

*A. C. Yvick*

REPORT  
of  
The Fifteenth Regular Convention  
of  
The Norwegian Synod  
of  
The American  
Evangelical Lutheran Church



*Held at*  
*The Concordia Evangelical Lutheran Church*  
*Eau Claire, Wisconsin*  
*REV. E. WULFSBERG ANDERSON, Pastor*  
*June 10-14, 1932*

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## Organization and Delegates of the Synod.

The Norwegian Synod of the American Evangelical Lutheran Church convened for its fifteenth regular convention at the Concordia Evangelical Lutheran Church of Eau Claire, Wisconsin, Rev. E. Wulfsberg Anderson, pastor, at 10:30 A. M. Friday, June 10, 1932.

The convention opened with divine services. After the hymn, "Come Thou Almighty King" (No. 73 in Lutheran Hymnary) was sung, Rev. H. A. Preus of Calmar, Iowa, preached the opening sermon of the Convention.

On the basis of 1 Cor. 1:26-29, he developed the theme: "How God brings to nought that which *is*, by that which is *not*." "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and the things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." Following the sermon the hymn, "Christ Alone Is Our Salvation" was sung. Rev. Emil Hansen of Mayville, N. Dak., conducted the altar service. The local pastor served as organist. The service closed with the hymn, "O Happy Day When We Shall Stand." Following the service, the local pastor made the necessary announcements.

As the president, Rev. H. M. Tjernagel, had not arrived, the vice president, Rev. O. M. Gullerud, presided. He appointed pastors A. Strand of Duluth, Minn., and J. R. Runholt of Ulen, Minn., and representative Louis Madsen of Our Savior's Lutheran Church, Princeton, Minn., to serve as a temporary committee on credentials, and asked the delegates present to hand in their credentials to this committee.

At the opening of the afternoon session the vice president, Rev. Gullerud, announced to the Convention a message received that president Rev. Tjernagel was ill at St. Joseph's Hospital, New Hampton, Iowa, and would therefore not be present. He then conducted the opening devotion.

The secretary read the names of the pastors who are standing

voting members and of the pastors and professors who are standing advisory members.

The Committee on Credentials reported, whereupon the president declared the Fifteenth Annual Convention of the Norwegian Synod organized in the name of the Triune God.

*Pastors present, eligible to vote:*

Chr. Anderson, E. W. Anderson, E. W. Brewer, M. O. Dale, G. Guldberg, O. M. Gullerud, G. A. Gullixson, Sr., G. A. Gullixson, Jr., L. S. Guttebo, E. Hansen, A. M. Harstad, John Hendricks, H. Ingebritson, S. E. Lee, Geo. O. Lillegard, N. A. Madson, C. A. Moldstad, J. A. Moldstad, M. F. Mommsen, J. A. Petersen, C. N. Peterson, C. J. Quill, J. R. Runholt, S. Sande, A. Strand, A. J. Torgerson, J. B. Undseth, E. Ylvisaker, P. Ylvisaker, S. C. Ylvisaker.

*Delegates present eligible to vote:*

Chr. Anderson's charge: Norman Grande.  
 E. W. Anderson's charge: I. J. Melom, Tom Iverson.  
 E. W. Brewer's charge: P. G. Kloster.  
 M. O. Dale's charge: Lenwick Hoyord.  
 L. S. Guttebo's charge: M. G. Hougan.  
 A. M. Harstad's charge: John Melaas.  
 H. Ingebritson's charge: Martin Stene.  
 N. A. Madson's charge: L. J. Madsen, N. Knutson.  
 C. A. Moldstad's charge: Anton Olsen.  
 J. A. Peterson's charge: T. S. Brustad, Hans Sande.  
 C. N. Peterson's charge: Otto Bolstad.  
 C. J. Quill's charge: C. M. Hoff, Rudolph Wosje, Anton Seeverts, William Seeverts.  
 J. R. Runholt's charge: Elmer Duklet.  
 S. Sande's charge: Anton Johnson.  
 A. H. Strand's charge: A. T. Hauge.  
 A. J. Torgerson's charge: K. L. Hagen, A. M. Hansen, A. T. Huso.  
 J. B. Undseth's charge: Emmert Leiran.  
 S. C. Ylvisaker's charge: E. J. Onstad.  
 M. F. Mommsen's charge: Elmer Ellingson.

*Delegates ineligible to vote:*

E. W. Brewer's charge: Hans Petersen, Christian Wonsmos.  
 Paul Ylvisaker's charge: J. O. Jerdee.

*Standing advisory members:*

Prof. W. E. Buszin, Rev. L. P. Jensen, Prof. O. Levorson,  
 Prof. Natvig, Rev. H. A. Preus, Rev. J. E. Thoen, Rev. M. C.  
 Waller.

*Advisory members for this meeting:*

Cand. Theol. D. L. Pfeiffer, Cand. Theol. N. Tjernagel, Rev.  
 H. Juneau (Mo. Syn.), Rev. W. H. Bandt (Mo. Syn.), Rev.  
 A. M. W. Wahl (Mo. Syn.), Rev. S. Fischer (Mo. Syn.), P.  
 Blicher (Wis. Syn.).

## EXCUSES.

*For not sending delegates:*

"Boston Norwegian Lutheran Church," Boston.  
 "St. Luke's Congregation," Chicago.  
 "St. Mark's Congregation," Chicago.  
 "Ev. Luth. Emmaus Congregation," Minneapolis.  
 "Our Savior's Ev. Luth. Church," Albert Lea.

*For leaving the convention before its close:*

Pastors: Chr. Anderson, H. Ingebritson.

Delegates: Lenwick Hoyord, C. M. Hoff, Rudolph Wosje,  
 M. G. Hougan, A. T. Huso.

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## Opening Sermon at Synod Meeting

June 10, 1932, Eau Claire, Wisconsin.

I Cor. I, 28-29.

Natural man is apt to think he is something, that he is almost indispensable in his sphere, and easily grows ambitious. Each one wants to be important, and does not know Ps. 8, 4: "What is man, that thou are mindful of him?" Man of himself cannot come to that stage. It is a work of God. Hence, the Holy Spirit directing, let us on the basis of our text consider: — God bringing to nought the things that are my means of the base things. I. When he does this, II. By what means, III. To what end.

I. At creation man was something pleasing in the sight of God, "in the image of God," without sin, in the state of innocence. Then prompted by the devil he thought he was more important or inde-

pendent of God than he really was. This led to sin and his being brought to nought as far as existence in the garden of Eden was concerned. He was expelled therefrom.

Sin with all its evil consequences was brought into the world. But God having brought him low wanted him to get back to his former estate, and therefore devised the plan of Salvation in Christ. Included in this plan was the choosing of the people of Israel to be God's people among the nations, from them the Savior should come. God made this plan known to Israel and conducted its course to that end. A lowly people it was. But ere long it began to regard itself of such importance that it could dispense with their God, and sought and worshipped strange Gods. The God of Israel could not tolerate this independence, and so brought the people low in bondage and subjection to other peoples, among others to Egypt. Israel was brought to nought by what they thought was base. This is an example of the repeated abasement of Israel.

Then God sought out an individual, Moses, to be His instrument of great value to Israel. Moses upon hearing God's call to action, excused himself, regarding himself of little account, and incapable of assuming such responsibility. God, however, led him into action and made him who abased himself effective in bringing to nought the evil counsels of the Egyptians.

