

BERETNING

om

Det fjortende ordentlige Synodemøde

af

DEN NORSKE SYNODE

af den Amerikanske Evangelisk
Lutherske Kirke



Afholdt i

Bethany Evangelisk Lutherske Menighed

paa

Bethany Lutheran College, Mankato, Minnesota

Dr. S. C. Ylvisakers kald

18de til 24de Juni, 1931

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THE HISTORY OF THE CITY OF NEW YORK

FROM THE FIRST SETTLEMENT TO THE PRESENT TIME

BY JOHN B. HENNINGSEN

NEW YORK: PUBLISHED BY

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10 NASSAU ST. N.Y.

1854

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Synodens ordning og medlemmer.

Den Norſke Synode af den Amerikaniſke Evangeliske Lutherſke Kirke ſamledes til ſit fjortende ordentlige ſynodemøde i Bethany Evangeliske Lutherſke menighed paa Bethany Lutheran College Mankato, Minn., Dr. S. C. Olviſakers kald, torsdag formiddag, kl. 10.30, den 18de juni 1931.

Mødet aabnedes med gudstjeneste. Paſtor J. E. Thoen holdt aabningsprædikenen med Joh. 15, 26—27 ſom grundlag: "Men naar talſmanden kommer, ſom jeg ſkal ſende eder fra Faderen, ſandhedens aand ſom udgaar fra Faderen, han ſkal vidne om mig. Men ogſaa J ſkal vidne; thi J har været med mig fra begyndelſen." Paſtor Emil Hanſen, Mayville, N. D., forrettede altertjenesten.

Efter gudstjenesten traadte formanden, paſtor S. M. Tjernagel, frem og udtalte det ønſke at ſandhedens aand maatte være iblandt os, og over bort møde, med ſit vidnesbyrd, ſaa at vi ogſaa kunne bibe ſande vidner om frelſen i Kriſtus Jeſus. Derpaa udnævnte han til midlertidig fuldmagtskomite følgende: Paſtorerne S. E. Lee og John Hendricks ſamt repræſentant L. J. Madſen fra Vor Frelſers menighed, Princeton, Minneſota. Denne komite blev ſenere gjort permanent. Stedets præſt, Dr. S. C. Olviſaker, ønſkede forſamlingen velkommen, og bad alle føle ſig hjemme under mødet.

Eftermiddagsmødet aabnedes med andagt ledet ved paſtor G. A. Gulligſon. Sekretæren oplæſte navneliſten over ſamfundets ſtemmeberettigede præſter og fuldmagtskomiteen rapporterede de anmeldte repræſentanter. Derpaa erklærede formanden det fjortende ordentlige ſynodemøde ſom ſat i den Treenige Guds navn.

Følge fuldmagtskomiteens rapport beſtod mødet af følgende medlemmer:

30 ſtemmeberettigede præſter

Chr. Anderſon, Einar Anderſon, J. Blæſkan, Elmer W. Brewer, Morris Dale, O. M. Gullerud, G. A. Gulligſon, L. S. Guttebø, Emil Hanſen, Adolph Garſtad, John Hendricks, S. Ingebritſon, S. E. Lee, Geo. D. Lillegard, N. A. Madſon, C. A. Moldſtad, J. A. Moſtad, J. A. Peterſon, C. A. Peterſon, C. J. Quill, J. A. Runholt, Stephen Sande, Ahlert Strand, S. A. Theiſte, S. M. Tjernagel, N. J. Torgerson, J. B. Unſeth, E. Olviſaker, Paul Olviſaker, S. C. Olviſaker.

41 repræsentanter

Chr. Anderjens kald: Fred Johnson.
 Elmer Brewers kald: Gust Anderson, P. G. Kloster.
 Morris Dales kald: Carl Stenerjon.
 D. M. Gulleruds kald: B. Knutson, Henry Hanson.
 L. S. Guttebøss kald: Ole Haugan.
 Emil Hansens kald: Martin D. Tveden.
 Adolph Garstads kald: Ben Torgerson, E. N. Edwards.
 S. Ingebritssons kald: Peter Dahle, S. E. Peterson, Fred Suby.
 N. A. Madsens kald: L. J. Madsen.
 C. A. Moldstads kald: Anton Olson.
 J. A. Moldstads kald: Hilmer Larson.
 J. A. Petersens kald: Hans Sande, John Faugstad, Knuternes, Christ Bredeson.
 C. N. Petersens kald: S. D. Kringlebotten.
 C. J. Quills kald: Nels Spangelo, Albert Ellingson, Leroy Hoff, Adolph Peterson.
 J. R. Rumbolts kald: Elmer Duflet.
 Stephen Sandes kald: John L. Johnson, Albert Mortenson.
 Ahlert Strands kald: A. T. Haug.
 S. M. Tjernagels kald: Nels Ellingson, Henry Mellem, C. G. Mellem, Otto Tjernagel.
 J. B. Unseths kald: Jens Eipland.
 Paul Olvisafers kald: Tønnes Mortenson, A. Ford Kloppen.
 C. C. Olvisafers kald: Prof. D. B. Garstad, Prof. W. C. Buzjin.

2 delegater

Elmer Brewers kald: Hans Peterson, Hans Schoneman.

10 raadgivende medlemmer

Staaende: Pastorerne L. P. Jensen, S. A. Preus, J. E. Thoen. Profesjorerne A. J. Natvig, C. J. Onstad, kand. theol. George Gulligson.

Raadgivende for dette møde: Pastor M. Winter, Janesville, Winn., (Mo. Syn.); Rev. C. Ambrecht, Waterville, Winn., (Mo. Syn.); Prof. S. Matt, New Ulm, Winn., (Wis. Syn.); stud. teol. Monrad Gullerud; lærer Sclerman af Mankato.

Gjæster

Chicago, Ill.: E. B. Larson, Walther Gullixson, Margo Siqueland.

Bode, Iowa: Gladys Masheim.

Forest City, Iowa: Mabel Kloster, Corrine Daley, Marie Daley, G. E. Myre.

Kensett, Iowa: Mr. og Mrs. Luther Harmon, Leroy Harmon, Mrs. G. E. Mellem.

Lake Mills, Iowa: Laura Ingebritson, Nelsine Ludvig, Inga Ludvig, Martin Ludvig, Gustav Honjeh.

Northwood, Iowa: Mrs. Dina Torgerson, Mrs. M. J. Torger-son, Mr. og Mrs. M. B. Torgerson, Donald Torgerson.

Scarville, Iowa: Nels Faugstad, Arnold Faugstad, Nels D. Faugstad, Conrad Faugstad, Signe Faugstad, Mrs. N. Faugstad, Signe Stephens.

Storv City, Iowa: Mr. og Mrs. Otto Tjernagel, Mildred Tjernagel, Nehemias Tjernagel.

Sumner, Iowa: Helen Born.

Thor, Iowa: John Olson.

Thornton, Iowa: Sena Schoneman, Mrs. Hans Peterson.

Waterville, Iowa: Eivind Unjeth.

Albert Lea, Minn.: Mrs. E. J. Quill, Idella Quill, Marvel Quill, Grant Quill, Mrs. Nels Spangelo, Anna Spangelo, Nora Spangelo, Mr. og Mrs. R. D. Quill, Mrs. Jens Gobland, Jeanette Gobland, Clarence Ellingson, Mabel Ellingson, Vernice Ellingson, Mrs. Albert Ellingson, Sophia Gjermundson, Mr. og Mrs. Nolland Johnson, Daniel D. Johnson, Johanna Bottolfson, E. D. Wangen, Emma Thysen.

Belvieu, Minn.: Mrs. Chr. Anderson, Silda Anderson, Carl Golt, Jenette Golt, Mabel Golt, Christine Flom, Manda Jacobson, Mrs. Fred Johnson, Edna Davidson, Mrs. A. Monson, Martin A. Monson, Mr. og Mrs. Knut Laube, Ida Laube, Lillian Laube, Clarice Laube, Mr. and Mrs. Sam Sampson, Irene Sampson, Hazel Sampson, Marian Hegdal, Bertine Hegdahl, Hans Hegdal, Knut Hegdal.

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

Cottonwood, Minn.: Mr. and Mrs. Gust Thiel, Emily Frank.

Emmons, Minn.: Mrs. Pete Dymbe, Senora Dymbe, Vernice Dymbe.

Gaylord, Minn.: Mrs. William Skar, May Belle Briard.

Geneva, Minn.: Mr. og Mrs. Nyberg.

Gaylord Minn.: Mr. og Mrs. E. A. Swenson, Beatrice Swenson, Marie Swenson, Selvin Swenson, Mrs. Wm. Briard.

Garland, Minn.: Mrs. Carl Gulbrandson.

Lamberton, Minn.: C. Mardahl, S. D. Kringebotten, C. D. Marda.

Lewisville, Minn.: Lytana Zoelmer, Drene Zoelmer.

Manchester, Minn.: Mr. og Mrs. Oscar Newgard.

Mankato, Minn.: Mr. og Mrs. D. M. Bangen, Lois Bangen, Mrs. Julia Swenson, Mrs. J. E. Thoen, Ester Thoen, Mrs. E. Gove, Mrs. E. J. Dufstad, Mrs. D. B. Garstad, Mrs. A. J. Ratvig, Rev. Chrus Kirkpatrick, Mrs. S. E. Olvisaker og børn.

Marshall, Minn.: Adella Davidson.

Minneapolis, Minn.: Nels Hagen, Mrs. Thomas Sæller, Clara Hagen, Helene Peterson, Riella Peterson, Selga Hagen, Norma Hagen, Garriet Maafestad, Jean Bronson, Ethel Bronson, Mrs. W. R. Bronson, Mr. og Mrs. A. Jacobson, Mrs. Caroline Lindström, Selma Lindström, Caroline Hendricks, Selga Golvde, Mrs. John Hendricks, Mrs. Ole Sandberg, Olga Sandberg, Ole Reno, Mr. og Mrs. A. Kroon, Mamie Reno, Harry Reno, Elvert L. Kroon, Margaret Hendricks, Sjabel Hendricks, Fred White, Tom Sæller.

Princeton, Minn.: Mr. og Mrs. S. A. Abrahamson, Philip Abrahamson, Kenneth M. Abrahamson, Bernard A. Abrahamson, Mrs. Asper Wold, Grace R. Nelson, Selma Johnson, Mrs. R. A. Madson, Harold Teigen.

Red Wing, Minn.: Mrs. E. D. Kaaja, Erling S. Kaaja, Olaf J. Kaaja, Solweig B. Kaaja, Clarice S. Kaaja.

Sauk Rapids, Minn.: Ida J. Ingebritson.

St. Peter, Minn.: Ole D. Olmanson, Mr. og Mrs. Gust Annerstad, Clara Annerstad, Maurice Annerstad, Carl Annerstad, Borghild Annerstad, Gudrun Annerstad, Mrs. E. G. Olmanson, Mr. og Mrs. C. A. Miller, Cordeia Miller, Julia Mæleson, Mr. og Mrs. C. B. S. Olson, D. Annerstad.

Vernon Center, Minn.: Gertha Paap.

Wood Lake, Minn.: Miss Timm.

Mayville, N. D.: Mrs. Emil Hansen, Clarence Hansen.

Rutland, S. D.: Pastor J. A. Bernards.

Sioux Falls, S. D.: Mr. og Mrs. S. D. Natvig, Gertrude Natvig, Aile Ewanoe.

Parland, Wash.: Gerhard Sollie, Art Sollie, Noyd Mommisen, Rudolph Strom.

Madison, Wis.: Ester M. Jaeger, Odis Mickelson.

Optagelser i Synoden

Menigheder: 1. "Central Ev. Luth. Church of Duluth," Minn., pastor Ahlert Strands kald; 2. "Thompson Ev. Luth. Church of Thompson, Iowa," pastor Paul Olvisakers kald.

Prestes: Pastorerne J. A. Bernards og Cyrus Kirkpatrick.

Kandidat: George Gullixson.

Undskyldninger

For sildig ankomst: Pastorerne L. S. Guttebø, J. A. Petersen, S. A. Theiste.

For fravær: Pastor G. Gulberg.

For afreise før mødets slutning: Pastor Emil Hansen, repræsentant Nels Spangelo, pastor S. Ingebritsen, pastor Sande.

For ikke at have sendt repræsentanter: "Boston Ev. Luth. menighed"; St. Pauli menighed, Chicago, Ill.

Følgende anbefaling af fuldmagtskomiteen blev tilstemt:

"Since it is the duty of every congregation of the Synod to be represented at the annual meeting, we recommend that the secretary of the Synod be instructed to address a letter to every congregation that is not represented and has not been excused, and remind it of this duty."

Uabningsprædiken.

Ved pastor S. E. Thoen.

(Joh. 15, 26–27.)

Ordene i vor tekst er en del af en af Jesu trøstetaler til disciplene. Hvorfor maatte han trøste dem nu? Han havde sagt dem at han skulde gaa bort, og de skulde ikke se ham mere. Men ikke det alene, han havde ogsaa sagt dem hvorledes det skulde gaa dem i verden. I verden skulde de have kors og trængsel for hans navns skyld. Verden vilde hade og forfølge dem, ja, det skulde endog gaa saa vidt at de som slog dem ihjel skulde mene at de derved gjorde Gud en dyrkelse. Dette bedrøvede dem. Men de forstod heller ikke hvad hans bortgang betød. Engang sagde han til dem: "Og hvor jeg gaar hen, vide I, og veien vide I. Tomas siger til ham: Vi vide ikke hvor du gaar hen; og hvorledes kunne vi da vide veien" (Joh. 14, 4–5). Da han jagde dem lige ud at han skulde lide døden, tog Peter ham tilside og begyndte at irettesætte ham og sagde: "Herre, spar dig selv! Dette ske dig ingenlunde!" De forstod nok ordene han talte til dem, at han skulde gaa til Faderen, og naar han jagde at han skulde dø, da blev de bedrøvede fordi de mente at det var forbi med oprettelsen af riget som han havde talt om, og at han da ikke kunde komme til dem igjen. Det var mangel paa tro som gjorde at de ikke forstod hans ord, og saa var de nu bedrøvede.

Men han trøster dem og siger: "Seg vil ikke forlade eder faderløse" (Joh. 14, 18). Jesus havde været deres talshand og veileder. Naar farisæerne beskyldte dem for at de ikke holdt loben og jødernes anordninger, saa forsvarede han dem. Han var deres mester og lærte dem, svarede paa deres spørgsmål og aabenbarede Guds riges hemmeligheder for dem. Han vil sende Manden, som skal være deres talshand og veileder naar han gaar bort, men hvorledes Manden skulde være deres talshand forstod de ikke endnu.

Men i forbindelse med hans trøsterige løfte om at give dem Manden, siger han dem ogsaa hvad deres livsskald skal være. Manden skulde vidne om ham, og de skulde vidne. De var skikkede til at vidne om ham, thi de havde været med fra begyndelsen, men det

var ikke blot af den grund at det var deres kald i livet at vidne om ham. Han havde jagt dem ved en tidligere anledning at enhver som vil være hans discipel skal bekjende ham for menneffene. Han vilde ikke vedkjende sig dem som ikke gjorde det. "Derfor, hver den som vil bekjende mig for menneffene, ham vil ogsaa jeg bekjende for min fader som er i himlene. Men hvojsomhelst der vil fornegte mig for menneffene, ham skal ogsaa jeg fornegte for min fader som er i himlene" (Mat. 10, 32-33). Det var altsaa ikke blot fordi de havde været med ham, hørt hans røst og tale og set hans undergjerninger, at de skulde vidne om ham, men det var en troesjag. De skulde være vidner fordi de var kristne, fordi de troede paa ham.

Det er altsaa den kristnes pligt i verden at vidne om Kristus. Det er for at forhandle om denne vor pligt som kristne vi er forsamlede i disse dage. Lad os betragte:

Den kristnes vidnesbyrd om Kristus.

1. Hvad det er.
2. Hvorledes det sker.

I.

I bore dage er der mange meninger om hvad vidnesbyrdet om Kristus er. Der er mange som mener og siger: "Ja, det er ikke saa godt at vide hvad dette vidnesbyrd er. Vi maa alle opgjøre vor egen mening derom, fordi vi kan ikke alle forstaa det ligt. Vi maa vidne ifølge det lys og den opfatning enhver har. Det kan føles og tror er ret, det maa han vidne." De mener altsaa at enhver bliver salig ved sin tro. Hovedsagen er ikke hvad man lærer, men at man er ærlig og oprigtig i sin bekjendelse. Af den grund maa vi heller ikke dømme nogens lære eller mening. Bekjendelsen af Kristus bestaar for en væsentlig del deri at vi anerkjender alle som nævner Kristi navn for at være hans disciple og rette troende mener de.

Andre mener at det kommer ikke an paa mundens bekjendelse, men paa livets bekjendelse. Kristus er det store ideal og eksempel og hovedsagen er at vi følger i hans fodspor. For disse gjælder det ogsaa at enhver maa følge Kristus saasom han selv forstaa ham.

Andre igjen mener at vidnesbyrdet om Kristus er ret en hovedsag, og den som ikke stadig vidner om ham kan ikke være hans discipel. Men denne bekjendelse bestaar ikke hovedsagelig deri at vi forkynnder den rette lære om ham og hans gjerning, men deri at vi fortæller andre om vor egen personlige erfaring og forhold til ham.

Det vi maa gjøre er at fortælle andre om hvorledes det er gaaet os i vor ombendelse og vort kristelige liv for at de kan se hvad det er virkelig at komme til Kristus og at leve et nyt aandeligt liv i hans samfund. Vi maa fortælle den uomvendte synder hvor forfærdeligt det var for os da vi vaagnet til en ret erkjendelse af vor syndige tilstand og Guds brede over synden, hvilken skræk og angst vi maatte lide, hvor haardt vi maatte kæmpe for at naa frem til troen og saa hvor sødt og godt det er at have udfjæmpet og føle sig frelst. Dette, mener de, er det rette vidnesbyrd om Kristus.

Saad skal vi da sige? Skal vi opmuntre hverandre til at danne os egne meninger om Kristus og til en ærlig og aaben bekjendelse af dem? Enhver vil forstaa at dette er ikke at vidne om Kristus, men at vidne om sin egen mening om ham. Vi skal tale det vi mener og oprigtig tror, men vor oprigtighed og ærlighed gjør ikke vort vidnesbyrd til sandhed. Det vi vidner maa i sig selv være sandheden, og sandheden om Kristus er ikke menneskers meninger og tanker om ham, men Guds aabenbare se. Jesu apostle var ærlige og oprigtige mænd, men hvor ofte maatte han ikke irettesætte dem for deres falske meninger og tanker om ham og hans gerning. Det var ikke deres egne tanker og meninger om ham de skulde forkynde, det skulde ikke være deres vidnesbyrd om Kristus. De skulde vidne det de havde set og hørt som øien- og ørenvidne til hans liv og tale, fordi de havde været med ham fra begyndelsen. Den historiske sandhed om begivenhederne i hans liv den tid de vandrede med ham var de dygtige til at vidne om. Men naar det gjaldt vidnesbyrdet om ham som Frelser og hans gerning som Guds gerning til menneskets frelse og salighed, saa var de ikke i sig selv dygtigere til at bevidne den sandhed end andre syndere. De kom ikke til erkjendelsen af denne sandhed ved egne oplevelser og tanker, men alene ved Mandens vidnesbyrd.

Jesús siger i vor tekst: "Men naar talsmanden kommer, som jeg skal sende eder fra Faderen, sandhedens aand, som udgaar fra Faderen, han skal vidne om mig." Manden skal vidne om Kristus. Saad er det for aand som skal vidne? Det er "sandhedens aand". Det som han vidner maa være sandhed, thi sandhed er hans væsen. Det er ikke meninger og opfatninger og slutninger han vidner, men sandheden, det virkelige, det som er saa og kan ikke være anderledes. Sandheden er altid ens. Den kan isølge sin natur ikke være mere end én. Der er ikke mange forskjellige slags sandheder om Kristus, men kun den ene sandhed som sandhedens aand

vidner om ham. Mandens vidnesbyrd om Kristus og Guds gerning til menneskenes frelse er paalideligt, thi han udgaar fra Faderen og Sønnen, han er ett med dem.

Disciplene skal vidne sammen med Manden, men skal de vidne alene med ham, saa maa de vidne det samme. De skal ikke vidne det som de selv finder for godt og ret, men det som Manden lærer dem. Jesus siger: "Talsmanden, den Helligaand, som Faderen skal sende i mit navn, han skal lære eder alt og minde eder om alt hvad jeg har sagt eder" (Joh. 14, 15). Det som Manden lærte dem, det skulde de vidne. Men hvad er det for noget? Det siger Jesus i sin sidste befaling til disciplene: "Gaar bort i al verden og prædiker evangeliet for al skabningen" (Mark. 16, 15). "Evangeliet" skal de prædike. I dette ene ord, "evangeliet", indbefattes al Guds raad til salighed. Det er Mandens vidnesbyrd om Kristus. Det er ogsaa den kristnes vidnesbyrd om Kristus.

Jesus holdt sit løfte om Mandens gave. Han sendte dem sandhedens aand, som udgaar fra Faderen. Naar apostlene havde faaet Mandens gave, hvad gjorde de da? De begyndte straks at prædike evangeliet. De vidnet om synd og naade. De talte om menneskets dybe fordærvelse, at alle har syndet og fattes Guds ære, at alle er af naturen vredens børn, at døden er syndens sold og at ingen kan frelse sig selv, men maa frelses ved Guds naade alene. De vidnet at Gud vil ingen synders død, men at synderen skal omvende sig og leve: "Thi Gud elskede verden saa at han hengav sin søn, den enestebaarne, for at hver den som tror paa ham ikke skal fortabes, men have et evigt liv." De vidnet om Jesus, at han var det Guds lam som bærer verdens synd. De fortalte om Jesu fødsel, liv, lidelse, død og opstandelse, og vidnet at der var ikke frelse i nogen anden. Petrus siger: "Der er ikke frelse i nogen anden." Paulus: "Jeg agter mig ikke at vide noget uden Jesus Kristus," og Johannes: "Livet er i Guds søn." Paulus vidner at Kristus har betalt syndens sold for alle, idet han siger: "Der som én døde for alle, da er de alle døde; og han døde for alle" (2 Kor. 5, 15). Al dette talte og skrev de, eftersom Manden gav dem at tale. Vi har dette vidnesbyrd om Kristus i vor bibel. Det er Mandens vidnesbyrd ved apostlene. Det er den kristnes vidnesbyrd om Kristus og intet andet. Om dette skal vi nu forhandle med hverandre.

II.

Men hvorledes sker dette vidnesbyrd? Skal vi alle løbe fra menneske til menneske med vort vidnesbyrd? Nej, Kristus har oprettet ordets tjeneste, hvorved alle skal prædike evangeliet, vidne for al verden. Gjennem menighederne, som Anden har samlet ved ordets forkyndelse, kalder han lærere og prædikanter og ved dem skal vidnesbyrdet gaa ud i al verden. Men derfor er ingen fritagen for det personlige vidnesbyrd. Enhver skal vidne i sin nærmeste omkreds, i sin omgang med menneskene. Det offentlige embede skal vi støtte og opholde ved vore gaver, men vi skal ogsaa aflægge vort personlige vidnesbyrd. Vi skal fortælle om Kristus saa som apostlene vidner om ham for dem som vi er sammen med, hvor vi er. Det offentlige vidnesbyrd frembærer vi gennem det offentlige prædikeembede, men ingen af os maa undlade selv at bekjende Kristus for menneskene, der som han vil at Kristus skal bekjende ham for sin fader som er i himlene. Dertil gives der tusinder anledninger i det daglige liv.

Men det er heller ikke blot med munden at vi skal vidne om Kristus. Vort liv skal ogsaa vidne om ham. I vor daglige omgængelse med andre skal det vise sig at vi er ikke af verden, omend vi er i den. Det maa vise sig at vi ikke har lyst til denne verden, thi "dersom nogen elsker verden, er Faderens Kjærlighed ikke i ham" (1 Joh. 2, 15). Vi skal vidne om Kristus ved vor ædruelighed, maadeholdenhed, sømmelighed i tale og handling, taalmodighed, jagtmodighed, janddrubed, retfærdighed og Kjærlighed mod alle. Sandhedens aand skal vejlede os og styrke os til alle kristelige dyder, saa det maa sees paa vort liv at vi hører Kristus til, saafremt vi ikke forfaster hans vidnesbyrd i ordet. Derfor maa vi beslitte os paa at lade Guds ord bo rigelig iblandt os. Gud give os kraft og naade ved sin aand til at vidne og leve saa at vi befindes tro! Amen.

Formandens synodaltale.

Bed pastor S. M. Tjernagel.

2 Kong. 6, 17: "Herre! Oplad hans øine, forat han maa se!" Med denne bøn vil vi begynde det fjortende ordentlige synodemøde. Vi beder Herren oplade enhver prests og medlems, enhver lærers og discipels, enhver fars og enhver mors øie, at de maa se.

Det var profeten Elisa som engang bad saaledes for sin tjener. Syriens konge var paa friggsti imod Israels konge, men det viste sig snart at hans hemmeligste planer var kjendte for Israels konge. Han sluttet sig da til at der var forrædere i hans hær og sammenkaldte derfor sine tjenere og jagde til dem: "Ville I ikke give mig tilkjende, hvem af bore der er med Israels konge?" Da svarede en af hans tjenere: "Det er ikke saa, min herre konge, men Elisa, den profet som er i Israel, giver Israels konge de ord tilkjende som du taler i dit jengammer."

Derpaa gav kongen straks befaling at de skulde gaa rede paa hvor profeten var, "forat jeg kan sende bud og lade ham hente". Kongen fik snart besked om at profeten var i Dotan, og han sendte heste og vogne og en stor hær derhen, som omringede staden under skjul af nattens mørke.

Den næste morgen, da Elisas tjener stod aarle op, og da han gik ud, se da omringede en hær staden, baade heste og vogne. I forfærkelighed spørger nu drengen: "Å, min herre! Hvad skal vi gjøre?" Ganske rolig svarer Elisa: "Frygt ikke! Thi de som er med os, er flere end de som er med dem." Nu er det profeten beder: "Herre! Oplad hans øine, forat han maa se!" Og hvad sker? "Herren oplod drengens øine, og han saa, og se, hjerget var fuldt af gloende heste og vogne trindt om Elisa."

Var dette noget særegent for Elisa og hans tjener at de som var med dem var flere end de som var imod dem; at den magt som var trindt om dem var langt mere vældig end den magt som var dem imod? Ingenlunde. Saalænge den almægtige, sanddrue Gud troner i himlene skal det være saaledes for hvert enkelt menneskebarn som gjør og lader, som angriber og forsvaret i den herre Zebaoths navn. Skabninger, vældige i magt og legioner i mængde, har befaling til at bevare dig, være en vagt om dig paa alle dine veie, du som

strider i Guds hær. Disse vogtere kan betage ildsluer sin hede, kan lufte løvers mund, gjøre slangers gift ubirksom, jende brød paa ravne vinger til den som aagrer med sit pund i den levende Guds tjeneste.

Enten det er Elia eller Elias, Luther eller Lois, en ukjendt prest eller en fremragende teolog, en ulærd far eller en fattig enke, som i Guds navn og i lydhighed mod Guds ord gjør sin gjerning, saa er bjerget fuldt af gloende heste og vogne trindt om dem, thi Gud er igaar og idag, ja til evig tid den samme; hos ham er der ikke forandring eller stygge af omkiftelse; han anser ikke personer.

O, hvorfor frygter du da? Kjære sjæl, hvorfor er du bange, hvorfor saa urolig og fuld af angst? Det maa være fordi du ikke ser. Naar djævelen angriber dig og dine misgjerninger ligger som et hav foran dig, saa ser du ikke ham som kan, ja har banet vei for din fod gjennem havet og magtstjaalet fienden. Forjag da ikke, men bed at du maa se naadeshavet og din seiersherre Jesus Kristus med hans legioner, vældige i magt.

Men det er ikke bare den enkelte syndbetyngede synder som i sin blindhed ofte kun ser fiendens skarer og sin egen hjælpeløshed og derfor raaber: "Hvad skal vi gjøre?" Vore menigheder, ofte smaa og betrængte, fristes ofte til forjagthed og mismod. De ser den gudløse verdens store skarer mod sig, religionsblander, jager og deilig at se til og med homningssøde ord om fred og ro og løfter om seier over det onde, som søger at trække til sig og ind i tidens altslugende maelstrøm: ligegyldighed for hvad der staar skrevet.

Sær slutes til hær under fælles fane uden at spørge efter anden Aandens enhed end unionismens aandsenhed; og kjødets hu staar til det store og glimrede for øiet som derved opnaaes. Gaan og spot, skjeldsord og tunge domme udslynges mod dem som vil verne om "ren lære" og derved forstyrre den søde fred.

Hertil kommer andre store og populære bevægelser, saasom logevæsenet i alle dets forgreninger lige til Boy Scouts, som vore menigheder maa bekjempe. At modsætte sig noget saa stort og mægtigt synes ligesaa faafængt for fornuften som at ville stanse havets ebbe og flod eller at byde stormen tie. Forklarlig nok, derfor, at det store flertal af lutheriske menigheder i vort land, for ikke at tale om de reformerte, har hævet sin virksomme modstand og at vore menigheder ofte sukker: "Al, hvad skal vi gjøre. Kan vi blive staaende mod en saadan overmagt?"

Kjære prester og delegater, kan og tør vi lade den hilsen og

det budskab som Elija trøstet sin tjener med, udgaa til vore menigheder fra vort møde her, idet vi siger: "De som er med os er flere end de som er med dem?" Ja, og atter, ja vi kan og tør, og det skal staa fast naar himmel og jord forgaar, saasandt vi, som Elija, i lydhighed gaar Guds erinder.

Den menighed, stor eller liden, i by eller paa land, som i Jesu navn fører Herrens krige med Guds vaaben, og hvis sol og haab er den foragtede Nazaræer, er omringet af Guds uovervindelige hær. Den største Boy Scout leir med landets høieste embedsmand som øverste Scout Master er intet i herlighed og magt sammenlignet med en af vore smaa barne-skoler med en af vore kristelige lærere eller lærerinder som anførere. For enhver som ikke erkjender dette beder vi: "Herre, oplad hans øine forat han maa se!"

Men at føre Herrens krige i Jesu navn og med hans vaaben imod synd og Satans rige bestaar ikke alene deri at man bekjender grove synder i gjerning, saasom hør, mord, tyveri og drukkenskab, og at man gaar tilfjeldts mod Satans frække, aabenbare angreb mod Jesu Kristi evangelium. Man maa ogsaa med de samme vaaben, ligesaa ihærdigt bekjempe den hvide djævels lønlige angreb, saasom unionisme og synkretisme—brodersamfund og samarbeide mellem sandhed og usandhed—ligeledes synergisme, baade den grovere, som opelstes i Boy Scout og Campfire Girls' leire, og den finere, som har faaet indpas hos mange som et "godt forhold" eller "ansvar for naadens amannelse" eller som en af Gud meddeelt eller indgydt kraft, hvorved den uigenjødte jættes til at vælge det gode og vrage det onde.

Den menighed er Gud lydig og har hans løfte om velsignelse og varetægt som frygter og advarer imod den lille surdeigs stillette lige saa meget som de grovere synders tomahawk, og hvis alpha og omega, i kirke og skole, hytte og hus er den korsfæstede og gjenopstandne Guds søn; hvis motto er gegraptai—der staar skrevet—og hvis haab er sola gratia—naade alene.

Den menighed som for timelig vinding og ydre velfærd stylder beiser til folkegunst og fortier om ikke mere end én erkjendt sandhed og er Guds vilje ulydig, det være kun i ett stykke, har ingen himmelsk vagt om sig. Den som siger: "Nei, saa streng er vel ikke vor himmelske fader", bør erindre at vore første forældres synd bestod i én ulydighed mod Gud.

Nære forsamlede embedsbrødre og menigheds deltagere, der gives ingenting mer magtpaaiggende for en menighed og et sam-

fund, jaabelfom for den enkelte person, end hensynsløs Iydighed i lære og liv mod Guds aabenbarede vilje.

· Bistnok kan det lede til situationer, hvor fornuftens øie ser kun mørkt i mørkt, lutter haabløshed, og man siger: "Der er ingen fremtid for os", men da gjælder det at faa se med troens øie. Gaar du, ved Guds naade saaledes se, vil det altid vise sig at "de som er med os, er flere end de som er med dem", og at "bjergene er fulde af gloende heste og vogne trindt omkring". Amen, i Jesu navn!

formandens indberetning.

Det er selvindlysende at en prest som har mere end nok arbejde i sine menigheder, kun saare mangelfuldt kan innsødekomme formandsembedets pligter. Selst ved stedsfortrædere har jeg søgt at udføre det arbejde som ikke kunde gjøres hjemme fra kontoret. De prester som med beredvillighed og dygtighed har udført de overdragne hverv, takkes herved. Jeg haaber at vore prester ogsaa i det tilkommende aar villigen vil tjene samfundet paa denne maade. Det er en dobbelt tjeneste som derved ydes idet formandens arbejde i mange, om ikke i alle, tilfælde bliver bedre udført paa den maade, og hans menigheder undgaar altfor stor forsmuelse ved hyppige fravær.

For at kunne have et nogenlunde tilfredsstillende overblik over samfundets forskjellige arbeidsgrene, har jeg bivaanet en del af de vigtigste komiteers møder. Komiteerne, saasom indremissionskomiteen, Board of Regents, Church Extension, Financekomiteen osv., vil fremlægge fylbige rapporter for mødet. De respektive arbeidskomiteer bedes omsorgsfuldt at overveie disse rapporter saavel som andre sager som maatte overdrages dem og komme med vel overveiede indstillinger til Synoden. Gastverks indstillinger bør ikke indleveres. Tillad mig endvidere at sige: medlemskab i en arbeidskomite er et ansvarsfuldt tillidshverv og bør saaledes betragtes af delegater saavel som prester.

* * *

Jeg har i embedsmedsør gjort en del rejser. Grundet paa egne iagttagelser, og ellers, kan jeg sige at fremgangen i det ydre paa en del steder er god, paa andre steder er der tilbagegang, medens de fleste steder viser stilstand hvad beft i medlemsantal angaar. Med hensyn til den indre beft har vi Guds Løfter at holde os til saalænge vort arbejde bestaar i at forkynde Guds ord purt og rent og at forvalte sakramenterne efter Herrens indstiftelse og alt gjøres efter den orden og paa den maade han selv har bestemt. Alle vegne hvor dette sker vil levende stene føies til den bygning hvis hovedhjørnesten er Jesus Kristus.

Det er et opmuntrende tegn paa indre beft og sundt liv at kirketugt mere og mere øves. Hvor syndet i lære og liv faar gaa i svang i en menighed, gives aarsag til at Guds navn bespottes

iblandt de udenforstaaende istedenfor at bringe dem til at ære vor fader som er i himlene.

* * *

Jngen nye marker er i aarets løb lagt til vort arbejdsfelt. Derimot har indremissionskomiteen fundet det bedst at lade "the Rosebud County Parish" i Montana, vende tilbage til Missourisyndoden. Jngen nye arbejdere er i det forløbne aar udsendt, men en af vore ældre arbejdere, pastor J. J. Strand, har af tvingende helbredshensyn nedlagt embedet. Pastor S. M. Theiste er kaldt som hans eftermand af St. Lukes menighed, Chicago. Om han antager kaldet vides endnu ikke.

To af vore villige arbejdere, præsterne M. M. Madison og C. J. Quill, lagde, paa lægers bestemte raad, sit arbejde ned til en tid. Begge er nu i arbejde igjen. Vi haaber at hverken deres menigheder eller samfund, eller embedsbrødre vil igjen friste dem til at arbejde over ebne.

* * *

Flere forflyttelser er skeede. Past. M. D. Dale er flyttet fra Watford City, N. Dak., til Amherst Jct., Wis., hvor han blev indført af pastor L. S. Guttebø den 26de oktober 1930. Amherst Jct. kaldet blev ledigt derved at pastor J. E. Thoen antog det til ham af samfundet udstedte kald til at overtage redaktionen af "Luther's Tidende" og "Lutheran Sentinel". Pastor S. C. Olvisaker blev af Board of Regents for vort College valgt som bestyrer for Bethany College og antog ansættelsen. Han blev indført af mig den 29de oktober 1930. Ved hans forflyttelse blev Madison kaldet ledigt. Det udstedte kald til pastor M. M. Garstad, som antog og blev indført af sin formand i embedet den 26de oktober 1930. Pastor Elmer Brewer blev kaldt til Thornton og indført af pastor S. Sngebritson den 26de oktober 1930 som pastor Garstads eftermand dersteds, medens pastor M. J. Torgerson blev den sammes eftermand i Bethany menighed ved Story City, Iowa, Pastor Brewer betjener fremdeles Forest City, men nu fra Thornton.

