28	12
42. Zion*	Peterson, C. N.	10	9	5					3		1	16	
43. Rockwell*	Peterson, C. N.	12	12	3			1		10			20	6
44. Calmar	Preus, H. A.	420	308	120	5	1	5	2	302	3	9	20	65
45. Our Savior's*	Quill, C. J.	162	117	47	8		11	4	146	8	3	25	29
46. Our S's, Hayfield*	Quill, C. J.	15	14	6					18	1		15	10
47. Oslo*	Quill, C. J.	88	64	36	2		2		10	1	2	17	11
48. First Wild Rice*	Runholt, J. R.	98	61	29	8				29	1	1	22	7
49. Zion*	Runholt, J. R.	12	9	4			1		18			11	
50. Shyennet†	Runholt, J. R.											2	14
51. Hartland*	Sande, S.	111	86	35	3		4		89	2	2	23	6
52. Manchester*	Sande, S.	42	30	12	1				34			25	
53. Central	Strand, Ahlert	77	66	17	15	1	13	1	58	4	2		61
54. St. Paul's*	Strand, Ahlert	13	11	7					22			17	
55. St. Luke's*	Strand, J. J.	98	63	21	3	1			77	3	1		67
56. Venanda	Theiste, H. A.		25	8									10
57. Forsyth	Theiste, H. A.		30		1						1		20
58. Rosebud	Theiste, H. A.		20		1								10
59. Ingomar	Theiste, H. A.				1								
60. Our Savior's*	Thoen, J. E.	101	68	28	2				65		1	13	10
61. Grace*	Thoen, J. E.	24	17	9					50	1		3	19
62. Bethania	Thoen, J. E.	26	15	7	1				22			10	7
63. Jerico*	Tjernagel, H. M.	413	272	126	12				258	1	5	15	15
64. Saude*	Tjernagel, H. M.	217	156	61	1		5		149			14	15
65. First Shell Rock*	Torgerson, A. J.	161	120	45	3				100	2	2	18	14
66. Somber*	Torgerson, A. J.	112	80	28	3				70	1	1	24	10
67. Meltonville†	Torgerson, A. J.											14	
68. E. Paint Creek*	Unseth, J. B.	130	106	45	7		4		107	1	3	16	19
69. W. Paint Creek*	Unseth, J. B.	72	74	40	1				44		2	21	11
70. Holy Cross*	Ylvisaker, E.	300	190	79	8	2	14	2	81	6	4	14	58
71. West Prairie	Ylvisaker, P.	110	82	26	3		10		64	1			27
72. Thompson	Ylvisaker, P.	56	36	12	3		2		28		1	5	27
73. Our Savior*	Ylvisaker, S. C.	600	443	173	16	4	13		560	8	10	12	74
74. Bethany*	Buszin, W. E.	25	13	5					30			1	35
		7943	5672	1846	292	12	208	17	5704	158	168	1057	1520

* Belonging to Synod.

† Preaching Station.