Again, we find God using a man considered of little account among his comrades at a very crucial moment, namely the youth David, who offered to go into action against the bully Goliath. Regarded too youthful and immature to compete with this giant foe, God nevertheless used him as the means for felling and bringing to nought the one considered matchless and incomparable.

Thus we might go on mentioning innumerable examples. They all typify the supreme example of one or something base being used to bring to nought that which is. That is the instance of Jesus Christ. Prophesied of old to Israel and expected by that people to be a personage of great importance, and influence, whereby the other peoples, who had subjugated Israel, might be brought to nought, He did not measure up to their hopes. He appeared as of no account, "despised and rejected of men." However, He was the chosen of God, God's own Son, who alone could bring to nought the things that appear to be high and great among and in man. He appeared as a servant in lowliness. Israel was offended, and tried to put to nought what He was to effect. They crucified Him;

but He arose again from the dead. He was exalted, they were brought low, and have since been a nation dispersed and not as a people with a country.

Through the offense of the preaching of the gospel by the apostles another Israel, the Spiritual, the Holy Christian church was established, three thousand being added to it the first Pentecost. This communion of Saints appearing at first lowly, gradually increased. And in the course of time, with its increasing strength, it sought to bring to nought or abase the world by force. It lost sight of its purpose: the service of men unto salvation. Then God stepped in and brought to the fore an instrument in his hands: the lowly monk of Wittenberg. Considered of no account by the great leaders of the church in his day, God used him to bring to nought that which was by the use of the much neglected and abused word.

That which mankind as such considered of little value was set aloft by God and the church of Christ continued to spread. All was and is well with the church when it submits to God's way of bringing to nought that which is by means of what seems base. But much of the so called church is not pleased so to do. Consequently, we have the rationalistic and modernistic tendency exalting itself at the expense of the truth most precious to God. The modernistic element in the church is exalting human reason, which in itself is darkened and cannot understand the things of the Spirit, which must be spiritually discerned. This has led to much floundering and distress within the church. For God is bringing to nought that which has appeared to be great before men: The much vaunted amalgamation among churches at the expense of truth, which is considered of little importance, and for which one need not sacrifice. Such a tendency has crept into the church of the Reformation which also is learning the lesson that God will bring to nought that which is by means of what is base.

II. What means? None other than the means of grace: the Word and the Sacraments. The Word, however, has been considered of little account by mankind as such, regarding it at best fine literature, but containing much mythology and unreliable material. Higher critics have been slashing its pages so the Word presents a sorry sight when offered to the people by its religious leaders. And despite the fact that God tells us that the word is "Spirit and Life" and an "incorruptible seed which liveth and



abideth forever," "One jot or tittle of which shall not pass away till all be fulfilled." And the effect of this seed is that we are born again, so that the old things, among which man's self exaltation, are passed away and all things become new.

Again, we have the Sacrament of Baptism, which much of the church regards as but a simple symbol, devitalized, neglected and not much used. Yet the Lord would have us know that it is a washing of regeneration and renewing of the Holy Ghost. He tells us also that "Except a man is born again of water and of the Spirit he cannot enter the kingdom of God." And His apostles were commanded to baptize, so as to make disciples of all nations.

Furthermore, these disciples are to receive the Sacrament of the Altar. Again, rationalizing teachers have devitalized this means of Grace by regarding it as a mere symbol of the real Christ in Heaven, who they hold, cannot give himself verily in the Sacrament. With God nothing is impossible, and as He says, He gives himself in the communion: His body and blood, "given and shed for you for the remission of sins," and where there is forgiveness of sins there is also life and salvation.

Hence we see the means of grace given us by God, antagonized more than anything else in the world, have held their ground and have effected changes in the hearts of individuals and groups of men, such as no other means. For "the Gospel is the power of God unto salvation to everyone that believeth." And thereby God is exalted.

III. That is the end for which this work of bringing to nought is carried on. That no flesh should glory in His presence. The majority of men have given little heed to this statement. On the contrary many men have popularized the idea of God presenting one, a God, one in one person, with a fatherhood to all men who are under him, knit together in a universal brotherhood. This is but a pigment of the human imagination, which God sees is "evil from youth." God is thereby degraded — not exalted or honored as He should be. We show Him due glory and honor when we regard Him as He reveals Himself to us in His Word. There we learn, Deut. 6, 4: "Hear, O Israel the Lord our God is one Lord." And John 4, 24 says: "God is a Spirit." Yet He is triune, incomprehensible though it may be, according to Matt. 28, 19. The first person is named the Father, who has created us (Mal. 2, 10). Of the second person of the Godhead He says, "Thou art my Son;

this day have I begotten Thee." Ps. 2, 7. To honor the Father we must also honor the Son, for 1 John 2, 23 says, "whosoever denieth the Son, the same hath not the Father," and Jesus says, John 14, 6: "No man cometh unto the Father, but by me."

Yet this is the very thing most men refuse to do. To them Christ is a mere man, at best a religious leader and teacher among many, who may be His equals, perhaps superior to Him. A limited Christ is proclaimed. But God teaches us that Jesus is His Son in whom He is well pleased, though He permitted Him to appear among men in the fulness of time, "made of a woman, made under the law, to redeem them that were under the law." "God was in Christ, reconciling the world unto Himself, 2 Cor. 5, 19. When we believe this in regard to Jesus we shall not perish but have everlasting life. If we believe in Christ we are the children of God and heirs of eternal life. Gal. 3, 26 and Rom. 8, 17. Receiving Christ in Faith, we honor Him and the Father, which is God's will, for thus He will have all men to be saved and come unto the knowledge of the truth. 1 Tim. 2, 4.

We are brought to this stage by the Holy Ghost, the third person of the Godhead. He is not merely a force or an influence emanating from the Father and the Son, as some would have it. He is the comforter, whom Jesus upon His ascension promised to send. By the Spirit alone we can call Christ Lord. Rom. 8, 9 tells us: "If any man have not the Spirit of Christ, he is none of his." If one has the Spirit which works in the means of grace, then one is born of the Spirit and thereby Spirit. (John 3, 6.) If one does not heed the Spirit of truth, one makes Him a liar. One who does so is himself a liar, descended from the Father of lies, and lying against the Holy Ghost, one lies not against mere man, but against God. The Holy Ghost is to be honored together with the Father and the Son. God expects this of us for "as many as are led by the Spirit of God, they are the Sons of God." (Rom. 8, 14.) Thus one honors and glorifies the Holy Ghost who in turn gives us the exalted position of God's children. He also promises that: "He which hath begun a good work in you will perform it until the day of Jesus Christ." (Phil. 1, 6.)

Thus man who by nature exalts himself is brought low by an act of God. It is God's work that a man is willing to acknowledge himself a lost and condemned creature, and not a product of

evolution. God abases that which would exalt itself and teaches to say, "Thy will be done and not mine."

And when man has learned to thoroughly believe and confess: "Thine is the Kingdom and the Power and the Glory forever and ever, Amen," then God will exalt him in due season, for then has been brought to nought that which was held something in man by that which was base in the sight of men: Saved by grace, through the means of grace into the Kingdom of grace leading to glory, Amen.

REV. H. A. PREUS.