* * *

Af dette aars kuld af teologiske studenter stod to fra Concordia Seminar, St. Louis, kandidaterne Gullixson og Wiese, og en fra Concordia Seminar, Springfield, Ill., kandidat Larson, vort samfund til tjeneste. Jngen af dem har faaet kald fra vort samfund. To menigheder begjærer optagelse i samfundet.

I aarets løb har to præster af den Norjæ Lutherjke Kirke i Amerika, Cyrus Kirkpatrick og S. A. Bernards, jagt sig ud af det samfund af kristelige grunde og begjærer optagelse hos os. Kollokvier har været holdt med dem og som resultat anbefales begge til optagelse som staaende medlemmer af vort samfund. Endvidere anbefales de som skikkede til prestegjærringen iblandt os.

* * *

Foruden de jeddvanlige og routine forretningsjager som dette møde maa behandle, vil der fremlægges begjæring fra dem af vore studerende som til høsten agter at optage det teologiske studium, om at begynde et teologisk kursus ved vort college. Desuden vil der komme anbefaling fra vort Board of Regents om at gjøre professorerne Buszin og Natvig til faste lærere. I denne forbindelse bør det betænkes at professor Olvisaker er valgt til bestyrer for et bestemt antal aar, men hans status som lærer er ubestemt.

* * *

Saalænge vi ikke har vor egen Normal School bør dertil skikkede ungdom opmuntres til at benytte sig af vore søster synoders lærerskoler, som velvilligt staa os aabne. Den dag tør komme snarere end vi mener, ja, er kanske her nu, at vi har mangel paa veludrustede lærere for vore skoler som, lovet være Gud, stadig vokser i antal.

* * *

Dette aars driftsomkostning sammenlignet med indtægt viser en ikke ubetydelig underbalance. Forholdsregler bør tages og iagttages saa at gjæld ikke lægges til gjæld. Uden saadanne forholdsregler vil det gaa samfund saavel som individer ilde.

* * *

Samfundet bør vide og betænke at det ikke har brandsfrit skab for sin kassers regnskabsbøger samt for værdipapirer og kontanter, som, for længere eller kortere tid, maa bero paa hans kontor.

* * *

Det er ønskværdigt at alle som én vil anstrenge sig for at benytte vel og ikke spille mødets tid ved altfor lange og uoverveiede taler, især om mindre væsentlige ting, saa at vore lærespørgsmaal, "Ombendelsen" og "Modernism" kan faa saa fylbig behandling som mulig. Lad alle komite-rapporter og alle som agter at tale i en sag beslutte sig paa at være saa vel forberedte som omstændighederne tillader. Dermed vil megen tidsspilde kunne forebygges.

Fra vor staaende menigheds-skolekomite foreligger rapport, og en dertil bestemt del af mødets tid vil specielt vies vore skoler. Jeg kunde derfor lade den jeg uberørt her, men jeg har lyst til at sige nogle ord.

At saa oprettet menigheds-skoler er ingenlunde en let sag. At holde de oprettede skoler gaaende er ikke lettere. Djævelen bærer af frygt og brænder af had til en skole hvor Guds ord faar raade fra morgen til aften i tugt saavel som undervisning. Det er mig saare glædeligt at kunne berette at ingen af vore skoler er i aarets løb nedlagde. Derimod er en ny oprettet paa den maade at vor menighed i Manitato har truffet overenskomst med en søster menighed af Wisconsin Synoden saa den kan sende sine børn til sidstnævnte skole. Desuden er de nødvendige skridt taget til at begynde skole i Mayville, N. Dak., ved næste skoleaars begyndelse.

Den kristelige barne-skole er den kjæreste og skjønneste plante i vort samfunds have. Gud give at bedende hjerter og kjærlige hænder snart maa pleie den i enhver af vore menigheder.

Tilslut vil jeg fremkomme med spørgsmaalet om det punkt i sprogudviklingen iblandt os er naaet at engelsk bør erklæres at være det officielle sprog ved vore møder. Med officielt sprog mener jeg det sprog hvori protokollen føres, de staaende komiteer skriver sine rapporter og formanden sin synodaltale og indberetning.

Gud velsigne vort fjortende aarsmøde i Jesu navn! Amen.

Modernism.

By Rev. Geo. O. Lillegard.

INTRODUCTION.

1. The writer of the Epistle of Jude says to the Christians of his day: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ" (vv. 3-4). And the apostle Peter writes in his second epistle: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not" (1:16, 19-2:3). And the great apostle Paul says to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given

by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and His Kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 3:14-4, 4). "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called; which some professing have erred concerning the faith" (1 Tim. 6:20, 21).

2. We note that all these inspired writers set the revealed truth of God over against the heretical speculations of men. From the very beginning, then, the true prophets and ministers of God have had to contend with false prophets, men within the ranks of the elect nation or the Christian Church, who spoke "great swelling words of vanity" (2 Peter 2:18), contrary to the Word of God at the same time as they claimed to be His true representatives. The early Christian Church had to engage in a life and death struggle with a proud, intellectual system of speculation which styled itself the true "Gnosis," that is, knowledge, or science. This "science falsely so called," as St. Paul termed it, assumed numerous forms, but was, in general, an attempt to blend with Christianity the science and philosophy, as well as the mythologies and religions, of the non-Christian world. It was especially the deepest thinkers in the pagan world who became the leaders in this "boldest and grandest syncretism the world has ever beheld" (Kurtz). Many Christians were influenced by it or adopted it, and Gnosticism threatened for a time to submerge the true Church of Christ in many places. The storms of persecution that had raged against it from without had only seemed to strengthen the Church and make it spread out to ever new fields. But the insidious attacks of this enemy within the gates weakened the Church and helped toward that degeneration which

set in openly when Christianity became the state religion of the Roman Empire.

3. These Gnostic systems of "scientific religion" were, indeed, eventually forgotten, conquered by the sword of the Word as wielded by those champions of the faith whom we know as the Church Fathers. But this did not mean that the pretensions of "science falsely so called" to an authority equal with, or superior to, that of the Revelation of God were permanently repelled. The enemy simply found subtler ways of corrupting the Church. Down through Church history, the authority of Holy Scripture has been set aside in various ways and degrees in order that the authority of man or human reason might find place in the Church. In the Middle Ages, human tradition, transmitted and controlled by a centralized church organization, and defended in elaborate systems of theology by intellects as keen as any that ever lived (Thomas Aquinas, etc.), claimed equal authority with the Bible. Since the Bible was held to be unclear and in need of "scientific, rational" defense, this meant that, in practice, tradition was set above the Bible; and thus was built up that religious despotism which survives to this day in the Roman Catholic Church. Protestantism was fundamentally a return to Scripture as the sole authority for faith and life. But in Protestant circles, false prophets soon arose who made man's innate reason, or his will, or his subjective feelings and emotions, the real source and criterion of religious teaching. Since no two men will of themselves think, or will, or feel exactly alike, the logical result of such principles was the religious separation and sectarianism which for centuries have cursed the Protestant world. To place the seat of authority in one man, the head of a despotically controlled church, meant religious tyranny. To place the seat of authority in the "divine reason," or nature, of each and every individual meant religious anarchy. And so, between the two, it would seem that but a comparatively small part of the Christian Church has at any time "held fast the form of sound words" (2 Tim. 1:13) and kept the liberty of the Gospel. The history of the Christian Church, as a matter of fact, has been the history of Israel over again—repeated falls from grace, with but a "very small remnant" (Is. 1:9) returning in sincere repentance to con-

tinue the true Church of God on earth against all the powers of Hell.

4. It need not surprise us, then, that also in our day false teachers continually arise in the Church, "who privily bring in damnable heresies, even denying the Lord that bought them." On the contrary, we should expect it. We should never deem ourselves safe from the attacks of the enemy, or consider our own particular Church so orthodox that no false prophets could arise within its ranks. We should, instead, be prepared at all times to use the sword of the Word against every man, be it a brother in the faith or a pagan profligate, who in any manner wrests the Word of God or denies its all-sufficient authority. And therefore, too, we should study and watch closely that phase of this perennial attack on God's revealed Word by human reason and authority which is known as "Modernism." We should not be deceived by the Christian cloak, the sheep's clothing, which these modern false prophets use to cover and hide the ravening wolf that is their real nature. We must learn to see beneath their Christianized vocabulary and the hypocritical veneration paid to Christ and His Word, to dissect their "cunningly devised fables" and "oppositions of science falsely so called" and to uncover the true character of their "profane and vain babblings." If we do that while the wolves still are outside our fold, we will be better able to detect their presence when they appear as brethren, perhaps even brilliant scholars or theologians, within or very near our own flocks.

We shall, then, first consider in general:

I. WHAT IS MODERNISM?

5. The Bible teaches us how this world came to be, how and for what purpose man was created, and how God prepared salvation for men when they sinned against him; and gives detailed directions as to how men may gain this salvation. This teaching is repugnant to the mind of natural man. Therefore unregenerate men, whether they are within or without the ranks of the Christian Church, cannot accept the Bible's teaching, but must ignore, deny, attack, or try to change that teaching in some way or other. In casting about for weapons with which to attack the Word of God, men have always been quick to seize upon popular ideas or

trends of thought and generally accepted beliefs. And so it is natural that Science has been called upon to furnish the ammunition for the modern attack upon the Bible. For our age is characterized by an astounding faith in "Science" (with a capital "S") and its ability to know and accomplish all things. Where men in earlier ages believed in some kind of god or gods as the source of knowledge and power, they today believe in Science. This faith in Science has been built up during the last century largely through the remarkable advance that has actually been made in the study of nature, its laws, and properties, and through the discoveries that have revolutionized life and made possible the development of modern civilization. The mind of man has in a comparatively short time accomplished so many wonderful things that many people believe implicitly in its ability to unravel all the mysteries of life and death and to conquer all things. They may admit that the ignorance of man is as yet far more profound than his knowledge; but they will not admit that there is any field that must forever remain unknown and unknowable. They may, indeed, like Herbert Spencer, proclaim themselves "agnostics," as regards certain things; but only to write whole books about "the Unknowable," thus revealing that they have very definite ideas about this "Unknowable" after all. Or at least they look forward in hope to the time when that which is now secret will be revealed through the labors of generations of scientists to come.

6. This almost universal faith in the omniscience and omnipotence of Science is, thus, the first thing to be taken into account when we would explain the character of that attack on God's revelation which is called Modernism. Dean Shailer Matthews says in "The Faith of Modernism": "Modernists are Christians who adopt the methods of historical and literary science in the study of the Bible and religion" (p. 31) and who "accept the results of scientific research as data with which to think religiously" (p. 29). Science comes first in modern thought; the Word of God comes second. Therefore leaders in the Church proclaim openly their adherence to "the facts of science" rather than to the facts recorded in God's Word; therefore they insist on using "scientific methods" in their study and practice of religion, and consider the old theological or philosophical methods

of religious approach out-of-date, unsuited for the modern world, however satisfactory they may have been in their own day and age. So strong is this "scientific spirit" that few, if any, educated people escape its influence. This explains also why so many people who still believe in God's Word have felt it necessary to compromise with Science in some respect or other. If they cannot succeed in harmonizing the findings of science with the Word of God, they either re-interpret Scripture so as to *force* it into agreement with Science, or else reject the objectionable parts of Scripture and retain only that which they are able to harmonize with Science. And all too many, even of those who have had every opportunity to experience the power of God in His Word, succumb to the proud attacks of Science on their faith, or are left with but a crippled, trembling belief on Jesus as, after all, their only Savior.

7. There is this difference, then, between Modernism and the earlier attacks on the authority of God's Word, that it lays claim to being based on scientifically established facts, rather than on human authorities or on man's innate reason alone. And yet there is no essential difference in reality, as we shall see in a later section of this paper.

8. There would, indeed, have been no ground for Christians to fear this modern scientific trend and spirit if Science had remained true to its name and stuck to actually known facts. For the real basis of Modernism is not to be found in that which scientists have discovered or learned in the field of *concrete scientific or historical facts*; but in the *theories* by which the great majority of scientists seek to *explain and systematize the facts* which they have gathered. Although these theories are almost as numerous in form as there are writers who advance them, some, like Bertrand Russell, even advancing a new theory about every time they publish a new book, there still is one idea that runs practically through them all. That is the idea of evolution, of a developmental process by which all things are continually undergoing change. The great majority of evolutionists have assumed that evolution progresses in general in an upward direction, producing even higher and better forms. But others, and their number is increasing, are pessimistic and find in this process of change, for the present at least, mainly a tendency towards

dissolution, a "retrograde evolution," which will culminate in the destruction of the world. Both classes accept "the transformation principle, the principle of continuity, of monism in Nature that Evolution represents"; (Kellog in "Darwinism 'Today,'" p. 20), however much they may differ as to the *how* and *whither* of that evolution. So true is it that the principle of evolution is the generally accepted principle in all the Sciences, that "Science" has become but another name for the "Theory of Evolution"; the "scientific spirit" is the equivalent of looking at everything from the evolutionary point of view; the "scientific method" is a synonym for the "evolutionary approach." From the science of biology, where it has its alleged scientific basis, the theory of evolution has been carried over into all other departments of human learning. In Social and Political Philosophy, it appears as Socialism; in its most consistent, Darwinian form, as Marxian Bolshevism. In Philosophy it may appear as Monism or Mechanistic Materialism. In Psychology it may appear as "Behaviorism." In History, Sociology and Pedagogy also, as well as in the natural sciences, the theory of evolution has now for two generations reigned supreme.

9. It is not strange, then, that it should be applied also in the field of theology; and that has been done—in a thousand different forms. It is this principle of evolution applied to Christianity which we call Modernism; and this is about all that can properly be called Modernism. For there is no such thing as a standard creed in Modernism. It takes as many different forms as there are writers advancing it. The University of Chicago has published "A Guide to the Study of the Christian Religion," composed of papers by leading Modernists on the various branches of theology, as an initial attempt at systematizing the teachings of Modernists. But in the introduction they were forced to say: "There has, of course, been no attempt to secure absolute uniformity of views. The only common presuppositions of the various portions are the acceptance of the historical method and the belief that the interpretation of Christianity must be in accord with the rightful tests of scientific truthfulness and actual vitality in the modern world. If certain diversities of opinion appear, the volume will only reflect the spirit of freedom which prevails in theological scholarship today as well as in other fields of re-

search" (p. vii). It is, in fact, of the very essence of Modernism that it cannot rest in any fixed form, but must be continually developing, evolving, changing, adapting itself to its changing environment and the changing needs of changing human beings. There is only one thing permanent about Modernism, and that is its implicit, not to say pathetic, faith in the principle of evolution. The ways in which this principle is explained and presented and applied may change, yes, must change with the increase of human knowledge; but not the principle itself. The Modernist or Evolutionist accepts as his slogan, "The only unchanging thing is change."

10. We shall adduce here a few quotations from prominent Modernists which bring out the importance of "scientific" evolution as the essential thing in Modernism, and which incidentally indicate other characteristics of the "new theology." Dean Shailer Matthews says: "When the Modernist finds experts in all fields of scientific investigation accepting the general principle of evolution, he makes it a part of his intellectual apparatus. He is cautious about appropriating philosophies, but he is frankly and hopefully an evolutionist because of facts furnished by experts" (Op. cit. p. 29 f.). And in "A Guide to the Study of Christian Religion" he says: "The use of the term 'evolution' in connection with religion is subject to at least two objections. On the one side are those who insist that religion is the gift of God, and therefore has no historical development. And, on the other hand, the biologist may object to the use of the term in any such general sense as a student of social science must adopt. To the first critic it may be replied that, when he asserts or implies that religion has not developed like other elements in human experience, the facts are against him. Whatever may have been its origin, religion exhibits phenomena akin to those observable in social institutions to which the term 'evolution' may legitimately be applied. The old distinction of the Deists between natural and revealed religion has been outgrown. All religions are phases of religion. To the other class of critics it must be replied that if biologists ever had a monopoly on the term 'evolution' their exclusive rights have long since expired. The conception given to the word by the 'Origin of Species' and general biological usage is a particular phase of a view of the world as old as reflective

thought. Whatever precise definition may be given to the term 'evolution,' there is a large measure of similarity between certain processes in social history and certain others in the building up of cellular organisms. *Outside of the strictly biological sciences the word must be used in a large sense,** but it is not identical with mere change or growth" (p. 30-31).

11. President Wm. H. Perry Faunce of Brown University says in the same "Guide" quoted above: "The method by which men of science approach all problems, the intellectual process by which they discover truth, can and must be made thoroughly familiar to any man who would teach the modern world. And the method cannot be learned from books; it can be learned only in the laboratory, through actual experiment and research in the world of material facts and laws. For the future preacher, whose message is to be 'life more abundantly,' biology, the study of the forms and methods of life, is supremely important. The concept of evolution, now accepted by nearly every teacher in northern colleges and denounced by nearly every evangelist, has come to mean, not a theory or dogma, but a point of view, a mode of conceiving the world. We see the world no longer as a fact established by fiat, but as a process, an unfolding of the indwelling spirit. We ask of the Bible, How was it put together? or of the Church, What have been its stages of development? This historical approach is characteristic of all intellectual effort today" (p. 7 ff.).

12. J. M. Powis Smith, Professor of Hebrew at Chicago University, says: "We cannot shirk the task of making a religion for ourselves. Ready-made religion, from whatever age it may come to us, will not fit our spiritual needs, however well it may have fitted the age in which it originated. The twentieth century world needs a twentieth century religion, and it is part of its task to make that religion for itself. Progress cannot cease at any point if religion is to remain a vital force in the lives of men. As long as progress is characteristic of other phases of human activity, religion, too, must grow. It cannot remain static while all else is dynamic. 'An unchangeable Christianity would mean the end of Christianity itself. There has never been such an unchangeable Christianity and never can be so long as it belongs

* Our italics.

genuinely to history' (Ernst Troeltsch). It is the task of the leaders of the religious life of today to see to it that the religion they teach and embody shall be one suited to the needs of the *modern world*" ("A Guide," etc., p. 157).

13. Dr. E. Gates of the Disciples' Divinity House, Chicago, says: "The term 'modern Christianity' is used in this treatment in a special sense, and refers to the principles, tendencies, or movements which have sometimes been called 'progressive Christianity,' 'the new theology,' or 'modernism.' It has not taken institutional form in any organized denomination nor received authoritative expression in any system of doctrine. It is rather a religious attitude, a mode of thought, or a principle of action manifesting itself in all denominations and Christian movements. Since modern Christianity is not an organic movement nor a formulated system of doctrine, it can be summarized only in terms of certain peculiar principles or tendencies, and these cannot be stated definitely or exhaustively, but only suggestively." (Some of the distinctive elements that he lists are): "1. The element of liberty. In its *general theological* phase it is the right claimed by the modern religious thinker to be free from the control of authority, or the disposition to subject all authorities, whether the Bible, the Church, tradition, or a priori 'reason,' to the test of rationality and experience. 2. The element of scientific veracity. It is the spirit of veracity in religious belief and in moral conduct which has compelled the appeal to experience as a source of authority. Hence both theology and ethics have become experimental in method. 3. The element of rationality. The development of modern Christianity has been characterized by an increasing tendency to appeal to reason as a criterion of the truth. 6. The element of secularity. A greater appreciation of the worth and sanctity of the present natural order enters pre-eminently into the attitude of the modern Christian. The result has been a two-fold process—a secularization of the religious and the sanctification of the secular. 9. The element of catholicity. The modern Christian mind has grown more tolerant toward the religious beliefs of other Christians and more appreciative of the religions of non-Christian people. Christian co-operation and union are taking the place of sectarian ostracism and controversy. The resemblances to Christian teaching found in

non-Christian religions are no longer waved aside as false imitations of Christianity or the inventions of demons, but are considered genuine attainment of the truth under different forms by the most inspired spirits among the heathen. The study of comparative religion, and a closer contact with the East through foreign missionaries and international commerce, have had much to do with this new attitude; but the decisive change has come through the rationalizing influences of philosophy and science. The modern mind has discovered new principles by which to interpret and unify the facts of the universal religious consciousness, the most significant of which are the principles of evolution and of the relativity of knowledge" ("A Guide," etc., pp. 431 ff.).

14. Thus we must say that wherever the principle of evolution is made basic in theology or religion, there we have Modernism. Where that principle is made determinative for any particular religious teaching, there we have Modernism in that doctrine, although other doctrines may be left uninfluenced by that principle. In this paper, the term, Modernism, is used to denote those systems or types of religious teaching in which the dogma of evolution is applied to fundamental Christian doctrines, so as to subvert the central teachings of the Bible. The adjective, Modernistic, is used to describe those teachings which have been shaped more or less under the influence of the belief in evolution, even when they are held by otherwise fairly orthodox Christians.

15. What Modernism is will be brought out more fully in the following sections. However, we shall not try to *describe* it in all its phases, but shall concentrate our attention on examining the validity of its fundamental theories and assumptions, under these captions: Is Modernism Christian? Is Modernism Scientific? Is Modernism Modern? Are We in Danger of Modernism?

II. IS MODERNISM CHRISTIAN?

16. The Modernist not only claims the name, Christian, but represents his teaching to be the highest development to date of the religion historically known as Christianity. He not only claims it to be a legitimate shoot from the original roots of the Christian tree, but the fairest product that has yet appeared upon it. He may grant that the future will disclose more beautiful and

perfect teachings and life than he has produced, but he has no doubt whatever that his religion is immensely superior to any that has gone before. He claims that his attacks on traditional Christianity are simply a new reformation of the Church, by which numerous alien excrescences are being lopped off and the essential elements of the teaching of Christ are allowed to flourish unhampered. He is simply the latest of the reformers; and Luther is as often as not his hero, although he regrets that Luther did not live in a "scientific age," so that he could have done a more thorough job of it than he did.

17. Is this claim justified? Since we have defined Modernism as the application of the theory of evolution to the field of theology and religion, our question resolves itself into this: Can the theory of evolution in any way be harmonized with Christianity? It is obvious that everything will depend on how we define the terms "evolution" and "Christianity." We shall, then, take Kellog's definition of evolution, quoted above, as the most general and inclusive: "Evolution represents the transformation principle, the principle of continuity, of monism in nature"; that is, that everything changes and develops by a law of change which runs through the whole universe from its smallest constituent part to its guiding spirit or controlling force, in such a way that everything is connected with everything else, matter with life, life with spirit, in one continuous, "monistic" stream or chain. There are other definitions of evolution, but since it is the most general aspect of evolution that concerns us in the field of theology, this definition should be acceptable to all. Cf. Dean Matthew's statement above, (par. 10): "Outside of the strictly biological sciences the word (evolution) must be used in a large sense."

18. Christianity we define as the only true religion, that definite, fixed system of eternal truth which is revealed in the Bible and expounded in the Lutheran Confessions. We realize that this definition would only arouse ridicule in "scientific circles." Even a Lutheran theologian, Dr. Stolee of the Norwegian Merger, is so "scientific" that he refers to similar statements as made "from a narrow viewpoint" ("The Genesis of Religion," p. 2). However, we hold it to be a fact, capable of scientific, historical proof, that the religion taught in our Lutheran Symbols is the same in

every detail as that which was taught by the first apostles, and that it was this religion which was first called Christianity by its enemies, and which thus is primarily entitled to that name. To apply the name, Christianity, to anything else is to apply it wrongly, just as to apply the term, Lutheran, to anything else than the teachings of the Lutheran Confessions is to apply it incorrectly and without due warrant.

19. Thus defined, Evolution and Christianity stand fundamentally opposed to each other and can never be harmonized. For the Bible claims to be the divinely revealed Word of a God who never changes (Mal. 3:6), but is always the same (Ps. 102:12, 24-27; Heb. 1:10-12), in whom there is no variable-ness, neither shadow of turning (James 1:17); the Gospel of a Savior, "Jesus Christ, who is the same yesterday, and today, and forever" (Heb. 13:8). Therefore this divinely revealed truth cannot change either, but is "forever settled in heaven" (Ps. 119:89, 152). It shall never pass away (Luke 21:33; Matt. 5:17-19), but endureth forever (Is. 40:8; I Peter 1:25). Its one great subject, from beginning to end, is Jesus Christ, the Savior of the world (John 5:45-47; Luke 24:44-47; Acts 26:22-23), so that every part of it teaches the same fundamental truth. Therefore it is sufficient for men at all times and places (Luke 16:29-31; Is. 8:20, etc.). Thus there can be no change in this revelation itself, however much change there may be in the attitude of men at different times and places to it, or in the degree of knowledge and appreciation of its truths that different individuals may acquire.

20. The Bible teaches, indeed, that many things change in this world. The fixed and permanent, eternal nature of divine truth is often contrasted with the transitory, corruptible nature of earthly things. (Cf. Ps. 102:11, 26; 1 Peter 1:23-24, etc.). This universe that we now see is not to endure forever, having been "made subject to vanity," (Rom. 8:20), but is to be destroyed entirely at the Last Day, and a new heaven and a new earth are to be created in their place (Is. 65:17; 2 Peter 3:13; Rev. 21:1). And there is an infinite variety in nature. Since God created the first man and woman, no two individuals have existed who were exactly alike in every respect. The lines in the fingers are so different in each individual, that finger-prints are

an absolutely reliable method of identification. In fact, no two living things are exactly alike, not even two blades of grass. Even in the inanimate world there is a similar variety. No two snowflakes appear alike under the microscope. The pieces of colored glass in a kaleidoscope will fall into innumerable different patterns, just as the few notes in the musical scale can be arranged into an apparently inexhaustible number of different melodies. But obvious as this fact of variation in nature is, it is no more obvious than the fact that the variation takes place only within certain limits, as the Word of God tells us. God made "the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit *after his kind*, whose seed is in itself" (Gen. 1:11). A fig-tree has always been recognizable as a fig-tree from the beginning to the present day, even though no two trees could be found exactly alike. God made "the waters bring forth abundantly—every living creature that moveth—*after their kind*, and every winged fowl *after his kind*" (Gen. 1:20–21). Pigeons have been bred, and records kept of the many varieties produced, now for over 2000 years—which ought to be sufficient time for the pigeon to change, or at least begin to change, into something else, if the evolution theory is correct. But pigeons have remained pigeons to the present day, and revert to the original parent form as soon as they are allowed to return to their natural wild state. God made "the earth bring forth the living creature *after his kind*, cattle, and creeping thing, and beast of the earth *after his kind*" (Gen. 1:24). A horse has always been a horse, and recognizable as such in the earliest drawings and descriptions, as well as the alleged still earlier fossil remains, even though there may seem to be an indefinite number of varieties of horses and no two can be found that are exactly alike. And man has always been man, separated by an unbridgeable gulf from the nearest beast, even though many scientists still are looking for the "Missing Link" between men and monkeys, and apparently "know everything about the Missing Link, except the fact that he is missing," as Chesterton has said. Forgetting in the foolishness of their boasted wisdom that "that which is wanting cannot be numbered" (Eccles. 1:15), they not only *assume* the existence of the many missing links required to prove their evolution theory, but *build their theories in reality on that which is missing*

instead of on known facts. Noting the fact of variation, which however, is within certain limits, they disregard the fact that there *are* limits, in order to work out a *philosophy of change which knows no limits of any kind*. That is just as little reasonable as it would be to note the fact that there are limits to the variation in nature, and then disregard the fact of variation in order to work out a *philosophy of the absolute permanence and identity of all things*. Both these things have been done by philosophers, as a matter of fact, from the time of the early Greeks to the present day. The Bible alone sticks to facts and presents the whole truth, that things change but only within the limits which God has set. "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22). "The Lord giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night. He divideth the sea when the waves thereof roar" (Jer. 31:35). "Thou, O Lord, hast established the earth and it abideth forever" (Ps. 119:90). "He laid the foundations of the earth that it should not be removed forever; He has set a bound that they (the waters) may not pass over; that they turn not again to cover the earth" (Ps. 104:5-9). Cf. Ps. 147, 148, etc. That is, there is something that remains fundamentally the same through all the variations and changes in nature and the history of the world. This is so much the case that it can truly be said, "There is no new thing under the sun" (Eccles. 1:9). Since it is the changeless God who created the universe, and who still preserves it, corrupted and cursed though it is through the sin of man, there must needs be this element of permanency also in the work of His hands. It is that which makes it possible for us to speak of the "laws of nature"; which makes it possible for us to recognize identity of being or substance through a thousand changing forms; to know truth as distinct from error. A universe really so subject to change as the evolution theory, consistently carried out, would have it be, would be a lunatic world, where anarchy reigned and neither rational thinking nor valid ethics nor true religion would be possible. And so we find, as a matter of fact, that where the evolution theory dominates thought, there there is no rational thinking or real knowledge, but only a vast skepticism concerning all things; there there is no valid, binding ethics, but only a shift-

ing, changing code of morals which merely describes the "mores," the customs of a certain people at a certain time and place; there is no true religion, but only "agnosticism," that is, complete *ignorance* concerning all things divine and religious.

21. But fundamentally opposed though the Evolutionary Philosophy and Biblical Christianity are to one another, there still are those who attempt to harmonize them. They fall into two classes: (A) Those who, assuming Evolution to be the primary truth, seek to explain Christianity on evolutionary lines. (B) Those who, assuming Christianity to be the primary truth, seek to interpret Evolution on Christian lines, or to embody it in their theology.

A. EVOLUTIONIZING CHRISTIANITY.

22. Christianity is a fact which stands out in the history of the world as one of the most remarkable phenomena in it. The person of Jesus Christ is central in history. Therefore evolutionists must try to explain Christ and Christianity on evolutionary lines, or else admit that their theory does not fit all the facts. But every attempt that they have made to do so shows only that it is impossible to retain the Christ of the Bible and historic Christianity along with the principle of evolution. Christianity is "a stubborn fact" which simply cannot be fitted into the evolutionary scheme of things without being distorted and misrepresented entirely. We can here only sketch briefly the results of trying to interpret Christianity in accordance with the dogma of evolution.

23. The Bible is, according to its own claims and the faith of historic Christianity, the inspired Word of God, given to men to teach them the way of salvation. For evolutionists, the Bible has become at best the record of the religious experience of men in ages past; but also an unscientific, superstitious, immoral, unhistorical, and inaccurate compilation of, in the main, deliberately falsified documents by a set of unknown impostors, parading under the names of great prophets or apostles. The "Higher Critics" have turned the history of God's chosen people upside down, assigning that which the Old Testament places in earlier ages to later periods and vice versa. The text of the Old Testament has been broken into bits, arranged and rearranged to suit the fancy of the arranger. This the "Critics" have done in order that the evolution theory might be applied to the events there

recorded and to the doctrines there taught. The prophets who so scathingly denounced all false prophets are themselves alleged to have written their "supposed prophecies" of future events after those events had already taken place. The "assured results of Higher Criticism" are, indeed, not so assured that any two Critics can be found who will agree as to just what those results are. But each and every Critic will, for all that, confidently announce that what he teaches is "an assured result" of the labors of Higher Critics in general. The New Testament is treated in the same way as the Old Testament. The Gospels and most of the other New Testament books are said to be composite documents, palmed off upon an uncritical age by falsifying impostors as the work of the apostles. Some of the letters of St. Paul have resisted the attacks of even the most wildly anti-Christian Higher Criticism. But then Paul himself is put under the microscope of modern religious psychology and found to be only a neurotic invalid, subject to epileptic fits, or even quite mad—with the Governor Festus as one authority for that contention! (Acts 26:24).

24. Having disposed of the historical sources of Christianity in this way, they still are not quite through with the person of Jesus Christ, that "head stone of the corner," that "rock of offense" and "stone of stumbling." In the Bible, and in the historic creeds of Christendom, he is the Son of God and the Son of Man, the only Savior of men; true God, begotten of the Father from eternity, true man, born of the Virgin Mary. To the evolutionist, Christ was only a man, divine only as we are, or can become, divine; the bastard son of an unfaithful woman; at best, a great religious teacher, who has taught men to call God their Father and has shown them how to live a life of self-sacrificing service; but also a strangely unbalanced character, who imagined himself to be a Messiah and King. The more logical and consistent evolutionists subject also our glorious and risen Lord to the analysis of that modern abomination, religious psychology, and adjudge Him, even more than Paul, to have been insane, with the "much misunderstood and maligned Pharisees" as prime authorities for that theory! (Cf. John 10:20). But most Modernists, with characteristic lack of logic and consistency, combine with a complete rejection of every claim made for Christ by the Bible

an alleged reverence and respect for Him and His teachings. These, however, only reveal that they themselves are children of the father of lies, Satan, by the way in which they praise him while still making him really a liar or deluded fanatic; for only liars could retain any respect for a person who was such a deceiver or self-deluded leader of deceivers as Christ, on their theories, must have been. The Modernist Christ is, in short, an impossible being, whether we consider the caricatures of him presented by many modern theologians or the "manly Master" of Fosdick and his smooth-tongued ilk. He is a religious and ethical monstrosity that could have been even imagined only by a theology that is itself a hybrid monstrosity, the unnatural product of unnaturally combined opposites.

25. With such a view of the Bible and the Christ who is its theme from beginning to end, we can understand that the Modernist way of salvation must be something quite different from that which the Bible and historic Christianity teaches. The Bible says that Jesus Christ is the only Savior; that there is "none other name under heaven given among men, whereby we must be saved" (Acts 4:12). The Modernist may, indeed, *call* Christ a Savior; but there are many other saviors, too; in fact, every man must work out his own salvation by following in the footsteps of Christ and the other great religious leaders of men, Buddha, Confucius, Mohammed, etc.; Christ saves men only by showing them how to save themselves. This is possible because men are not so bad after all; they all have the immanent God dwelling in their hearts. They need, not so much to be saved from sin, as to recognize that they are essentially good and divine themselves. In fact, that which the Bible calls the fall of man was necessary in order that, as the serpent said to Eve, men might themselves become divine through knowing both good and evil. Good and evil are relative terms. That which is the good of today may be the evil of tomorrow, or vice versa. The Ten Commandments are essentially an outgrown moral code. Though not many Modernists will go so far as the mad philosopher, Nietzsche, and condemn the ethics of the New Testament outright, they are at one in assuming that we now need a more modern system of ethics to fit our modern age; that, hence, the ethics of Christ must, in certain respects at least, be superseded

by a "scientific ethics," worked out by the "experimental method." There is no such thing as permanent, fixed truth, either in theology or in ethics, according to them. Therefore there can be no such thing as sin either, in the absolute sense. The sins of men are as much the mistakes of the immanent God as they are the errors of men; for he is thus by the experimental, trial-and-error method working out the more perfect universe to come. Therefore there is no doctrine which Modernists hate more than the Bible teaching concerning the substitutionary death and blood atonement of Jesus Christ. On it they visit all the scorn and ridicule they can express; over it they pour the vials of their alleged righteous wrath. For it is just that doctrine that brings out most clearly the awful, eternally horrible and destructive character of sin in God's eyes, since it takes the death and blood of the Son of God Himself to atone for it.

26. Furthermore, Modernism has no use for salvation in the Biblical sense, because the belief in a Hell and a Devil *from* which men need to be saved has been completely discarded. There is even little faith in a future Heaven *to* which to be saved. At any rate, the Modernist centers his attention on this life and on making it heavenly for himself and others, leaving the next world, if there is one, to take care of itself. This explains the emphasis on what is called "Social Christianity." Modernists are not interested, according to Dean Matthews, in rescuing brands from the burning, but in putting out the fire. They hope by social reform, by legislation, and by education to improve conditions so that happiness and content will be the general lot, instead of poverty, crime, and suffering. A theory which leads presumably intelligent men to trace crime and moral degeneracy to poor eyesight or adenoids will also lead them to believe in the possibility of a general reform by purely natural means. The Modernist may discourse eloquently about the Kingdom of God, but he means a kingdom of this world, where Prohibition laws are enforced, thus incidentally improving upon Christ and his scandalous (!) conduct at the wedding at Cana; where Modernists dictate legislation and capitalists meekly obey their commands or, perhaps, "give all their goods to the poor" and help to establish a Socialistic State, à la the Marxian Bolshevik Paradise.

27. This is a very incomplete sketch of Modernism; but it

should be enough to show that it is something entirely different from Christianity as we know it. But that does not prove to the Modernist that he has no right to the Christian name. We have seen a famous university professor, during a discussion of the Resurrection of Christ, become quite excited when a speaker said that those who denied the resurrection could not be called Christians; he claimed that the name, Christian, was not copyrighted, and so he could call himself a Christian, too, no matter what he believed about Christ! The explanation for this attitude is simply that the name, Christian, has come to stand for everything good, noble, and true; and the Modernist claims to be good and noble and true, too! The Modernist, of course, admits that his Christianity is not the same as that of the first disciples. Yes, more, he insists that modern Christianity *must* be different from the old, or it is no longer Christianity. A tree looks quite different after a hundred years from what it did when it first took root. Only a dead stick would look the same, after a century, as at first—if it has not decayed away. And so, the Modernist says, it is only a dead Christianity which remains the same—static, unchanging. The Modernist uses the familiar vocabulary of the old-fashioned Christian, partly in order that his new teachings shall not shock the congregations into open opposition before they have had time to absorb his views more or less unconsciously; partly, as Dr. Gerald B. Smith says, because “the inertia of theological thinking tends to conserve terms which have had a vital significance in relation to realities of former days, but which are artificial in our own day” (“A Guide,” etc., p. 524); partly because he must use at least some of the old terms if he is to demonstrate that his teaching has any “genetic connection” with original Christianity, as he claims it has. But he has no hesitancy about affirming that his religion is very different from the religion of Paul or Luther, and *must* be different, since the modern world has discovered so many facts of which Paul and Luther never even dreamed.