PAROCHIAL REPORT FOR 1929

	Week Day School			Sunday School		Sat. School		Summer School		Students		Contributions		Value of Property
	Days taught	Enrollment	Teachers	Pupils	Teachers	Days taught	Enrollment	Days taught	Enrollment	In Synodical Institutions	In Pub. H. S., Colleges, etc.	Home Purposes	All Outside Purposes	
1.						20	35	20	31		6	\$2,147	\$ 414	\$12,000
2.						28	9				3	560	58	4,000
3.						20	15	20	15	1	4	468	100	8,000
4.						36	22				7	800	27	3,000
5.				65	5	12	25				4	435	15	14,500
6.				20	3			18	16		6	437	55	3,000
7.												182	20	3,000
8.				20	4			33	28		5	460	35	3,500
9.						7	8				2		42	
10.				28	3						8	607	27	6,000
11.														
12.				50	5			30	35	3		2,000	545	40,000
13.				10								400	95	6,000
14.				100	8							5,312	958	70,000
15.	180	34	1	19	3			12	21	1	14	2,950	850	40,000
16.				40	5			25	24		11	750	633	9,000
17.								20	22		3	225	75	5,000
18.								30	7		2	225	80	2,000
19.								14	12			100		1,000
20.														
21.				29	3	11	10	28	18		6	959	100	7,500
22.	160	7	1			12	10	20	14		1	500	250	2,000
23.						13	5				2	73	24	700
24.						12	4				1	130	26	
25.												40	25	
26.														
27.	160	16	1											9,000
28.				24	3	34	23	30	14	2				4,400
29.				72	7			15	25		3	593	46	5,000
30.				62	7							5,860	730	40,000
31.	160	32	1	58	8	36	10	20	28	6	1	3,847	885	19,000
32.	200	14	1	165	22			20	24		12	5,300	800	40,000
33.				176	26					1	40	6,007	1,833	54,000
34.	180	28	2			40	6			4	10	2,588	450	30,000
35.														3,000
36.														3,000
37.														600
38.														500
39.	180	21	1	3	1					4		1,630	324	14,500
40.								30	22	8		767	122	12,000
41.								30	9					
42.														
43.														
44.				50	7			30	65	12		3,500	700	25,000
45.	180	30	1									1,930	743	21,100
46.				1	1							245	65	3,100
47.				25	6							750	309	6,300
48.				32	4			25	22	6		304	107	3,000
49.												57	10	
50.														
51.								25	24	2		1,660	248	10,000
52.												320	132	5,000
53.				40	5					12		1,300	34	7,000
54.												100	53	
55.				37	6					1	6	1,216	67	18,000
56.														
57.				45	4									
58.				40	4									
59.				20	1									
60.						19	10	30	20	1	2	885	382	10,000
61.						8	4					237	86	
62.												48	45	
63.						38	34			3		1,733	456	13,000
64.	160	7	1			38	28			4	6	1,754	248	9,000
65.						40	15			1	2	1,093	900	9,000
66.	160	17	1							1	1	1,900		10,000
67.														
68.								24	14	1	9	610	692	6,000
69.						16	6	15	7			423	488	5,500
70.	200	38	1	90	8			12	75	6		1,750		22,000
71.				44	5			20	45	9		610	160	4,000
72.								20	19	2		365	637	2,000
73.	*			129	18			13	41	1		4,949	3,207	50,000
74.				12	3							121	41	50
1951 248 12 1506 184 437 279 629 697 31 240 \$74,214 \$19,454 \$794,750														

* Conducts Week Day School jointly with Holy Cross Congregation.

Synodens Prester og Professorer

Aaberg, O. H. (P. Em.).....	Parkland, Wash.
Aanestad, H. (P. Em.).....	Sherman, S. Dak.
Anderson, Chr.....	Belview, Minn.
Anderson, Einar.....	321 N. Farwell, Eau Claire, Wis.
Blækkan, I.....	Holton, Mich.
Brewer, Elmer.....	Forest City, Iowa
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Guldborg, G.....	Suttons Bay, Mich.
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Station	Boston, Mass.
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Moldstad, J. A., 4218 Wabansia Ave., Cragin P. O.....	
.....	Chicago, Ill.
Møller, G. E.....	Hartland, Minn.
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Peterson, C. N.....	Fertile, Minn.
Preus, H. A.....	Calmar, Iowa

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Runholt, J. R.....	Ulen, Minn.
Sande, Stephen.....	Hartland, Minn.
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Strand, J. J.....	5916 Rice St., Chicago, Ill.
Theiste, Hans A.....	Forsyth, Mont.
Thoen, J. E.....	R. 3, Amherst Jct., Wis.
Tjernagel, H. M.....	R. 2, Lawler, Iowa
Torgerson, A. J.....	R. 3, Northwood, Iowa
Unseth, J. B.....	Waterville, Iowa
Waller, M. C.....	1031 Grand Ave. E., Eau Claire, Wis.
Widvey, P. A. (P. Em.).....	Prairie Farm, Wis.
Wiese, M. Fr. (P. Em.).....	Cambridge, Wis.
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Ylvisaker, Paul.....	Thompson, Iowa
Ylvisaker, S. C., Prof., Bethany Lutheran College.....	
.....	Mankato, Minn.



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