## Formandens indberetning

Menneskefrugt fortrænger mere og mere gudsfrugt. Bor tid holder "Fjød for sin arm". Menneskegunst er overbættets kjær. Man gjør og lader, tier og taler alt efter som man mener, det vil behage mennesker og vinde deres anerkjendelse og ro. Tillid og fortrøstning sættes til det som er af mennesker: menneskelig fløgt, kundskab og videnstaf. Paa eiendom og penge bygges haab om lykke og velbære.

Za, verden har tillidsfuldt holdt Fjød for sin arm trods Guds betimelige advarsel: "Forbandet er den mand, som forlader sig paa mennesker og holder Fjød for sin arm, og hvis hjerte viger fra Herren."

Den synlige kirke er tilligemed verden kommen i nød og det uden tvil af den simple grund, at mennesketilbedelse og menneskefrugt ogsaa der har i uberoligende grad fortrængt gudsfrugt. Verdens "guld og grønne skove", verdslig storhed, magt og ære efterjages mere end de evige goder, den uforvisnelige krone og den magt, som fuldkommes i strøbelighed. Den, som vil se og iagttage i lyset af Guds ord, kan ikke være blind for, at kirken har tabt sin kraft som salt; istedenfor at tjene som bremse paa verdens glimrende fart har den det travelt med at indrette sig saa, at den kan Fjøre med.

Dette er ikke myntet kun paa andre. Det bør os som samfund og som enkelte kristne at holde vaagent øie over os selv, at vi ikke mere og mere glider ind i den overhaandtagende verdslighed og menneskefrugt, men at vi mandeligen stritter mod strømmen og, ved Guds naadige hjælp, jager efter sand gudfrugtighed. Deri alene ligger hjælpen for stat faabelsom kirke.

Vi er forsamlede til det femtende ordentlige synodemøde. Lad al

vor gjerning ske i Jesu navn med det ene maal for øie at fremme gudsfrugt i vort samfund, i vore menigheder, hvor vi sees, og hvor vi høres i vore omgivelser og saa langt ud i verden som vort virke naar.

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Det forløbne aar har været et trængselens aar hvad de ydre anliggender angaar. Mange af vore arbejdsfolk har været uden lønnende bestjæftigelse. Vor landsbefolkning har arbeidet som sedvanlig, men høstet liden eller ingen fordel af sit arbejde. De i økonomisk henseende bedre stillede har i saare mange tilfælde fristet store tab ved bankfallitter og ellers paa mange maader. Mange af vore kvindeforeninger har ogsaa paa samme maade samlet i "en pung med hul i".

At mange menigheder derfor har fundet det vanskelig at møde sine løbende udgifter er let forstaaelig, og at vore samfundskasser er i underbalance, vil vist ikke komme overraskende over nogen. Vi har grund til at takke Gud og vore trofaste medlemmer, at underbalancen ikke er større, end den virkelig er.

Den gennemsnitlige underbalance blandt vort folk i deres private forretningsanliggender er ubetinget langt større procentvis end samfundets underbalance. Ret mange af vore bidragsydere har ikke formindsket sine bidrag til kirkelige gjøremaal, selv om deres egen indtægt har været sterkt reduceret. I det store og hele betragtet, har bidragene ikke dalet i tilnærmelsesvis saa stor grad som evnen til at yde.

Dette er meget opmuntrende og giver os grund til at tro, at den nuværende tugtelse ikke lægges Gud til last, men erkjendes i ydmyghed som vel fortjent. Desuden tør vi visstelig haabe, at de mange som har forsøgt at tjene baade Gud og mammon — Gud med saa lidet og mammon med saa meget som mulig — vil, ved Guds naade, bringes til helt at forlade mammon og tjene og fortrøste sig til Gud alene, som ved profeten Jeremias siger: "Befignet er den mand, som forlader sig paa Herren, og hvis tillid Herren er. Han skal borde som et træ, der er plantet ved vand og udflyder sine rødder ved en strøm, og som ikke frygter, naar der kommer hede, men hvis blad er grønt, og som ikke sørger i tørstens aar og ikke lader af at bære frugt."

Fuldelig forvisset om, at alle ting tjener dem til gode, som elsker Gud, finder vi grund til opmuntring, glæde og tak midt i prøvelsen. Men ogsaa paa anden maade har Gud vist sin godhed mod vort samfund i det forløbne aar. Han har ladet tre testamentariske gaver tilflyde os. En paa \$5000.00 fra . . . . Frank, Cottonwood, Minn.,

pastor Chr. Andersons kald, en anden paa \$3000.00 fra . . . Engebriktson, Thornton, Iowa, pastor Elmer Brewers kald, og en tredje fra Miss Hannah Ottesen, Decorah, Iowa.

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Rapporter foreligger fra alle vore staaende komiteer. Disse vil høres og behandles af mødet.

To af vort samfunds sønner udgik faa dage siden som teologiske kandidater: M. Gullerud fra Missouri-synodens seminar i St. Louis og N. S. Tjernagel fra Wisconsin-synodens seminar i Thiensville, Wis.

Følgende forretninger er i embedsmedfør udførte: Rand. Geo. A. Gullikson, Jr., ordineret i St. Pauls menighed, Chicago, paa kald fra Mayville, N. Dak., den 19de juli 1931.

Walter E. Buszin og Alvin J. Natvig indsatte for faste lærere ved Bethany College den 8de september 1931.

Pastor Hans A. Astrup blev indsat som pastor J. J. Strands eftermand i St. Lukes menighed, Chicago, den 31te august ved pastor J. A. Moldstad.

Grundsten til ny kirke i Hartland, Minn., pastor S. Sandes kald, blev den 6te september 1931 lagt ved pastor J. E. Thoen. Den fuldførte kirke blev indviet ved pastor Norman A. Madson den 6te december 1931.

Følgende henvendelser til Synoden er modtagne:

Resolved:

1st. The Northwest Special Conference of the Norwegian Synod requests that Synod consider the printing of a short English Agenda.

2nd. That we as a Conference remind the officers of Synod of their duty in regard to the work of visitors.

J. R. RUNHOLT, Sec.

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Dear Pastor Tjernagel:

You are probably acquainted with the fact that the Missionary Board of the Synodical Conference is making a valiant effort to balance its budget. Decreased income has made it necessary to reduce our expenses proportionately. Looking over our records we find that during the past two years the Norwegian Synod has contributed an average of \$475.85 per year, whereas the proportionate part of the Norwegian Synod is \$999.30.

Due to the urgent necessity at this time of equalizing receipts with disbursements, the Missionary Board very respectfully desires to memorialize your Synod to the effect that you devise ways and means of bearing your proportionate share of our Mission's cost. We trust that you will present this matter at the next Convention of your Synod and urge its support, placing this amount in your regular budget or raising the desired sum in some other way.

EDWIN L. WILSON, Sec.

Sjult som ovenstaaende er skrevet kommer underretning om, at Concordia menighed, Eau Claire, som var bleven presteløs ved pastor Einar Andersons resignation, har faaet fast prest, idet pastor L. S. Guttebø har antaget det til ham udstedte kald fra denne menighed. Pastor C. J. Quill er kaldt som pastor Guttebøes eftermand til Vestre Roskøning. Om han antager kaldet vides endnu ikke.

Særeforhandling ved dette møde er Alterens Sakramente. Pastor L. S. Guttebø, referent. Desuden vil prof. W. A. Buszin levere et referat behandelende Music in the Church, Home and School.