28. In order to understand this attitude on the part of Modernists, we must remember that all their thinking is based on a theory which derives life from dead matter, men from the monkey or a lump of jelly, which can gather grapes of thorns, or figs of thistles, which knows no dividing line between any of the many

different forms of life, but makes all things one. Any kind of Dualism is abhorrent to this theory. Therefore, there can be no real dividing line, on this theory, between the different forms of religion either. They are all one—the lowest heathenism, the pagan idolatries, the Christianity of Paul, the Modernism of today. And so at the same time as Modernism claims a true historical connection with Christianity, it also most frankly and openly claims a similar connection with all other religions. There is no such thing as true religion distinct from false religions. All religions are but more or less successful gropings after a truth which consists, not in some objective, metaphysical being or system of teaching, but only in a correct adjustment between changing individual and changing environment, their proper adaptation to each other. (Cf. par. 10 and 13, lit. 9, above).

29. There is thus only one way by which to prove to the Modernist that he has no right to the name Christian. And that is to show that his basic theory is the fundamental opposite of Christianity from beginning to end, at every point, from the doctrine of creation to the doctrine of the Final Judgment. The Christian who hesitates to draw the line sharply or leaves any room for the theory of evolution at all, might as well give up his case first as last. In the battle between Modernism and Christianity, the doctrine of creation therefore becomes fundamental. Any concession or weakness at that point opens the door for the whole series of Modernist blasphemies. So we need to review briefly here the contrast between the Bible and Evolution as regards the origin of the universe; or to compare *the science* taught in the Bible with *the science* based on Evolution.

30. The first page of the Bible introduces us, without any attempt at philosophical explanation, to the Lord God, who by His almighty Word creates the universe and its myriad forms of matter, force, and life, with Man, a living soul, the breath of God in his nostrils, as the crown and head of His creation. The last page of the Bible tells us how this same God will create a new heaven and a new earth in the place of the first creation, which sin had corrupted, and will grant all those who have been redeemed by the blood of the Lamb, the second Adam, the right to reign and rule with Him in all eternity. Everything between the first and last pages of the Bible is permeated by the belief in this

same Creator as the one who sustains, governs, and controls the destiny of His creation. Any attack on the first page of the Bible constitutes, therefore, logically an attack also on the last page of the Bible and everything between. Teachings which deny the existence of God, and make Matter (Materialism), or some impersonal "Idea" (Idealism), or an Unknowable Something (Agnosticism), the ground and origin of all things, are plainly contrary to the Bible. For the existence of a Creator God, who is a personal Being, is assumed throughout in it. All those who deny His existence are simply called "brutish men who know not, fools who do not understand" (Ps. 92:6); and that is the end of the argument. (Cf. Ps. 14:1; 10:4; 53; etc.). But teachings which rule God out of His universe after He once had created it (Deism), or identify Him with it so that He is bound up in it and by it (Pantheism), are just as contrary to the whole tenor of the Bible. "God spake and it was done; He commanded, and it stood fast" (Ps. 33:9). "Every house is builded by some man; but He that built all things is God" (Heb. 3:4). It is the Creator and His creation that thus are contrasted; the inventor and his machine. To identify God with the universe is as absurd, in the light of the Bible teaching, as it would be to identify Henry Ford, the man, with one of his "Fords," the car. The case stands no better for those who teach that God was through with His universe after He created it, and that it since the beginning of time has run of itself, by its own laws and inherent forces, like a clock wound up. No machine runs itself, but requires to be periodically supplied with new power and repaired and attended. And so, too, with the "machine" that is this universe. The Bible teaches from beginning to end that God is continually watching over His creation; that it depends every moment upon His support for its existence. "In Him we live, and move, and have our being" (Acts 17:28). Without God, the universe would simply collapse and be utterly destroyed. (Cf. Matt. 6:26 ff.; 10:28 ff.; Col. 1:17; Heb. 1:3, etc.). Read the book of Job and the Psalms again!

31. Most Modernists are Pantheists and have no use for a transcendental God, but speak continually about the God who is immanent in all nature. Rev. Charles F. Potter, e. g., says: "God was existent in the spiral nebulae from which this earth was

formed. He was existent in the matter which gradually cooled and which formed until this earth became more like what it is now. He was immanent in the dust and slime in the early stages. He was immanent in the first forms of animate life which came directly from the inanimate matter which existed before. He was immanent in every reaching upward of the earlier forms of life. He was immanent when our last animal ancestor became gradually conscious of himself and of his difference from the beasts which had preceded him. God has been present at every progressive development of mankind since that day" ("Evolution vs. Creation," p. 29). This is nothing else, in reality than the old Pantheism which in India prevents insect pests or poisonous reptiles from being destroyed, because, forsooth, God is also in them! If anyone wishes to learn what the fruits of such Pantheism are, let him go to India, or read Miss Mayo's book, "Mother India."

32. But there are also Modernists who call themselves "Theistic Evolutionists." They include many people who, perhaps, belong properly under our second class: Those who, assuming Christianity to be the primary truth, seek to interpret evolution on Christian lines, or to embody it in their theology.

B. CHRISTIANIZING EVOLUTION.

33. Infidel evolutionists and radical Modernists reject the Bible in blind unbelief, and are to be pitied for their unbelief. But those who claim to believe in Biblical Christianity and who still try to harmonize Evolution with it deserve only condemnation. If men who are blind to the sun of God's revelation seek to find out God by the flickering candle light of Science, they are all wrong; but they are at least not as foolish as those who know and see that sun and yet think to discover eternally valid truths by the spluttering, ill-smelling flame of a man-made Science. It is one of the saddest chapters in Church History, this, which records how ready and anxious Christian Church members and leaders often have been to cater to the wisdom of this world and absorb its vaunted knowledge into their own theology. The Gnostics of the early Christian era, the scholastic theologians of the Middle Ages, the Rationalists of the 18th century, and the Modernists of today, all have numbered in their ranks many Christians who by no means went to the extremes of their radical

leaders, but who gave those heretical movements the best possible support by their weak concessions and compromising attitude. There may be Christians among such compromisers today, because they have illogically retained certain fundamental beliefs in God and Christ together with their faith in Evolution. But we cannot, therefore, call their compromising doctrines Christian. For that same "happy inconsistency" by which they themselves can still be Christians becomes a most *unhappy* inconsistency, when we consider what effects their illogical, un-Biblical teachings must have upon the minds of those who associate with them. A logical mind is not necessary in order to be a sincere Christian. But it is highly essential in these days when the science of Logic has been relegated to the scrap-heap and theological and philosophical muddle-headedness is the order of the day, that those who would be teachers of Christianity should observe at least some of the elementary laws of reasoning.

34. The theory of Evolution is fundamentally an attempt at explaining the origin of the world as we see it without the intervention of a Power existing before or beyond the world. But many people claim that they believe in a personal God and still can accept Evolution. They look upon Evolution simply as the *method* by which God created the world and by which He still governs it. In other words, they consider evolution a divinely established law, which is operative throughout in life, in the world, and in society. Without identifying God with this law in pantheistic fashion as most Modernists do, they consider it unreasonable to hold that God should change His own laws arbitrarily for the benefit of one person or race, or even break and contradict them, as He must have done, if, for example, the sun stood still at Joshua's command, or iron floated on the water for the prophet Elisha. God would not be God, they say, if he should thus interfere with, or capriciously set aside, the marvellous laws which He Himself has put into His creation. The miracles recorded in the Bible they thus either reject, or explain as the operations of higher laws not yet known to us, but which may eventually be discovered, so that men could duplicate those miracles.

35. God is, indeed, a God of order. But the Bible nowhere represents Him as being in any manner bound by the laws which

He has made. He does that which is good in His own sight. He is from beginning to end presented as a God who is intensely personal, and who, therefore, like every other person, is continually interfering with "natural law," in accordance with the dictates of his own free will. To imagine a God who is bound by His own laws is to make Him no longer a free, independent person, but the slave of forces which He could create, but not thereafter control or destroy. But we all know that men are continually starting and stopping, repairing and remodeling, changing and destroying the machines which they make. We can think no less of God's ability over towards the "machine" He has made, if we really look upon Him as a truly personal being, just as distinct from His creation as we are distinct from the machines we make. Indeed, according to the Bible, God is so entirely free that His acts could be described as arbitrary, were it not for the fact that He is also Love and Righteousness, so that everything He does has a loving and good purpose and character. "Whatsoever the Lord pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6). "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?" (Dan. 4:35). Thus the Bible represents God. Read Job 9, Ps. 104, Isa. 29 and 45, Rom. 9, etc. Strictly speaking, then, to say that one believes in God at all, and at the same time to bind Him by his own "natural laws" is to talk nonsense. It is interesting that a scientist, L. T. More, Professor of Physics at the University of Cincinnati, should express himself most strongly against those who thus seek to combine evolutionary science and Christianity with the result that they satisfy neither. He says in "The Dogma of Evolution": "To admit the existence of God *in any sense of the word** is to admit the possibility of the miraculous. To say that natural law was instituted by a Power and to deny that natural law may be suspended or changed is to accept the greater mystery and to deny a less. If God instituted the laws by which the solar system moves, then I see no reason, so far as physics is concerned, why the sun may not have stood still at the command of God through Joshua. To say that it would have deranged the solar system is an argument which should

* Our italics.

have no more weight than to say that a man who had made a machine could not stop it and start it again without deranging its mechanism. The disbelief in such miracles comes from the conviction of so steadfast a reign of law that the purpose ascribed to the miracles is not commensurate with the infraction of the law. But believing, as I do, in free-will, which is contrary to scientific law, and that man can comprehend imperfectly the laws of the universe, it seems reasonable to assume that he also to the same extent comprehends the creator of the laws" (p. 357).

36. The "Theistic Evolutionist," then, comes no closer to the Bible teaching than the outright Pantheist does. Neither does his view of the matter please the orthodox Evolutionist any more than it does the orthodox Christian. He is forever halting between two opinions, "ever learning and never able to come to the knowledge of the truth." The same must be said about "the pathetic attempts of modern (Christian) apologists to reconcile Genesis and Darwinism," as Dr. George B. Foster puts it. ("A Guide," etc., p. 747). The great Gladstone wrote a book which he entitled "The Impregnable Rock of Holy Scriptures"; but he himself allowed a considerable number of dents to be made in that rock by conceding as fact things which were, after all, only arbitrary assumptions on the part of too cock-sure scientists, as, e. g., when he made the six days of Genesis 1 into long periods of time, in order to make room for the alleged "facts" of Geology. And so with a host of "conservative" writers down to the present day, *who forget that one Word of God is more true, scientific, and certain* than all the experiments and observations of a thousand scientists could ever make the simplest event or phenomenon in nature. The plea of these "conservatives," of course, is that the Bible does not pretend to teach Science, but religion; that hence, where the Bible statements seem to contradict the findings of modern science, there we must interpret the Bible in a new way, or explain its statements as an "accommodation" to the "unscientific, simple-minded views" of the people of that day. Thus Otto Lock, in "Theological Forum" of the Norwegian Merger, says: "It is very important that we should avoid the common error of assuming that a miraculous revelation of detailed scientific truth was ever designed by God in His Word. The account of Creation is given in popular language" (Jan. 1931, p. 46).

And so on this theory, when God said "Let there be light," we must not think of that light as being created within an ordinary day, in immediate response to His almighty Word. No, we must think of God as making a long, laborious speech, requiring extended periods of time, corresponding to the geologic ages of "Science," and thus *gradually*, with much patient labor, producing light out of nothing! That is "modern" and "scientific," and it is also, we submit, sublime *nonsense*, as so many of the other "pathetic attempts at harmonizing Genesis and Science" are, even though it is sponsored and advanced by some great names in the Christian theological world. It is most certainly true, as Mr. Lock points out, that a revelation of the whole "mystery of creation—in scientific details" would have been of little "benefit to early man." If it had, the Lord would undoubtedly have revealed it to him. But we object to his naïve assumption that "Science" has been able, or ever will be able, to find out anything about that mystery in "scientific details," all the while we know that scientists, as Thos. Edison says, "do not know one-millionth part of one per cent about anything"! All too many "conservative theologians" make this mistake: They assume that scientists by their researches have added to human knowledge, when the fact of the matter is that they have only, by their discoveries, extended immeasurably the boundaries of their ignorance and plunged themselves still deeper into that complete mystification with regard to nature and its laws which is so conspicuous in the latest scientific and philosophical writings.

37. And this is not a mere "glittering paradox." To give an example of how new discoveries increase the ignorance of man rather than their knowledge; or, in other words, add only to their knowledge of their own ignorance: There was a time when scientists thought they could give a true definition of matter. But physicists today have, through their researches, arrived at the stage where they must frankly admit that they do not know what matter is. The more they learn about the properties of matter the less they understand it. Thus Dr. W. R. Whitney, "a world figure in science," says, as quoted in *Literary Digest*, (Nov. 22d, 1930): "The best scientists have to recognize that they are just kindergarten fellows playing with mysteries—our ancestors were, and our descendants will be. We move from one theory to

the next, and always there is something that does not fit in with the other evidence. Take the atom. Yesterday it was whirling particles, infinitesimal solar systems. But that is outmoded now, and today the atom is described as a wave in space. Tomorrow it will be something different. The theory of relativity is not final. It won't stand still. No scientific concept can stand still. All is in motion. The will of God, the law which we discover, but cannot understand or explain, that alone is final. No cut-and-dried bundles of words made up into a scientific formula will suit; *they simply cover up the investigator's ignorance. In the last analysis, everything operates by the will of God, and there is no formula which will explain that.*" *

38. This scientist is wise in that he makes God the real explanation for all the phenomena of nature, as the Bible does. But most scientists prefer to try to cover up their ignorance by learned theories, expressed in technical language or mathematical formulas which few can understand. Still they conclude by calling themselves "Agnostics"; and that after all is simply the polite Greek word for ignoramus or "greenhorn"! The average scientist's procedure is described correctly enough in *Literary Digest*, (Aug. 10th, 1929): "Quoting that ancient definition of metaphysics as 'looking in a dark room for a black hat that isn't there,' Mr. Chesterton confronts us with some of the theories that have gone the way to the scrap pile, and says that the physical scientist, however, 'actually announces that he has found the hat, handled the hat, worn the hat, weighed and photographed the hat, all by way of leading up to the announcement that it isn't there.'"* And so modern scientists are repeating the experience of "The Preacher," who says in Ecclesiastes: "When I applied mine heart to know wisdom, and to see the business that is done upon the earth, then I beheld all the work of God, that a man cannot find out the work that is done under the sun; because though a man labor to seek it out, yet he shall not find it; yea, farther, though a wise man think to know it, yet shall he not be able to find it" (Eccles. 8:17). "God hath made everything beautiful in His time; also He hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccles. 3:11). In short, God has so ordained that

* Our italics.

men will never be able to explain His creation at all except, to a certain extent, by faith in Him. "Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). We can study nature only as it *now is*, "the things which are seen." But these things "were not made of things which do appear"; that is, their origin, their fundamental nature is to be found in something that does not "appear" to our senses, so that it cannot be known or made the subject of scientific study at all. To argue back from what scientists now see and observe in nature and assume that the world has originated by the forces or the laws that now are operative in it, (as Lyell did, e. g., in Geology), is as foolish in reality as it would be to explain the origin of a gasoline engine by demonstrating how the completed machine operates. Scientists who have done this should confess with Job: "I have uttered that I understood not; things too wonderful for me, which I knew not" (Job 42:3). Read Job 38-42.

39. Instead of assuming, then, that Science has given us an insight into the "mysteries of creation" which the first men did not possess, true Bible Christians should say with the famous author, Jean Paul Richter: "The first leaf of the Mosaic record has more weight than all the folios of the men of science and philosophy combined." And wherever Science contradicts the least jot or tittle of God's Word, we should remember the words of the prophet Isaiah: "Thus saith the Lord, thy Redeemer, and He that formed thee from the womb; I am the Lord that maketh all things; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth *by myself*; that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish" (44:24-5). For it is not true that the Bible does not teach Science. It tells us all that we can really know concerning the creation, government, and preservation of the universe. The scientist who attempts to go beyond this knowledge and to penetrate deeper into the mysteries of life and the world, while leaving God out of account, will find only that he "*is turned backward*"; his "*knowledge is made foolish*." So true is this, that many of us here can expect to see the day when scientists will be ridiculing the theories that now have been popular, with even more devastating irony than our

most "scientific" Modernists or humorous scientists today can ridicule the theories of the so-called "pre-scientific ages." The Bible, indeed, does not give us detailed descriptions of the many forms of life and matter; it is the privilege of a reverent and God-fearing science to observe, and to gather facts concerning, the wonderful world which God has created. But Science can never penetrate into the secrets of nature so as to *understand* its laws or *explain* its processes; it cannot explain even a blade of grass or a lump of dirt, much less the mind or soul of man. The very best it can do is to say that they exist "by the will of God." No man can read God's Book of Nature aright if he in unbelief rejects the Book which is His direct revelation to men. And even those who accept that Revelation must confess the truth of the Preacher's words: "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all" (Eccles. 11:5). Thus Lord Kelvin, a Christian and one of the greatest scientists of modern times, says: "One word characterizes the most strenuous of the efforts for the advancement of science that I have made perseveringly for fifty-five years. That word is *failure*. I know no more of electric and magnetic force, or of the relation between ether, electricity, and ponderable matter or of chemical affinity, than I knew and tried to teach to my students of natural philosophy fifty years ago in my first session as professor."

40. It is only "a science falsely so called," then, that pretends to do more than record the facts of nature which it has observed. For the word "science" means "knowledge." But most of that which today is called science is not knowledge at all, but pure speculation, fanciful imaginings, the wild dreams of men who know not God and who therefore can do nothing better than to "give heed to fables and endless genealogies, which minister questions rather than godly edifying which is in faith" (1 Tim. 1:4). It is like the "Gnosis," the knowledge or science, which Paul condemned in his day; and its advocates can well be described in his words to Timothy: "If any man—consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, *knowing nothing*, but doting about questions and strifes of words,

whereof cometh envy, strife, railings, evil surmisings, *perverse disputings of men of corrupt minds, and destitute of the truth*" (1 Tim. 6:3-5).

41. Those, then, who seek to incorporate Evolution into Christianity can succeed no better than those who try to fit Christianity into their evolutionary scheme of things. Whether they yield little or much to evolutionary Science, they bring an alien theory into that system of divine truth to which Genesis 1 is fundamental. Whether they reject the whole doctrine of a Creation out of nothing by a divine fiat or reject only the six days of creation and seek to convert them into the indefinitely long periods of evolutionary Geology, they convict themselves of folly; they exchange the certainty of divine revelation for the uncertain theories of human Science, a Science which has become so foolish that it will determine dogmatically how long the world must have existed; even while it is unable to explain the simplest phenomena of nature as we see it today! Both the extreme Modernists, then, and their compromising "conservative" brethren succeed only in contradicting true scientific facts as well as the Bible, and in destroying faith in the only saving religion: Biblical Christianity. Therefore we say that Modernism in any form is not Christian, but anti-Christian; that any compromise with it or its fundamental theory is compromise with falsehood, heathenism, and Satan.

42. But there are many who are so convinced that Modernism and Evolution are based on scientific facts that they will rather give up the name, Christian, than their faith in Science and Evolution. We need, therefore, also to discuss the question:

III. IS MODERNISM SCIENTIFIC?

43. We cannot go into detail on this question here, but can, we believe, show satisfactorily that Modernism has no scientific validity whatever, but is purely and simply a false religion, the blind, unreasoning, and generally unreasoned, faith of the (from the Christian viewpoint) unbelieving world; no more reasonable or helpful to mankind than the pagan abominations in which it has its real roots.

44. The Bible makes two assumptions which we are required to make with it, if we are to believe its teachings: (1) That

there is a personal God. (2) That this God reveals Himself to men in order to win lost sinners back to Him. These are in themselves perfectly reasonable assumptions to make. But we cannot demonstrate scientifically that there is a God, although we can, by faith, become entirely certain that He exists. We cannot prove scientifically that God would reveal Himself to men in the way which the Bible teaches, although we can, again by faith, become entirely certain that He would do so and did so so in the Bible. If we make these two initial assumptions, and believe in God and His Holy Word, then all the rest follows with logical certainty and necessity. The more Biblical a system of theology is, the more logical and self-consistent it proves to be. There is no more consistent and clear teaching to be found anywhere, in the whole history of human thought, than in the theology of such orthodox Christian scholars as the famous Lutherans who prepared the first complete Book of Concord.

45. Biblical Christianity, then, frankly states that it requires faith and can be proven true only to those who are born again of the Spirit, so that they have new spiritual powers with which to apprehend and comprehend divine truth. But Modernism claims that it doubts all things until they have been scientifically demonstrated to be true. It refuses to believe in the Bible as God's Word to men, or even to believe in the existence of God, unless these beliefs can be made reasonable or can be harmonized with the findings of Science. It assumes, however, the validity of a theory, that of Evolution, which never has been, and never can be, proven true. It assumes also that God and true religion can be discovered by scientific methods, an assumption which is directly contrary to the Bible as well as to the facts of history. Here is where the contrast between Modernism and true Christianity shows itself most clearly. Christianity starts with faith in the eternal God who is Life and Truth, and thus begets certainty of conviction and a steadfast hope of life eternal. Modernism claims that it starts with definite knowledge, but is in reality based on faith in an unreasonable theory which is utterly incapable of scientific proof; therefore it can only beget doubt and skepticism and lead men into a morass of speculation and uncertainty about everything from the origin and nature of the world to the future fate of man and the universe.

46. Modernism can certainly be no more scientific than the so-called "scientific" theory on which it is primarily based. But Evolution is admittedly only a theory, and not scientific fact at all. We shall quote first, in proof of this, a few statements by a confirmed evolutionist, Dr. Vernon L. Kellog, Professor of Zoology at Leland Stanford University. He says, in "Darwinism Today": "All the millions of kinds of animals and plants can have had an origin in some one of but three ways: they have come into existence spontaneously, they have been specially created by some supernatural power, or they have descended one from the other in many-branching series by gradual transformation. There is absolutely no scientific evidence for either of the first two ways; there is much scientific evidence for the last way. There is left for the scientific man, then, solely the last, that is, the method of descent. The theory of descent (with which phase organic evolution may be practically held as a synonym) is, then, simply the declaration that the various living as well as the now extinct species of organisms are descended from one another and from common ancestors. It is the explanation of the origin of species accepted in the science of biology. If such a summary disposal of the theories of spontaneous generation and divine creation is too repugnant to my readers to meet with their toleration, then, as Delage has pertinently said in connection with a similar statement in his great tome on 'Heredity,' my book and such readers had better immediately part company; we do not speak the same language" (p. 10-11).

47 This is dogmatic language, indeed, as dogmatic as any that can be found in the most hidebound system of orthodox dogmatics. And what is the evidence on which this evolutionist bases his dogmatism? He is forced to refer "to the curiously nearly completely *subjective character of the evidence** for both the theory of descent and natural selection. Biology has been until now a science of observation; it is beginning to be one of observation plus experiment. The evidence for its principal theories might be expected to be thoroughly objective in character; to be of the nature of positive, observed, and perhaps experimentally proved, facts. How is it actually? Speaking by and large *we only tell the general truth when we declare that no in-*

* Our italics.

*dubitable cases of species-forming, or transforming, that is, of descent, have been observed; and that no recognized case of natural selection really selecting has been observed.** The evidence for descent is of satisfying but purely logical character." (p. 18-19). *In other words, the "evidence" for the evolution theory has been spun entirely out of the more or less—mostly less, cf. par. 48—logical minds of the evolutionists themselves.* Prof. Kellog also lets another interesting, and certainly nine-lived, cat out of the bag when he gives Darwin the credit for establishing the evolution theory on a scientific basis; and still at the same time admits that Darwinism is now discredited in the scientific world: "The theory of descent, long before it was fully set forth by Darwin in 1858 together with a definite and wholly plausible causo-mechanical explanation of it, had been foreshadowed and even fairly explicitly formulated by various philosophical naturalists. Even in the far older writings of the Greeks, most conspicuously perhaps in the pages of Aristotle (350), may be found phrases foreshadowing those of Lamarck, Wallace, and Darwin. But it was not until Darwin backed up the formulation of the descent theory with that wonderful accumulation of illuminating and explaining facts, and with those always ingenious but ever candid and supremely honest tryings-on of the theory to the various fact-bodies, that the Theory of Descent began to be spelled with capital letters in the biological *creed*.* Nor was it merely good-fortune that led to the quick and wide acceptance of the theory of descent when proposed by Darwin, while the same theory when proposed twenty years earlier by Lamarck found practically only rejection. It was because to the old descent theory the new Darwinian theories were added. It was because of *that explaining Darwinism*,* which today is being so rigorously re-examined as to its validity, that the *theory of descent took its definite place as the dominant declaration in the biological credo** (p. 11-12). Still Kellog must admit: "The fair truth is that the Darwinian selection theories, considered with regard to their claimed capacity to be an independently sufficient mechanical explanation of descent, *stand today seriously discredited in the biological world.* On the other hand, it is also fair truth to say that no replacing hypothesis or theory of species-forming has been offered by the

* Our italics.

opponents of selection which has met with any general or even considerable acceptance by naturalists. *Kurz und gut*, we are immensely unsettled" (p. 5). In other words, the Darwinian theories gave the evolution dogma its start in the modern world. Darwin is one of the canonised saints of such slavish followers of Evolutionary Science as Fosdick, whose "Cathedral" in New York has Darwin's image, along with that of the apostles and the Lord Himself, carved above the doorway. Many people believe his books infallible. But Darwinism now stands completely discredited in the scientific world; the observations and experiments that have been made since Kellog's statement was written (1907) have completed the work of destruction that had then been well begun. As Dr. Dwight, Professor of Anatomy at Harvard University, says: "We have now the remarkable spectacle that just when many scientific men are all agreed that there is no part of the Darwinian system that is of any great influence, and that, as a whole, *the theory is not only unproved, but impossible*,* the ignorant, half-educated masses have acquired the idea that it is to be accepted as a fundamental fact . . ." (Quoted in Lunn's "The Flight from Reason," (1931), p. 88). Still, with its Darwinian basis entirely gone, and nothing else to take the place of Darwinism, the evolution theory is being held all the same as "the dominant declaration in the biological *credo*." That is, it is confessedly an article of faith and nothing more—a "working hypothesis" which men hold to, mainly because they refuse to accept the reasonable view of the matter taught in the Bible.

48. And in other fields of human knowledge, evolution is held still more firmly, even in its Darwinian form—not least in religion and ethics, i. e. Modernism. It has taken to itself wings, and needs no longer the solid foundation of scientific fact on which it was allegedly built up. It has had the bottom completely knocked out from under it; and all the labors of thousands of scientists have not availed to give it any other or better foundation. But it soars on airily all the same on the wings of faith—a faith so credulous, so illogical, so unreasonable that it is increasingly becoming the target of cynically-minded philosophers or independent thinkers. Thus, Prof. More says: "The most

* Our italics.

discouraging feature of the whole problem of biological evolution, to one who has been trained in the exact phraseology and rigorous logic of the physical and mathematical sciences, is the loose language and the still looser reasoning of the evolutionists and of the biologists. Up to a certain point, their language and methods are those of science and then comes the relapse into the methods of the untrained thinker. Professor Bateson carefully knocks down every prop to natural selection, to the inheritance of acquired traits, and to evolution in general; then he concludes by asking us to apply the doctrine of evolution to the thoughts and actions of men *because he still has faith in evolution, and some day biologists may find its solution*.^{*} We can leave to the biologists the hope that some day they may enter the temple of life through the doors of evolution, but the collapse of the theory of natural selection leaves the philosophy of mechanistic materialism in a sorry plight. Those who are trying to use its conclusions as a guide to social polity and ethics will find themselves without any ground on which to stand if they address themselves to a real study of biological evolution" (Dogma of Evolution, p. 236 ff.).

49. The science of Paleontology (the study of fossil remains) is supposed to furnish the evolution theory with some of its best evidences. But scientists now admit that these evidences do not prove the theory at all. Darwin had to assume that the evidences he sought in fossil fields were lacking because they had been lost, like pages torn out of an old book. But then it is remarkable that the "pages" which remain prove the truth of the Bible teaching at every point, and never furnish a single proof for the theory of evolution! Prof. More, after reviewing the present state of this science, says: "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain and, above all, they give us no clue whatever as to the cause of variations. The evidence from paleontology is for discontinuity; only by faith and imagination

^{*} Our italics.

is there continuity of variation" ("Dogma of Evolution," p. 160-1).

50. But the fact that the evolution theory is based solely on faith does not put it on a par with Christianity which is also based on faith. For the Christian puts his faith in an omniscient, omnipotent, eternal, and perfect God, who guarantees for him that what He teaches is eternally valid Truth. But the evolutionist puts his faith in the observations and speculations of his own mind, which according to his theory has been developed by gradual changes out of the mind of an ape or some still lower form of life. And so he can hardly have much faith in them! As Charles Darwin himself confessed: "But then with me the horrid doubt always arises whether the convictions of a man's mind which has been developed from the mind of the lower animals, are of any value or at all trustworthy. Would anyone trust the convictions of a monkey's mind?" (Quoted in Lunn's "The Flight from Reason," p. VI). The validity of our faith, then, on the Christian assumptions, is guaranteed by God Himself. What guarantee has the evolutionist, on his assumptions, for the validity of his faith?

51. We cannot take the time here to give further quotations from recent scientific writing on Darwinism and evolution. We can only allude to such criticisms of evolution as Prof. Arthur W. Lindsay's "The Problems of Evolution," and Henshaw Ward's "Builders of Delusion," both published this year. So general is this attitude of criticism becoming that Modernists like Cadman, ever alert to be on the band-wagon, are joining the critics. In 1922, he wrote an unqualified defense of Darwinism. (Hom. Review, June, 1922, reprinted in "Evolution or Christianity?" 1924, by Dr. Wm. M. Goldsmith). In 1931, he writes an appreciative foreword to Lunn's attack on "the Victorian heresy," as this same Darwinian Evolutionism is called in "The Flight from Reason." Apparently it will not be long before the world of scholarship will be agreeing with Prof. George Frederick Wright that "the Evolution theory is one-tenth bad science and nine-tenths bad philosophy." According to their own theory, of course, evolutionists should eventually change so much that they could not believe in evolution any longer! And that they will do, as soon as they can find some other, or presumably better, excuse for their

refusal to believe in the Tri-une God of the Bible. For although some may by the grace of God come to a knowledge of the truth in Christ Jesus, and others may jump from the anarchistic rationalism of Modernism over to the despotic, absolutist rationalism of the Catholic Church, most of them will be only confirmed in their skepticism, by the breakdown of their old faith in Evolution; so that they will join the growing ranks of atheists and Bolsheviks who are raging so wildly today against the Lord and against His anointed. Rather than admit the existence of the Creator they will, with Kellog, be satisfied to confess that they simply "do not know" how the various kinds of life have originated, or what anything in reality is; and to say with him: "Nor in the present state of our knowledge does any one know, nor will any one know until, as Brooks says of another problem, we find out. We are ignorant, terribly, immensely ignorant. And our work is, to learn. To question life by new methods, from new angles, on closer terms, under more precise conditions of control; this is the requirement and the opportunity of the biologist of today. May his generation hear some whisper from the Sphinx"! (Op. cit. p. 387). "*Some whisper from the Sphinx*," that is all the "knowledge" that Science can give men, even to hope for in some dim, distant future!

52. In fact, no Science, however sane and exact it might be, can ever properly be made the basis for religion. For it is not true, as the Modernists assume, that God and eternal truth can be discovered by the methods which Science uses in its study of nature. God is a Spirit who can be seen neither with the microscope nor the telescope; but who can be apprehended by faith alone. "For he that cometh to God must *believe that He is*, and that He is a rewarder of them that diligently seek Him" (Heb. 11:6). As Luther says: "The world seeks in innumerable ways, with great industry, cost, trouble, and labor to find the *invisible and incomprehensible God* in His majesty. But God is and remains to them unknown, although they have many thoughts about Him, and discourse and dispute much. For, God has decreed that He will be unknowable and unapprehensible apart from Christ." The historical person, Jesus Christ, can indeed be submitted to historical, scientific investigation. But the chief, most vital fact concerning Him, that He is the only begotten Son of

God, is again something that men can understand and accept only by the power of God, the Holy Spirit working faith in their hearts, as we confess in Luther's explanation of the third article. This is not only the teaching of the Bible; it is also the teaching of human experience. Apart from faith in the Christ who is revealed to us in the Bible, no man has ever been able to arrive at a knowledge of the true God. The unbeliever has succeeded instead only in making gods in his own image and in demonstrating the foolishness of his wisdom and the vanity of his man-made idols. "Professing themselves to be wise they became fools" (Rom. 1:22). "Hath not God made foolish the wisdom of this world? For after that in the wisdom of God *the world by wisdom knew not God*, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:20-21). Thus St. Paul summarizes the experiences of men in their search after God. "The Lord knoweth the thoughts of the wise, that they are vain" (1 Cor. 3:20). And so He has not left us to stumble about in the darkness which the wisdom of this world creates, but has given us His gospel which the veriest child can believe. If we had to wait for Science to find God or to make up its mind about who and what God is, we would never learn to know Him. As Mr. Lunn says: "It is a great mistake to associate enduring truths with the passing scientific fashion of the moment. I think theologians should refrain from basing their apologetics on the third (the latest) version of the quantum theory. It is a great mistake to hitch one's wagon to a shooting star" ("The Flight from Reason," p. 295-6). Indeed, scientists change their theories so quickly, and often unexpectedly, that it leaves the confiding public as bewildered as though it were really being dragged about by a shooting star. Mr. Einstein gained great fame through his theory of relativity. But now he blandly announces that his theory was all wrong and proposes another. When one observes the manner in which he, on his American visit, hobnobbed with the comedian, Charlie Chaplin, one suspects that Einstein may be the greater humorist of the two, and that he has simply been offering us another example, by his theory of relativity, of "how one manages to lead a whole generation by the nose," as the German biologist, Driesch, said of Darwinism. And it is not only the Bible that condemns the wisdom of this world's wise men. They can be trusted

to do that for each other also. Thus Mr. Lunn says: "One thing is certain: Very clever men are capable of talking very great nonsense. The Victorian heresy itself (i. e., Darwinism) might be described, as Professor Broad has described 'Behaviorism,' a modern variation of that heresy, as 'an example of those theories which are so preposterously silly that only very learned men could have thought of them!'" (op. cit. p. 318-9).

53. A theology or religion like Modernism, then, which is based on modern science, has in reality as unsubstantial a foundation as could be imagined. And since the Evolution theory lacks any scientific basis even in those departments of human knowledge where it was first given some *appearance* of validity, it should be clear that its application to other fields of study or research is entirely without warrant. To apply the jargon of Biological Evolution to theology, as Henry Drummond did in his "Natural Law in the Spiritual World," is bad enough, even when it is granted that there is some justification for believing in evolution in the strictly biological sciences. But when there no longer is such justification, Modernism clearly stands convicted of being un-scientific as well as un-Biblical and un-Christian.

54. Since scientific theories change so rapidly, Modernists have great difficulty in keeping up with the times so as to appear really scientific. And, in fact, most of them are at least 25 years behind the times. Thus Rev. Charles F. Potter in his debate with Rev. John R. Straton defended the evolution theory with arguments which had been abandoned 30 years before in advanced scientific circles. And so he fully deserved to be beaten in the debate as he was. Modernists no sooner get their theology worked out on a "scientific basis" than they have to start all over again, or else be convicted of an unreasoning dogmatism. Personally, we fully expect to see Modernism cave in as a result of losing its breath, so to speak, in the race to keep up with Science—even though it has some glib-tongued representatives, like Fosdick, who can contradict himself several times in a single sermon, and still apparently "get by" with the American public, from John D. Rockefeller down to the Negro Bolshevik on the New York Bowery. The explanation for the success such Modernists have had to date, in spite of the illogical, unreasoning, and purely negative, destructive character of their teachings, is to be found in

the circumstance that our modern generation has "itching ears and cannot endure sound doctrine," but would rather listen to "fables." Like the people of Athens in St. Paul's day, they "spend their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). Anything called new, modern, or up-to-date is sure to attract attention. Anything old is by that fact alone discredited, considered out-of-date and unsuited to the "modern world." Modern false prophets harp continually on this string, whether they come with new "divine revelations," like the Mormons, Christian Scientists, Russelites, etc., or appeal to "modern science" in support of their attacks on the old faith. But thus the question arises:

IV. IS MODERNISM MODERN?

55. The wise "Preacher" says: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old times, which was before us. There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after" (Eccles. 1:9-11). "I know that whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccles. 3:14-15). Especially in the field of ethics and religion is it true that there is nothing new under the sun. The same sins afflict the race of men today as afflicted them in the earliest times on record. The same moral principles and laws are required to instruct men and curb their passions as in the very first ages. The world has never risen to higher views of religion than Moses and the prophets proclaimed; and the same Gospel is needed for us today as Adam and Eve required to be saved from their sin against God. The Lutheran slogan: "The Changeless Christ for a Changing World," then, grants a little too much to the popular theory that everything changes in this world. For the changes take place only in minor things, in external appearances, and not in the great essen-

tial things, in the fundamental realities. "There is no new thing under the sun" is as true today as it was in the day of the Preacher of Ecclesiastes.