Gud velsigne mødet til sin ære og sin kirkes befæstelse og udbredelse, i Jesu navn.



## The President's Message

"Christ hath redeemed us from the curse of the law being made a curse for us." Gal. 3, 13.

"Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth." Math. 22, 13.

### THE SUPREME SACRIFICE AND THE SUPREME TRAGEDY.

Let us before beginning the work of our convention pause for just a little while and consider the supreme sacrifice and the supreme tragedy in order that we may be thoroughly awake to the surpassing importance of the work our several pastors and congregations have to do, remembering that the purpose of our organization and of our convention is not to legislate for and dictate to but to "hold up the arms" of the congregations and to serve them in every way possible.

The expression, supreme sacrifice, is familiar to all. It is said of soldiers that gave their lives in the service of their country, also

of mothers who have jeopardized and lost their lives to save a child. It may and is said of anyone who has given his life to save or serve others. We would certainly not belittle such acts of heroism and sacrifice yet, when thought of in connection with the supreme of all sacrifices, these are but acts of selfishness in comparison.

For whom did the soldier give his life? For his home and dear ones, for his friends and countrymen. For whom did the mother die? For her own child. But, friends, there is one who has made a curse for those who reviled him. One who loved those who hated and persecuted him and gave his life for his enemies. Rom. 5, 10. This sacrifice was made by Jesus Christ, God incarnate, conceived by the Holy Ghost and born of the virgin Mary. Surely this is *the* supreme sacrifice.

Consider what it involved. He who "stretched out the heavens like a curtain," who "laid the foundations of the earth" and "the beams of his chambers in the waters," who "looketh on the earth, and it trembleth; he toucheth the hills and they smoke"; whose legions of servants are happy in doing his will, he comes to earth to serve sinners and is reduced to such poverty that he "hath not where to lay his head." He came, impelled by love and pity, to save his enemies, mark well, *his enemies* from the condemnation of a just law and the consuming wrath of a righteous God. "Made of a woman, made under the law" he came as our avowed, and, by God, accepted substitute to redeem them that were under the curse of the law. As such the righteous wrath of a holy God was all focused upon him, for, remember, had he not taken upon himself all the sin of all the world? No wonder his anguish of soul pressed drops of blood as sweat from his brow, and that the torture on the cross was as if hell engulfed him and he cried out in despair, "My God, my God, why hast thou forsaken me."

And how was he received by the objects of his love? For answer look into Pilate's court room; hear them mock him; see them spit upon him, smite him, scourge him. Listen to their cries of "Crucify him, crucify him" and finally to the sentence of the craven judge that it be as they required. Only a short time later he is nailed to a cross which is raised on Golgatha. They whom he loved stood about beholding him in his torture, and so bitter is their hatred that they even now mock and deride him but—he prays for them.

How could the Roman soldiers, as they mocked and scourged him, make impotent — powerless — the mighty hands that hurl the thunder and lightning? They could not. It was love's tender cord that tied his hands. How could they impale the almighty Son of God to the accursed tree? Again, they could not; it was love of sinners that held him there. Jesus was face to face with an unalterable either or. Either he must pay the ransom in full or see man, God's foremost creature, the king of creation, eternally writhe in hell. He died the death of a malefactor. He made the Supreme Sacrifice. Love won.

And is not this also the supreme tragedy? No, for he broke the shackles of death, burst open the grave and on the third day arose victorious over sin, death and the devil, and all as our substitute. "He was delivered for our offences, and was raised again for our justification." Rom. 4, 25. "Jesus Christ hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1, 10. Now the blessed gospel truth, "Believe on the Lord Jesus Christ, and thou shalt be saved" cannot be denied or ignored by heaven or hell; it is authenticated and sealed by the empty grave.

If our Savior's humiliation and his death on the cross is not the supreme tragedy, what then is? Is it that an aged couple loose their means of support through bank failure and must, after a long life of hard work, accept alms? Is it that a wedding party meets instant death at a railroad crossing, or a mother and father must see their children waste away for want of food, or a babe is snatched from its mother's arms and deliberately murdered? Yes, these are all tragedies and we fairly shudder as we enumerate them, yet the supreme tragedy is none of these.

That a redeemed sinner, an heir of God and co-heir with Christ, the object of his infinite love and the beneficiary of his last will and testament is "cast into outer darkness where there is weeping and gnashing of teeth" where "their worm shall not die, neither shall their fire be quenched" — the eternal damnation of a redeemed soul, that is the supreme tragedy. Let this fact never lie dormant in the hearts of the watchmen on the walls of Zion nor be overlooked by any of the laborers in the Lord's vineyard.

To proclaim the supreme sacrifice and to avert the supreme tragedy, that is the work of the church on earth. This is our work, dear assembled brethren of the Norwegian Synod. As we love



immortal souls we must not permit ourselves to deviate from this our God-given work and even in part enter upon other activities however commendable and more appealing, perhaps, to our natural inclinations and more popular in our surroundings, such as, social welfare work, promoting the framing of secular laws and regulations, correcting alleged corruption in affairs of state, etc. What would you say of a firechief who would stop on his way to a fire to help the police catch a thief, or to give food to a hungry one, or tarry at a street corner to assist the traffic officer in helping a blind man across the street while men and property were perishing in the flames he should have done his utmost to extinguish?

Dear fellow Christians, laymen as well as pastors, if we are to labor with any degree of zeal we must realize that the supreme tragedy will befall everyone born of flesh, be it father or mother, husband or wife, son or daughter who is not in communion with Jesus Christ through a living faith. If we are to work with any degree of success, we must not fall into the common error of considering the prevention of the tragedy and the proclamation of the sacrifice as independent or even separate fields of endeavor. The prevention can be accomplished only by the proclamation.

The gospel of Jesus Christ, written and spoken, and in what has been called its visible form, the sacraments, are the means with which God has equipped his church for the work he has assigned to it. Just as well try to shovel oats with a pitchfork or pitch hay with a shovel as try to save souls by any other means than that "power of God unto salvation" which is the gospel of Christ Jesus. No one has ever been saved by character, by oratory or by timely discussions of desirable social and political reforms, nor by a beautiful church building, a good choir and organist, courteous ushers and the like. The last named things have their proper and useful place, but cannot save souls.

However, the dispenser of the bread and water of life is very reprehensible who is negligent and careless as to his personal habits of language as well as appearance, who administers the Lord's Supper with unclean hands, whose church building is unkept and uninviting and whose services in general, public and private, are not the best and most attractive possible under existing circumstances. He is like a slovenly cook who serves good food on dirty dishes in an unkept dining room. What a pity if anyone allows easily removed stumbling blocks to remain on the narrow path

over which he is trying to lead the blind, the lame and the halt.

Let us now turn to the work of our convention with the single purpose of promoting the glory of God and the salvation of souls.

H. M. TJERNAGEL.

## Alterens Sakramente

Af pastor L. S. Guttebø.