56. Applying this truth to the question before us, we must say: In its fundamental assumptions and attitudes, Modernism is as old as the first apostacy from the revealed truth of God. In its chief features it is readily recognizable to the church historian as a re-hash of old heresies, resurrected and presented as new by men who think they are new mainly because they are unfamiliar with the old. As we have just heard from the Book of Ecclesiastes: "There is no remembrance of former things; neither shall there be any remembrance of things that are to come, with those that shall come after." Thus Prof. More says concerning the leading evolutionists: "The predominating trait of the leaders of evolution was an intense egotism and self-confidence that in them lay the truth. They brushed aside the work of earlier philosophers and teachers of ethics, or rather they made hardly any reference to them. Darwin had a naïve ignorance of the work of even his immediate predecessors; Spencer read no book whose fundamental ideas differed from his own; and Huxley was the strenuous opponent of classical education" ("The Dogma of Evolution," p. 320). And Modernists who proclaim their teachings to be something modern could be characterized in the same way as Prof. More characterizes these patron saints of Modernism. They reveal their ignorance of the Bible and orthodox religion every time they open their mouths; and for all their professed learning, their ignorance of church history is equally great. What else can be expected when they devote no real study to either the Bible or Church History, but waste their time instead in fruitless attempts at harmonizing evolutionary science with Christianity? They present these old heresies, indeed, in new ways, with a different vocabulary than the ancient heretics used, to a large extent. But that does not prove that they are essentially anything new. We Lutherans preach and teach the same eternal truths that Paul and the apostles did; yet our method of presentation may be quite different, in fact, everyone of us has a method, a style of his own. In this, as in the world of nature, there can be infinite variety of form or expression for something that remains always fundamentally the same.

57. It is significant that Modernists themselves recognize that their teachings have a "genetic connection" with other religions than Christianity. And the fact is that it is in anti-Christian religions and philosophies alone that their teachings have their real roots. For Biblical Christianity never has been the syncretistic product of all kinds of heathen religions that the Modernists claim it is. It has always been rigidly exclusive, from the time when Abraham was commanded to leave his home and his people and go to a land which the Lord would show him, down to the present day. The Modernist attempt to connect Christianity with other religions is, therefore, in itself the strongest proof that Modernism is not Christianity, but that very same false "synthetic" religion, that syncretistic Baal-worship and idolatry, which the prophets and apostles denounced.

58. The basic principle of Modernism, the evolution theory in the general form which here alone concerns us, is nothing new, but is found in the most ancient philosophies. Empedocles in Greece was an empiricist who came with a "clear prevision of Darwin's philosophy, that fit and unfit arise alike, but that what is fit to survive does survive, and what is unfit perishes" (Prof. D'Arcy W. Thompson in "Legacy of Greece," p. 157). The idea of an evolutionary development of the universe is found in practically all heathen philosophies and religions, sometimes in a mythological form, as in the Chinese myth of the giant Pan-ku, whose body developed into the world as we see it, while the lice on his body became men, etc.; sometimes in abstruse philosophical discussions, (as in the Chinese "Book of Changes"), that are fully as learned and unintelligible as the most "scientific" writings of modern times, from Darwin to Einstein. The heathen world knows of no Creator who created the world out of nothing. Therefore it necessarily has replaced him by evolutionary theories of various kinds. "In both the Egyptian and the East Indian mythology the world and all things in it were evolved from an egg; and so in the Polynesian myths. But the Polynesians had to have a bird to lay the egg, and the Egyptians and the Brahmans had to have some sort of a deity to create theirs. The Greek philosophers struggled with the problem without coming to any more satisfactory conclusion. Their speculations culminated in the great poem of Lucretius entitled, "De Rerum Nature," writ-

ten shortly before the beginning of the Christian era. His atomic theory was something like that which prevails at the present time among physicists. Modern evolutionary speculations have not made much real progress over those of the ancients" (Prof. Geo. T. Wright, "The Passing of Evolution," in *Fundamentals*, Vol. VII., p. 18-19). The fact that Modernism adopts such heathen theories of the origin of the universe is thus prime proof that it is only a revamped paganism and not a modern form of Christianity at all.

59. The most interesting parallel to Modernism is found in the Gnosticism that flourished in the second century of the Christian era. Like Modernism, it sought to clothe pagan theories and beliefs in Christian language; to combine these two opposite systems of belief into one grand system of thought. Like Modernism, "it appeared only as a system of teaching, and formed no church organization" (Lövgren, *Church History*, p. 41). In the following, we shall quote Prof. Kurtz's characterizations of Gnosticism, from his *Church History*, (Vol. 1, p. 99 ff.), and point out the similarities to Modernism: "In most Gnostic systems Christianity is not represented as the conclusion and completion of the development of salvation given in the Old Testament, but often merely as the continuation and climax of the pagan religion of nature and the pagan mystery worship." So Modernism represents Christianity as the evolutionary product of the religions prevailing in the Graeco-Roman world after the time of Christ, rather than as a continuation of the only true religion of the Old Testament; and the pagan mystery religions are credited with being the chief source of many fundamental Christian teachings. "The attitude of this heretical Gnosis toward Holy Scriptures was various. By means of allegorical interpretation some endeavored to prove their system from it; others preferred to depreciate the apostles as falsifiers of the original purely gnostic doctrine of Christ, or to remodel the apostolic writings in accordance with their own views, or even to produce a Bible of their own after the principles of their schools." This might serve as a description of what Modernists have been doing to the Bible. "With the Gnostics, however, for the most part the tradition of ancient wisdom as the communicated secret doctrine stood higher than Holy Scripture." Put the modern faith in the "eso-

teric wisdom of Science" in place of the "secret doctrine" of the Gnostics, and this applies directly to Modernism, as we have seen. "In solving the problems of the origin of the world . . . , the Gnostics borrowed mostly from paganism the theory of the world's origin." So Modernism rejects the Bible's account of the origin of the world and goes to an infidel Science or the heathen world for its theory of that origin. "In working out the theological and cosmological process it is mainly the idea of emanation that is called into play, whereby from the hidden God is derived a long series of divine essences, whose inherent divine power diminishes in proportion as they are removed to a distance from the original source of being." Put Spencer's "The Unknowable" in the place of this Gnostic "hidden deity," and the term "evolution" in place of the term "emanation," and we have essentially the same teaching in both. Gnosticism is, however, both more logical and more intelligible than Spencer's theory and the theories of most pantheistic Modernists. Gnosticism also recognized the need of redemption *from* this evil world, while Modernism is so foolish as to believe in a redemption *of* this present world, by its own powers. But they are alike in that the Gnostic "redemption consists in the conquest and exclusion of matter, and is accomplished through knowledge (gnosis or science) and ascetism. It is therefore a chemical, rather than an ethical process." Thus Modernism hopes to redeem and conquer the world by Science, knowledge, and to save men from sin by improving their diet, removing their adenoids and bad teeth, and by the enforcement of prohibition laws! In general, Gnosticism was an alleged "scientific religion," a synthesis of all the knowledge that the "best minds" had been able to produce to date; and so is Modernism.

60. There are many similarities, too, between the Rationalism of the 18th century and present-day Modernism. Rationalism was, indeed, more logical and self-consistent than most Modernism is. For Modernists follow Darwin and evolutionists in general in being thoroughly muddle-headed in their reasoning and logic—and rather pride themselves on it, mistaking their opaque thinking for philosophic depth of thought, or a mystical communion with the Absolute, or something equally absolutely "absolute,"—if you know what that means! (Cf. Webster on Absolute

and note on "The Philosophy of the Absolute"). The Rationalists made their "Reason" the judge of truth. Modernists make scientific experiment or experience the chief test of truth. That which works out right is considered true, whether it may seem reasonable or not. But in reality both principles come to the same thing. For our experiments and experiences will always be interpreted in accordance with the "mental spectacles" through which we view them, the theories or assumptions which we apply. The old Norwegian "bondekone" may have been entirely certain that she had seen "trolle" or "huldrer"; her "experiments and experiences," interpreted by her reason, proved it satisfactorily to her. The Negro porter may be "scientifically certain" that he has seen ghosts or that his rabbit's foot has brought him good luck. His experiments and experiences, colored by *his* "reason," prove it to him. And so Modernists, although their method may seem quite different, are in reality basing their religion, like the old Rationalists, on their own subjective reason and not on objective facts at all. They are only less logical than the old Rationalists were, because they claim to be guided by objective facts alone rather than by preconceived theories or "a priori reason," while they in reality are not. And so they disregard the historical facts of Christianity entirely in order to put in their place their own subjective theories and fancies and speculations, and then call them "scientific fact"!

61. Then, Modernists like Rationalists are more interested in this world than in the next. Just as the old Rationalists preached on how to raise potatoes or improve the breed of domestic animals, so Modernists today are instructed, in Theological Seminaries like the University of Chicago Divinity School, in the application of "Social Christianity" to agricultural problems in country districts. In many details, their arguments and their criticisms of the Bible and orthodox Christianity may sound exactly alike. Modernism, in short, is an improvement upon Rationalism only from the standpoint of its originator, Satan, in that it is less honest and outspoken, more unscrupulously deceptive and hypocritical than the old Rationalism ever was, and hence also more dangerous to the Church. Thus Modernism is nothing new in reality, but the old familiar anti-Christian teach-

ings in a newly patched-up dress; it is only a new *variety* of the same old *species* that has existed from the time when Eve listened to the first lie in the Garden of Eden.

62. The Gnostic syncretism, however, was in due time sloughed off by the Church. The pagan superstition and rationalistic traditionalism which had crept into the Catholic Church met its death blow by the work of Martin Luther. The Rationalism of the 18th century was overcome in the revivals of evangelical religion which inaugurated the "century of missions" and brought Christianity out to the farthest isles of the seas. We can believe that this modern Christianized rationalism, this Neo-Gnosticism, with its alleged scientific basis, will also go the way of these earlier heresies. For theories and heresies come and go, they have their little day and disappear. But "the Word of God liveth and abideth forever"; as the work of God it "shall be forever: nothing can be put to it, nor anything taken from it; (Eccles. 3:14).

63. This does not mean, however, that we are in no danger of being affected by Modernism. For the movement may not yet have reached its highest point, although it has captured most of the Reformed Churches and many of the Lutheran Churches in Europe, and has made serious inroads upon the membership of the Catholic Church. We need, therefore, to consider also our last question:

V. ARE WE IN DANGER OF MODERNISM?

64. The Lutheran Church in America has hitherto been signally blessed in that it has been almost entirely saved from Modernism which has rent the Reformed Churches asunder. But there are many signs which point to an increasing spirit of apostasy also in its circles. The English-speaking United Lutheran Church is honey-combed with, and hag-ridden by, Lodgery. And the Lodges do for their members what the "Higher Critics" and "scientific theologians" do for pastors and students. They familiarize them with such Modernistic, pagan principles as "the Fatherhood of God and Brotherhood of Man"; the essential validity of all religions and systems of belief; the reliance upon human reason rather than upon the Word of God. They inoculate them with the virus of idolatry and paganism as effectively

as most Universities and Reformed theological schools today inculcate their students with pagan skepticism and false religion. Modernistic principles have also been given expression in books published by, or within, this church. It has for years been connected with such Modernist-controlled organizations as The Federal Council of Churches, the Foreign Missions Conference, etc. Its president, Dr. Knubel, is to appear as one of the radio preachers of the Federal Council, in company with such Modernists as Dr. Sockman, Cadman, Fosdick,, etc. Even if his own sermons are entirely orthodox, he helps to make confusion only worse confounded by thus appearing as a representative of an organization which sponsors such unmitigated paganism as Fosdick, Cadman, etc., continually preach.

65. The Swedish Augustana Synod welcomed the noted Modernist, Bishop Soederblom, with open arms as a brother in the faith. And other Lutherans in these circles have fraternized with such aggressive Modernists as Fosdick, apparently without meeting any serious criticism from their own brethren. In the Norwegian Lutheran Church, articles have appeared in its official organs which show, either that some of its leading men have acquired the "modern, scientific spirit" themselves, or at least that they have become so confused in their thinking that they no longer can distinguish properly between light and darkness, truth and error, Christianity and Modernism. Thus in the articles referred to above, as well as in an article on "Confucianism and Christianity," which appeared in the *Theological Forum*, 1930, and in Prof. Stolee's book on "The Genesis of Religion." Another article in *Theological Forum* bears the significant title: "What Concession, if Any, must We in the Interest of Truth Make to the Evolutionists?" Although the author, Rev. Byron C. Nelson, takes a more conservative stand than many in his church, thus even accepting the six days of Genesis 1, he still confuses the issue by labeling as "concessions" things which Christians "conceded" long before there was any danger of attack on their faith from Evolutionists; and by accepting Darwinism as valid "within limits," while the only teaching that can properly be called Darwinism at all is that "causo-mechanical explanation of adaptation and species-transforming" (Kellog, op. cit. p. 2), which gave the theory of evolution its modern form and impetus. And

that Darwinism was pronounced by competent scientists on its death-bed over 30 years ago; so that now even the attempts to revive it have ceased.

66. It has been reliably reported that Evolution is taught in some of the colleges of the Norwegian Merger. St. Olaf and President Boe were subjected to a public attack in "Lutheraneren," for the anti-Biblical teachings that some of the teachers at that leading Norwegian Lutheran institution were bringing their pupils. President Boe's answer was not such as to remove suspicion from his school. The Norwegian Merger has also affiliated with Modernistic churches and organizations, especially in the Foreign Mission work and fields. Undoubtedly there are many in that church who still are contending against Modernistic influences in every form. But the Merger, being itself a unionistic organization, has no principles by which it can separate the truth from the error taught openly within its ranks, with the result that even the most conservative become dulled and soon are quite satisfied to fraternize indefinitely with men who depart ever more and more boldly from the rule of the Word.

67. The modern union movement, as pointed out in the quotation from Dr. Gates above (par. 13-9), has received its chief impetus from that religious indifferentism which no longer distinguishes between truth and error. ("The modern Christian mind has grown more tolerant toward the religious beliefs of other Christians and more appreciative of the religions of non-Christian people. Christian co-operation and union are taking the place of sectarian ostracism and controversy.") Wherever, then, unionism becomes rampant, there the way has already been prepared for Modernism. The Lutheran Churches outside of the Synodical Conference have frankly joined the ranks of those for whom Union is a chief objective in church work. Not satisfied with ever widening schemes of Union here at home, they must reach out to all the world and spend time, money, and energy on a "Lutheran World Union movement," which may increase the worldly pride of Lutherans, but never their real strength. Thus they are opening the doors wide in the American Lutheran churches to that Modernism which has practically engulfed the European Lutheran churches. And, but for some miracle of

God's grace, it is only a question of time till these Lutheran churches will find themselves in the same situation as most European Lutheran and American Reformed churches do now.

68. With Modernism already at such close quarters, it would be folly for us to imagine that we are not in danger from its insidious influence. The radio is bringing Modernistic preaching into almost every home. Newspapers, magazines, and books dish up evolution and Modernism to our people day after day, year after year. Our friends and relatives, perhaps, are affected by it, or may even be devotees of this modern paganism. It may be that we in the Synodical Conference are in more danger, as our church opponents say, of going the Roman Catholic road and of setting up an external authority in the church which, in practice at least, is credited with virtual infallibility in all matters of doctrine and life. But we cannot deny that we also are endangered by the anarchistic Modernism of our day. The Synodical Conference has not been unaffected by the modern union spirit, as its recent history proves, which unionism is the entering wedge of Modernism. We have been closer than most people may realize to establishing connections with the Modernistic organizations which control the Foreign Mission enterprise of Protestant churches. We have not in all places taken a clear-cut stand against the Lodges, those modern successors of "the mystery religions" of the ancient heathen world. We have not always borne clear witness against the syncretism and compromise with heathenism that prevails in such heathen lands as China and India. In short, we also stand precariously on the verge of going the same Modernistic road as other Protestants. It is not for us, at any rate, to thank the Lord too loudly because we are not as other men are. We need humbly to recognize our shortcomings and to pray God keep us in His Word and Truth, steadfast and strong against all "the oppositions of science falsely so-called," willing to "count all things but loss for the excellency of the knowledge of Christ Jesus, our Lord."

69. There are especially two places that we must watch for the first outcroppings of the Modernistic spirit. The one is, our higher institutions of learning; the other, the foreign mission fields. It is history that modern, as well as ancient, apostacies have made their entrance into the church from the top down;

they have begun with leaders in the church, and through these leaders the masses have been misled. These false prophets have, indeed, often found the way prepared for them by the ignorance and indifference of the people, who knew little about the Truth of God and cared less. But still the main responsibility for the heresies that have afflicted the Church of Christ has always rested upon the leaders. If our Church is to be saved from such false prophets, we must, like Luther, be ready to take up arms against them, whoever they may be, to "stand in the gap before the Lord" (Ezek. 22:30), and cry out against those "who divine lies and say, Thus saith the Lord, when the Lord hath not spoken" (Ezek. 22:28).

70. It is also history that much of the unionism and indifference of the day has been bred on the foreign mission fields, and from there has spread to the home churches. It is surprising how many there are who lose their bearings when Foreign Missions are being considered, or who advocate and carry out policies and teachings there which they would never think of applying in the work at home. It is surprising, too, how many there are, even of those who would never think of yielding a disputed point to other Christians or to fellow-Lutherans, who become very conciliatory and ready to compromise when they deal with heathen religions and beliefs. Missionaries, who could see little good in other church denominations, find so many remarkably fine things in Confucianism or Buddhism or in their ancient gods! Note, e. g., the high praise given Confucianism by a Norwegian Merger Missionary, in the article, "Confucianism and Christianity Compared," before referred to; and how Prof. Stolee finds a "pure monotheism" in that same religion. (Cf. his "Genesis of Religion," Ch. 14). As our Foreign Mission work grows in extent and importance, we can expect to find similar influences being exerted on our church by many of its missionaries and most ardent mission supporters.

71. Yes, we also are in danger of Modernism. We can be saved from falling into it only by observing the admonitions to diligent use of God's Word, given in such Bible passages as those quoted at the beginning of this paper; and by "earnestly contending for the faith which was once delivered unto the saints." Let be that we are few and of no account in the world! That

does not excuse us from raising our voices, and this with every ounce of strength that is in us, against the false prophets who cry "Peace, peace," when there is no peace. Only by exercising our faith can we grow in faith; and it is by contending for the faith that we are to strengthen our own hold upon it. We shall, therefore, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." If we live daily in Christ, we will by the power of His Holy Spirit be enabled to do this, weak though we may be in ourselves. St. Paul says to the Colossians: "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you with philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the God-head bodily. And ye are complete in Him, which is the head of all principality and power" (2:6-10). *Complete in Christ*—not seeking any light or wisdom or power in the rudiments of this world, its philosophy and vain deceit, but satisfied to live His life, to walk the narrow path, to carry the cross He gives us, to be despised as narrow-minded and "unscientific," to be persecuted as disturbers of the peace, to be "cast out of the synagogues" as stubborn sinners who would teach when they should be taught (John 9:34),—thus may we by the grace of God be given strength to "hold fast the form of sound words," even while better men than we are fall a prey to the "cunningly devised fables" of modern unbelief. For Christ promises us: "If ye continue in my Word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32), free from the power of sin and all the "damnable heresies" that false teachers bring in to the Church of Christ. And to such free-men in Christ there is nothing impossible. For it is not weak man, but the Almighty God who will accomplish it; "not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6). "With might of ours can naught be done. Soon were our loss effected. But for us fights the Valiant One, whom God Himself elected."

72. Then let us not in a false humility cringe before the

proud attacks of an infidel science upon the eternal Word of God. Let us not, in defending that Word, do it apologetically and blushingly, as though it stood discredited by Modern Science—like we might defend some discredited and guilty friend; thus in reality damning it as much by our faint praise as the enemies of God do by their abuse and ridicule. Let us rather boldly and confidently use the sword of the Word, its science as well its ethics and religion, against anyone and everyone that attacks or denies or perverts it, be he pagan, Pope, Turk, or Modernist, friend, foe, or unionistic compromiser. Then shall we, having taken on the armor of God, be “able to withstand in the evil day, and having done all, to stand” (Ephes. 6:13).

God grant our Norwegian Synod and everyone of its members the grace to so to do, for His mercy’s sake. Amen.

Boston, Mass., June, 1931.

ERRATA.

Page 23—12th line from bottom: “separation,” read “separatism.”

Page 26—3d line from bottom: “even,” read “ever.”

Page 27—9th line from bottom: “introduction they were,” read “preface the editor was.”

Page 30—6th line from bottom: “and the sanctification,” read “and a sanctification.”

Omvendelsen.

Af pastor Jos. B. Unseth.

Omvendelsen er synderens tilbagevenden fra Satans magt til Gud.

Ordet omvendelse er, som selve ordet antyder, en "omdreining", en venden om, eller en tilbagevenden. I aandelig forstand er det en bortvenden fra Satan og hans rige og en tilbagevenden til Gud. Skabt i Guds billede var mennesket i samfund med Gud, det stod i en inderlig forening med Gud og var lykkelig og saligt. Da det lod sig forføre af djævelen og faldt i synd, blev det adskildt fra Gud og kom under djævelens magt og herredømme, som skriften bevidner, naar den siger at vi er dens tjenere, hvis vilje vi gjøre (Rom. 6 16). Mennesket gjorde djævelens vilje og blev hans tjener.

Følgen af at mennesket ved synden overgav sig til djævelen var, at dets forstand blev formørket, dets vilje forvendt, fiendtlig mod Gud og alt guddommeligt, overhovedet, at det kom i den største aandelige fordærvelse. Naar det siges at mennesket maa omvende sig fra Satans magt til Gud, indbefatter dette alt ondt og al fordærvelse. Og da som skriften og vor bekjendelse lærer, at "alle mennesker efter Adams fald, som fødes paa naturlig maade, fødes med synd, det er, uden gudsfrugt, uden tillid til Gud og med ond begjærighed", saa befinder alle mennesker sig af naturen i den dybeste fordærvelse. Om den menneskelige naturs dybe fordærvelse siger vor Bekjendelse blandt andet: "For det andet vidner Guds ord at det naturlige, uingjensfødte menneskes forstand, hjerte og vilje er i guddommelige ting ikke alene ganske og aldeles bortvendt fra Gud, men ogsaa Gud imot, vendt til alt ondt og aldeles forvendt. Fremdeles, at mennesket ikke alene er svagt, afmægtigt, udhygtigt og dødt til det gode, men ogsaa ved arvesynden saa jammerlig forvendt, heftigjennem forgiftet og fordærvet, at det af beskaffenhed og natur er ganske ondt, gjenstridigt mod Gud og ham fiendtlig og altfor kraftigt, levende og virksom til alt hvad der mishager Gud og er ham imod. 1 Mos. 8, 21: "Menneskets hjertes tanke er ondt fra hans ungdom af." (Konf. 8, II.)

Ved faldet og den naturlige fordærvelse er mennesket ogsaa hjemfaldt til straf, til død, og til evig fordømmelse og befinder sig i en overmaade ulykkelig og elendig tilstand. Herom heder det i Konf.

dieformelen gr. Jorfl. 10, IV: "Arbesyndens straf og plage, som Gud for arbejsyndens skyld har lagt paa Adams børn, er døden, den evige fordømmelse, ogsaa anden legemlig og aandelig, timelig og evig elendighed, djævelens tyranni og herredømme, at den menneskelige natur er underkastet djævelens rige og giben hen under djævelens magt og fangen under hans rige."

Skal nu mennesket frelses ud af saadan elendighed, skal det naa maalet hvortil det blev skabt—himlen og saligheden—saa maa det komme tilbage til sin retmæssige Herre, til Gud, og det er netop ombvendelsens maal. Ap. gj. 26, 18 heder det: "Forat oplade deres søne, at de maa ombvende sig fra mørket til lyset og fra Satans magt til Gud." Her nævnes ikke blot den tilstand i hvilken mennesket befinder sig før ombvendelsen—mørke, Satans magt—men ogsaa maalet hvortil det ved ombvendelsen skal komme, nemlig, til lyset, til Gud. Skriften pleier jo overhovedet at beskrive ombvendelsen som synderens tilbagevenden, nemlig fra synden til Gud, som det heder Jer. 3, 12: "Vend dog tilbage, du frafaldne, Israel."

Var mennesket før sin ombvendelse i en uhyggelig og elendig tilstand fordi det var skilt fra Gud, som er det højeste gode og den væsentlige salighed, saa kommer det ved ombvendelsen i en overmaade salig stand. Har mennesket vendt tilbage fra Satans magt til Gud, da eier det en god samvittighed, det nyder fred med Gud og har et vist haab om evig salighed. Men heraf følger det da, at ombvendelsen ikke kan være blot en forandring i det ydre væsen. Ved profeten Joel siger Herren: "Vender om til mig med hele eders hjerte og med faste og med jammerklage og sønderriver eders hjerte og ikke eders klæder." Hjerttet var det jo fornemmelig som kom under Satans magt derfor er det fremfor alt i hjerttet forandringen maa foregaa. Hjerttet maa ombvendes og blive et Guds tempel. Derfor heder det i Konfordinformelen (gr. Jorfl. II, 35): "Thi det er nu engang viist og sandt, at der i den sande ombvendelse maa ske en forandring, en ny rørelse og bevægelse i forstand, vilje og hjerte, saaledes nemlig, at hjerttet erkjender synden, frygter for Guds brede, vender sig bort fra synden, erkjender og modtager forjættelsen om naaden i Kristus, har gode aandelige tanker, et kristeligt forjæt og flid og strider mod fjædet. Thi hvor intet af dette sker eller findes, der er der heller ingen sand ombvendelse." Her bevidner ogsaa Beskjendelsen at ombvendelsen er en hjerttets forandring. Ombvendelsen er ikke, som mange tænker, kun en forbedring i det ydre, en udvikling fra noget godt til noget bedre, ikke heller en forandring i menneskets moralske grundfættninger, saa

at om et menneske begynder at gjøre andre gerninger end forhen, idet det vender sig fra de grove iøinefaldende synder og laster, saasom drukkenfæb, banden, utugt, bedrag osv., og fører et ærbart levnet, det dermed er bleven ombendt. Mennesket har jo ikke blot i dette og hint stykke vendt sig bort fra Gud, men helt og holdent i alle dele. Derfor maa ombendelsen være en fuldstændig venden om til Gud, en hjerteforandring.

De væsentlige stykker eller momenter i ombendelsen er anger og tro.

Da ombendelsen er noget som fornemmelig foregaar i hjertet, er en hjertets forandring, saa kan dens væsentlige stykker ogsaa kun være saadanne som angaar hjertet.

Og det første stykke i ombendelsen er angeren. Denne indbefatter først erkjendelsen af at mennesket befinder sig paa afveie, at man befinder sig i Satans magt, og dernæst forfærdelse, bedrøvelse derover. Skriften bevidner at erkjendelsen af synden og bedrøvelse derover hører med til en sand ombendelse, naar den f. eks. til de ord: "Vend dig tilbage, du frafaldne, Israel," straks tilføjer: "Erkjend bare din misgerning, at du er falden fra Herren, din Gud" (Jer. 3, 12, 13); og til de ord hos profeten Joel: "Vender om til mig", ogsaa de ord: "Sønderriver eders hjerte." Thi hvad andet er hjertets sønderrivelse end forfærdelse, smerte og bedrøvelse over de erkjendte synder? At en saadan erkjendelse af og forfærdelse over synden hører med til ombendelsen vi ses os ved flere eksempler paa en sand ombendelse, som skriften nævner, f. eks. ved tolderens, hvis anger og bedrøvelse tydelig forstaaes af hans gebærder og ord (Luk. 18, 13), fangevogteren af Jillipi, som forfærdedes og sagde: "Herrer! Hvad bør mig at gjøre?" Det samme var tilfælde med dem som blev ombendte paa den første Pinsedag, om hvem det heder: "Det gik dem som et sting gjennem hjertet." Skriften beretter os ogsaa hvilke jøvelser syndererkjendelsen virkede hos de hellige, som isandhed blev ombendte, hvorledes de nemlig udbrød: "Af skræk for dig gyser min krop og jeg frygter for dine domme" (Gal. 119, 120). "Sagte vil jeg vandre alle mine aar efter min sjæls bitre smerte" (Ef. 38, 15).

I den Augsburger Konfessions Apologi siges der: "Vi har nu for at føre de fromme samvittigheder ud af disse sosisternes irgange fastsat to stykker i boken eller ombendelsen, nemlig sønderknuselse og tro" (contritionem et fidem). Den Augsburger Konfession siger i Art. 12: "Men boken bestaar egentlig af disse to stykker: det første er sønderknuselsen eller den skræk som indjages samvittigheden ved

syndens erkjendelse; det andet er troen som undfanges af evangeliet eller afløsningen, og tror at synderne forlades for Kristi skyld, og trøster samvittigheden og frier den fra skrækken." Efterat det er sagt at bod og ombendelse er ensbetydende, slutter vi at alt som siges om boden ogsaa gjælder ombendelsen.

Nogen fandt ombendelse er altsaa utænkelig uden en forudgaaende oprigtig anger og forfærdelse over synden. Ingen vil vende om igjen fra en vei som han har slaat ind paa, saalænge han ikke har erkjendt at det er en gal vei. Mener han at han er paa den rette vei, gaar han frimodig og ubekymret videre; thi han mener jo at han skal naa maalet han har sat sig, eller derjom han intet egentlig maal har, forfætter han iblinde. Merker han derimod at han har slaat ind paa en falsk vei, og stadig kommer længere bort fra maalet istedenfor at opnaa det, og har det gaat op for ham at forfølgelse af denne vei vil føre ham i fordærbelse—da gribes han af frygt og forfærdelse. Slig er det ogsaa i det aandelige. Skal et menneske blive ombendt, saa er det første dette, at han erkjender: Jeg er en uom-bendt, jeg befinder mig ikke paa den rette vei til salighed, men paa en falsk vei. Jo længere jeg fortætter paa denne vei desto længere fjerner jeg mig bort fra Gud, desto elendigere bliver min tilstand. Denne erkjendelse, hvis den er ret, har da den virkning at mennesket forfærdes. Han forfærdes over sin tilstand, han bliver bange; thi han ved at han er paa en vei paa hvilken han hvert øieblik kan styrtes i afgrunden.

Men angeren maa ogsaa være den rette anger. Der er ingen ret anger hvor f. eks. der ingen ret synder-erkjendelse er. Sand anger grunder sig paa erkjendelsen af menneskets dybe fordærbelse ved arbesynden og ikke blot paa erkjendelsen af enkelte aabenbare synder. At denne erkjendelse fremsfor alt hører til den rette anger lærer den hellige skrift os. Den vil jo føre os til ombendelse, som bestaar af anger og tro. Derfor bevidner den for det første: "Menneskets hjertes tanke er ond fra hans ungdom af" (1 Mos. 8, 21), og lærer os at bekjende: "Se i misgjerning er jeg født og i synd har min moder undfanget mig" (Salme 51, 7); "Al vor retfærdighed er som et bemittet klædeplag" (Es. 64, 5).

Saalænge man blot erkjender enkelte grove feil hos sig, noget som ogsaa de mest ugudelige og egenretfærdige kan gjøre, og maaffe sige: Om jeg end har denne eller hin feil, saa har jeg dog et godt hjerte, kommer man ikke til den rette anger. Nei, mennesket maa gaa dybere, det maa gaa fra træets frugter til dets rødder og se at

det af naturen i bund og grund er ondt. Det maa erkjende at det intet kan uden at frembringe syndens onde frugter. — En dranker eller et ellers lastefuldt menneske som har mistet sin ære og helse osv., og er bedrøvet derover, har kun verdens bedrøvelse, og ikke den rette anger; thi ved den forkræffes mennesket fornemmelig for Guds brede, død, helvede og fordømmelse.

Med hensyn til syndens erkjendelse og bedrøvelse over synden, da er disse ogsaa ved den rette anger ikke altid og hos alle lige stor. Begge er jo Guds gjerning i mennesket og man tør ikke foreskrive Gud hvor dybt han vil lade det enkelte menneske skue ind i sit for-dærbelsens dyb. Her handler han efter sin egen visdom. En David lader han saa at sige, svømme i taarer den hele nat (Salme 6, 7), en anden, som f. eks. røveren paa korset, synes ikke at have haft saa stor, ialfald ikke saa langvarig en anger. Fuldkommen i forhold til syndens størrelse kan angeren aldrig blive, som vi ser af Salme 19, 13; 90, 8. Mennesket merker ikke hvor ofte det feiler, det har mange lønlige brøst, at haa kan det ikke erkjende sine synder fuldkommen. Luther siger ogsaa at dersom et menneske saa alle sine synder paa én gang, da stod det ikke til at redde. "En svag anger kan være en sand anger, ligesaabel som et svagt menneske er et sandt menneske, ligesaa-bel som troen er tro, hvadenten den griber Kristus som en svag barne-haand eller med en stærk Samson-haand." Angerens hensigt er ikke at fremvirke synderens forladelse eller paa nogen naade at gjøre fyldest for synden og at fortjene naade, men at gjøre hjertet modtageligt for naaden, og naaden er ikke afhængig af angerens størrelse.

Chr. Scriber siger: "Selv om nogen tilbragte sin levetid i sæt og aske, med fasten og beden udgjød saa mange taarer som der er draaber i regnen, ja selv om han græd blod eller piffede sig selv tilbløds saa vilde han dog dermed ikke fyldestgjøre for sin synd, og det gjælder aldeles intet med hensyn til at erhverve Guds naade." Smf. Rom. 11, 6; Gal. 3, 2.

Det andet og vigtigste stykke eller moment i ombendelsen er troen. Derfor formaner Guds ord til ombendelse med de ord: "Ombender eder og tror" (Mark. 1, 15); "Tro paa den Herre Jesus Kristus, saa skal du vorde salig, du og dit hus" (Ap. gj. 16, 31). I Ap. gj. 11, 21 læser vi om et stort antal som troede og ombendte sig til Herren. Deres ombendelse bestod altsaa deri at de blev troende. I Joh. 20 31 siges der at de som tror, skal have livet i Kristi navn, og nu er ombendelsen netop den handling hvorved den aandelig døde faar livet, hvilket sker derved at synderen faar troen.

Troen er det vigtigste stykke i ombendelsen, thi ved angeren kommer jo intet menneske tilbage til Gud, ei heller er den et trin tilbage mod Gud, fra hvem mennesket er vejet bort. Derfor siger den Augsburgske Konfessions Apologi Art. V, 6: "Derfor gabner Judas's eller Sauls sønderknuselse ikke, fordi troen, som tilegner sig syndernes forladelse, skjænkter for Kristi skyld, ikke kommer til den." Dog maa man heller ikke i ombendelsen stille anger og tro fra hinanden, thi saa vigtigt og rigtigt det er, at intet menneske bliver ombendt ved angeren, ligesaa vigtig og rigtig er det at der ikke gives nogen sand ombendelse uden foregaaende anger, som Konfordinformelen siger. "Saaledes er der da ikke nogen sand saliggjørende tro hos dem som er uden anger og bedrøvelse og har det onde forjætt at blive og fremturi i synden, men sand anger gaar forud og sand tro findes kun i eller ved sand bød" (Gr. Forkl. III, 8). Synderen maa nemlig først se hvilken elendighed det fører med sig at have forladt Herren, og tillige forfærdes for hans brede før han kan vende tilbage og finde fred i Kristi forløsning. "De kærte har ikke læge behov, men de som har ondt" (Luk. 5, 31).

Menneskets tilbagevenden til Gud sker derfor ene og alene ved troen, idet nemlig det i angeren sønderknuste hjerte griber Guds naade i Kristus af et troende hjerte. Træfaldet fra Gud bestod jo i vantro; derfor bestaar jo ombendelsen, menneskets tilbagevenden til Gud i troen. Træfaldet bestod jo ikke nærmest deri at Adam og Eva tog og aad af den forbudne frugt; det var meget mere en følge af det i hjertet allerede stedfundne træfald fra Gud, en følge af vantro og tvil paa Gud og Guds ord. Skal derfor et menneske blive ombendt, maa der af en vantro blive en troende; nogen anden ombendelse gives der ikke. Men en saadan tro er ikke blot en forstandens erkjendelse af sandheden, og at synderen skjænker denne sit bifald, men fornemmelig at han sætter sin tillid og fortrøstning til Guds naade i Kristus og udelukker al tillid til sin egne gjerninger. Troen er derfor ikke blot en almindelig erkjendelse af og samtykke i at Gud har elsket verden, men en særegen personlig tillid og fortrøstning, i hvilken den troende for sit vedkommende er forvisset om at Gud er ham naadig og for Kristi skyld forlader ham synden, og giver ham det evige liv. "Tro," siger Luther i sin fortale til Romerbrevet, "er en levende, frimodig fortrøstning til Guds naade, saa vis at man tusende gange skulde dø derpaa. Og denne fortrøstning til og erkjendelse af den guddommelige naade gjør en glad, freidig og vel tilmode for Gud og alle skabninger, hvilket den Helligaand virker i troen."

En saadan tro, der ombender mennesket og bringer det tilbage til Gud er alt tilstede hvor den første bevægelse, et suk, en længsel efter Guds naade i Kristus, opstaar i synderens hjerte; thi intet menneske kan ønske sig troen uden at den Helligaand alt har virket den i ham. Dette er af stor vigtighed at vide at naar Gud har tændt den første gnist af tro i synderen, da er han ombendt; thi ligesom en gnist har ildens hele natur, saaledes har den svage tro ogsaa troens væsentlige egenskaber. Og troen, enten den er svag eller stærk, har del i Guds naade og salighed.

Efter at have nævnt Fil. 2, 13 ("Gud er den som virker i eder baade at ville og udrette efter sit velbehag"), siger Konfessionen (Gr. Forkl. II, 6): "Dette liflige sprog er saare trøsteligt for alle fromme kristne som fornemmer i sit hjerte en liden gnist af og længsel efter Guds naade og den evige salighed; thi de ved deraf at Gud har optændt denne begyndelse til sand gudsfrugt i deres hjerte og vil fremdeles styrke og hjælpe dem i deres store skrøbelighed, saa de bliver i den sande tro indtil enden."

Ombendelsen er et verk af den treenige Gud uden nogenjomhelst menneskets medvirken.

Hvem virker ombendelsen, eller, ved hvem kommer den istand?

Den hellige skrift bevidner at mennesket er af naturen aandelig død (Ef. 2, 1. 5; Kol. 2, 13); og med dette ene ord frakjendes det al evne til paa nogen maade eller til nogen tid at virke med til sin ombendelse. En som er død, formaar ikke at gjøre sig selv levende og da ombendelsen netop er en levendegjørelse, en opstandelse fra den aandelige død, kan mennesket intet bidrage dertil. — Da den Herre Jesus engang vidnede at det er lettere at en kamel gaar gennem et naaleøie end at en rig kommer ind i Guds rige, og disciplene derpaa spurgte: "Hvo kan da blive salig?" Da svarede Herren: "For mennesker er dette umuligt; men for Gud er alle ting mulige" (Mat. 19, 24). Er det nu ifølge dette umuligt for et menneske at frelse sig selv, saa er det ogsaa umuligt for det at ombende sig selv, thi uden ombendelse er der ingen salighed. Hovedstedet er vel Jer. 31, 18: "Ombend du mig, saa bliver jeg ombendt, thi du er Herren min Gud." Her siges det at ombendelsen er Guds gjerning, og at mennesket ene og alene bliver ombendt derved at Gud ombender det. Et lignende sted er Jer. 17, 14: "Læg mig, Herre, saa bliver jeg lægt! Frels mig, saa bliver jeg frelst!" Fil. 1, 6 heder det: "Fuldslig

forsikret om dette, at han som har begyndt en god gerning i eder, vil fuldføre den indtil Jesu Kristi dag."

Her siges ikke blot at Gud har begyndt ombvendelsens gode gerning, og ikke blot at han alene fuldfører den; men ogsaa at han fuldfører den indtil Jesu Kristi dag, at han nemlig ogsaa opholder den ombvendte i ombvendelsen.

Og ombvendelsens gerning tilskrives ikke bare den ene person i guddommen, men den treenige Gud. Den tillægges Faderen, Joh. 6, 44: "Engen kan komme til mig, udenat Faderen, som har udsendt mig, faar draget ham." Sønnen, Mat. 23, 37: "Jerusalem, Jerusalem . . . hvor ofte vilde jeg forsamlet dine børn, ligerviis som en høne forsamler sine kyllinger under sine vinger" (thi hvad andet siges dermed end: Jeg har villet ombvende eder?); men særlig dog den Helligaand, Joh. 16, 8: "Han skal overbevise verden." 1 Kor. 12, 3: "Engen kan kalde Jesus Herre, uden ved den Helligaand."

Fremdeles har vi hørt at ombvendelsen er en handling, der foregaar i menneskets forstand og vilje, saa at forstanden bliver oplyst og viljen ombvendt til Gud.

Angaaende forstanden siger skriften, 1 Kor. 2, 14: "Det naturlige menneske fatter ikke de ting som hører Guds aand til; thi de er ham en daarfskab, og han kan ikke kjende dem." Det naturlige menneskes forstand er helt formørket, hvad de aandelige ting angaar, saa den ikke fatter dem, ja den holder dem endog for daarfskab. Rigejaa lidt altsaa som mørket kan gjøre noget til at det bliver lyst, kan den formørkede forstand gjøre noget til, at den bliver oplyst i aandelige ting. Først ved en overordentlig, guddommelig virkning kommer den ud af mørket og ind i lyset. 2 Kor. 3, 5 siger at vi af os selv ikke engang er dygtig til at tænke noget godt. Naar det nu er sli, hvorledes er det da muligt at vi skulde kunne medvirke noget til ombvendelsen? Gesenius siger: "Da nu mennesket visse, hvad Guds sager angaar, intet forstaar, men er idel mørke, som skriften vidner, hvorledes vil det da medvirke og hjælpe noget til sin ombvendelse?"

Om vor forvandrede vilje siger skriften, Rom. 8, 7: "Kjødets sans er fiendskab mod Gud." Med Kjødets forstaaes det naturlige menneske. sli som det kommer fra moders liv, og skriften siger om et saadant menneske at det er fiendtilig findet mod Gud. Og hvorledes kan den som endnu er en Guds fiende, endog gjøre begyndelsen til at vende tilbage til Gud? Luther siger: "Derfor siger jeg at de aandelige kræfter (efter syndefaldet) ikke alene er fordærvede, men ogsaa ved synden er ganske og aldeles udryddede, baade i menesker og dæble;

altsaa saaledes, at der hos dem intet andet er end en fordærvet forstand og en saadan vilje, der i alle ting er Gud fiendt og imod, der ikke tænker og trakter efter andet end kun alene det som strider imod Gud." Ifølge Jil. 2, 13 er det Gud som virker i mennesket, at det vil og udretter noget godt, følgelig er det ikke mennesket af dets naturlige kræfter. Derfor siger Bekjendelsen: "Ligeledes tror, lærer og bekjender vi at menneskets uigjensfødte vilje ikke alene er bortvendt fra Gud, men ogsaa er bleven Guds fiende, saa den kun har lyst og vilje til det onde og hvad der er Gud imod, som skrevet staar, 1 Moj. 8 21. "Menneskets hjertes tanke er ond fra hans ungdom af!" (Konfessionformelen, Kort Beg. II, 3).

Fremdeles har vi hørt at de to væsentlige stykker eller momenter i omvendelsen er anger og tro. Hvem virker nu ifølge skriften angere? Dette er Gud, thi han alene formaar at knuse stenhjernerne (Ap. gj. 5, 31; 26, 18; 2 Tim. 2, 25; se Schmalk. Art. III). Ligeledes er det andet moment, troen, ifølge skriften en virkning af Gud alene. Ef. 1, 19: "Og hvilken hans magt overvættes storhed er over os som tro ifølge hans vældige krafts virksomhed." Her tilskrives troen Guds vældige krafts virksomhed. Troen kaldes en Guds gave (Ef. 2, 8). Og i Hebr. 12, 2 kaldes Herren troens begynder og fuldkommer. Det er det samme som vi bekjender i den 3dje artikel: "Jeg tror at jeg ikke af egen fornuft eller kraft kan tro paa Jesus Kristus, min herre, eller komme til ham, men det er den Gelligaands gjerning." Det staar saaledes fast at Gud alene maa virke omvendelsen og at mennesket aldeles intet kan bidrage til sin omvendelse.

Herimod har den indvending været gjort at Gud jo befaler mennesket at omvende sig, og kan Gud befale mennesket dette, saa maa det vel ogsaa kunne gjøre det. Men deraf at mennesket befales at gjøre noget, følger ingeniunde at det kan gjøre det. Den uombvendte befales jo ogsaa at holde loven, at han skal elske Gud over alle ting og sin næste som sig selv, og dog kan han det ikke. Naar for eksempel apostelen Peter siger til den halte: "Staa op og gaa" (Ap. gj. 3, 6), saa forlangte han jo noget som hin ikke kunde. Hvorfor siger da Peter det til ham? Fordi han i samme øieblik ogsaa gav ham kraften til at staa op. Derfor siger Dr. Geier: "Pelagianerne og nutildags papisterne er komne paa de tanker, naar Gud siger: 'Omvender eder til mig,' at mennesket selv kan omvende sig. Kun vil jeg paa samme vis sige eder: Herren befaler den døde yngling at han skal staa op: altsaa har han saa mange kræfter at han kan opstaa. Det følger ikke deraf." Der er to ting vi her særlig bør merke os med opfordrin-

gerne til ombendelse: dels at disse skal tjene til at synderen skal se hvor nødvendig ombendelsen er, om han skal blive salig, og at det guddommelige ord har den kraft at det bringer med sig og virker i synderen det som det befaler, ligesom Jesu stemme, da han kaldte Lazarus ud af graven. Saaledes forholder det sig ogsaa nu naar prædikanten siger: "Ombender eder!" da siger han intet andet end hvad Kristus sagde til den blinde: "Bliv seende!" eller ved Mains port: "Du døde, staa op!" Menneffet kan derfor ikke, naar det ikke bliver ombendt bagefter sige til Gud at det ikke har kunnet. Det er uden undskyldning som Felix, der fornam Guds ords kraft i sig, han forfærdedes, men stødte naaden fra sig.

Men siger saa nogle: Apostlerne og profeterne har ikke blot opfordret sine tilhørere til at ombende sig, men der staar jo ogsaa om mange af dem, at de ombendte sig; altsaa maa de dog have kunnet. Ja vist har de kunnet ombende sig; men spørgsmaalet er her, hvor kraften dertil kom fra, hvem virkede at de kunde? Herren virkede baade at ville og kunne, idet han ombendte dem. Herom siger Quenstedt: "Om menneffet siges at det ombender sig ligesom man siger om skibet at det vender om naar styrmanden eller vinden sætter det i bevægelse, og som man siger om Memmons billedstøtte at den talte naar den blev berørt af den (opgaaende) sols straalene," og Augustin siger: "Vi maa betænke at den samme som siger: 'Skaffer eder et nyt hjerte og en ny aand,' han siger ogsaa: 'Jeg vil give eder et nyt hjerte, og en ny aand vil jeg give eder.' Hvorledes siger han da: 'Jeg vil give eder det,' hvorom han dog siger: 'Skaffer eder det'? Hvorfor befaler han, naar han selv vil give det? Hvorfor giver han det, naar menneffet selv skal skaffe det? Fordi han selv giver hvad han befaler, og hjælper den som han befaler, at han skal gjøre det."

Den hellige skrift, som saa klart bevidner at det naturlige menneffe er aandelig død, bevidner ogsaa ligesaa klart at menneffets ombendelse er en Guds naadegjerning alene og ikke noget hvortil menneffet selv medvirker det allerringeste. Gud er den som virker baade at ville og at udrette efter hans velbehag. Derfor siger Besjendelsen (Konf. bief. Gr. Forkl. II, 11): "Gertil kommer at i den hellige skrift ombendelsen, troen paa Kristus, gjensødselsen, fornyelsen og alt hvad der hører til sammes virkelige begyndelse, og fuldendelse, ikke tillægges den naturlige frie viljes menneffelige kræfter, hverken helt eller halvt eller for nogen, endog den ringeste eller mindste del, men "in solidum," d. e., ganske og aldeles, tilskrives den guddommelige virkning og den Helligaand, som ogsaa Apologien siger."

Denne lære, som altid har været en anstødssten for menneskene, har bevirket at der altid har været og endnu er dem som hæver sig op imod denne lære ved at tilskrive det naturlige menneske visse kræfter, hvormed det enten helt eller delvis kan bevirke sin omvendelse. Deres bildfarelser har været, dels af en grovere, dels af en finere art. Pelagianerne lærte at der ikke gaves nogen arbesynd, hvorfor mennesket af egne kræfter baade kunde gjøre begyndelsen, fortsættelsen og fuldendelsen i omvendelsen, og at det ved sin egen styrke og formuist kunde komme til Kristus og tro paa ham. Semi-pelagianerne lærte og lærer at mennesket ombendes naar Guds naade hjælper det dermed. Gud maa yde mennesket bistand for at det kan blive omvendt. Ombendelsen skal ifølge heraf være halbt menneskets, halbt Guds gerning. Dette strider jo mod de steder i skriften, hvor det siges at det naturlige menneske "er død i overtrædelser og synder". Er mennesket død i synder, saa behøver det ikke blot Guds bistand for at blive aandeligt levende eller omvendt, men Gud maa fuldbringe verket aldeles alene. Ligesaa lidt som Lazarus blot ved Kristi bistand blev opvakt af døde, ligesaa lidt kan ogsaa en aandelig død blot ved Guds bistand blive opvakt eller omvendt. Som Kristus dengang, saaledes maa ogsaa her Gud gjøre alt, baade begyndelsen og fortsættelsen. Saa har vi de grovere og finere synergister som lærer at mennesket vistnok ikke kan gjøre begyndelsen til omvendelsen eller ved sine egne kræfter kan fortsætte og fuldende den, men at mennesket ombender sig til Gud eller bestemmer sig for Gud ved de af Gud skjænkede naadekræfter. Dette kan jo høres rimelig ud og synes at give Gud al æren for menneskets ombendelse. Men hermed læres jo en menneskets medvirken, idet Guds naade kun virker saa meget at mennesket kan ombende sig, men ikke selve omvendelsen, eller at mennesket virkelig ombendes. Man forestiller sig omvendelsen saaledes: Mennesket bliver ved den forberedende naade ligesom stillet paa en stillevei, hvor veiene til himlen og helvede skilles ad. Men nu kommer det an paa mennesket, hvad vei det vil gaa. Dette er overladt til menneskets frie valg. Gaar det den rette vei, saa bliver det omvendt; gaar det den falske vei, bliver det ikke omvendt, men gaar fortabt. Ifølge denne lære skal mennesket før omvendelsen er skeet, vælge den rette vei, og at det først da bliver omvendt naar det har gjort det rette valg. Men dermed tilskrives dog det naturlige menneske aandeligt liv og aandelig kraft og da kunde det ikke været død i synder og en Guds fiende, som skriften saa ofte siger. Derfor forkastes

denne lære paa de steder af vor bekjendelse, hvor det bekjendes at mennesket før sin ombendelse ikke har den "mindste gnist" af aandelige kræfter og først efter ombendelsen virker med. (Konfordinf. gr. Forfl. II, 3. 31, 47).

Mennesket er altjaa, som vi har seet, før sin ombendelse aldeles ude af stand til at gjøre noget godt, og kan derfor ikke medvirke til eller i ombendelsen, hverken i dens begyndelse, fortsættelse eller fuldendelse, som Adam Osiander siger: "Mennesket er ikke alene i ombendelsens begyndelse, men ogsaa i dens fortsættelse endnu (aandelig) død." Det er først i selve ombendelsen at mennesket bliver levende, og saa snart det er bleven dette, da er det ombendt og kan fra da af virke med de aandelige kræfter som det er givet, som Quenstedt siger: "Menneskets medvirken følger først paa ombendelsens akt. At medvirke er det ombendte ikke det uomvendte menneskes sag."

Vel er det saa, at dersom en ikke gaar til kirke eller overhovedet ikke vil høre Guds ord, da er det jo umulig at han bliver ombendt. Men deraf følger ikke at om en læser i bibelen og gaar til kirke, at han bidrager noget til sin ombendelse. Det er ikke mennesket som søger ordet, men ordet som søger mennesket. Den uomvendte gaar ikke til kirke for at blive ombendt, men af andre grunde. Herom siger Fromager: "Den (uingjensjødte) Herodes hørte gjerne Johannes den døber. Sergius kaldte Paulus og Barnabas til sig og begjærede at høre Guds ord" (Ap. gj. 13, 7). Et er at begjære at høre Guds ord eller at læse det, noget andet er det at begjære at tro. Gint staar i vor magt og kan ske enten af nysgjerrighed eller af velbehag til veltalenhed eller af spottesygge eller af andre grunde. Dette derimod er en gjerning af den Helligaand, som virker i os at ville og at udrette. Fil. 2, 13.

Mens den hellige skrift lærer at ombendelsen virkes af Gud alene uden nogen menneskets medvirken, maa vi dog ikke opfatte ombendelsen saaledes som om Gud tvinger nogen dertil, som om, naar han kalder mennesket, men det modstaar og ikke vil følge kaldet, Gud da skal gribe det med en uimodstaaelig magt og føre det ind i sit naaderige. Nei, Gud tvinger ingen til ombendelse. Naaden er ikke uimodstaaelig. Ved kaldelsen og dragelsen gjør Gud af saadanne som modstaar og er uwillige, villige. Han virker i dem og fortsætter dermed indtil han har overvundet dem; som ogsaa M. Chemnitz siger: "Den menneskelige natur er ved arbesynden saaledes fordærvet, at den nu af sig selv intet andet formaar end at

modstaa Guds naade (Rom. 7). Thi kjødets sans er fiendskab mod Gud. At derimod menneskets forstand, hjerte og vilje ikke modstaa, men følger den Helligaand eller ordet og indvilger deri, saadan ebne og saa meget kraft har menneskets frie vilje ikke, men det er en skjænk og gave af Gud og en virkning af den Helligaand ved ordet. Ligesom da Kristi ord: 'Ingen kommer til mig uden at Faderen faar draget ham,' af den kjære Augustin udlægges saaledes: 'Kristus siger ikke: Uden Faderen faar ledet og ført ham, for at ikke den forstaaelse skal være mulig, at i denne sag vor naturlige vilje som god gaar foran, men han siger: draget. Men hvem skal vel drage den som allerede forhen er villig? Og dog er det sandt at ingen kommer til Kristus mod og uden sin vilje, men kun den som har viljen; derfor bliver mennesket paa underlig vis for at saa viljen, draget ved ordet af den som forstaaer og fornaar at virke indvortes i menneskenes hjerter, ikke saaledes at menneskene mod, uden og foruden sin vilje skal tro (hvilket er umuligt), men saaledes at han af dem, som af naturen er uvillige og gjenstridige, gjør villige mennesker." Konfordinf. gr. Forfl. II, 30 heder det: "O hvorvel Gud nu ikke tvinger mennesket til at ombende sig (thi de som altid modstaa den Helligaand og uafsladelig modsætter sig endog den erkjendte sandhed, som Stefanus siger om de forhærdede jøder, Ap. gj. 7, 51, de bliver ikke ombendte), saa drager dog Gud Herren det menneske som han vil ombende, og drager det saa at der af en formørket forstand bliver en ophyst forstand og af en gjenstridig vilje en lydig vilje. Og det kalder skriften at skabe et nyt hjerte" (Sal. 51, 12).

Derfor sammenligner bekjendelsen det naturlige menneske, hvad aandelige ting angaar, men en sten og en stok, ja, den siger endog at en sten og stok staar ikke imod den som bruger den, mens mennesket med sin vilje staar Gud imot indtil det bliver ombendt. Derfor er det i dette stykke værre end en sten og stok. Konfordinf. gr. Forfl. II, 29 og II 9. Vi kan derfor med rette sige at det er et stort naadens under, naar et i synden død menneske bliver ombendt. Det er et endnu større under, menneskelig talt, end opvækkelsen af enstens søn af Nain eller Lazarus; thi disse havde vel ingen kræfter til at opstaa fra de døde, men de modstod ikke, saaledes som det naturlige menneske gjør overfor Guds naadevirkninger, indtil det bliver ombendt.

Vi staar her overfor en stor uudforskelig hemmelighed; thi sa snart vor fornøst hører at det ene og alene er Gud som virker i

mennesket, at ville og at udrette, at han alene er den som gjenfjæder og ombender mennesket, og gjør af ubillige villige, vil den straks drage den slutning at skylden til at ikke alle mennesker bliver ombendt maa ligge hos Gud. Man siger med Kalvinisterne at det kan altsaa ikke være Guds alvorlige vilje at ombende og frelse alle, fordi han fra evighed skulde have forkastet og bestemt en del til evig fortabelse. Nei, her gjælder det at tage fornuften fangen under Kristi lydigheid. Her gjælder det at sige "Tal, herre, din tjener hører!" Guds ord siger klart og tydelig at det er Gud alene som virker at vi vil og udretter efter hans velbehag, at det er han alene som ombender mennesket, men at de som ikke bliver ombendte er selv skyld i det. Guds ord lærer tydelig, at menneskets saliggjørelse er et Guds naadeverk alene, medens menneskets fortabelse er dets egen skyld. Og fordi Guds ord klart og tydelig lærer begge dele, saa holder vi os dertil selv om vi ikke med fornuften kan saa disse ting til at rime sammen. Sammen med vor bekjendelse holder vi os i enfoldighed til de ord hos profeten "Din fordærvelse er af dig selv, o Israels, men hos mig er din hjælp." Prof. G. Johnson siger: "Vi befinder os her paa omraadet af et mysterium hvor sagen ikke kan gjenstrænges af vor indskrænkede forstand." Vi staar her overfor en hemmelighed som Gud i sin visdom ikke har aabenbaret og som intet menneske skal søge at udforske. Her maa vi sige med Paulus: "O rigdoms dyb baade paa Guds visdom og kundskab! Hvor uransagelige er 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? Thi af ham og ved ham og til ham er alle ting; ham være ære i evighed!" (Rom. 11, 33). Jakob Andreæ siger derfor: "At denne naade eller denne troens gave af Gud ikke gives til alle, da han dog kalder alle til sig og ifølge sin uendelige godhed raaber alvorlig: 'Kommer til bryllup! alt er rede!' Det er en tilluftet Gud alene bekjendt hemmelighed, som ikke ved nogen menneskelig fornuft kan udforskes, men med ærefrygt maa betragtes og tilbedes, som skrevet er Rom. 11, 33. . . . Smidlertid skal ansegtede samvittigheder ikke støde sig over denne den guddommelige viljes skjulte maade, men se paa den i Kristus aabenbarede Guds vilje, som kalder alle syndere til sig." (Ev. Kirkt. 1885, j. 767.)

**Gud virker ombændelsen ved visse af ham selv forordnede midler:
Ordet og daabens sakramente.**

Som vi har hørt, er ombændelsen en Guds undergjerning, men for at bevirke den gjør han brug af visse af ham selv forordnede midler, som vi kalder naademidlerne. Disse er ordet og daabens sakramente, idet vi ikke her tager det andet sakramente med, da man ikke egentlig kan sige at det virker troen, men at det styrker og forøger den. At Gud bruger ordet som et middel til at virke ombændelsen fremgaar af følgende steder i den hellige skrift: "Troen kommer derved, at man hører, men at man hører sker ved Guds ord (Rom. 10, 17). Er troen altsaa en virkning af ordet, da er ombændelsen det ogsaa; thi den bestaar jo egentlig i troens meddelelse. I Jakobs brev 1, 18 siges der at Gud har født os, nemlig de kristne, ved sandheds ord, og er vi gjenfødte ved ordet, da er vi ogsaa ombændte ved det samme ord, da disse to handlinger efter deres væsen er ensbetydende, bestaar i troens meddelelse. "Kristi evangelium er en Guds kraft til saliggjørelse" (Rom. 1, 16). Vor befjendelse siger derfor: "Gud vil ved dette middel og ellers ikke, nemlig ved sit hellige ord, naar man hører det forkynde eller læser det, ved sakramenterne, naar man bruger dem efter hans ord, kalde menneskene til evig salighed, drage dem til sig, ombende, gjenføde og helliggjøre dem" (Konf. bief. gr. Forkl., II, 23). Og fremdeles: "Ombændelsen virker Gud den Helligaand ikke uden midler, men bruger dertil Guds ords prædiken og hørelse, som skrevet staar, Rom. 1, 16: "Evangeliet er en Guds kraft til salighed." Ligeaa Rom. 10, 17: "Troen kommer ved Guds ords hørelse." Og det er Guds vilje at man skal høre hans ord og ikke tilstoppe sine øren. Ved dette ord er den Helligaand nærværende og oplader hjerterne saa at de som Lydia i Ap. gj. 16, 14 merker derpaa og saaledes bliver ombændte alene ved den Helligaands naade og kraft, som ene og alene virker menneskets ombændelse" (Kort Begr., II, 4). At det er ved ordet og ikke ved noget andet middel Gud vil ombende mennesker og gjøre dem salige, ser vi af Abrahams svar til den rige mand. Da denne bad om at Lazarus maatte sendes til hans fem brødre for at vidne for dem, idet han mente at dersom nogen af de døde gif til dem, da ombændte de sig, fik han det svar: "De har Moyses og profeterne, lad dem høre dem. Spører de ikke Moyses og profeterne da skulle de heller ikke tro om nogen opstaar fra de døde." Derfor siger befjendelsen: "Derfor skal og maa vi staa fast paa at Gud ikke

vil handle med os mennesker uden gennem sit ord og sakramente" (Schmalk., Art. III, 8, 6).

Det er derfor en vildfarelse at mene at Gud uden visse bestemte midler vil komme til menneskene og omvende dem, som ogsaa Konfordies Kort Begr. vidner: "Vigesaa forkaster og fordømmer vi entusiasternes vildfarelser, hvilke opdigter at Gud uden midler, uden Guds ords hørelse og uden de hellige sakramenters brug drager menneskene til sig, oplyser, retfærdiggjør og helliggjør dem" (II, 10). Naar det har været sagt at daabens sakramente, som ogsaa kaldes gjenfødselsens bad, er et Guds naademiddel til omvendelse, da er dette at forstaa saaledes at daaben virker i de smaa børn gjenfødselse, troens meddelelse og saaledes overfører dem fra syndestanden til naadestanden. Angaaende forholdet mellem ordet og daaben har Luther sagt at der ingen forskjel er undtagen den at i ordet tilbydes naaden til alle, i sakramentet til den enkelte.

Guds ord deles, som bekjendt, i lov og evangelium og da der til en sand omvendelse hører to væsentlige stykker, nemlig anger og tro, saa bruger Gud loven til at virke det første, anger, og evangeliet til at virke det andet, troen. Til angeren hører fremfor alt syndens erkjendelse, og for at bringe synderen til erkjendelse af synden bruger Gud loven. Derfor siger Paulus, Rom. 7, 7: "Seg fjendte ikke synden uden ved loven," og Rom. 3, 20: "Ved loven kommer syndens erkjendelse." Loven er som et speil, hvori synderen skal lære at se sin virkelige tilstand der viser ham al hans nøgenheds skam. Den aabenbarer Guds brede over synden og overbeviser synderen om at han fortjener evig straf og fordømmelse. Derved forfærdes synderen, vilde gjerne finde en udvei, men jer ingen; derved begynder han at knurre mod Gud, som Rom. 4, 15 siger: "Loven virker brede." Se Schmalk. Art. 3, Art. II. Loven viser mennesket dets synder; men ved loven kommer intet menneske tilbage til Gud. Intet menneske bliver ved loven omvendt til Herren. Dette ser vi af Adams eksempel. Adam fjendte til loven, som sagde: "Paa hvilken dag du æder af det skal du visseelig dø". Og hvad gjorde han? Han søgte at komme længere bort fra Gud, han skjulte sig. Om end han saa sin nøgenheds skam og elendighed og vel ønskede at komme ud af den, saa han dog ikke hvorledes han skulde befries og frelles. Det var først efterat Gud selv kom til ham og ved sin forjættelse om kvindens sæd drog ham tilbage til sig, at der opvækkedes længsel efter Gud og haab hos ham. Derfor siger de Schmalk. Art. III, 3: "Gvor loven udøver dette sit embede alene, uden at evange-

liet kommer til, der er død og helvede, og mennesket maa fortvile, ligesom Saul og Judas, som St. Paulus siger: 'Loven dræber formedelt synden' (Rom. 7, 9 f.). Derimod giver evangeliet paa sin side trøst og forladelse." Evangeliet er derfor egentlig det eneste middel til en sand omvendelse. Som allerede sagt, bestaar jo omvendelsen i menneskets tilbagevenden til Gud og det bevirkes ved evangeliet. Har Loven faaet udøve sin gjerning paa synderen, saa han har seet sin elendighed, ja, saa han er sønderknust og ingen udvei pincer, da maa evangeliet til forat oprejs og trøste. Evangeliet alene kan oversføre synderen i naadestanden, idet det skænker troen, der tilegner sig Guds naade i Kristus og syndernes forladelse. De guddommelige midler til menneskets omvendelse bør derfor ingen foragte og derved hindre Gud fra at øve sin naades virkning paa hjertet. Den som foragter midlerne og ikke vil bruge dem, hvorved Gud vil omvende mennesket, kan jo aldrig vente at blive omvendt. Sæller ikke bør nogen opsætte med at bruge midlerne til omvendelse, som Augustin siger: "Brugen af det guddommelige middel til vor omvendelse tør aldrig opsættes, forat ikke ved vor langsomhed hjem-søgelsens tid skal hengaa og forsvinde. Thi den Gud, der har forjættet den bødferdige forladelse, har ikke forjættet den som ikke idag vil omvende sig, at han skal endnu leve i morgen." Derfor, nu er naadens tid, nu er Gud at finde, nu hedder det idag. "Derfor som I vide dette, er I salige om I gjør det" (Joh. 13, 17).

Lad os alle flittig bruge naademidlerne, at den barmhjertige Gud for Jesu skyld maa give og opholde os alle i den sande tro, indtil han fører os ind i sit herligheds rige.

Report of Board of Trustees.

The Board of Trustees has held two meetings during the past fiscal year. On July 30, 1930 (during the Pastoral Conference) a meeting was held at which G. A. Gullixson was elected President and J. E. Thoen was elected Secretary of the Board.

At this meeting the president and secretary were elected a committee in charge of the Knute Norstad farm, Manitowoc county, Wisconsin. The farm has been worked by the men of Grace Lutheran Church, with the understanding that the Synod should receive one-half of the proceeds and Grace Lutheran Congregation one-half.

The total income from the farm amounted to \$546.08. The "Synod's" share, \$273.04, was applied as follows: For repair on buildings, well, Fire Insurance, etc., \$152.46. The remainder, \$120.58, was sent to the Synod's treasury.

In the fall of 1930, a fire which escaped the control of the section hands, on the right-of-way of the "Soo" Railway line passing near the farm, burned over a tract of about five acres of timber land on the farm. Claims were made for damage to the railway company and the sum of \$150.00 received by your committee, was sent to the treasurer of the Synod. The fences were also damaged and not a little timber was felled by the fire.

The members of the Grace Congregation offered to clear up the timberland and restore the fences on condition that they might use the salvaged timber for lumber to be used in the construction of a chapel on the church lot, granted the congregation by the Synod last year. This proposition was accepted by your committee and the land has been practically cleared and all fences rebuilt. The excellent work of the men of Grace Church is to be highly commended.

Second Meeting. The second meeting of the Board of Trustees was held at Bethany College, December 3, 1930, upon the call of the President and Secretary of the Board. All members were present.

The meeting was held to consider alleged irregularities in the matter of the last will and testament of Mrs. Louise Hansen of Arlington, Washington, now deceased. It was reported that her will had been changed under undue influence. After a thorough discussion of the situation, and in pursuance with legal advice, the board decided to support and take part in the legal procedure, instituted by a Mr. Nerheim, a nephew of Mrs. Hansen, to protest a later will of Mrs. Hansen then under probate, and to employ Mr. K. T. Dahlen as our attorney, together with the counsel of Mr. Nerheim in Washington.

Mr. E. N. Edwards and Rev. G. A. Gullixson were elected a committee to take charge of the matter.

The case has now been tried and the decision of the court was adverse to our claims.

Our attorney, Mr. K. T. Dahlen, requested that one of our ministers accompany him to the coast to act as advisor in the matter.

Dr. S. C. Ylvisaker was authorized to go to assist our attorney in every way possible. This he did.

G. A. GULLIXSON, *President.*

Bethany College.

Annual Report, Board of Regents and President of the College.

In His unspeakable grace God has permitted Bethany to complete another year of its activity. Although this year can record no outstanding accomplishments, it is well that our synod consider that one single school year means a year of blessing to those who attend, a year of opportunity to them and to our Synod, a year even of harvest where the church is given to see the fruit of its labors. The number of students does not seem so great; but who can measure the influence of the Christian instruction which has been imparted to these during this one school year alone? And who can trace the influence which is brought through them to parents, friends, and congregations wherever their future activity may lie?

Statistics for the Year 1930-31.

Students of theology at Concordia, St. Louis, 6; at Thiensville, Wis., 1.

Students from our Synod at Bethany: Boys, 19, Girls, 15; at New Ulm, Minn.: Boys, 2; at Concordia, St. Paul: Boys 1; at Concordia, Milwaukee: Boys 1. Total: Boys 30, Girls 15. Total 45.

Statistics for the student body at Bethany: From our synod, 34; of Norwegian parentage, though not from our synod, 4; from the sister synods of Missouri and Wisconsin, 24. Total, 62.

High School, 45; College, 15; Music, 3; Commercial, 4.

The following have served as members of the faculty at Bethany this past year: The men teachers, Buszin, Harstad, Natvig, Onstad, and Ylvisaker. The lady teachers, Hagen, Jacobson, Lillegard, Seidel.

God has permitted the work to go on evenly without serious disturbances. On the whole it may be said that the spirit of work and play has been wholesome, indicative of the Christian teaching and principles on which the school is founded. Those who

have been in closer touch with Bethany and its activity are gradually learning to be grateful to God who has provided in Bethany a refuge for the youth of our synod, a school where teachers and students bow in humble submission to the sacred Word of God.

By way of encouragement and as signs of a certain progress it may be recorded that during the course of this last year the laboratories have been equipped with much needed material—this through the magnanimous co-operation of friends of Bethany in Mankato and the Minnesota District of the National Lutheran Educational Association; that substantial additions and improvements have been made in the library; that the main office and several rooms in the dormitory have been decorated; that a vault door has been put in place so that the Synod now has a fire-proof vault ready for service; and that the local congregation has succeeded in greatly improving the chapel by the rebuilding of the platform the purchase of an altar and hangings to the rear of the altar, and the installation of new chairs. These improvements have been made without expense to the Synod or the school as such. At a recent meeting of the Alumni Association it was resolved to make campus improvements the distinct project of this association. It should also be recorded here that the High School department has been recognized as meeting the requirements of the University of Minnesota, and that the work of the college classes has reached a high standard. A resolution of the Board of Regents has been put into effect by which the catalog now appears as a quarterly bulletin, and by means of this the attention of many, not only in our own Synod but also in our sister Synods, is being called to the work of our school. We are hopeful, too, that the visits of the choir to the various sections of our Synod and beyond will help to win the good will of an ever increasing number.

A complete financial statement of the operations and indebtedness of Bethany will be brought by the business manager, Mr. Onstad. The report is not as depressing as some may have feared. The income at school has increased, due to the larger number of students in attendance. Contributions from the congregations toward current expenses have increased materially. More has been received this year than ever before in the form of

foodstuffs for the kitchen department. To this should be added the donations of new equipment and furnishings mentioned above. To offset this, however, we must remind our Synod and its members of the debt which rests upon our college. Good progress was made in the liquidation of the original debt, which had been brought down below the \$60,000 mark. A committee was organized which was operating throughout the Synod gathering further donations and pledges toward the payment of this debt. Over \$20,000 has been subscribed and is being paid in installments over a period of five years. In the meantime a large percentage of our people have during this past year been obliged to feel the effects of the so-called depression, and we were of the opinion that the collection for the debt fund should not be pressed too much this year. We would do well if the current expenses were met, and the Synod has made an earnest attempt to cover the amount needed there—with what success can only be made known after the Synod Sunday offering has been counted. In addition to the actual debt incurred by the purchase of the school, deficits for the years 1928-29 and 1929-30 must be listed, amounting to \$9,312.54. The failure of the Synod to collect the necessary amount to subsidize the college during these years has hampered us seriously; for it became necessary to borrow this amount at the local bank, and pay interest on it, thus increasing the burden considerably.

The Board of Regents recommends to the Synod that permanent calls be extended to Professors Buszin and Natvig. Students who plan on entering the service of the church as pastors have petitioned for the introduction of a theological course at Bethany. The Board wishes to refer this question to the Synod. Certain improvements are highly desirable in the boiler room, particularly the installation of stokers; but the expense involved is such that the Board must ask the authorization of the Synod in the matter. We also ask that the Synod consider the question of a business manager at Bethany.