Den frelses vei, som skriften viser os, aabenbarer en visdom saa stor og vidunderlig, at den langt overgaar al menneskelig forstand. Derfor udbryder ogsaa apostelen Paulus: "O rigdoms dyb baade paa Guds visdom og kundskab! Hvor uransagelige ere hans domme, og hans veie usporlige. Thi hvor har kjendt Herrens sind? Eller hvo var hans raadgiver?" Rom. 11, 33-34. Gud spurgte ikke menneffene tilraads, da han forsonede verden med sig selv ved Kristi stedfortrædende fyldestgjørelse, og saaledes tilveiebragte evig frelse og salighed for alle mennesker. Sæller ikke raadsførte han sig med mennesker, idet han bestemte ved hvilke midler, han vilde kundgjøre menneffene sit naadige sindelag mod dem. Gud har selv bestemt de midler, ved hvilke han tilbyder menneffene syndernes forladelse, som er erhverbet ved Kristus, virker troen paa den tilbudte naade i deres hjerter, og naar de allerede er komne til troen, styrker og formerer den. Disse midler, som vi kalder naadens midler, er: evangeliet, daaben og alterens sakramente. Man skulde mene, at menneffene vilde lade de af Gud selv forordnede naademidler staa uantastede, men det er ikke tilfældet. Man er ikke villig til at høre sig og erkjende, at Guds visdom og kundskab er høiere end menneskers. Der er endog dem, som mener, at det er Gud ubærdig saaledes at binde sig til ydre midler. Atter andre laver selv naademidler, forbanster og forbrænger dem, som Kristus selv har indsat. Vi i den rettroende lutheriske kirke har naademidlerne rene og uforsfættede. Evangeliet forkyndes purt og rent, og sakramenterne forvaltes iblandt os saaledes, som Kristus har indsat dem. Men erkjender vi nu ogsaa hvilket rigdoms dyb paa Guds visdom og kundskab der er aabenbaret os i disse naademidler, og gjør vi flittig brug af dem? Guds uransagelige visdom aabenbares os især i den hellige nadver og dog er vel dette det naademiddel som mindst paaffjønnes og mest forsjømmes. Forat vi kan lære bedre at forstaa, hvilken herlig stat Herren har givet os i dette naade-

middel og opmuntres og tilskyndes til flittig at bruge det, vil vi nu gjøre det til gjenstand for vore forhandlinger.

### Alterens Sakramente.

I. Dets væsen. II. Dets nytte. III. Dets brug.

#### I.

Alterens sakramente er ifølge Kristi indstiftelsesord, Jesu sande legeme og blod i, med og under det velsignede brød og vin, som der rækkes os.

Det er en regel, at bestemte lærdomme i den hellige skrift skal tages ud af de steder, som klart og ex professo behandler disse lærdomme. "Derfor J blive i mit ord, ere J i sandhed mine disciple." Joh. 8, 31. "Og de bleve bestandige i apostlernes lære," og i Ap. Gjer. 2, 42. Dette gjælder ogsaa læren om alterens sakramente. Og Herren har sørget for, at denne lære klart fremstilles for os i skriften. Kilden og grundbolden for denne lære er selve indstiftelsesordene. Og disse er nedtegnede ikke blot engang, men fire gange, af tre af evangelisterne og apostelen Paulus. Alt væsentlig angaaende læren om alterens sakramente er aabenbaret os i disse indstiftelsesord. De giver os et klart billede af den hellige nadver, hvad den er, dens nytte og dens saliggjørende brug. Men tiltrods for Kristi klare og ligefremme ord har denne lære bærer forvansket og forfalsket inden den ydre kristenhed. Grunden dertil er den, at man ikke har villet høre sig for Kristi ord og tage sin tanke fangen under troens lydigheid, ligesom apostelen Paulus gjør, idet han udbryder: "O rigdoms dyb haade paa Guds visdom og kundskab. Hvor uransagelig er hans domme og hans veie usporlige."

Tre forskjellige lærdomme om alterens sakramente har gjort sig gjældende indenfor den kristne kirke.

1. Den lære, at brød og vin ved konsekrationen ved presten blir forvandlede til Jesu legeme og blod, saa de ikke længer er brød og vin, men kun Jesu legeme og blod.

2. Den lære, at kun brød og vin er tilstede i nadveren, eller, hvad der betyder det samme, at brød og vin blot er symboler eller tegn paa Kristi fraværende legeme og blod. J "Consensus Tigurinus", redigeret af Calvin, heder det om Kristi legeme, at det er lige saa langt borte fra nadveren som himmelen er fra jorden.

3. Den lære, at saavel brød og vin som Jesu legeme og blod er tilstede i nadveren, eller, at i nadveren, i, med og under brødet mod-

tages Kristi sande legeme, og i, med og under vinen modtages Kristi blod, og at der saaledes i sakramentet finder en vidunderlig forening sted mellem brød og vin og Jesu legeme og blod som kaldes den sakramentlige forening.

I Luthers lille Katekisme læser vi: "Ålterens sakramente er vor herres Jesu Kristi sande legeme og blod under brødet og vinen, indsat af Kristus selv, forat vi kristne skal æde og drikke det."

Og i den Augsburger Konfession, artikel 10: "Om Herrens nadver lærer de, at Kristi legeme og blod i nadveren er i sandhed tilstede under brødets og vinenes skikkelse og der blir uddelt og modtaget" (den tyjste tekst).

Ligeledes i Konfessionformelen, Kort begreb, art. VII: "Vi tror, lærer og bekjender, at Kristi sande legeme og blod i den hellige nadver er virkelig og væsentlig tilstede og bliver virkelig uddelt og modtaget tilligemed brødet og vinen."

"Vi tror, lærer og bekjender, at Kristi Testaments ord ikke er at forstaa anderledes end som de efter bogstaben lyder, saaledes at brødet ikke betegner Kristi fraværende legeme og vinen hans fraværende blod, men at det virkelig paa grund af den sakramentlige forening er Kristi legeme og blod."

Den romersk-katolske kirkes forbandlings lære er udelukket derved, at i Kor. 11, 27 kaldes brød og vin ogsaa efter velsignelsen (konsekrationen) og naar der modtages brød og vin: "hvo der æder dette brød eller drikker Herrens kalk uværdig skal være skyldig i Herrens legeme og blod."

I den reformerte kirke er alle enige i at forkaste Jesu legemes og blods nærværelse i nadveren. De bruger vistnok indstiftelsesordene, læser dem op, som de staar skrevne. (Der var en tid straks efter reformationen, da de reformerte trykte en ny Bibel, hvor indstiftelsesordene var forbandede saaledes, som de reformerte vilde have dem, men denne blev straks forkastet.) Men forstaaer de ordene saaledes, som de lyder: Naar Jesus siger: Det er mit legeme, saa er de alle enige i, at det skal betyde det samme som: Det er ikke mit legeme; og naar han siger: Det er mit blod, saa skal det betyde: Det er ikke mit blod. Det er de alle enige i, saa uenige som de ellers er i sin maade at føre kampen mod lutheranerne paa, er de alle enige i, at det ikke er Kristi legeme og blod. De havde ialt syv forskjellige maader at forklare, hvorledes de fik istand en slig forstaaelse af nadveren, og Luther taler derfor om, at de faar istand et trold med syv hoveder til at forklare indstiftelsesordene. De siger, at Kristus her bruger en

billedlig talemaade. Somme finder den billedlige talemaade i ordet "det", andre i ordet "er", atter andre i ordet "legeme". Om denne sidste maade at forklare det paa, at nemlig "legeme" blot er et tegn paa legeme og "blod" blot et tegn paa blod, har Luther udtalt disse djerbe ord: "For det andet er det ikke sandt, at en saadan billedlig talemaade, som Skolampad nævner, finder sted i noget sprog eller nogen almindelig tale i den ganske verden, og den, som kan give mig et fast eksempel derpaa, ham vil jeg give min hals." Saa vis var han i denne sag.