Besides the regular elections to membership on the Board, we would call the attention of the Synod to the fact that Rev. Thoen has resigned from the Board, this resignation being occasioned by his acceptance of the call to the editorship of *Tidende* and *Sentinel*. Rev. S. Sande was elected temporarily to fill the va-

cancy. Dr. Ylvisaker also resigned but was prevailed upon to continue as secretary of the Board until this present meeting of the Synod.

At the request of the Board this report was made a combined report of the president of the college and the Board of Regents, since the president of the college is at the same time the secretary of the Board.

And now may God, our dear Father, continue to hold His hand of blessing over our institution here and our whole Synod for the sake of Him who at that first Bethany blessed all who love to hear His Word.

Respectfully submitted,

S. C. YLVISAKER,

Secretary, Board of Regents, and
President, Bethany Lutheran College.

Treasurer's Report.

To Norwegian Synod of the American Lutheran Church, in convention assembled, June 18-24, 1931.

GENTLEMEN:

The following report of the Treasurer of Bethany Lutheran College covers the operation for the fiscal year, September 1, 1930, to August 31, 1931, the income and expenditures for the three months, June, July, and August, having been carefully estimated and budgetted, and the variations from the figures as here submitted and the final closing of the books on August 31, 1931, should be very small, and can be absorbed in next year's report.

The statement of liabilities is taken from the books of the college treasurer and has been checked with the Synod's treasurer's books, and the variation noted.

The statement of assets is taken from the college treasurer's trial balance as of May 29th, and may show some variation at the close of the fiscal year, August 31, 1931.

A comparison of the operation account for the fiscal year, September 1, 1930, to August 31, 1931, shows that the expenditures of the college for running accounts, except the teachers' salaries, show a steady, although small, decrease from year to year, the most noticeable being in the item of heating, which was \$2,972.98 for the year 1928-29, as compared with \$2,262.03 for the year 1930-31.

In contrast to this, there has been a gradual increase in the teachers' salaries account. For the year ending August 31, 1928, the salary account was \$8,755.50, for the year ending 1929, \$10,339.74, for the year 1930 was \$10,068, and for this year, ending August 31, 1931, will be \$11,877.10. This increase has come about by action of the Board of Regents in the course of establishing the Junior College Department complete, and providing teachers so as to conform to the requirements for accreditation.

A comparison of the operating income shows a steady, though

small, increase from year to year, corresponding to the gradual increase in enrollment. This is shown by the statements from year to year, approximately \$14,000.00 for year ending August 31, 1928, as compared with \$18,401.13 for the year ending August 31, 1931.

Other non-operating expenditures have naturally been incurred this last year, the most important items being equipment for laboratories and library, and the interest paid on loans made to cover the deficits of former years. The laboratory equipment was entirely met by the contributions from the business men of Mankato and a contribution of \$500.00 from the N. E. L. A.

Another non-operating expenditure is that of interest on the deficits in the Synod's teachers' salaries fund from year to year. Instead of this item being carried by the synodical treasury as decided by the Synod at its meeting in 1928, it has been paid by the college treasurer from current operating income, and thus the load on the college has been increased because of the failure of the Synod's officials for taking this amount over at the proper time

The treasurer takes this opportunity of calling the attention of the Synod to the gradual rise in the amount of outstanding accounts, i. e., amounts due the school for tuition, room, board, etc. This item as of June 1st, 1931, presents the quite respectable amount of \$3,930.91, more than half of which is for the present school year. Under present economic conditions it will take considerable time to collect this amount, and there may be such accounts included that can not be collected. The treasurer submits this matter to the Synod for such action as may tend to check any further accumulation in this account.

Attached hereto are the financial statements included as a part of this report.

1930-1931

INCOME OPERATION.

	Trial Bal. May 29	Addition to Aug. 31	Total to Aug. 31
Board	\$ 8,325.68	\$ 75.00	\$ 8,400.68
Book Store Sales	1,029.29	65.00	1,094.29
Tuition	3,274.99	....	3,274.99
Dormitory Room Rent	2,895.56	28.00	2,923.56
Gymnasium	554.25	....	554.25
Breakage Fee	168.00	....	168.00
Laboratory Fees	300.00	....	300.00

Laundry	106.78	10.00	116.78
Library and Nurse	222.00	.....	222.00
Music	878.50	.....	878.50
Piano Rent	181.78	.....	171.78
Typewriter Rent	108.00	.....	108.00
Swimming	124.00	.....	124.00
Miscellaneous	15.30	.....	15.30
Diploma Fee	27.00	12.00	39.00
Total Operating	\$18,211.13	\$ 190.00	\$18,401.13

Non-Operating Income.

Man. Bus. Men.	\$ 457.00	.....	.....
Synod Gen. Fund for Interest.	1,140.00	\$1,140.00	.....
Norstad Estate	1,000.00	.....	.....
Synod Teachers' Fund.	3,443.11	.....	.....
Choir	1,165.15	.....	.....

*Donations Direct for Improve-
ments:*

Mrs. Sequeled	34.10	.....	.....
Ladies, Our Savior's, Madison; office	60.00	.....	.....
John Leifsen for Storm Win- dows	40.00	.....	.....
P. T. Buszin, for Music.	10.00	.....	.....
Chas. Huhnerkock, Coupons, for Interest on Bonds	15.00	.....	.....
Total Non-Operating	7,364.36

Total Income all Sources.	\$25,575.49	\$1,330.00	\$26,905.49
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EXPENSES.

Operating.			
Book Store:	Trial Bal.	Add. to	Total to
	May, '29	Aug. '31	Aug. '31
Purchases	\$ 1,194.08	.....	\$ 1,194.08
Freight	13.90	.....	13.90
Dormitory:			
Repairs	99.57	.....	99.57
Supplies	380.46	20.00	400.46
Library:			
Books and Magazines	149.63	.....	149.63
Miscellaneous	15.60	.....	15.60
Salaries	52.50	35.00	87.50
Boarding:			
Supplies	4,871.50	225.00	5,096.50
Equipment	60.24	.....	60.24
Miscellaneous	59.24	.....	59.24
Freight and Express.	11.28	.....	11.38
Salaries	1,014.07	145.00	1,159.07
Gas	308.52	50.00	358.52
Laundry Operation	118.24	8.00	126.24
Advertising	412.26	20.00	432.26
Heat	2,262.03	.....	2,262.03
Insurance	41.25	28.00	69.25

Laboratory Supplies	65.26	.....	65.26
Light	326.52	30.00	356.52
Miscellaneous	244.03	60.00	304.03
Officers' Expense	17.60	.....	17.60
Grounds	9.25	.....	9.25
Postage and Stationery.....	79.23	10.00	89.23
Repairs General	317.32	20.00	337.32
Salaries:			
College	10,665.43	20.00	10,685.43
Janitor	1,096.76	10.00	1,106.76
Music	1,191.66	.....	1,191.66
Telephone and Telegraph	94.53	10.00	104.53
Water	135.29	30.00	165.29
Refunds	375.93	50.00	425.93
Taxes and Special Assessments.....	41.87	.....	41.87
Gymnasium Supplies and Repairs.....	72.22	20.00	92.22
First Aid Supplies	14.83	5.00	19.83
Truck	37.44	5.00	42.44
Float Charge, Bank	10.45	2.00	12.45
Collection Expense, (Ours)	4.70	.....	4.70
Piano Tuning	40.00	12.25	52.25
Swimming	7.16	.....	7.16
Scholarships	240.00	.....	240.00
P. G. Students' Allowance.....	520.00	.....	520.00
Total Operating Expense	\$26,671.95	\$ 815.25	\$27,487.20
<i>Non-Operating Expense:</i>			
Add. to Furn. and Furn and Equipment..			12.25
Alt. and Perm. Improvement.....			514.11
Interest, August 8, 1931.....			3,100.00
Choir, now			1,057.35
Total non-operating			4,683.71
Total all purposes.....			\$32,170.91
Total Erpenses,, all purposes.....			\$32,170.91
Total income, all sources			26,905.49
Apparent Deficit, now			\$ 5,265.42
Less Book-charged Expense:			
Scholarships		\$240.00	
P. G. Allowance		520.00	
Total book-charge, deducted.....			760.00
Estimated Deficit, August 31, 1931.....			\$ 4,505.42
Known Donation, N. L. E. Association.....			1,000.00
Balance deficit to be made up by Synod, now.....			\$ 3,505.42
June 2, 1931.			

It will be noted that estimates have been made for both income and expenses for the months of June, July, and August in order to bring this report as close to what the actual results will be when the books are closed, August 31, 1931.

The Synod at the annual meeting decided that the deficit in the teachers' salaries, being considered as the difference between the income from tuition and the total teachers' salaries in the college (excluding Music Department), should be made up by the Teachers' Salary Fund (Lærerløns Kassen). On this basis the deficit would be as follows:

Total Teacher Salaries, Sept. 1, 1930, to August 31, 1931.....	\$10,685.43
Total Income from Tuition Charges.....	<u>3,274.99</u>
Deficit	\$ 7,410.44

DETAILED STATEMENT OF LIABILITIES.

As of June 1, 1931.

Bonds outstanding (paid bonds deducted)....		\$39,100.00
Note Payable, Regular, (Property Account) ..	\$5,626.00	

Itemized as follows:

Fred Brandt, Madison, Wis.	\$1,000.00
Rev. G. A. Gullixson	860.00
Rev. N. Madson	500.00
T. K. Joitel, Stoughton, Wis.....	1,000.00
H. O. Kringlebotten.....	1,448.00
Ole Lutness	500.00
Mrs. J. B. Unseth	250.00
Rev. J. A. Moldstad, Balance.....	68.00

Notes Payable, Special, (Gentleman's Agreement)	12,395.15
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Itemized as follows:

Randi Kittilsby	\$ 300.00
Emma Tweeten	2,000.00
Ole L. Tynning.....	7,500.00
Alex. Stephens	400.00
S. B. Stephens	300.00
Mrs. Mabel Aasheim ..	320.15
Rev. J. A. Moldstad.....	1,000.00
Rev. G. A. Gullixson, Balance.....	575.00

Total Notes Payable, Property Account.....	<u>18,021.15</u>
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Total Liabilities on property account, College Treasurer's Books	\$57,121.15
Notes Payable, Operation.....	10,950.00

Itemized as follows:

American State Bank, due August 15.....	\$7,000.00
American State Bank, due.....	2,500.00
1st National, St. Peter.....	450.00
Rev. J. A. Moldstad, Chicago Note	1,000.00
Accounts Payable as of June 1st.....	2,271.78
Total Liabilities, on Operation.....	<u>13,221.78</u>

Total Liabilities, all Accounts.....	<u>\$70,342.93</u>
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Synod treasurer's account shows \$100 more, because of in renewal of a note, it was increased \$100.00 which was not reported to the college treasurer on June 1st, but which he has just now reported. Therefore, the account as it now stands on college treasurer's books, plus this item, will be \$70,442.93.

From this amount should be deducted the amount of cash in the property account now held by Synod's treasurer, which balance was as of May 1st, 1931, \$2,570.00. Deducting this amount from the property liability account leaves net liabilities, \$54,551.15 and net liabilities, all accounts, \$67,872.93.

STATEMENT OF ASSETS, JUNE 1, 1931.

Cash in Bank	\$ 132.86	
Accounts Receivable, College.....	3,930.91	
Accounts Receivable, Book Store.....	416.31	
Note Receivable	69.79	
Book Store, Inventory	322.70	
Land	9,125.75	
Buildings	275,853.48	
Furniture and Equipment	10,476.84	
A. J. Torgerson, Treasurer, Balance	2,570.00	
Library	5,643.00	
Unexpired Insurance on Buildings.....	430.00	
Mankato Businessmen's Fund	331.70	
Alterations and Permanent Improvement.....	514.11	
Total Assets		\$309,817.45
Total Liabilities, as per statement.....		70,442.93
Net Assets over Liabilities		\$239,374.52

NOTE: The above comparison of assets and liabilities includes estimated deficit in operation for this year, which may be reduced by contribution at this Synod meeting, and does not include other book accounts that usually are included in the annual financial statement at the close of the fiscal year.

Respectfully submitted.

E. J. ONSTAD,
Treasurer, Bethany Lutheran College.

June 19, 1931.

Indberetning fra den staaende finanskomite.

Den staaende finanskomite har holdt flere møder i aarets løb, og den har saavidt muligt været repræsenteret ved møderne af indremissionskomiteen og Board of Regents of Bethany Lutheran College. Komiteen har anseet det for sin hovedopgave for nærværende at gjøre alt hvad der staar i dens magt for at der kan indkomme tilstrækkelige bidrag til vore hovedkasser, indremissions-, lærerløns- og synodekassen til at dække de løbende udgifter. Selv om vi ikke faar saa rigelige bidrag til de andre kasser som vi skulde ønske kan dog arbeidet fortsættes. Men kan vi ikke møde de forpligtelser som hvert aar stilles til disse hovedkasser, maa vi indstille arbeidet. Enhver maa kunne indse at vi ikke i det uendelige kan fortsætte med at stifte ny gjæld.

Til indremissionskassen er der hvert aar indkommet saa ontrent nok til at bestride udgifterne. En liden underbalance har som regel været dækket af synodekassen. Nødvendigheden af at bidrage til indremissionen har været fremholdt for vort folk saa længe at alle ved hvad der trænges. Med lærerlønskassen og synodekassen er det anderledes. De første aar vi drev vor egen skole blev renter paa laan og underbalance i driftsomkostningerne ved skolen udredet af de almindelige bidrag til skolen. Samtidig blev det rapporteret til vore aarsmøder at der ingen underbalance var i vore hovedkasser. I 1928 antog synoden følgende beslutning:

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

Som følge af denne beslutning er at der i de følgende to aar er kommet en samlet underbalance i disse to kasser til et beløb af over \$9312.54. Dette har ikke været holdt frem tilstrækkeligt klart for vort folk, saa at de har forstaaet hvor saare vi har trængt til større bidrag til disse kasser.

Finanskomiteen er overbevist om at vort folk mangler hverken hjertelag eller evne til at møde disse forpligtelser, saasnart det gaar op for dem hvad der virkelig er trang til. Komiteen har derfor gennem aaret ført korrespondance med vore præster for at oplyse dem om stillingen og paastynde dem til alvorligt arbejde for at indsamle de nødvendige beløb. Dette arbejde har visse baaret frugt; det vilde dog være forneget at vente at vi paa et aar skulde faa en saadan orden i indsamlingen i alle menigheder at der ikke fremdeles skulde blive underbalance i vore hovedkasser. Der er saaledes en underbalance paa mellem tre og fire tusen dollars. En større del af dette vil forhaabentlig blive dækket ved offeret under dette møde.

Efter synodens beslutning mødte repræsentanter fra synodens forskellige staaende komiteer i juli maaned sidstleden for at gjøre overslag over hvad der trængtes til de forskellige kasser aaret igjennem. Følgende budget for de tre hovedkasser blev antaget: Til indremissionen, \$9000; synodekassen, \$5000; lærerlønskassen, \$6000. Forat skaffe disse beløb maa der heds gennemsnitlig \$4 af hvert konfirmeret medlem i samfundet. Dette kan for mange synes at være mere end vi kan vente at faa ind. Det er dog mindre end hvad der kræves i de fleste andre lutheriske samfund. Komiteen har bedt om bidrag fra de enkelte prestekald baseret paa disse overslag. Resultatet af denne indsamling er som følger:

Ti kald har skaffet det beløb som de blev bedt om, eller mere; fire kald har skaffet mellem 80 og 90%; tre kald har skaffet mellem 70 og 80%; seks kald har skaffet mellem 60 og 70%; tre kald har skaffet mellem 50 og 60%; seks kald har skaffet mellem 30 og 40%; et kald har skaffet mindre end 30%.

Ved at studere kassererens rapport over bidrag fra de forskellige kald vil man let kunne se at langt større bidrag vil komme fra mange steder naar mere arbejde gjøres for at oplyse medlemmerne om hvad vi virkelig trænger til de forskellige gjøremaal. Det vil være til stor hjælp i dette oplysningsarbejde at lade denne rapport fra kassereren trykke i synodalberetningen. Vor komite indstiller derfor at denne rapport trykkes iaar. Det vil hjælpe til at give beretningens læsere et indblik i hvad der er gjort og hvad der kan gjøres i fremtiden.

Der er indkommet til disse kasser fra personer som ikke tilhører nogen af vore menigheder, \$539.56. Der er desuden indkommet i form af gaver "in natura" til colleget til en værdi af

\$345.03. Disse gaver "in natura" er en stor hjælp til bestridelsen af vore udgifter, og det er at haabe at ret mange af vore menigheder kan faa en god ordning med indsamling af saadanne gaver, saa at der kan komme ind meget mere næste aar.

Komiteen kan ikke indse at det vil være mulig at formindste vort budget for det kommende aar. Renter paa gjæld maa betales regelmæssigt. Vor skole maa have tilstrækkelige lærerkræfter dersom den skal gjøre ordentligt arbejde. Ved at faa flere elever vil indtægterne øges, medens udgifterne for lærerhjælp forbliver de samme. Med tredive flere elever dette aar vilde vi have undgaaet den underbalance vi nu har. Er ikke tiden kommen, da vi kan vente et større elevantal? Dersom der blev arbeidet med iver over hele samfundet for at faa nye elever, vil det visjelig lykkes at faa skolen paa en saadan basis at den ikke vil blive os til for stor byrde.

Imidlertid maa der gjøres en alvorlig anstrengelse med at faa ordnet indsamlingen i alle vore menigheder, saa at større bidrag kan komme ind. Dersom vi arbejder med flid i tro paa Herrens forjættelser, vil han nok lade vor gjerning lykkes.

Der bør sørges for at særskilte Laan optages til at dække underbalancen i de løbende udgifter fra tidligere aar, saa at dette tages ud af skolens regnskaber.

Komiteen vil endelig indstille at Tidende og Sentinels redaktør lønnes af indremissionskassen.

Chr. Andersen,
sekretær for finanskomiteen.

Indberetning fra indremissionskomiteen.

"Høsten er stor, men arbeiderne faa."

"Kristi Hjørlighed tvinger mig."

Det er ikke udelukkende et glædens budskab som indremissionskomiteen har at fremlægge for den ærbærdige synode iaar. Det er ikke med begeistring vi maa berette at vi ikke har sendt ud en eneste ny arbeider i det forløbne aar; ja, vi har endog maattet overlade, og det tildels af mangel paa midler, en av vore nye marker til vore brødre i Missourisynoden. Med bedrøvelse maa vi berette at vi ikke har seet os istand til at opta arbeide paa nogen ny mark, tiltrods for at en 5-6 arbejdsdygtige og arbejdslystne unge mænd har staaet færdige til at træde ind i Herrens høst. Og forhaabentlig blir der flere arbejdere færdige om et aar eller faa.

Shvad kan nu grunden eller grundene til denne tilstand i vort indremissionsarbeide være? Vi har netop hørt at det ikke er mangel paa arbejdere. Nei, Kirkens herre har hørt sine børns bønner om at han vilde uddrive arbejdere i sin høst. Arbejdere staaar færdige. Eller er der maaske fare for at der blir for mange arbejdere, og at vi derfor bør slutte at bede om nye? Nei! Thi høstens herre forsikrer os om at høsten er stor, og kommer til at forbli stor, mens arbeiderne er forholdsvis faa, og kommer til at bli faa. Er det maaske mangel paa marker da, d. v. s., hvad vor synode angaar? Hertil maa vi svare baade ja og nei, helst nei. Bistnok staaar saavidt vi ved intet ordnet kald iblandt os ledigt. Og med selvhjulpne kald har eders komite ingen myndighed hvad kaldsjager angaar. Men dermed er ikke sagt at der ingen marker er. Det som blev jagt gennem eders komite for et par aar siden, gjælder fremdeles: "Vi kunde med tro arbejdere og de nødvendige midler, under Herrens velsignelse, opta missionsarbeide i næsten hvilken som helst af vore større byer." Og vi kunde med rette tilføie i nærsagt hvilken som helst stad eller landdistrikt, hvor det rene, fulde evangelium om Guds frie naade i Kristus Jesus ikke lyder; thi idag saavel som paa Kristi tid finder vi den sørgelige tilstand som vor frelser skildrer i det foregaaende vers, og som gav anledning til vor teksts ord: "Men da han saa folket, hufledes han inderlig over dem; thi de var forsmægtede og adspredte som faar der ikke har hyrde" (Mat.

9, 36). Eller er hans kongelige befaling: "Gaar bort i al verden og prædiker evangeliet for al skabningen" out of date?

Swad er det da som mangler? Swad er det som maa bære skylden for at vi, tiltrods for at vi har arbejdere, ueludrustede arbejdere, og marker—lovende marker—saa lovende som Herrens for-gjættelser, som jo "i Kristus Jesus er alle ja og amen", dog med sorg maa se at marker, der "staar hvide til høsten"—at, lyt til Jesu ord og opløfter eders øine—maa staa uihøstet, og derfor gaa tilspilde.

Men grunden da? Du venter at vi skal svare, som der regel svares, "Vi mangler midler." Nei, vi vil ikke svare saaledes, skjønt det er sandt at vi mangler midler. Men selveste roden gaar dybere, meget dybere. Vi mangler, tør vi sige det, ja, maa vi ikke sige det, og med sorg bejende at det er altfor sandt: Vi mangler kjærlighed, kjærlighed til høstens herre, vor eigode frelser, og kjærlighed til de ved ham dyrefjøbte sjæle. Kan vi med sandhed sige med Paulus: "Kristi kjærlighed tvinger mig"? Er vi brændende i aanden? Eller, ialfald, brænder kjærlighedens ild saa sterkt som det burde paa vort hjertes alter?

Ja, men maa vi ikke være lidt rimelige her? Ved ikke komiteen at tiderne er trykkende, meget trykkende, saa at mange har gaaet, og flere staar færdige til at gaa fra hus og hjem? Jo, det er vi ikke uvidende om, og det gjør os af hjertet ondt. Men er der ikke grund til at frygte for at det ikke blot er de haarde tider som er skyld i dette, men ogsaa tildels haarde hjerter, som kanse er den egentlige grund til de haarde tider—hjerter der søger først sit eget, og da, dersom der er tid og midler igjen, det som hører Kristus til.

Men hovedhensigten med denne indberetning er ikke at skjende, men at opmuntre. Og det er Herrens egen maade at gjøre det paa. Da du ydmyget mig, gjorde du mig stor, siger salmisten. Og er ikke det enhver kristens erfaring? Da jeg blev til intet, først da blev din naade stor for mig. Da jeg blev tilffamne, først da blev Kristus min eneste ros.

Vi ved meget vel, Gud sse lov, at der er fremdeles ikke saa iblandt os der elsker Gud og hans kirke; ikke saa der ofrer af deres betrodde gods til hans naadige navns ære og dyrefjøbte sjæles frelse; ikke saa der erkjender og elsker sandheden, og er overbevist om at deres kjære samfund har en gudgiven opgave. Men er det tilfælde med os alle? Er jeg en af dem? Maatte vi ydmyge os

under Guds vældige haand for at han maatte ophøre os i sin tid! Hvad arbeidet forresten angaar har vi ikke meget at berette. Vi har holdt fem regelmæssige møder, og et "emergency" møde siden sidste synodemøde. Denne eders komite har altid vanskelige ting fore, opgaver der kræver visdom og kjærlighed herovenfra, og komiteen beder derfor om synodens forbønner.

Vi beder ogsaa om raad og kritik, thi det er eders arbejde i Herren. Vi har lagt vind paa at være saa sparsommelig som mulig og forsvarelig—og der har været betydelig besparelse—ellers havde kassjererens rapport vist en større underbalance. Men den ende.ige hensigt dermed—og det hør vi aldrig tale af—er ikke at vi skal gjøre saa lidet som vel muligt, men at vi skal bli istandjat til at gi og gjøre saa meget mere paa andre og nye marker.

Drevne af troens glæde, og kjærlighedens ild, og haabets stjerne, der vinker os imøde, maa vi, vil vi, stedse fremad og opad. "Naar vi gjør det gode, da lad os ikke blive trætte! Thi vi skal høste i sin tid saafremt vi ikke trættes" (Gal. 6, 9).

Paa indremissionskomiteens vegne,

Justin M. Petersen.

Report of the Mission Committee for the Pacific Coast of the Norwegian Synod.

The Mission Committee had several meetings during the year. Pursuant to decisions made at these meetings, different fields have been investigated, and some work begun and carried on. For several reasons—and not the least of these the tense situation in our Parkland congregation, brought about through agitation on the part of several prominent members of the congregation against the institution's principles and practices of the Synod—work has been seriously hampered.

The Board feels that the work must be carried forward, praying and hoping that in the near future conditions in Parkland will change for the better so that the pastor will have more time and the unhampered support of the whole congregation.

Services have been held in several places. First: At Louis Lake, situated across the Bay thirty miles from Parkland. Here services have been held regularly once a month with an attendance from fifteen to twenty at each service. Collections have defrayed the expenses. A confirmation class has been started. The main obstacle in the way of success is the long distance from Parkland. Second: At Orillia, near Seattle. A Sunday school has been in progress during the year with an enrollment of about thirty-five pupils, and a fair average attendance. This Sunday school is conducted in the former Synod church, now abandoned by the Norwegian Lutheran Church in America, but evidently still in its possession. Third: Services were regularly held during the year at the Danish Old People's Home near Seattle. Here Robert Johnson resided during the last year of his life. He passed away in April. Since his death no services have been held there. Fourth: Services and work has been regularly done at the County Hospital. Services are held in four large wards every Tuesday. One lady seventy years old was recently baptized, four old ladies instructed for communion. Fifty services were conducted, and numerous bedside devotions were conducted.

While it is a very fruitful field, none of them are able to give any financial assistance. The Committee asks and recommends that the subsidy of twenty-five dollars a month to Parkland Congregation continue as before.

M. F. MOMMSEN, *President.*

E. B. ELLINGSON, *Secretary.*

Report of Christian Day School Board.

The Committee on Christian Day Schools rejoices in that God our Father for Jesus sake has this year also kept His guarding hand over our dear day schools. Last fall your committee considered the requests for help from five of our 12 schools. The Synod treasurer's report will show what sums have been granted. We do, however, wish to acknowledge the many contributions to the School Fund. While the money received this fiscal year is about 15 per cent less than that received last year, and while lowered subsidies have worked not a little hardship to individual schools, we cannot but marvel at the grace which we behold in the maintenance of our "menighedskoler."

Above all, we wish to make mention of the prayers of faithful shepherds, of the noble consecration of our teachers, and of the faithfulness of God-fearing parents, as being, under God, worthy examples to follow when we pray that we may all help in the most difficult work of preserving our schools.

We cannot refrain from expressing our happiness in seeing the children of the faculty and of other families in Mankato make use of the Wisconsin Synod school. This example of those in the city "built on a hill" is worth much.

May the Lord of the Church not only keep the schools we already have, but also plant new schools. May our right use of the Gospel prepare the ground in all our congregations.

The Saturday afternoon session of our Synod meeting will again be set aside for mutual exhortation to further our school cause, and Rev. H. Ingebritson, a faithful friend of day schools, will be the essayist.

O. A. SMEDAL, *Secretary.*

A. M. HARSTAD.

P. YLVISAKER.

Indberetning fra komiteen for negermissionen.

Synodalkonferensjens komite for negermissionen er delt i to komiteer, den hele komite som møder to gange om aaret (høst og vaar), og lokalkomiteen i St. Louis, som møder hver maaned.

Den norske synodes komite har bivaanet to regulære møder og et ekstra møde af helkomiteen. Alle møder holdes i Concordia Publishing House, St. Louis.

Pastor C. F. Drewes, som i mange aar har været eksekutivsekretær for negermissionen, døde ibaar; og pastor O. A. Wisler, St. Louis, et mangeaarigt medlem af komiteen, er netop valgt som hans eftermand. Forhaabentlig antager han kaldet.

Arbeide for negermissionen har gaaet stadig fremad. Det er blit en stor sag, og frugterne er store. Interessen for denne mission er stor i vore søstersynoder og vokser aar efter aar. Midler kommer ind og forvaltes med største forsigtighed og trofskab.

Vi i den norske synode har ikke gjort stort for denne vor mission, hvis fader var afdøde formand G. M. Preus. I de første aar af den gjenreiste synode var der ikke lidet interesse for negermissionen; vi satte som vort maal at samle \$1,000.00 aarlig som vort bidrag. Der kom noksaa bra bidrag; men vi naaede aldrig maalet.

I de senere aar har vi haft hænderne saa fulde af andre gjøremaal at der ikke har været gjort meget for negermissionen. Sjør kom der ind \$470.93. Der kunde visjelig været samlet mere; og synodens komite havde alting færdig for en aggressiv kampagne; men turde ikke iverksætte den for ikke at komme iveien for vore tre hovedkasser da det syntes saa vanskelig at faa ind det nødvendige.

Negermissionen burde visjelig betragtes som vor vigtigste hedingemission. Vi bør opmuntre hverandre til større interesse og flere bidrag til den. Lad os gjøre vor del, som medlemmer af synodalkonferensen.

Ærbødigt, J. A. Moldstad, komite.

Report of Church Extension Committee.

Since the last Synod meeting the Church Extension Committee has held two meetings, and in addition has taken care of various matters by correspondence. Three loans have been granted, as follows:

To Norseland Christian Day School.....	\$150.00
To Holy Cross Church, Madison, Wis.....	300.00
To Concordia Church, Eau Claire, Wis.....	425.00

The Committee resolved to have a report concerning the Church Extension Fund printed in the Synodical Report for 1931. Following is the report up to May 1, 1931:

LOANS—CHURCH EXTENSION FUND.

Name.	Amount of Loan.	Amount Paid	Balance Due	Date
Synod Congregation, Forest City, Iowa.....	\$ 1 500.00	\$1,356.00	\$ 144 00	7-11-'31
Bethany Congregation, Story City, Iowa	300.00	160.00	140.00	8-19-'31
Scarville Congregation	600.00	....	600 00	12- 1-'31
Our Savior's Congregation, Hayfield, Minn.	500.00	....	500.00	4-18-'27
First Evanger Congregation, Fertile, Minn.	1,000.00	888.45	111.55	11-21-'27
Our Savior's Congregation, Princeton, Minn.	500.00	63.46	436.54	8-30-'28
First Shell Rock Congregation, Northwood, Iowa...	2,000 00	185.68	1,814.32	10-14-'30
Tjernagel, et al., Story City, Iowa	500.00	....	500.00	7-14-'31
Holy Cross Congregation, Madison, Wis.	2,000.00	....	2,000.00	7-30-'31
Mayville Congregation, No. Dakota	2,000.00	1,500.00	500.00	12- 3-'31
Emmaus Congregation, Minneapolis, Minn.	1,200.00	....	1 200.00	2-29-'33
Somber Congregation	1,000 00	160.00	840.00	12-24-'33
Our Savior's Congregation, Belview, Minn.	1,000.00	....	1,000.00	6- 4-'34
Concordia Congregation, Eau Claire, Wis.	1,000.00	....	1,000.00	10- 3-'34
Rev. O. M. Gullerud, Norseland Day School	150.00	....	150.00	9-26-'35
Holy Cross Congregation, Madison, Wis.	300.00	....	300.00	12-15-'35
Concordia Congregation, Eau Claire, Wis.	425.00	....	425.00	8- 5-'35
	<u>\$15,975 00</u>	<u>\$4,313.59</u>	<u>\$11,661.41</u>	

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

The 1930-31 school year began September 3, 1930, and closed June 12, 1931.

The enrollment of the past year was somewhat less than it has been for a number of years. Two hundred students were enrolled. Of these 113 were boys and 87 girls. The Normal students numbered 70, while the high school had 130.

Three Norwegian students were at Dr. Martin Luther College this year. One belonged to the twelfth grade and two to the ninth grade. There were none preparing for the teaching profession. Two pursued a classical course; the other enrolled for a general education course.

On March 26th occurred the death of Professor M. J. Wagner. In him the church and the school has lost a tireless and faithful worker, and in his death we have suffered a loss that is keenly felt by all who came in personal contact with him.

Professor E. H. Sauer has been appointed to fill the vacancy caused by Professor Wagner's death, namely that of inspector of the boys' dormitory.

Respectfully,
OSCAR LEVORSON.

Report on Koren's Books.

(Koren's Samlede Skrifter)

To the Norwegian Synod of the American Evangelical Lutheran Church, in Convention assembled, June 18-24, 1931.

GENTLEMEN:

Under date of April 5th, 1929, the undersigned was advised by Rev. H. M. Tjernagel that the remainder of Koren's Samlede Skrifter had been purchased and had been ordered sent to Bethany Lutheran College for storage and sale, and it was arranged to handle them in connection with the book store operated by the college. The account, however, has been kept entirely distinct and separate from the book store accounts and a separate account under the name of "Koren's Books, E. J. Onstad," was opened at the American State Bank of Mankato, Minn. Rev. Tjernagel agreed that the Synod should be advised of the present status of this matter, as it was undertaken for and in behalf of the Synod and its congregations; that a report would be in order at this Synod meeting.

Approximately 500 complete sets of four volumes were checked as the books arrived, besides a number of single volumes and quite a lot of miscellaneous books. Quite a number of volumes are stitched but have no covers, but so far there has been no need of completing the binding as the demand has not been sufficient to exhaust the supply of bound volumes.

Following is the statement of the account:

117 complete sets and 5 single volumes sold.

Cash receipts for same\$310.04

Cash expenditures, as follows:

Freight on books from Decorah to Mankato..... 38.78

Postage and express on books sold..... 27.15

Miscellaneous, wrapping paper, and expenses of taking
a supply of books to Synod meeting at Mayville, 1929 20.79

Collection charges on foreign checks..... 1.45

Remitted to Rev. H. M. Tjernagel to apply on purchase
price 220.00

Balance on hand in bank..... 1.87

\$310.04 \$310.04

Accounts receivable for books sold and not yet paid for.....\$7.33

The statement submitted by Rev. Tjernagel shows additional receipts remitted to him direct amounting to \$29.45, which, together with the \$220.00 remitted by the undersigned as per above statement, has been applied on the purchase price, \$249.45, leaving an unpaid balance of the original purchase price of 55c, which is more than covered by the cash balance of \$1.87 and outstanding accounts, \$7.33.

Respectfully submitted.

Dated June 20, 1931.

E. J. ONSTAD.

I, Wilford Huso, have audited and checked E. J. O.'s books and found them to be correct.

June 20, 1931.

WILFORD HUSO.

Report of Offering, Sunday, June 21, 1931.

To the Norwegian Synod of the American Evangelical Lutheran Church in Convention assembled, June 18-24, 1931.

GENTLEMEN:

We, the undersigned committee, appointed by the President of the Synod to take charge of the offering on Sunday, June 21, 1931, hereby report that we have tabulated the amounts by the charges of the various pastors as nearly as possible without specifying the particular congregation. The result is as follows:

Charge.	Amount
Rev. A. Harstad	\$ 172.75
" N. A. Madson	91.32
" H. A. Preus	30.50
" G. P. Nesseth	21.80
" J. A. Moldstad	63.10
" E. Ylvisaker	19.25
" G. A. Gullixson	68.95
" S. E. Lee	10.63
" C. A. Moldstad	36.50
" S. Sande	47.50
" A. J. Torgerson	47.35
" Chr. Anderson	107.25
" J. R. Runholt	27.45
" E. W. Brewer	27.45
" A. Strand	17.15
" C. J. Quill	122.35
" H. Ingebritson	4.50
" L. S. Guttebo	62.40
" E. Hansen	13.00
" G. O. Lillegard	103.77
" J. A. Petersen	65.80
" J. B. Unseth	99.25
" S. C. Ylvisaker	55.65
" C. N. Peterson	8.00
" Paul Ylvisaker	6.00
" M. O. Dale	83.08
" H. M. Tjernagel:	
Saude Congregation	106.25
Jerico Congregation	101.35
" O. M. Gullerud	25.75
" G. Guldberg	31.75
Marian Jorgenson, Wisdom, Mont.	10.00
Miscellaneous envelopes without names of pastor.....	3.80
Loose change	93.47
	<hr/>
	\$1,785.12

Mr. Odegard of Madison's charge was obliged to leave before the count was completed, hence he has not signed this report.

Respectfully submitted.

June 22, 1931.

A. J. TORGERSON.
ODEGARD.
E. J. ONSTAD.

Treasurer's Report, 1931.

HOME MISSION.

	Dr.	Cr.
Balance May 1, 1930.....		\$ 545.32
Contributions		7,417.09
Interest		40.00
Our Savior's, Albert Lea, Minn.....	\$ 233.40	
Sutton's Bay, Mich.	360.00	
Simcoe, N. D.	100.00	
Our Savior's, Amherst Junction, Wis.	525.00	
Holton, Mich.	224.90	
St. Luke's Chicago	516.50	
Emmaus, Minneapolis, Minn.	1,095.20	
Church of Holy Cross, Madison, Wis.	1,652.66	
Concordia, Eau Claire, Wis.	432.42	
First Evanger, Fertile, Minn.	330.00	
Rev. J. R. Runholt	816.00	
" A. H. Strand	600.00	
" M. F. Mommsen	300.00	
" H. A. Theiste	633.25	
" Elmer Brewer	100.20	
" John Hendricks	50.00	
" M. O. Dale	250.00	
" Cyrus Kirkpatrick	73.88	
Expenses	90.47	
Deficit May 4, 1931		381.47
	<u>\$8,383.88</u>	<u>\$8,383.88</u>

SYNOD FUND.

Interest	\$2,988.27	
Stationery, Postage, etc.	53.64	
R. R. Sec.	10.00	
Labor and Supplies, Financial Records.....	45.85	
Lutheran Synod Book Co.	3.50	
Telephone	1.30	
Moving Expenses, Dr. S. C. Ylvisaker.....	225.00	
Moving Expenses, Rev. J. E. Thoen.....	100.00	
Printing	13.32	
Tidende and Sentinel	714.59	
Expenses	531.62	
Mrs. Louise Hanson Estate	404.45	
Jorgen Thorson Estate		600 64
Balance May 1, 1930.....		2,624 89
Loan		600.00
Interest		19.41
Contributions		2,877.58
Balance May 4, 1931	1,630.98	
	<u>\$6,722.52</u>	<u>\$6,722.52</u>

TEACHERS' SALARY.

	Dr.	Cr.
Balance May 1, 1930		\$.14
Contributions		3,918.07
Bethany College, Mankato, Minn.	2,968 40	
Dr. Martin Luther College New Ulm	260.00	
Balance May 4, 1931	689.81	
	<u>\$3,918.21</u>	<u>\$3,918.21</u>

BETHANY COLLEGE.

	Dr.	Cr.
Balance May 1, 1930		\$1 354.79
Contributions		3,350.77
Contributions to Organ Fund		12.81
Loan		100.00
Bonds	\$ 500.00	
Notes	1,664.80	
Expenses	50.20	
Balance May 4, 1931, Cash and Notes	2,590 56	
Balance May 4, 1931, Organ Fund	12.81	
	<u>\$4,818.37</u>	<u>\$4,818.37</u>

CHRISTIAN DAY SCHOOL.

	Dr.	Cr.
Balance May 1, 1930		\$ 98.93
Contributions		799.65
School at Albert Lea, Minn.	\$ 262.50	
" " Scarville, Iowa	150.00	
" " Story City, Iowa	75.00	
" " St. Peter, Minn.	258.00	
" " Lawler, Iowa	60.00	
Expenses	19.16	
Balance May 4, 1931	73.92	
	<u>\$ 898.58</u>	<u>\$ 898.58</u>

NORSTAD ESTATE.

	Dr.	Cr.
Balance May 1, 1930		\$1,888.28
Income from Farm		120.58
Expenses	97.63	
Balance May 4, 1931, Cash and Notes	1,911.23	
	<u>\$2,008.86</u>	<u>\$2,008.86</u>

STUDENT FUND.

	Dr.	Cr.
Balance May 1, 1930, Notes and Cash		\$ 435.21
Note		135.00
Marie Stevens' Legacy		342.18
Contributions		54.00
Loans	\$ 770.00	
Balance May 4, 1931	196.39	
	<u>\$ 966.39</u>	<u>\$ 966.39</u>

CHURCH EXTENSION FUND.

	Dr.	Cr.
Balance May 1, 1930		\$ 675.06
Paid on Loans		651.19
Marie Stephens' Legacy		342.19
Contributions		964.38
Loans to Congregations	\$ 875.00	
Paid on Loan Emmaus Congregation.....	312.00	
Balance May 4, 1931	1,445.82	
	<u>\$2,894.71</u>	<u>\$2,894.71</u>

BENEVOLENCES.

	Dr.	Cr.
Balance May 1, 1930		\$ 25 94
Contributions		17.00
To Jubilee Souvenir Fund	\$ 42.94	
	<u>\$ 42.94</u>	<u>\$ 42.94</u>

JUBILEE SOUVENIR FUND.

	Dr.	Cr.
Balance May 1, 1930		\$ 4.50
Contributions		21.55
Benevolences		42.94
Rev. H. M. Tjernagel	\$ 68.99	
	<u>\$ 68.99</u>	<u>\$ 68.99</u>

OLD PEOPLE'S HOME.

	Dr.	Cr.
Balance May 1, 1930		\$1,582.00
Contributions		23.62
Balance May 4, 1931, Cash and Notes	\$1,605.62	
	<u>\$1,605.62</u>	<u>\$1,605.62</u>

HEATHEN AND CHINA MISSION.

	Dr.	Cr.
Balance May 1, 1930, China Mission		\$ 161.00
Donations to China Mission		10.00
Balance May 1, 1930, Heathen Mission.....		317.31
Contributions to Heathen Mission		26.76
Loan	\$ 450.00	
Expenses	65.07	
	<u>\$ 515.07</u>	<u>\$ 515.07</u>

NEGRO MISSION.

	Dr.	Cr.
Contributions		\$ 470.93
Theo. W. Eckhart, Treasurer	\$ 470.93	
	<u>\$ 470.93</u>	<u>\$ 470.93</u>

INDIAN MISSION.

	Dr.	Cr.
Balance May 1, 1930		\$ 3.00
Contributions.....		70.00
E. Seuel, Treasurer	\$ 73.00	
	<u>\$ 73.00</u>	<u>\$ 73.00</u>

INDIA MISSION.

	Dr.	Cr.
Balance May 1, 1930		\$ 2.00
Contributions.....		70 00
E Seuel, Treasurer	\$ 14.00	
	<u>\$ 14.00</u>	<u>\$ 14 00</u>

INDIGENT PASTORS.

	Dr.	Cr.
Balance May 1, 1930		\$ 255.00
Balance May 1, 1931	\$ 255.00	
	<u>\$ 255.00</u>	<u>\$ 255.00</u>

MR. AND MRS. JACOB LUNDE STUDENT FUND.

Balance May 1, 1930, Notes and Cash.....		\$ 345.00
Loans	\$ 300.00	
Cash Balance May 4, 1931	45.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

HANNA OTTESEN STUDENT LOAN FUND.

	Dr.	Cr.
Balance May 1, 1930, Notes and Cash		\$ 502.05
Loan	\$ 400.00	
Cash Balance May 4, 1931	102.05	
	<u>\$ 502.05</u>	<u>\$ 502.05</u>

BETHANY COLLEGE BOARDING DEPARTMENT.

	Dr.	Cr.
Contributions		\$ 19.00
E. J. Onstad, Treasurer	\$ 8.00	
Expenses	11.00	
	<u>\$ 19.00</u>	<u>\$ 19.00</u>

HANS BLEKEN.

	Dr.	Cr.
Contributions		\$ 71.81
Bethesda Lutheran Home, Watertown, Wis. ..	\$ 71.81	
	<u>\$ 71.81</u>	<u>\$ 71.81</u>

HOME FINDING INSTITUTIONS.

	Dr.	Cr.
Contributions		\$ 29.68
Wisconsin Society, Wauwatosa, Wis.	\$ 19.68	
Home Finding Society, Fort Dodge, Iowa.	10.00	
	<u>\$ 29.68</u>	<u>\$ 29.68</u>

DEAF MUTE INSTITUTE.

	Dr.	Cr.
Contributions		\$ 45 50
Deaf Mute Institute, Detroit, Mich.	\$ 45 50	
	<u>\$ 45.50</u>	<u>\$ 45.50</u>

REV. G. GULBERG.

	Dr.	Cr.
Contributions		\$ 11.80
Rev. C. Gulberg	\$ 11.80	
	<u>\$ 11 80</u>	<u>\$ 11.80</u>

TIDENDE AND SENTINEL.

	Dr.	Cr.
Balance May 1, 1930		\$ 32.71
Rev. H. A. Preus, Manager.		1,729.47
Synod Fund		714.59
Printing and Expenses	\$1,978.02	
Editor	500.10	
Deficit		1.35
	<u>\$2,478.12</u>	<u>\$2,478.12</u>

Minneapolis, Minn., June 14, 1931.

We, the undersigned auditors, have checked the books and cash of the Norwegian Synod of the American Evangelical Lutheran Church, A. J. Torgerson, Treasurer, from May 1, 1930; to May 4, 1931, and have found them to be correct.

M. R. HANDBERG.

G. HENDRICKS.

Arbeidskomiteer ved mødet.

Fuldmagtskomite: Pastorerne S. E. Lee, John Hendricks og repræsentant L. J. Madjen fra Princeton, Minnesota.

Formandens indberetning: Pastorerne C. A. Moldstad, Emil Hansen og repræsentant E. N. Edwards fra Madison, Wisconsin.

Programkomite: Pastorerne A. J. Torgerson, S. Sande og C. A. Moldstad.

Nominationskomite: Pastorerne Geo. D. Lillegard, S. Ingebritson, C. A. Moldstad, A. M. Garstad; repræsentanterne Albin Levorson, D. D. Gaugan, A. R. Ellingson, Martin D. Tveden.

Pressekomite: Pastorerne J. A. Moldstad og J. E. Thoen.

Pengesager: Pastorerne P. Nvisaker, Chr. Anderson, S. Ingebritson, S. A. Preus; repræsentanterne E. N. Edwards, A. J. Levorson, P. G. Kloster, Mr. George.

Indremissionen: Pastorerne S. E. Nvisaker, S. E. Lee, A. M. Garstad; repræsentanterne Henry Borlaug, Albert Ellingson, Knute Nernejs.

Bedninge- og negermissionen: Pastorerne Mhler Strand, A. M. Garstad, J. A. Moldstad; repræsentanterne Anton Olson, Martin D. Tveden.

Spøire læreaustalter: Pastorerne D. M. Gullerud, J. B. Unjeth, L. S. Guttebø; repræsentanterne Nels Spangelo, Carl Stener-son, Hans Sande.

Menighedsffolen: Pastorerne J. R. Kunholt, W. E. Buijin, S. A. Theiste; repræsentanterne Jens Espeand, Leroy Hoff.

Church Extension: Pastorerne E. Nvisaker; repræsentanterne Nels Ellingson, Ben Torgerson.

Publikationer: Pastorerne Geo. D. Lillegard, J. A. Peterjen; repræsentanterne Silmer Larsen, Adolph Peterjen.

Miscellaneous Matters: Pastorerne A. Strand, S. Ingebritson og delegat Henry S. Hanson.

Presstekonferensernes protokoller: Pastorerne C. N. Peterson, C. W. Anderson; repræsentanterne Tonnes Mortenson, John Faugstad.

Til ligelig deling mellem præsterne af reiseudgifter: Pastor M. D. Dale.

Resolutioner: Pastor J. Blættan.

Chaplain: Pastor G. H. Gullixson.

Official Time Keeper: Professor A. J. Ratvig.

Komiteen for den indre mission.

Arbeidskomiteen for den indre mission finder lidet at henstille til synoden. De søger som har været nævnt ivaretages bedst af den staaende komite. Vi vil dog henlede synodens opmærksomhed paa følgende tre punkter:

1. Til trods for det at fremgangen i det ydre ikke har vist sig saa stor, er det opmuntrende at merke den iver som udbises inden samfundet for Guds ords junde lære i menigheder, skoler og hjem, og for den kristelige tugt hvad baade lære og liv angaar. Her ved vil samfundet ved Guds naade skyde en sikker og skjøn vækst og dygtiggjøres til et velsignelsesrigt virke i Guds kirke.

2. Gøstens herre har givet os arbejdere til sin høst. Det er at haabe at indremissionskassen snart vil være i en saadan tilstand at det vil være mulig at jende dem ud paa missionsmarken.

3. Hvad bidrag til denne gren af vort samfunds arbejde angaar saa er det en opmuntring at se den trofasthed som mange af vore menigheder udbiser, og vi takker Gud derfor. Vi beder Gud at han vil opholde og fremme blandt os den rette fjærlighed til evangeliet, hvorefter ogsaa den fjærlighedens frugt udflyder at de nødvendige bidrag ydes.

M. S a r j t a d, sekretær.

Af formandens indberetning som blev henvist til ovennævnte komite:

1. "Fremgang i det ydre paa endel steder er god, paa andre steder er der tilbagegang, medens de fleste steder viser stilstand hvad vækst i medlemsantal angaar.

Med hen syn til den indre vækst har vi Guds Iøfter at holde os til. Saalænge vort arbejde bestaar i at forkynde Guds ord purret og rent og forvalte sakramenterne efter Herrens indstiftelse, og alt gøres efter den orden og paa den maade han selv har bestemt, har vi hans Iøfter. Alle vegne hvor dette sker vil levende stene sættes til den bygning hvis hovedhjørnesten er Jesus Kristus.

Det er et opmuntrende tegn paa indre velst og sundt liv at firfættugt mere og mere øves. Hvor syndet i lære og liv faar gaa i fvang i en menighed gives anledning til at Guds navn bespottes iblandt de udenforstaaende istedenfor at bringe dem til at ære vor fader som er i himlene."

2. "Indremissionskomiteen har fundet det bedst at lade The Rosebud County Parish, i Montana, vende tilbage til Missouri-synoden."

C. F. D.

Committee on Christian Day School.

1. The Synod thanks God for grace bestowed upon the work of our Christian Day Schools, that He has sustained them against the attacks of the evil one, and permitted the work to be carried on without interruption.

2. The Synod also thanks God for the progress which has been made during the past year. A few families within the Nicolet Congregation have purchased a building for their school and have taken steps to establish it more firmly.

Action taken by the members of the Bethany Congregation, Mankato, for the instruction of their children in the Wisconsin Synod School is also praiseworthy.

The committee would urge that other congregations of the Synod, which are able to make similar arrangements, follow the example of the Bethany congregation.

3. We would urge pastors and congregations to do all they possibly can to induce talented and Christian-minded young people to prepare themselves for work in our Parochial schools at institutions within the Synodical Conference, where they may receive the necessary training for this work. We would urge particularly that young men be encouraged to prepare themselves for this work, since we feel that we need especially male teachers in our schools.

4. May God give us the implicit faith of Abraham, that we also in this work cling unwaveringly to the promises of His divine Word, being spurred on in the knowledge that He will not fail us when He says: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). May this work of promise encourage us to greater efforts, in spite of opposition, to build more schools upon the only foundation, and may pastors, teachers, and lay-people consecrate themselves anew to the cause of training our youth not only for time but for eternity.

5. The Synod would also recommend to the congregations that they continue to give the collections taken at our Christmas programs to the Christian Day School treasury. And let us not with this forget our schools and their work, but remember them in our prayers and with our gifts throughout the year.

PROF. W. E. BUSZIN, *President.*

REV. J. R. RUNHOLT, *Secretary.*

LEROY HOFF.

J. ESPELAND.

Komiteen for hedninge- og negermissionen.

1. Synoden beslutter at kassjereren har en kasse under navn af negermissionen, og én kasse under navn af hedningemissionskassen.

2. Synoden beslutter at alle penge til disse kasser, som henbist eller bestemt af giberne eller missionskomiteen, sendes kvartalsvis til de respektive missioners kassjerere.

3. Negermissionen (The Colored Mission) er synodens ældste hedningemission og bør vel ansees som den vigtigste og nærmeste. Den har bestaaet i mere end femti aar og har baaret rige frugter. Især i de senere aar har arbeidet gaaet hurtig frem. Allerede for mange aar siden satte synoden sig det maal at samle mindst et tusen dollars aarlig til denne mission. Sidste aar kom der ind \$470.93. Synoden opmuntrer sine medlemmer til at ihukomme denne mission i sine bønner og med sine rigelige bidrag.

4. Vore troesbrødre i Missourisyndoden og Wisconsinssynoden driver mission iblandt dette lands Indianere. Synoden henleder sine medlemmers opmærksomhed paa disse missioner og opmuntrer til at støtte samme.

5. Det er med bedrøvelse vi hører hvilke smaa bidrag i aarets løb er ydet til hedninge-, kina- og indianermissionen. Interessens for hedningemissionen i fremmede lande synes at være meget liden iblandt os. Lad os under bøn til Gud anstrenge os for at skabe lydhed mod Kristi missionsbefaling.

6. I Indien har Missourisyndoden i lang tid haft en blomstrende mission. Et av vore medlemmer har nu i flere aar virket i denne mission. Synoden anbefaler ogsaa denne mission og opmuntrer til forbøn og bidrag.

7. Lader os ogsaa bede for de stakkels kineseres frelse. Maatte Herren oplyse sindene og oplade hjerterne for at nabnestriden ("the term question") i kina missionen snart maa bilægges.

8. Besluttet, at synodens formand henstiller til Missourisyndodens missionsbestyrelse at sende to av sine medlemmer til vor pastoralkonferens i sommer for at forhandle med os om "the term question".

M. H. E. Strand, formand.
S. A. Moldstad, sekretær.
Anton Olson.
Martin Ebeden.

Committee on Higher Education.

1. The Synod thanks God for the blessings He has conferred upon us through our Bethany College, and the institutions of our sister Synods whose doors have been open for our young people.

2. To the friends of Bethany in Mankato and to the Minnesota District of the National Lutheran Educational Association, who so splendidly have supported Bethany with their gifts, the Synod expresses its sincere thanks.

3. The Synod recommends that the Board of Regents extend calls to Dr. S. C. Ylvisaker, Rev. Walter Buszin, and Prof. A. J. Natvig as permanent teachers at Bethany Lutheran College.

4. The Synod heartily approves of the work which has been carried out by the Bethany choir under the able leadership of Prof. Walter E. Buszin.

5. The Synod authorizes the Board of Regents, together with the Finance Committee, to install stokers in the boiler room, in case they shall find that it is consistent with true economy.

6. While the Synod appreciates the interest shown our school by the young men who have petitioned for the introduction of a theological course at Bethany, it does not find that it is possible to do anything along this line at the present time. Let it be the prayer of every Synod member that God may so bless our church body that it may prosper and grow to such an extent that it will become expedient to begin seminary work.

NELS SPANGELO, *Chairman.*

O. M. GULLERUD, *Secretary.*

In regard to the matter of Paragraph 6, the Synod resolved that a committee of three be appointed by the President to prepare the matter and present same to the Pastoral Conference for consideration.

Committee on Church Extension.

1. The Committee thanks God for the contributions which the Church Extension Fund has received in the past year from the congregations as well as from individuals, and pray that donations to this important fund may continue. We also wish to remind the various congregations of the Synod to follow, if possible, the established rule of having a special offering for this cause on the 9th Sunday after Trinity.

2. The Committee recommends that the report of the standing committee be printed in the "Synodal-Beretning" for 1931.

3. We recommend that the standing committee see to it that proper papers or notes are secured for all outstanding loans.

BEN TORGERSO, *President.*

NELS ELLINGSON.

STEPHEN SANDE.

E. YLVISAKER, *Secretary.*

Committee on Publications.

The committee recommends that Synod adopt the following resolutions:

1. Synod thanks Rev. J. Hendricks for his efficient work on the 1931 Folkekalender.

2. Synod urges that every pastor and all members of Synod show their loyalty to our Church by ordering all book supplies from our own Book Company, even though it may mean some delay or small additional expense.

3. The Synod urges its pastors and congregations to continue working to put our church papers into every home of our Synod.

4. Synod authorizes its Standing Publications Committee to investigate the offer of a printing plant at Hartland, Minn., and to purchase it for the Synod's future use if the committee finds it advisable and can make the necessary financial arrangements.

5. Synod urges its members to remember in their prayers the work of our committee on publications, and asks the blessing of the Lord on the work, so that we may be enabled to make full use of the mission opportunities open to us through our publications.

J. A. PETERSON, *Chairman.*

GEO. O. LILLEGARD, *Secretary.*

H. LARSEN.

ADOLPH PEDERSON.

Committee.

Komiteindstillinger.

Committee on Money Matters.

1. The Synod commends the standing committee on money matters particularly for its work of publishing the needs of the Teachers' and Synod Funds, and this committee is urged to continue this educational work.

2. The Synod urges the Board of Regents and faculty of Bethany to do everything in their power to reduce the operating expense without curtailing the efficiency of the school.

3. The Synod appeals to all its pastors and the representatives of the convention to use every opportunity to inform their respective congregations of the needs of our treasuries and to use every effort to establish an effective system for collections.

4. As a larger attendance of students at Bethany will not only be a blessing to greater numbers but will bring greater income without much added expense, we urge our members to try earnestly to secure new students for the school.

5. The Synod urgently asks the pastors and representatives to secure loans at the lowest rate obtainable to cover deficits of former years.

6. The Synod recommends the continuance of the meetings of the Committee of Committees and that there also all efforts be made to reduce the budget.

7. The Synod acknowledges with appreciation a larger amount of gifts in natura and urges a more systematic collection of these gifts for this and succeeding years.

8. The Synod recommends that the Synod treasurer for the time being makes use of the vault at Bethany College and of his local bank.

9. We are grateful to God for blessing our offering on Synod Sunday and we ask our finance committee to arrange with our congregations for a similar offering next year.

10. The Synod thanks individuals and organizations who also this year have done so much to improve and beautify our building and grounds.

11. The Synod acknowledges with sincere appreciation the energetic efforts of Prof. E. J. Onstad on behalf of Bethany College.

PAUL YLVIK, *Secretary*.

Paragraph 11 was adopted by a unanimous rising vote of thanks. C. J. Q.

Af formandens indberetning, som blev henvist til ovennævnte komite:

Punkt 8. "Dette aars driftsomkostning, sammenlignet med indtægt viser en ikke ubetydelig underbalance. Forholdsregler bør tages og iagttages saa at gjæld ikke lægges til gjæld. Uden saadanne forholdsregler vil det gaa samfundet saavel som individer ilde."

Punkt 9. "Samfundet bør vide og betænke at det ikke har brandfrit skab for sin kasserers regnskabsbøger, samt for værdpapirer og kontanter som, for længere eller kortere tid, maa bero paa hans kontor." C. J. Q.

Committee on Miscellaneous Matters.

The Committee on Miscellaneous matters suggests that in the case of Rev. Guldberg \$100 or \$200, as needed, be taken from the Indigent Pastors' fund and used to assist him in his present financial difficulty.

HENRY H. HANSON, *Secretary*.

REV. A. STRAND.

REV. H. INGEBRITSON.

Prestekonferensernes protokoller.

Komiteen organiserede sig ved at vælge past. C. N. Peterson til formand og past. Einar Anderson til sekretær.

Komiteen har læst protokollerne for følgende konferenser: Den Almindelige Prestekonferens, Søndre Minnesota og Iowa,

samt Nordvestlige Minnesota Specialkonferens. Ingen protokol blev bragt fra Chicago-Madison Konferensen.

Komiteen finder at meget arbejde har været udført, men finder intet særskilt at indberette til den ærværdige Synode.

EINAR ANDERSON, *sekr.*

Committee on Foreign Missions.

The Committee would refer the Synod to the report brought last year for the explanation of our continued apparent inactivity in foreign mission work. The discussions on the so-called Term Question in China have continued in the Committee of Four (Dr. Fuerbringer, Rev. K. Kretzschmar, Rev. Boerger, Dr. Ylvisaker), but with no real success. We expect that the question will be brought to the renewed attention of the Missouri Synod at its next triennial convention to be held at Milwaukee in 1932, and we can only hope and pray that a God-pleasing solution of our difficulty may then be found. Our committee has in the meantime authorized the temporary use of money on hand in the foreign mission treasury toward the printing of certain material which was of importance in the present discussion.

H. A. PREUS.

JOH. PETERSON.

ALEX. STEPHENS.

S. C. YLVISAKER.

Den Norske Synodes Embedsmænd.

Formand, H. M. Tjernagel; viceformand, O. M. Gullerud; sekretær, C. J. Quill; suppleant, C. A. Moldstad; kasserer, A. J. Torgerson; suppleant, Einar Tyssen; revisorer, M. R. Handberg, C. A. Moldstad.

Board of Trustees for Synoden: G. A. Gullixson (3 aar, valgt 1929); P. B. Tjernagel, Story City, Iowa, J. E. Thoen, (3 aar, valgt 1930); E. N. Edwards, 224 East Main St., Madison, Wis., (2 aar, valgt 1930); T. S. Brustad, Scarville, Iowa, G. E. Bruns-vold, Somber, Iowa, (3 aar, valgt 1931).

Board of Regents for Bethany Lutheran College: Dr. S. C. Ylvisaker, K. T. Dahlen, 2419 Taylor St. N. E., Minneapolis, Minn., (4 aar, valgt 1929); Past. G. A. Gullixson, J. A. Moldstad, (3 aar, valgt 1929); J. A. Johnson, St. Peter, Minn., (4 aar, valgt 1930); G. G. Vaala, Saude, Iowa, Past. A. J. Torgerson, (4 aar, valgt 1931); Past. S. Sande, (3 aar, valgt 1931); Past. Chr. Anderson, (2 aar, valgt 1931).

President for Bethany Lutheran College: Dr. S. C. Ylvisaker.

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

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

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

STAAENDE KOMITEER.

Finanskomite: Pastor Chr. Anderson, M. Teigen, Princeton, Minn., (2 aar, valgt 1930); Pastor Jos. B. Unseth, Gustav Annexstad, St. Peter, Minn., (2 aar, valgt 1931).

Forlagskomite: Pastor H. A. Preus, O. B. Harstad, (2 aar, valgt 1930); Pastor C. A. Moldstad, Pastor John Hendricks, (2 aar, valgt 1931).

Komite for Indremissionen: Pastor L. S. Guttebø, Pastor E. Hansen, Nels Spangelo, Albert Lea, Minn., (2 aar, valgt 1930); Pastor J. A. Petersen, John J. Jordahl, Manchester, Minn., Pastor C. A. Moldstad, (2 aar, valgt 1931).

Subkomite for Vestkysten: Pastor M. F. Mommsen, E. B. Ellingson, Parkland, Wash., E. H. Rygg, Parkland, Wash., (valgt 1931).

Komite for Hedningemissionen: Pastor H. A. Preus, John Pederson, 2901 Milwaukee St., Madison, Wis., (2 aar, valgt 1930); Dr. S. C. Ylvisaker, Alex. Stephens, Deerfield, Wis., R. 1, (2 aar, valgt 1931).

Komite for Church Extension: Pastor O. M. Gullerud, P. G. Kloster, Forest City, Iowa, (2 aar, valgt 1930); Pastor A. M. Harstad, Christ Mellem, Glenville, Minn., (2 aar, valgt 1931).

Komite for Barmhjertighedsarbeide: Pastor E. Ylvisaker, N. J. Loberg, Nelsonville, Wis., (2 aar, valgt 1930); Pastor M. O. Dale, Melvin Madson, Manitowoc, Wis., (2 aar, valgt 1931).

Komite for Menighedsskoler: Pastor Paul Ylvisaker, John Førde, Emmons, Minn., (2 aar, valgt 1931); Pastor H. Ingebritson, O. A. Smedal, Albert Lea, Minn., (2 aar, valgt 1931).

Synodical Conference Hymn Book Committee: Rev. Chr. Anderson, Rev. N. A. Madson; subcommittee member, Prof. W. E. Buszin.

Repræsentant paa Synodalkonferensens komite for Negermissionen: Pastor J. A. Moldstad.

Delegater til Synodalkonferensen: H. A. Preus, Alvin Drotning, Cottage Grove, Wis., R. No. 1. Suppleanter: Pastorerne J. A. Moldstad, A. M. Harstad, G. Å. Gullixson, Geo. O. Lillegard

Greetings.

St. Louis, Missouri, June 16, 1931.

Norwegian Ev. Luth. Synod,
Assembled in Convention at Bethany College,
Mankato, Minn.

Dear Brethren:

Grace be unto you and peace from God our Father and our Lord and Savior Jesus Christ! We, your brethren of the Western District of the Missouri Synod in convention assembled at Concordia Seminary, St. Louis, Missouri, send our greetings. May our gracious God and Savior bless you from on high and send to you a full measure of His Holy Ghost for your guidance in your deliberations, that all you do and resolve may redound to the glory of His Holy name and the welfare of our dear Lutheran Church.

With fraternal greetings,

THE WESTERN DISTRICT MISSOURI SYNOD.

Per E. J. H. Duever.

St. Louis, Missouri, June 22d, 1931.

Rev. H. M. Tjernagel,
Bethany Lutheran College,
Mankato, Minn.

Dear Friend and Brother:

Please convey to the brethren meeting in convention of the Norwegian Synod my heartiest greetings and best wishes for a successful meeting. The work of your Synod is being followed with the most lively interest by thousands of our own people and we rejoice with you in your progress in numbers, but especially in your staunch adherence to orthodox Lutheranism.

Very fraternally yours,

THEODORE GRAEBNER.

Gjenhilsener.

Pastor M. Fr. Wieje, Cambridge, Wis.

Kjære fader i Kristo!

Synoden har modtaget Deres venlige hilsen. Det glæder os meget at De saaledes erindrer os og vor gjerning under vanskelige forhold. Og vi nedbeder over Dem vor himmelske faders velsignelse til Deres tro og bevarelse og bevarelse paa det stykke livsvei som endnu staar Dem tilbage at vandre paa.

Maaatte De og vi alle engang opnaa maalet for vor tro, vore fædres evige frelse!

Paa synodens vegne,

J. Blættan, ref. kom.

Pastor P. A. Wibbey, Prairie Farm, Wis.

Kjære fader i Kristo!

Synoden har med hjertelig tak og glæde modtaget Deres venlige hilsen. Vor Gud og fader, fra hvem "al god gave og al fuldkommen gave" kommer, velsigne Dem fremdeles alle de gaver og goder som tjener til Deres velsignelse, styrkelse og bevarelse. Kan give Dem en god livsaften og forunde os alle tilslut at samles i hans evige faderhjem histoppe!

Paa synodens vegne,

J. Blættan, ref. kom.

Pastor R. L. Guttebø, Chicago, Ill.

Kjære fader i Kristo!

Det glædede os i Den Norske Synode at modtage hilsen fra Dem paa synodemødet ved Bethany Lutheran College, i Mankato. Vi sender Dem vor hjertelige gjenhilsen og beder vor fælles fader i himmelen fremdeles at skjænke Dem alt godt til Deres glæde og velsignelse her og hinside.

Paa synodens vegne,

J. Blæfkan, rej. kom.

Pastor J. J. Strand, Chicago, Ill.

Kjære broder i Herren!

Den Norske Synode forsamlet til sit aarlige møde ved Bethany Lutheran College, Mankato, Minn., takker Dem for Deres venlige hilsen og gode ønsker. Den vil paa samme tid udtale sin hjertelige deltagelse med Dem i anledning Deres erklæring om at De tvunget af helbreds hensyn finder det paafrævet at nedlægge embedet. Vor herre Jesus Kristus har i stor naade forundt Dem et forholdsvist langt virke i sin stridende kirke hernede. Han gibe Dem fremdeles naade til at holde uroffelig fast paa de dyrebare sandheder som De i saa mange aar har forkyndt for Deres menigheder, og skjænke Dem baade i det timelige og aandelige alt det som han i sin kjærlighed og visdom finder tjenligt for Deres sande vel for tid og evighed.

Paa synodens vegne,

J. Blæfkan, rej. kom.

In Memoriam.

MEMORIAL SERVICE IN HONOR OF DR. FRANZ PIEPER.

AT THE CONVENTION OF THE NORWEGIAN SYNOD, SATURDAY
MORNING, JUNE 20, 1931.

DR. PIEPER, A GREAT CHRISTIAN GENTLEMAN.

Speech of Rev. John A. Moldstad.

In the early morning hours of Wednesday, June 3, 1931, there was transported into the realms of eternal glory the soul of a great Christian gentleman. Doctor Franz Pieper was received into the Father's house, where the many mansions be.

He was great in faith, great in love to God and men, great in God-given endowment, and great in the faithfulness of his stewardship, in glorifying God and helping humanity. All that he was he was by that grace of God of which he was the divinely called champion and herald. He was a precious gift of God to His Church on earth.

My first meeting with Dr. Pieper dates back to the Jubilee Synod at Decorah in June, 1903. A few weeks later I became one of his students at Concordia Seminary and had the pleasure of participating in the festival service and social at which two seminaries conferred upon him the title Doctor of Divinity. And verily he was a doctor, a great and inspiring teacher of divine truth.

In the classroom, as elsewhere, he was the quiet, dignified gentleman, with a kindly smile playing on his lips and a humorous twinkle in his eye. There was gentleness and kindness even to those who did not deserve it—it was the charity which saw beyond the present. But, there was the fire of lightning in his eye and thunder in his voice when combating the false doctrines that maliciously encroach upon the grace of God and justification by faith alone.

It was his custom to dictate his lectures, in language that was clear and exact, in sentences well rounded but brief, making you feel that every word counted and that there was nothing superfluous. Afterwards he would discuss the subject, ask and answer questions, comment and explain. Some of the courses were given in Latin, and he seemed to relish the resulting discussion. The Bible texts we were expected to learn in the original language. His learning and ability, his manner and dignity, his kindness and helpfulness inspired his students with such profound respect, love and good will that there was always order, quiet, and attention; and rarely was anyone absent.

It was my good fortune also to enjoy the hospitality of his home and to meet him there as the genial host. In those days of more than a quarter of a century ago Dr. Pieper was still a young man; and a very busy man he was; for he was not only president of Concordia Seminary, but also of the entire Missouri Synod. There was as yet but little division of labor, and his correspondence was enormous, and still, unless I am greatly mistaken, he

had no secretary but wrote his own letters with pen and ink. In spite of all this, he would come down and join us in the parlor and take part in whatever was done and said, as though he were a gentleman of leisure. He would quite regularly draw me away into some corner and would inquire with the greatest interest about things past, present, and future in the Norwegian Synod. He was exceedingly well informed on the affairs of our Synod.

During the past twenty-five years I have repeatedly been a guest at Dr. Pieper's home, the last time being on the occasion of the fiftieth anniversary of his ordination to the ministry. His interest in our success seemed to grow with the years; and the very fact that our Synod has become so small and so insignificant in the eyes of the world seemed to make it more dear to his heart. It was as the love of a father toward his child.

He watched with interest, with prayer, and with advice during the stormy days of tribulation in our Synod from 1912 to 1917. He with other brethren from the Synodical Conference came to be with our little minority at Hotel Aberdeen, St. Paul, during the closing days of the old Synod. Again and again he advised and urged: "Testify!" "Nothing else can be done, it is too late; but testify." "My sole interest is that you bear witness. Your testimony may not bear fruit for a hundred years, but it surely will bear fruit." "Obey the Holy Spirit, which is leading you. Testify now, while the Holy Spirit is upon you; for, if you do not, the Holy Spirit may leave you, and then you will not have the courage to testify." When he bade us farewell, he said: "I am satisfied; you have testified. The Lord bless you and keep you!"

And now our Heavenly Father has taken him home. The crown of eternal life and the rest that remaineth to the people of God are his.

Throughout his long and busy life the Lord in His mercy preserved him and gave him the victory in every temptation and kept him faithful and steadfast unto death. He was a noble servant, a brave soldier of Jesus Christ. He contended earnestly for the faith which was once delivered unto the saints; *and his shield was without stain.*

We thank God today for the gift of this great Christian gentleman, for his work, his testimony, and his example; for what he was to the Missouri Synod, to us, and to the whole church.

We pray God to bless his memory and his example for the Missouri Synod, for our Synod, for all of us. May we, too, follow in the footsteps of Christ Jesus, our Lord, and be kept faithful unto the glory of God and the salvation of many souls. Amen.

DR. PIEPER, THE HERALD OF JUSTIFICATION BY FAITH.

Speech of Prof. Walter E. Buszin.

The cardinal doctrine of the Lutheran Church is that doctrine of Scripture which tells us that man is saved solely through the vicarious satisfaction of Jesus Christ. This salvation is offered us as a free gift by our gracious God and cannot be bought or merited even in part by sinful man. Take this doctrine away from the Christian religion and you have a religion that is vain and void.

One can hardly think of Dr. Franz Pieper without thinking of the chief doctrine of the Christian religion. It was my privilege to have my full course in dogmatics and also my course in pastoral theology with Dr. Pieper. When treating the various doctrines of the Christian religion, Dr. Pieper would always come back to the grace of God offered in the vicarious atonement of Jesus Christ. This doctrine was always treated as the core and center of all true Christian teachings. To man was never attributed any ability whatsoever to save himself. In practically every lecture did we hear: "Therefore we conclude that a man is justified by faith, without the deeds of the law" (Rom. 3:28). Especially when referring to the doctrinal errors of Lutheran Synods not affiliated with the Synodical Conference, Dr. Pieper would invariably quote the words: "*There is no difference; for all have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus*" (Rom. 3:22-24). In his lectures on pastoral theology this teaching was again always set forth as the foundation upon which all dealings of the pastor were to be based, and we were exhorted time and time again never to preach a sermon without preaching justification through Christ, bearing in mind that any sermon might be the last sermon heard by some mortal before entering eternity. What was taught in the classroom was also

proclaimed by Dr. Pieper in his sermons and in his addresses before synodical conventions and conferences of various kinds.