Svortesledes er man nu kommen til en sliq bildfarelse? Visseelig ikke fordi Kristi ord ikke er klare nok. Marsagen er ene og alene den, at man har fulgt sin egen visdom og forstand istedetfor Kristi ord. De sætter sine egne tanker op imod skriftens lære. Dette har ledet dem til ikke alene at forfaste den rette lære, men endog at spotte og latterliggjøre den. De siger, at den lutherste kirke, som holder sig til skriften, lærer at brød og vin forvandles til Kristi legeme og blod, og at nadversgjæsterne nyder Kristi legeme og blod paa en grov, sanselig maade, ligesom man ellers æder kjød og blod, at Kristi legeme og blod skal tygges og fordøies som anden mad.

Den lutherste kirke lærer ikke dette. Vi lærer, at brødet er brød og vinen vin, og at med disse jordiske ting er Kristi legeme og blod forenede, saa at vi nyder det med vor mund, men paa en himmelsk og uforklarlig maade, saa at vi der tager imod med vor mund den Kristus, som er korsfæstet for os, opreist igjen og opfaren til himmels. Vi har Guds ord for vor lære. Ikke blot indstiftelsesordene, men mange andre steder i den hellige skrift stadfæster den. 3 Kor. 10, 16: "Velsignelsens kalk, som vi velsigner, er den ikke Kristi legemes samfund? Det brød, som vi bryder, er det ikke Kristi legemes?" Ordet "samfund" betyder det samme som forening. Svortesledes kan det vel klarere udtrykkes, at der finder en forening sted mellem brødet og Jesu legeme og vinen og Jesu blod? 3 1 Kor. 11, 27 staar der: "Derfor hvo som æder dette brød eller drikker Herrens kalk uværdig skal være skyldig i Herrens legeme og blod." Derfor vi gaar til Herrens bord og æder dette brød og drikker Herrens kalk uværdig, skal vi blive skyldige i Herrens legeme og blod. Derfor Jesu legeme og blod ikke var tilstede, saa kunde vi umulig blive skyldige deri.

Paa grund af disse to bildfarelser, den romerste forvandlings lære, ifølge hvilken brødet og vinen er frabærende i nadveren, og den reformerte kirkes lære, at Kristi legeme og blod er frabærende, har den lutherste kirke holdt fast ved, at der er to ting i nadveren. Kon-

fordieformelen, art. VII, nr. 5: "De bekjender overensstemmende med Grenæus's ord, at nadveren bestaar af to ting, en himmelsk og en jordisk."

### De jordiske ting i sakramentet.

a) Ligesom der til daaben hører vand, og at man øser dette vand paa den som blir døbt, saaledes hører til nadveren brød og vin, og at man æder og drikker. Ligesom vi ikke vilde bøde at bruge noget andet end vand i daaben, saaledes tør vi heller ikke i nadveren substituere andre ting istedetfor brød og vin. Sker det, saa maa der nødvendigvis opstige tvil, om vi fejrer det sakramente, som blev indsat af Kristus.

b) B r ø d. Almindeligt, naturligt brød. Enten det er syret eller usyret brød er en middeltung. Den græske og romerske kirke har i aarhundreder stridt derom, og den romerske kirke har besluttet i Trid. Conciliet, at brugen af syret brød er nødvendig. Vi bruger usyret brød, fordi det var hvad vor fædre brugte ved nadverens indstiftelse. Siden aaret 607 har hostier, det er smaa, runde, tynde brødstykker, været almindelig brugt i kirken. Vi bruger dem, fordi de egner sig bedst til uddeling. De reformerte klandrer os derfor og paastaar, at brødet maa brydes, men vi holder fast ved, at det er en middeltung.

c) V i n e n. Derefter tog han "kalken", som indeholdt "vintræets frugt" (Matt. 26, 29; Mark. 14, 25), det er gjæret druesaft, vin. Bruger man ugjæret druesaft (grape juice), saa maa der opstige tvil, fordi Jesus brugte vin.

Særkalk (individual communion cups) bruges ofte inden den reformerte kirke til at uddele vinen, og denne skik har ogsaa begyndt at trænge sig ind i den lutherske kirke. Det er en innovation, som vi ikke kan bifalde af følgende grunde: 1) Kristus brugte en kalk. 2) I 2000 aar har kirken brugt en kalk. 3) Den strider mod den lutherske kirkes konservative karakter at indføre en sliq forandring i nadverens feiring. 4) Indbendingerne mod brugen af en kalk har ingen betydning, og de er ofte taabelige. Det er især to, som har været fremførte: a) At det er urenselig at bruge en kalk, og b) at der er fare for at smitsomme sygdomme kan spredes paa denne maade. Til den første indbending kan svares, at man kan beslitte sig paa at uddele vinen i en kalk paa en sliq maade, at denne indbending falder. Til den anden, at ingen kan henbise til noget eksempel paa, at smitsomme sygdomme er blevet spredte ved brugen af en kalk. 5) Brugen af særkalk forstyrer den værdighed og solemnitæt hvormed nadveren skulde fejres. 6) Det vilde bringe ind et forstyrrende element i vore menigheder.

### De himmelske ting i sakramentet.

Ifølge indstiftelsesordene er ogsaa Jesu sande væsentlige legeme og hans sande væsentlige blod tilstede i nadveren og nydes med munden. Forat der ikke skal være nogen tvil derom, beskriver Jesus i indstiftelsesordene, dette legeme, som "mit legeme der gives for eder", nemlig i døden, og hans blod beskrives nærmere som "det blod som udgydes for eder", nemlig i Gethsemane, for Pontius Pilatus og paa korset. (Se Konfordinformelen citeret paa side 2.)

Den simpleste og mest ligefremme maade at fremstille dette paa har vi i tiltalen til nadbergjesterne i vort ritual: Disse Kristi ord: "Dette er mit legeme som gives for eder" og "Dette er mit blod som udgydes for eder til syndernes forladelse, skal I fuldt og fast tro, nemlig at Jesus Kristus i sandhed er selv tilstede med sit legeme og blod i sakramentet, som ordene lyder."

### Den sakramentlige forening.

Da ifølge indstiftelsesordene to ting findes i nadveren, brød og vin, og Jesu legeme og blod, saa følger deraf, at der er en forening mellem disse jordiske og himmelske ting. Denne forening kaldes den sakramentlige forening; se 1 Kor. 10, 16. Begge ting modtages med munden. "Tager, æder, dette er mit legeme." Fordi forbindelsen mellem de himmelske og jordiske ting i sakramentet ikke er en naturlig forening, saa modtages ikke Jesu legeme og blod med munden paa en naturlig, men paa en overnaturlig maade. Konfordinformelen holder fast baade paa den mundtlige annæmmelse og paa den overnaturlige maade at annæmme det paa. Den anden æden af Kristi legeme er mundtlig eller sakramentlig, naar i den hellige nadverd Kristi sande væsentlige legeme og blod ogsaa med munden modtages og nydes af alle, som i nadveren æder og drikker det velsignede brød og vin, af de troende til et sikkert pant og stadfæstelse paa, at deres synd vissefelig er dem forladt, og Kristus bor og er virksom i dem, men af de bantro til deres dom og fordømmelse, saaledes som Kristi indstiftelsesord udtrykkelig lyder, idet han ved bordet og under aftenensmaaltidet rækker sine disciple naturligt brød og naturlig vin, som han kalder sit sande legeme og sit sande blod og derhos siger: "Æder og drikker!" Nu kan jo denne befaling paa grund af omstændighederne ikke forstaaes anderledes end om den mundtlige æden og driften, men ikke paa grov, fjødelig, kapernaitisk vis, men paa en overnaturlig, ubegribelig maade." Konfordinformelen, Gr. Forkl. art. VII, nr. 19.

Denne vidunderlige forening mellem de jordiske og himmelske ting

bevirket ved Kristi almægtige ord, hvormed han indsatte nadveren, og gjør, at hvor som helst og til hvilken som helst tid nadveren fejres ifølge Kristi indstiftelse, og hvor hans ord bruges, der er Kristi legeme og blod i sandhed tilstede, uddeles og modtages.

I sandhed vi staar her ligeoverfor en hemmelighed, et rigdoms dyb af Guds visdom! Men vi behøver ikke at forstaa det. Vi skal kun i enfoldig tro takke Herren for den skat, han har givet os i alterens sakramente og fige med salmedigteren:

Her rækker han mig under brød,  
Sit legem, som led forsets død,  
Og under vin sit rosens blod,  
Den dyre naadens purpurflod.

Med, drif og vær af hjertet glad  
Bed denne mer end englemad,  
Og for den skaal, sig Jesus tak,  
Som aldrig nogen engel drak!

Jeg tror og ved, hvad her jeg faar,  
Endog min sans det overgaar,  
Jeg faar min Jesum ganske hel,  
Han mætter med sig selv min sjæl.

Der er han udi glæden sød,  
Her er han i velsignet brød.  
Der er han i sin æres kraft,  
Her i vindruens signed saft.

(Synodens salmebog nr. 25, v. 4-8.)

## II.

### Sakramentets nytte.

Ifølge indstiftelsesordene tilbyder, afskær og besegler alterens sakramente syndernes forladelse til alle dem som tror.

Indstiftelsesordene bestemmer klart sakramentets nytte. Til de ord: "Dette er mit legeme" siger Kristus disse ord: "som gives for eder", og til de ord: "Dette er mit blod" de ord: "som udgydes for eder til syndernes forladelse". Hermed vil han fremkalde hos sine disciple ved den første altergang og hos alle kommunikanter, hver gang det fejres, den forvisning, at de ved hans forsonings død har en naadig Gud. Enhver anden forstaaelse af indstiftelsesordene er



udelukket. Derfor holder vi fast ved at alterens sakramente skjænker os syndernes forladelse, og denne syndernes forladelse er den samme, som vi faar i evangeliet og daaben. Det eiendommelige for alterens sakramente er det hellige pant, som frelseren der giver os, og som ikke findes i de andre naademidler. I nadveren bekræfter og besegler nemlig Kristus tilfagnet om syndernes forladelse ved at ræffe sit legeme, som blev givet i døden for os, og ved at ræffe sit blod, som blev udgydt for vore synder. I alterens sakramente blir syndernes forladelse forfikkret og beseglet derved, at selve løsepengene, hvormed syndernes forladelse er erhvervet, ræffes os. Derfor udbryder Luther i følgende lovpriisning: "Seg har dig saa hjertelig kjær, min herres Jesu Kristi søde, salige nadver, i hvilken han giver mig i min legemlige mund at æde og drikke sit legeme og blod, med de overmaade søde, venlige ord: "givet for eder, udgydt for eder".

At alterens sakramente skjænker os syndernes forladelse fremgaar ogsaa klart af Jesu ord: "Dette gjører til min ihukommelse." Hvad vil han hermed sige? Alenbart dette: "Naar I ifølge denne indstiftelse med eders mund æder brødet og drikker af kalken, skjænker jeg eder visse mig selv som eders frelser, der giver sig selv i døden for eders synder og udgyder mit blod for at sone for eders synd. Seg giver mit liv, forat I, som er døden hjemfaldne, kan ha liv og evig salighed. Idet I æder og drikker dette brød og denne vin, giver jeg eder i, med og under disse usynlige midler mit legeme og blod paa en usynlig for eder uforklarlig maade, men det er dog virkelig og i sandhed mit legeme og blod, som er givet for eder og udgydt for eder til eders synders forladelse."

Svorledes kunde frelseren bedre fornøje sin ihukommelse i os! Svorledes bedre forfikre os om sin naade og frelse! Svorledes bedre forfikre os om sin trofasthed! Svorledes bedre styrke og fornøje den svage tro! Ja, hvorledes kunde vel Jesus indpræge sin ihukommelse dybere i vore hjerter, end naar han giver os sig selv som den, der er død for os til vore synders forladelse. 1 Kor. 11, 26. "Thi saa ofte som I æde dette brød og drikke denne kalk, forkynde I Herrens død indtil han kommer."

Sad os ikke glemme, at nadveren er et naademiddel. Det er en handling, et ydre middel, som vor frelser af naade har forordnet og gjennem hvilket hans frelse altid paany tilegnes os og bekræftes for os, forat vi skal tro syndernes forladelse. Et naademiddel stiller aldrig nogen fordring til menneskene om, at de skal gjøre noget. Det er Guds naade, som har givet os det. Ved dette middel skjænkes

naaden dig. I det du æder og drikker, giver frelseren dig sin naades goder. Hans ord forsikrer os derom. Han har sagt det og lovet det: "til min ihukommelse".

Vi læser i den Augsburgske Konfession, art. 13: "Om sakramenterne brug lærer de, at sakramenterne er indstiftede ikke blot til at være bekjendelsestegn blandt menneskene, men meget mere til at være tegn og vidnesbyrd om Guds vilje mod os, givne til at vække og befæste troen hos dem, som bruger dem." Luther svarer i sin lille Katekismus paa det spørgsmaal: "Hvorfor skal vi forkynde og ihukomme hans død? Forat vi skal lære, at ingen skabning kunde ha gjort fyldest for vore synder, men alene Kristus, sand Gud og menneske" og "forat vi skal glæde os ved Kristus alene og saaledes blive salige ved troen paa ham."

Det som gjør nadveren til et sakramente er ordet. Deraf følger ogsaa, at troen er nødvendig til at modtage sakramentets velsignelse, syndernes forladelse. Luther siger i den lille Katekismus: "Den som tror disse ord og nyder nadveren, har det, som ordene siger, og saaledes, som de lyder, nemlig syndernes forladelse. "Her menes ikke alene at tro, at Jesu legeme og blod er tilstede i nadveren, men ogsaa, at de er givne for mig, udgydt for mig. Det er Gud, som giver, mennesket annammer. Derjom opnaaelse af naaden paa nogenjomhelst maade skulde afhænge af menneskets medvirken, dets gode forhold, dets selvbestemmelse o. s. v., vilde det ikke længer være et naademiddel. Kun da er det et naademiddel og til nytte for et menneske, som er kommen til erkjendelse af sin fordømmelige tilstand, naar syndernes forladelse gives uden nogen betingelse eller fordring.