It is claimed by unbelievers that preaching the vicarious atonement of Jesus Christ has no practical value; that it is ineffective, is dead doctrine. Dr. Pieper was a living proof to the contrary. Dr. Pieper was both a real character and a real personality. One always felt this when in his presence. The classes at the seminary were rather large at our time, each numbering a hundred or more students. It was never necessary for Dr. Pieper to call the class to attention; when he entered the classroom a sudden hush would come over us all. It was not necessary for him to remonstrate with many words; a glance usually sufficed. He never spoke about himself or about his accomplishments; it was always "Soli Deo Gloria" (To God alone be the glory). His own deep personal humility frequently put us students to shame, and his firm trust in the grace and mercy of God always encouraged us to emulate his splendid example. He was beloved by all; he was firm in character, strong in faith, humble in spirit, and submissive in the hands of God.

Dr. Pieper was not a self-made man; he was a man made by the Word of God. The Word of God regulated his whole conduct and life; in his thinking and speaking the Word of God served as the determining factor. I shall never forget his words when he said: "The pastor should be a walking Word of God." Dr. Pieper was a walking Word of God; he was a child of God in the real sense of the word.

God has now taken Dr. Pieper from us. His works will, according to the promises of God, follow him. May he, even now, continue to serve as our teacher, as our example, and as our friend.

IMPRESSIONS OF A MEMBER OF THE LAST CLASS OF THE
SAINTED DR. PIEPER.

Speech of George Gullixson, Jr.

As a representative of the last class which the sainted Dr. Pieper taught, I have been asked to say a few words in regard to his last days and the impressions he left on those last disciples who were privileged to sit at his feet.

As for the man himself, it might be said he remained the same humble, devoted Christian as those who have worked under him for the past fifty-three years had known him. It was not our privilege in these latter years to have all our dogmatical training from him, but this privilege was reserved only for the graduates, a privilege which was looked forward to by all. In the same clear and lucid style which was peculiar to him, his work in conducting our classes went on regularly. We had covered the Scriptural doctrines concerning the Law and the Gospel, the necessity, the clarity, the Scripturalness of both, and their distinct purpose in the plan of God's salvation. The same smile hovered about his lips in the defense of Scripture against errorists that had played there for so long, and in his apologies the same wholesome humor bubbled forth as before, aroused, not by malice toward those in error, but by the particularly humorous situations which so often arise as a consequence of departing from the pure water which flows from the fount of God's Word.

His lectures continued on through the means of grace, the Lord's Supper, and Baptism, and then, after one of the lectures, he announced that there would be none the following morning. Little did we realize that that was to be the last lecture which we were to hear from him. He was removed to the hospital over the week-end, to be operated on the following morning, and from the results of that operation we were to learn that that terrible disease, cancer, had been doing its damaging work. He rallied from the operation, however, and according to reports it was expected that he would be with us for some time. He resumed his work with his periodicals, having been granted the privilege of working as he felt able, and his farewell message to the world appeared in the last issue of the *Concordia Theological Monthly*. A copy of this message, as it was reported, is to be mailed to every Lutheran pastor in America. For two weeks previous to his death he was confined to his bed, unable even to sign the diplomas for our class, the last of so many. His sincere desire to dismiss us was not granted him. Instead, we went to say farewell to him. On the morning of our Baccalaureate Day it pleased God to take him from us. Perhaps the most profound impression which he left on those who knew him was his own personal, childlike confidence in the will and plan of God through the vicarious atone-

ment of His Son Jesus Christ. Untarnished and unstained, unspoiled by the honor which the church had given him, guided only by the Word of God, he was to be taken from us, surely a worthy bearer of the banner which had been handed down to him by that man of God, Dr. Walther. What the life of such a one would mean to us is inestimable, but, although he has been taken from us bodily, let us earnestly pray that by the grace of God his example will remain a guiding influence in the furtherance of God's Kingdom and more particularly in our own lives.

Mrs. Hans Gulbrandson and Family.

Dear Friends:

The Norwegian Synod in annual convention assembled at Bethany Lutheran College, Mankato, Minn., has learned with profound sorrow of the recent departure of your husband and father.

We learned to know him as one of the staunchest supporters and friends of our church and what it stands for—unwavering faithfulness to the revealed Word of God.

By the departure from this life of Hans Gulbrandson, many of us who met him and learned to know him feel his demise as a great personal loss. Ever ready to help wherever he saw the need of assistance, his heart and purse were alike open to aid us in generous measures. We also found his counsels and advice worth consideration.

May God in His mercy comfort and solace you all in your great bereavement! May He call forth men and women with the same sincere purpose to follow in the steps of the Savior!

On behalf of the Norwegian Synod.

H. M. TJERNAGEL, *President.*

C. J. QUILL, *Secretary.*

Discussion of the Christian Day School.

Brief report of the discussion of the Christian Day School at the Saturday afternoon session of the Synod meeting following Rev. H. Ingebritson's paper on the subject:

Rev. J. E. Thoen stressed the necessity of teaching the secular branches in connection with the teaching of religion.

Rev. H. M. Tjernagel emphasized the point that the Christian Day School is the best means by which one may acquire correct knowledge in secular branches. Only the Christian school is able to teach geography, history, biology, etc., correctly.

Rev. N. A. Madson: The state has the power of the sword, and can teach the children to do right only in order that they may escape the sword, or the punishment of the state. In the state schools the concept of life is wrong. The church has the power of the Gospel in its hands, and can teach the children to do right out of love to Christ. The child should have its whole training in the "light of the Gospel."

Rev. J. A. Petersen: The Christian Day School is not only a matter of life, but also a matter of death. Without it, there is danger of eternal death. If we obey God's command to train up a child in the way he should go, then we have the promise that when he is old he will not depart from it. Though one may stray away for a time, yet in old age, he may return to the right way.

Rev. O. M. Gullerud: God tells us to seek first His Kingdom and righteousness. The reason for the creation of all things and giving of children is that we may prepare for the heavenly Kingdom. In the secular school, training only for this world can be given.

Rev. P. Ylvisaker: Rev. Ylvisaker referred to Dr. F. Pieper as a man made by God's Word and said that in the Day School we have such as F. Pieper in miniature.

The Lutheran Synod Book Company.

YEARLY STATEMENT AT THE CLOSE OF MAY, 1931.

ASSETS.

Inventory for 1931.....	\$1,523.18	
Bills Receivable.....	307.78	
Balance in Mer. & Mfrs. State Bank, (Insl.).....	246.64	
Gross Profit	502.16	
Funds in First National Bank (West Broadway) ..	132.00	
Funds on hand .....	.46	
		\$2,712.31

LIABILITIES.

Loans Partly Secured by Notes.....	\$1,200.00	
Bills Payable for Printing.....	437.00	
Bills Payable for Books.....	411.81	
For Mailing, Office Supplies, and Services.....	631.09	
Net Surplus	32.41	
		\$2,712.31

Minneapolis, Minn., June 8, 1931.

The undersigned auditors have audited the books of the Lutheran Synod Book Co. and have found them to be correct.

M. R. HANDBERG.
GEO. HENDRICKS.

Diverse.

Gudstjenesterne.

Gudstjeneste paa norsk ved mødets aabning. Følgugudstjenester, engelsk og norsk, søndag formiddag. Den engelske gudstjeneste holdtes i kirkealen. Pastor Erling Mvisafer, Madison, Wis., prædikant; Dr. C. C. Mvisafer, liturgist; professor W. E. Buzzin, organist. Den norske gudstjeneste holdtes i gymnastiklokalet. Pastor L. S. Guttebø, Cottage Grove, Wis., prædikant; pastor S. B. Unseth, Waterville, Iowa, liturgist; Miss Olga Lillegard, organist. Ved begge gudstjenester optoges et takoffer, "Convention offering". Der indkom i offer \$1,785.12. Senere indkom adskillig mere.

Gudstjeneste med altergang mandag aften. Pastor E. Hansen holdt skrifttalen. Dr. Mvisafer assisterede ved alteret.

Sessionerne.

Mødets regulære sessioner holdtes fra kl. 9 til 12 og fra 2.30 til 5.

Mødningsandagterne blev ledet ved følgende: G. M. Gulligson, John Hendricks, Paul Mvisafer, S. Sande, M. Strand, E. B. Anderson. Morgenandagterne, med undtagelse af tirsdag, blev ledet ved mødets "Chaplain", G. M. Gulligson, med et kort foredrag over nogle vers, hver morgen, af 1 Petri Brev, kapitel 2.

Pastor S. R. Runholt bejórget aftenandagterne. Foruden ved pastor Runholt blev aftenandagten ledet ved pastorerne S. M. Moldstad og C. E. Lee.

Resolutions.

Resolved, that the Board of Regents take the matter of permanent calls to be authorized by the Synod under advisement, and prepare same for next Synod convention.

Resolved, that the president's call of the meeting of Committee of Committees for Monday, July 27, 1 p. m., be accepted.

Resolved, that the invitation from the Concordia Evangelical Lutheran Church of Eau Claire, Wis., Rev. E. Wulfsberg Anderson, pastor, to hold the Synod's next annual convention in the Eau Claire Congregation be accepted with thanks.

Resolved, that the president appoint one man in charge of publicity for the Eau Claire Synod convention, who shall co-operate with the local committee in giving our Synod meeting publicity in the local papers.

Resolved, that the Synod suggest to the Publication Board to consider the matter of having Rev. Lillegard's paper printed in pamphlet form.

Resolved, that Dr. Ylvisaker write an account as to the improvements made the past year at Bethany College for publication in our church papers.

Resolved, that the president appoint Dr. S. C. Ylvisaker to bring greetings to the meeting of the Minnesota District of the Missouri Synod, assembled in Concordia College, St. Paul. Also that he be requested to bring official greetings of our Synod to any other Synodical Conference Synod meeting he might attend.

Resolved, that the Synod express its appreciation to Rev. H. M. Tjernagel, Mr. George Natvig, and Prof. E. J. Onstad for securing the balance of the editions of Koren's Works for the Synod and for distributing this wonderful Christian literature among our people.

Resolved, that the Synod recommend that the secretary be instructed to address a letter to every congregation that is not represented, and has not been excused, and remind it of its duty to be represented at the annual Synod meeting.

Resolved, that Rev. J. E. Thoen and Rev. A. M. Harstad be requested to represent the Synod at the funeral of Hans Gulbrandson.

Resolved, that Rev. O. M. Gullerud represent the Synod at Knute Tyssen's funeral.

Ophbyggelse og underholdning.

Fredag aften holdtes i colleges "chapel" en koncert for fuldt hus.

Collegeforet, "Bethany A Capella Choir," dirigeret af professor Busjin, kom fredag tilbage fra en længere koncerttur i Minnesota, Iowa, Wisconsin og Illinois, og om aftenen samme dag gav sit hyggelige program til Synodemødets opbyggelse og underholdning.

Skvad foret har bundet ved sin vakre, veludførte sang for vort Bethany og vort samfund er glædeligt og opmuntrende.

Søndag eftermiddag holdt Synodens Choral Union sin koncert i collegets store forsamlingshal, som blev fyldt til trængsel af de mange som kom fra fjernt og nær for at overvære festlighederne ved Synodemødet søndag. Prof. Buszin dirigerede, samt gav en opbyggelig og lærerig tale om lutherisk kirkemusik. Han klargjorde hvorfor den lutheriske kirkemusik med rette kan siges at være uovertruffen. Dernæst holdt pastor John Salvner fra Missourisynodens døbstum mission i Minneapolis en opbyggelig tale om det arbejde som der udføres.

Slutning.

Efter nogle bemærkninger af formanden, udtalte synodemødet ved reislutning en hjertelig tak til stedets prest, menighed og andre venner for alt godt nydt sammen under mødet. Dr. C. C. Olvisaker i en kort hvartale forsikret forsamlingen at det havde været dem en glæde at tjene og hygge synodemødet.

Pastor G. M. Gulligson ledede derpaa slutningsandagten. Salmen nr. 387 i "Lutheran Hymnary" (v. 1-3) blev sunget. Det sidste kapitel af første Petri brev læstes, hvorpaa blev grundet en gribende slutningstale.

Formaningsordene, "Værer ædrue, vaager!" fremholdtes med jærlig eftertryk, deres bethydning og alvor betonet i betragtning af erkefejendens stadige og snedige anløb.

Snderligt ønske blev udtalt om Herrens velsignelse over samfundet, dens skoler og virksomhed; om naade til at fortsætte hans gjerning og fremme hans ære, derefter bøn om kristelig enighed, bevarelse i Guds sandhed og bestandighed i troen, hvorpaa Herrens bøn og afhyngelsen af det sidste vers af salmen nr. 387.

Saa var det fjortende ordentlige synodemøde vel og vellykket rundet tilende.

J. C. Quill, sekretær.

Resolutions.

Resolution of Synod granting authority to its Board of Trustees to sell the following described lot in the village of Deerfield, Dane county, Wisconsin:

"The Norwegian Synod of the American Evangelical Lutheran Church in convention assembled at Mankato, Minnesota, June 24th, 1931, hereby instructs, authorizes and empowers its Board of Trustees to sell, barter and convey, by warranty deed, Lot No. Four(4) in Block No. One (1), in High School Park Addition to the village of Deerfield, Dane county, Wisconsin."

Committee on Miscellaneous Matters.

The committee on Miscellaneous Matters suggests that in the case of Rev. Gulberg \$100 or \$200, as needed, be taken from the Indigent Pastors' Fund and used to assist him in his present financial difficulty.

HENRY H. HANSON, *Secretary.*

ASSOCIATED LIST OF CONTRIBUTIONS

	Home Mission	Synod Fund	Teachers' Salary	Church Extension	Christian Day School	Bethany College	Negro Mission	India Mission	Indian Mission	Heathen Mission	Deaf-Mute Institute	In Natura	Student Fund	Hans Breken	Children's Home	Jubilee Souvenir	Miscellaneous	Total
Anderson, Rev. Chr...	\$ 352.53	\$ 158.71	\$ 244.90	\$ 47.60	\$ 48.89	\$	\$	\$	\$	\$	\$	\$ 37.30	\$	\$	\$	\$	\$	\$ 890.93
Anderson, Rev. E. W.	51.85	24.45	22.50	10.20	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	109.00
Blækkan, Rev. I.	15.80	.....	.....	.....	.....	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25.80
Brewer, Rev. E. W. M.	142.05	.....	.....	26.50	34.29	5.00	7.50	.....	.....	.....	10.00	10.44	.....	.....	.....	.....	.....	235.78
Dale, Rev. M. O.	166.30	77.10	86.40	.....	22.09	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	20.12	372.01
Guldberg, Rev. G.	65.88	6.94	5.65	10.70	6.13	23.17	.....	.....	.....	.....	.....	12.39	.....	.....	.....	.....	.....	130.83
Gullerud, Rev. O. M.	220.15	74.90	53.85	87.10	43.69	.....	26.00	.....	.....	.....	.....	15.00	25.00	.....	.....	.....	.....	545.69
Gullixson, Rev. G. A.	100.00	.....	305.00	5.00	.....	425.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	835.00
Guttebø, Rev. L. S.	359.14	257.14	351.90	25.00	37.10	165.00	15.00	.....	.....	.....	.....	.....	.....	20.00	.....	.....	.....	1,230.28
Hanson, Rev. Emil	186.08	86.55	103.80	7.50	26.40	56.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	466.33
Harstad, Rev. A. M.	510.14	243.52	450.80	342.19	.....	544.00	.....	.....	.....	.....	.....	25.65	342.18	.....	.....	.....	.....	2,458.48
Hendricks, Rev. J.	36.10	13.00	7.50	3.00	1.00	100.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	160.60
Ingebritson, Rev. H.	217.92	93.00	82.00	73.57	24.72	.....	35.10	.....	.....	.....	.....	.....	.....	.....	10.00	3.00	11.88	551.19
Immanuel Cong.	152.02	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	152.02
Lee, Rev. S. E.	35.45	16.94	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	62.39
Lillegard, Rev. G. O.	207.80	143.50	213.70	.....	10.00	78.00	10.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	663.00
Madson, Rev. N. A.	330.39	168.76	173.61	80.55	6.50	146.00	21.00	.....	.....	.....	.....	82.65	.....	.....	.....	.....	.....	1,009.46
Miscellaneous	362.61	138.25	38.70	137.50	88.00	431.50	59.00	.....	.....	7.00	9.00	.....	4.00	.....	9.68	.....	20.50	1,305.74
Moldstad, Rev. C. A.	179.00	142.00	210.00	4.00	.....	227.00	1.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	763.00
Moldstad, Rev. J. A.	365.12	200.30	244.50	10.00	35.00	145.00	50.00	10.00	10.00	.....	.....	.....	10.00	.....	.....	.....	.....	1,079.92
Mommsen, Rev. M. F.	177.76	80.00	92.00	88.50	31.39	35.00	10.00	.....	*15.00	10.00	.....	.....	5.00	.....	.....	.....	8.00	552.65
Neseth, Rev. G. P.	56.30	5.00	.....	5.85	.....	5.00	.....	.....	.....	.....	.....	.....	.....	.....	10.00	.....	.....	82.15
Peterson, Rev. C. N.	43.70	614.29	16.35	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	674.34
Peterson, Rev. J. A.	227.59	123.55	147.95	.....	36.72	160.00	2.00	.....	.....	.....	.....	16.95	.....	.....	.....	11.81	.....	726.57
Preus, Rev. H. A.	217.46	85.00	105.00	5.00	.....	5.00	107.45	.....	39.50	5.00	.....	.....	.....	.....	.....	.....	.....	569.41
Quill, Rev. C. J.	275.27	66.40	150.45	82.08	51.00	333.00	4.50	.....	2.50	.....	.....	9.25	.....	.....	.....	.....	.....	974.45
Runholt, Rev. J. R.	111.22	26.35	20.00	.....	33.19	10.50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	211.26
Sande, Rev. S.	220.84	70.15	84.10	27.50	.....	17.60	.....	.....	.....	.....	5.50	35.00	.....	.....	.....	.....	7.81	468.50
Strand, Rev. A. H.	103.22	68.00	7.00	.....	29.00	15.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	222.22
Strand, Rev. J. J.	61.00	.....	.....	.....	19.78	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	80.78
Theiste, Rev. H. A.	102.31	.....	.....	.....	.....	.....	.....	.....	.....	1.76	.....	.....	.....	.....	.....	.....	.....	104.07
Tjernagel, Rev. H. M.	573.50	230.10	235.15	89.95	24.00	.....	86.24	.....	.....	.....	16.00	.....	.....	51.81	.....	.....	.....	1,306.75
Torgerson, Rev. A. J.	417.17	99.00	116.05	10.25	61.44	50.00	26.14	.....	.....	.....	.....	26.30	.....	.....	.....	.....	6.00	812.35
Unseth, Rev. J. B.	280.17	141.50	191.50	31.05	37.98	144.00	10.00	2.00	3.00	13.00	5.00	48.90	10.00	.....	.....	.....	5.00	923.10
Ylvisaker, Rev. E.	37.72	.....	.....	13.64	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	51.36
Ylvisaker, Rev. P.	229.22	5.00	.....	106.20	25.00	.....	.....	.....	.....	.....	.....	5.20	.....	.....	.....	1.74	.....	372.36
Ylvisaker, Rev. S. C.	226.19	18.75	187.71	.....	32.50	170.00	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	635.15
	\$7416.97	\$3478.12	\$3958.07	\$1330.43	\$765.81	\$3300.77	\$470.93	\$12.00	\$70.00	\$36.76	\$45.50	\$326.03	\$396.18	\$71.81	\$29.68	\$21.55	\$84.31	\$21,814.92

* China Mission.

PAROCHIAL REPORT FOR 1930.

Congregation	Pastor	Members			Bap- tisms		Con- firmed		Communed	Marriages	Burials	Services	
		Baptized Members	Communi- cants	Voting	Children	Adults	Children	Adults				Norwegian	English
1. Rock Dell*	Chr. Anderson	259	184	83	8	11			239	2	4	29	3
2. Delhi	Chr. Anderson	55	48	16	1	2			59				30
3. Eng. Luth*	Chr. Anderson	58	39	14	1	4			54				23
4. Our Savior's*	Chr. Anderson	97	62	23	2				73				40
5. Concordia*	E. W. Anderson	180	156	34	18	2	15	4	53	5	1	50	52
6. Effata	E. W. Anderson	104	85	12	4				12				15
7. Big Rapids*	I. Blakkian	30	28	9								9	12
8. Forest City*	Elmer Brewer												
9. Richland	Elmer Brewer												
10. 1st Suttons Bay*	G. Gulberg	103	65	20	4	3			59	1	6	15	30
11. N. Manitou Is'd.	G. Gulberg	10	7										1
12. Scand. of Holton	G. Gulberg				1	5			24	2	1		4
13. Nicollet	O. M. Gullerud	312	220	101	9	7			209	1	10	16	23
14. Norwg. Grove	O. M. Gullerud	106	61		1				63				18
15. St. Paul's*	C. A. Gullixson	300	250	45	30	1	10	8	210	21	18	35	61
16. West. Koshkonong*	L. S. Guttebo	301	213	79	11	7			275		7	25	28
17. 1st American*	Emil Hanson	93	69	20	12	7			31	1	1	19	19
18. Morgan*	Emil Hanson	43	29	10	3	4			9		1	12	12
19. Blanchard	Emil Hanson					6			8				23
20. Bygland	Emil Hanson				2				18			16	
21. Grand Forks	Emil Hanson								7			15	
22. Our Savior*	A. M. Harstad	623	458	173	10	21			489	7	14	12	74
23. Chester*	John Hendricks	28	18	10	1	1						13	
24. Simcoe	John Hendricks	13	8	4								12	
25. Vor Frelsers*	John Hendricks	4	4	2								4	
26. Winnipeg	John Hendricks											12	
27. Lake Mills*	H. Ingebritson	85	52		2	2			76	1	4	17	26
28. Lime Creek*	H. Ingebritson	115	76		5	1			78	2	2	28	2
29. Emmaus*	S. E. Lee	96	61	17	9	3			94	4	2		68
30. Boston*	Geo. O. Lillegard	150	106	26	9				199	4	11	31	35
31. Our Savior's*	N. A. Madson	260	183	71	7	2	15	3	219	3	4	27	28
32. Fairview*	C. A. Moldstad	425	325	75	11	9			261	8	5	44	61
33. St. Mark's*	J. A. Moldstad	235	200	21	29	19			310	20	15	50	69
34. Parkland*	M. F. Mommsen	125	86	31	3	4			176	2	5	26	60
35. Clear Lake	M. F. Mommsen												12
36. Concordia*	G. P. Nesseth												
37. Oross Lake*													
38. Clearwater*													
39. Immanuel*													
40. Scarville*	J. A. Petersen	80	52	22	1				50	1		21	7
41. Center*	J. A. Petersen	122	84	31	5	8	1	107	3	1	15	16	
42. 1st Evanger*	C. N. Peterson												
43. Zion's*	C. N. Peterson												
44. Rockwell*	C. N. Peterson												
45. Calmar	H. A. Preus	450	366	125	15	1	8	2	360	2	9	20	68
46. Our Savior's*	C. J. Quill	163	120	48	4	1	8	1	161	6	1	26	33
47. Our S.'s, Hayfield*	C. J. Quill	12	11	6					18			1	10
48. Oslo*	C. J. Quill	88	63	39	2				4		1	8	12
49. 1st S. Wild Rice*	J. R. Runholt												
50. Zion's	J. R. Runholt												
51. Sheyenne	J. R. Runholt												
52. Hartland*	Stephen Sande	114	86	36	5				83		1	26	4
53. Manchester*	Stephen Sande	42	31	12	1	2			32			1	27
54. Central	A. H. Strand	73	59	15	7				39	3	2		
55. St. Paul's*	A. H. Strand	12	11	7		1			31				
56. St. Luke's*	J. J. Strand	90	70	26	2	5			89	2	2		52
57. Our Savior's	M. O. Dale	100	68	28	3	5			53	1	1	15	10
58. Grace*	M. O. Dale	24	17	9					27			2	15
59. Bethania	M. O. Dale	26	15	7	2				15			12	12
60. Saude	H. M. Tjernagel	219	154	60	3	8			181	4	1	15	16
61. Jerico	H. M. Tjernagel	416	278	130	8	11			333		6	16	17
62. Sombra*	A. J. Torgerson	117	88	31	3	5			86			20	9
63. Shell Rock*	A. J. Torgerson	165	121	45	7	9			143	1	1	15	16
64. Bethany*	A. J. Torgerson	42	32	14	1	3					6	9	10
65. Meltonville	A. J. Torgerson												
66. E. Paint Creek*	J. B. Unseth	131	101	43	5	1	1		117	1	4	17	19
67. W. Paint Creek*	J. B. Unseth	95	76	39	2	2			57			1	19
68. East Madison*	Erling Ylvisaker*	297	210	85	26	13	2	123	4	6	13	55	
69. West Prairie	Paul Ylvisaker	102	80	28	9	1			77	1	3	3	25
70. Thompson	Paul Ylvisaker	55	38	14	5	1			49	1		7	26
71. Bethany	S. C. Ylvisaker	52	27	12	1				119				37

7297|5351|1808|310| 7|249|22|5659|111|160|845|2153

* Belonging to Synod. † Including convention and conference.

PAROCHIAL REPORT FOR 1930.

	Christian Day School			Sunday School		Students		Summer School		Saturday School		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	40		6	30	34	\$ 1,457.28	\$ 384.26	\$ 12,000
2.									5	25	9	352.00	72.00	4,000
3.						20	15	2	7			350.00	50.00	8,000
4.								1		6	30	250.00	36.00	3,000
5.				68	5	25	32		12			1,212.00	86.50	14,000
6.														
7.													9.00	3,000
8.														
9.														
10.										40	11	589.00		6,000
11.						26	12							
12.											11	31.50		3,000
13.	165	8	1	50	5	30	35	1				2,171.95	475.00	40,000
14.				10	1	9	10					2,400.00	85.00	6,000
15.				105	11			4				4,383.98	1,059.53	40,000
16.	180	34	1	19	3	10	19		15			3,000.00		40,000
17.				43	6	15	22		15			1,699.94	155.33	9,000
18.						12	18		3			225.00	75.88	5,000
19.												100.00	15.60	1,000
20.						30	7					225.00	78.00	2,000
21.													32.75	
22.				129	18	13	41	2				4,493.91	2,202.70	50,000
23.						14	4					75.00	30.00	400
24.						12	6					110.00	100.00	
25.												12.00		
26.														
27.						30	28			40	34			4,000
28.	160	16	1											8,000
29.				75	9	14	25		5	12	18		24.52	5,000
30.				68	9				7			5,960.00	590.00	40,000
31.	160	32	1	45	6	20	32	5	1	36	18	2,135.10	1,352.84	19,000
32.	180	14	1	170	22	15	23	1	12			6,700.00	570.00	40,000
33.				176	18			1	42			6,254.00	1,185.00	50,000
34.	180	32	1					3	10			2,100.00	600.00	25,000
35.														
36.														
37.														
38.														
39.														
40.														
41.	180	22	1	2	1			4				1,799.55	438.25	14,500
42.						30	21	6				851.18	230.47	12,000
43.														
44.														
45.				65	7	30	60		12			4,500.00	500.00	25,000
46.	180	25	1					1	4			1,936.70	701.61	21,100
47.												260.00	59.00	3,200
48.				20	5							657.00	420.28	6,450
49.														
50.														
51.						25	23							10,000
52.						25								5,000
53.														
54.				45	5				10			1,300.00	149.00	7,000
55.									1			100.00	36.50	
56.						25	25		6	15	15	577.10	120.10	10,000
57.						15	5	1	2			215.00	75.00	
58.				6					3			50.00	25.00	
59.	160	9	1					3	11	38	25	1,405.31	208.59	10,000
60.									6	38	31	1,622.12	721.91	15,000
61.	160	17	1									1,336.80		10,000
62.								1	4	42	20	1,615.90	780.97	4,000
63.												1,392.93		4,000
64.	160	10	1											
65.														
66.				16	3	24	21	2	4			1,022.39	742.40	7,000
67.						12	8		1			647.00	393.90	6,000
68.	180	21	1	110	13	14	61		11			1,720.00	50.00	22,000
69.						20	31		8			640.00	220.00	4,000
70.				44	5	20	15		2			460.00	130.00	2,000
71.		9		14	3			7				163.10	413.40	
[2050] 249 12 1282 155 565 659 35 241 346 250 \$70,786.26 \$15,686.29 \$697,700														

* At Immanuel School. † Including 1930 Convention Offering.

Synodens Prester og Professorer.

Aaberg, O. H. (P. Em.)	- - - - -	Parkland, Wash.
Aanestad, H. (P. Em.)	- - - - -	Sherman S. Dak
Anderson, Chr.	- - - - -	Belview, Minn.
Anderson, Einar W.	- 321 N. Farwell,	Eau Claire, Wis.
Bernards, J. A.	- - - - -	Rutland, S. Dak.
Blakkan, I.	- - - - -	Holton, Mich.
Brewer, Elmer	- - - - -	Thornton, Iowa
Buszin, Walter E., Professor	Bethany Lutheran College	
- - - - -	- - - - -	Mankato, Minn.
Dale, M. O.	- - - - -	Amherst Junction, Minn.
Faye, C. U.	- - - - -	Station A, Champaign, Ill.
Guldborg, G.	- - - - -	Suttons Bay, Mich.
Gullerud, O. M.	- - - - -	St. Peter, Minn.
Gullixson, G. A.	- - 2219 W. North Ave.,	Chicago, Ill.
Gullixson, George, Jr.	- - - - -	Mayville, N. Dak.
Guttebo, K. L. (P. Em.)	- - - - -	- - - - -
- - - - -	- 5430 Belle Plain Ave.,	Chicago, Ill.
Guttebo, L. S.	- - - - -	Cottage Grove, Wis.
Hansen, Emil	- - - - -	Mayville, N. Dak.
Harstad, A. M.	- - - 13 S. Hancock St.,	Madison, Wis.
Harstad, B. (P. Em.)	- - - - -	Parkland, Wash.
Haugen, Thos. A.	- - - - -	Clear Lake, Minn.
Hendricks, John	1101 14th Ave. S. E.,	Minneapolis, Minn.
Ingebritson, H.	- - - - -	Lake Mills, Iowa
Jensen, L. P. (P. Em.)	- - - - -	- - - - -
- - - - -	- 106 Conc. College Place,	Ft. Wayne, Ind.
Kirkpatrick, C. O.	- - - - -	Lawler, Iowa
Lee, S. E.	- - - - 3955 York Ave.,	Robbinsdale, Minn.
Levorson, Oscar, Professor	Dr. Martin Luther College,	
- - - - -	- - - - -	New Ulm, Minn.
Lillegard, Geo. O.	- - - - -	- - - - -
- - - - -	- 14 Kingsboro Park,	Jamaica Plain, Boston, Mass.
Madson, N. A.	- - - - -	Princeton, Minn.
Moldstad, C. A.	- 916 31st Ave. N.,	Minneapolis, Minn.
Moldstad, J. A.	- - 4218 Waubansia Ave.,	Chicago, Ill.
Moller, G. E.	- - - - -	Hartland, Minn.
Mommsen, M. F.	- - - - -	Parkland, Wash.
Natvig, Alvin, Professor	Bethany Lutheran College	
- - - - -	- - - - -	Mankato, Minn.
Nesseth, G. P.	- - - - -	Clearbrook, Minn.
Petersen, J. A.	- - - - -	Scarville, Iowa

Peterson, C. N. - - - - - Fertile, Minn.
 Preus, H. A. - - - - - Calmar, Iowa
 Quill, C. J. - - - - - Albert Lea, Minn.
 Runholt, J. R. - - - - - Ulen, Minn.
 Sande, Stephen - - - - - Hartland, Minn.
 Strand, Ahlert - - - - 2207 W. 6th St., Duluth, Minn.
 Strand, J. J. (P. Em.) - - 5948 Iowa Ave., Chicago, Ill.
 Theiste, Hans A. - - - - 5916 Rice St., Chicago, Ill.
 Thoen, J. E. - - - Bethany College, Mankato, Minn.
 Tjernagel, H. M. - - - - - Lawler, Iowa
 Torgerson, A. J. - - - - - Northwood, Iowa
 Unseth, J. B. - - - - - Waterville, Iowa
 Waller M. C. (P. Em.) - - - - -
 - - - - - 1031 Grand Ave. N., Eau Claire, Wis.
 Widvey, P. A. (P. Em.) - - - - Prairie Farm, Wis.
 Wiese, M. Fr. (P. Em.) - - - - - Cambridge, Wis.
 Ylvisaker, E. - - - - - 15 Farwell, Madison, Wis.
 Ylvisaker, Paul - - - - - Thompson, Iowa
 Ylvisaker, S. C., Professor Bethany Lutheran College -
 - - - - - Mankato, Minn.

Indhold.

Synodens ordning og medlemmer	3
Åbningsprædiken af pastor J. E. Thoen	8
Formandens synodaltale	13
Formandens indberetning	17
Modernism—Rev. Geo. O. Lillegard	21
Ombendelsen—pastor Jos. B. Unjeth	74
Report of Board of Trustees.....	91
Bethany College	93
Treasurer's Report	97
Indberetning fra den staaende finanskomite	103
Indberetning fra indremissionskomiteen	106
Report of the Mission Committee for the Pacific Coast of the Norwegian Synod.....	109
Report of Christian Day School.....	111
Indberetning fra komiteen for negermissionen	112
Report of Church Extension Committee.....	113
Report from the Martin Luther College, New Ulm, Minn...	114
Report on Koren's Books.....	115
Report of Offering, Sunday, June 21, 1931.....	117
Treasurer's Report	119
Arbeidskomiteer ved mødet	124
Komiteen for den indre mission	126
Committee on Christian Day School.....	128
Komiteen for hedninge- og negermissionen	130
Committee on Higher Education.....	131
Committee on Church Extension.....	132
Committee on Publications.....	133
Komiteindstillinger	134
Discussion of the Christian Day School.....	147
The Lutheran Synod Book Company.....	148
Diberje.....	149
Tabulated List of Contributions.....	153
Parochial Report for 1930.....	154
Synodens præster og professorer	156

"A"

BETHANY LUTHERAN COLLEGE

Mankato, Minnesota

Balance Sheet, August 31, 1931

ASSETS

Current

Cash on Hand and in Bank.....	\$ 45.22
Accounts Receivable—College	2,853.17
Accounts Receivable—Synod Tuition.....	11,136.02
Accounts Receivable—A. J. Torgerson, Treas.	2,449.25
Accounts Receivable—Book Store.....	405.13
Notes Receivable	69.79
Book Store Inventory.....	450.24

Total Current Assets.....	\$ 17,408.82
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Fixed

Land	9,167.62
Buildings	275,853.48
Furniture and Equipment.....	10,476.84
Library	5,643.00

Total Fixed Assets.....	\$301,140.94
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Unexpired Insurance	330.38
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LIABILITIES

Current

Accounts Payable	704.84
Notes Payable—Banks	9,950.00
Notes Payable—Others	5,726.00

Total Current Liabilities.....	\$ 16,380.84
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Notes Payable Special.....	9,395.15
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Bonds	39,100.00
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NET WORTH

Excess of Assets Over Liabilities.....	254,004.15
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\$318,880.14	\$318,880.14	
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We, the undersigned, auditors duly appointed to audit the accounts, books, etc., of Bethany Lutheran College, hereby certify the above financial statement is a correct copy of financial statement which is a part of the audit, as of August 31, 1931, original of which has been filed with Rev. J. A. Moldstad, President, Board of Regents of Bethany Lutheran College, 1701 N. Tripp Ave., Chicago, Ill.

Dated, October 19th, 1931.

C. A. MOLDSTAD.
M. R. HANDBERG.

I vor Boghandel faaes

Ev. Luth. Folkekalender for 1919, 1921, 1922, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930 og 1931, @.....	10c
Synodalberetningen for 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1926, 1927, 1928, 1929, 1930, @ netto	25c
The Austin Agreement, netto	5c
Hvad gjælder det?.....	10c
Dr. Stub før og nu.....	10c
Redegjørelse	5c
Hvorfor den Norske Synode ikke kan være med paa foreningen med "Opjør" som basis, netto	10c
Hvad var den gamle Norske Synodes stilling i lære og praksis? netto.....	5c
Samme paa engelsk, netto	5c
Udkast til menighedskonstitutionen, netto.....	5c
Samme paa engelsk, netto	5c
The Norwegian Synod and the Christian Day School, netto	5c
Konkordiebogen	\$2.00
Dr. Koren's Samlede Skrifter i IV bind, netto..	\$2.25
Walther's Postille	\$1.75
Walther's Law and Gospel.....	\$2.50
History of the Norwegian Lutherans up to 1872. by Dr. Rohne. 270 pages, netto.....	\$1.25
Eusebius's Kirkehistorie	\$1.50
Paul Gerhard	40c
Evangelisk Luthersk Tidende for hvert aar....	\$1.00
Lutheran Sentinel, for each year.....	\$1.00
For begge blade for et aar.....	\$1.50

Hvilken som helst bog i handelen kan faaes i Syno-
dens boghandel.

The Lutheran Synod Book Co.

1101 14th Ave. S. E.

Minneapolis, Minn.