Vantroen støder Kristus med hans kjærlighed og syndernes forladelse fra sig selv og berøver sig selv nyttens af nadveren, misbruger Kristi legeme og blod (gjør ikke forskjel paa Herrens legeme, men æder dette brød som alt andet) 1 Kor. 11, 27 og 29, og saaledes foregaar en bestyrkelse i den onde sindstilstand, i hvilken han kommer. Var hjertet før haardt og ubodsfærdigt, saa bliver det nu endnu mere forhærdet, vantroen vokser og kjærligheden til synden tager mere overhaand, og dette er at æde og drikke sig selv til dom.

Vi taler ogsaa med rette om andre virkninger af nadveren end syndernes forladelse, som troens bestyrkelse, inderligere forening med Kristus, velsit i helliggjørelse, inderligere kjærlighed til Gud og mennesker o. s. v. Men alle disse virkninger hviler paa den kjendsgjerning, at nadveren er det middel, som fjænter os syndernes forladelse. Hvad andet er vel den kristne tro end det at tro, at Kristus med sin

lidelse og død har tilveiebragt syndernes forladelse. Derfor kan troen styrkes kun da, naar Gud ved naademidlerne tilfiger og forvisser os om syndernes forladelse. Der er intet andet samfund eller forening med Kristus end det, som formidles ved troen paa den af ham erhvervede syndernes forladelse. Kun den kan leve et gudsfrygtigt liv, som tror sine synders forladelse for Kristi skyld. Rom. 12, 1. Der er ingen anden maade paa hvilken kjærligheden til Gud og næsten kan antændes og opflammes i os end den, at vi først blir forvisjede om Guds kjærlighed til os. 1 John 1, 19; 1 John 4, 11.

Jordi i den hellige nadver Guds tilgivelse af synden besegles ved Jesu legeme og blod, og paa den mest indtrængende og trøsteligste maade tilbydes og tilegnes os, derfor er alle de nævnte velsignelser en frugt og nytte af alterens sakramente.

### III.

#### Sakramentets brug.

Den hellige nadver skal ifølge Kristi befaling ofte bruges til hans ihukommelse af de kristne som kan prøve sig selv.

Den hellige nadver er ikke bestemt for alle mennesker, men kun for kristne. Det er forskjellen mellem evangeliets forkyndelse og nadveren. Herom skriver Walthers i sin Pastoral: "Det er ganske anderledes bevendt med nadveren end med ordets forkyndelse. Ordet er nemlig ikke alene givet for at opholde troen hos en troende, men ogsaa for at vække et menneske op af hans syndesøvn og bringe ham til erkjendelsen af hans synd og til troen, ja, uden ordet er dette aldeles umulig. Fra Guds ords prædiken kan og tør vi ikke vise nogen bort; thi det vilde være det samme som at tillukke for en saadan den eneste dør til naaden. Det forholder sig ikke saaledes med nadveren. Ved dette sakramente skal ikke et menneske først bringes til bod og tro, men styrkes deri; ved dette sakramente skal ikke et menneske først opnaa naaden og bli en kristen, men den naade han har faaet gennem ordet skal derved besegles for ham, og han skal derved opholdes, bevares og befæstes i kristendommen. Den, som derfor vil nyde den hellige nadver værdig og til sin frelse, maa allerede forud være kommen til bod og tro, allerede forud ha opnaaet naade og være en sand kristen. At nyde den hellige nadver er i og for sig intet godt; det kommer meget mere an paa, hvorledes man bruger det. Det virker ikke ex opere operato. Det er ikke lig et naademiddel som virker, dersom man blot tager det ind. Det er et skaffammer, hvis skatte alene kan tages, gribes og fastholdes ved troens haand. Den, som

ingen tro har, nyder vistnok ogsaa det hele og sande Sakramente; han nyder nemlig ikke blot brød og vin, men nyder ogsaa med sin mund i, med og under disse elementer, Jesu Kristi legeme og blod som et kostelig pant paa naade og forladelse; men den velsignelse for hans sjæl, som ligger deri, gaar han glip af. Den som nyder den hellige nadver uden det rette tro og derfor uværdig, blir ikke alene uden del i den naade det indeholder, men finder deri istedetfor naade — brede, istedetfor liv — død, istedetfor velsignelse — forbandelse; han blir, som Paulus siger: "skyldig i Herrens legeme og blod", "han æder og drikker sig selv til døds, idet han ikke gjør forskjel paa Herrens legeme og blod".

Men heller ikke alle kristne skal stedes til alterens Sakramente, men kun de kristne, som tror indstiftelsesordene, d. v. s. tror at Kristi legeme og blod virkelig er tilstede, og at Kristus rækker dem denne underfulde gave til deres synders forladelse. Dette udelukker medlemmer af falsklærende samfund. Til slige maa ogsaa regnes medlemmer af himmelige selskaber, som jo ikke vil forkynde Kristus og hans død. Ogsaa et medlem af en rettroende kirke, som ligger i en aabenbar grov synd og ikke vil gjøre bod. En slig har ikke troen paa Kristi ord, er altsaa uværdig og kan ikke med os forkynde Herrens forsonings død, saalænge han er ubodfærdig. 1 Kor. 10, 21; Matt. 7, 6.

Følg apostelen Paulus' ord: "Men hvert menneske skal prøve sig selv, og saaledes æde han af brødet og drikke af kalken" 1 Kor. 11, 28, skal heller ikke kristne, som ikke kan prøve sig selv, stedes til alters. Dette udelukker børn, syvende, bevidstløse, vanvittige o. s. v.

### **Hvem der er skiftet til at bruge det.**

Den hellige nadver er jo væsentlig evangelium. Det har ogsaa været kaldt det synlige evangelium. Derfor fordrer det heller ingen gerning af dem, som kommer til det. Som tomme kar skal vi der lade os fylde med den naade og de goder, som Gud har beredt. En værdig og ret gæst er derfor den, som tror evangeliets ord i Sakramentet. Dette lærer Luther os i den lille Katekisme: "Ret værdig og vel skiftet er kun den, som har troen paa disse ord: Det gives for eder, og: Det udgydes for eder til syndernes forladelse." Og hvorfor gjør troen alene værdig og vel skiftet? Ikke fordi den er en gerning fra menneskets side, en ydelse, en værdighed o. s. v.; thi troen bidrager intet, vil heller intet selv gjøre for at bli fri sine synder, søger ikke nogen trøst deri, at den vil forbedre sig eller gjøre sig bedre skiftet.

Nei, troen lader i al enfoldighed Gud skjænke sig al forladelse, alt som hører til vor frelse og salighed. Den værdige kommunicant blir altsaa gjort værdig af Gud; thi det er Gud selv, som giver troen.

Og glem ikke: alterens sakramente er et naademiddel, et middel gennem hvilket Gud meddeler sin uforskyldte naade til uværdige syndere. Du kan ikke gjøre dig naaden værdig ved din andagt, bød, fromhed eller gode forsætter. "Derfor er det den allerbedste stiftethed, naar mennesket er allermest usiftet." — Luther. "Han er din Gud og trænger ikke dine goder, men han er gavmild med sine gaver til dig og kommer til dig i den hensigt at give dig sine goder." Retop fordi du er belæst med tusen synder og finder, at der mangler dig saa meget paa den rette andagt, gode forsætter og deres udførelse, skal du komme til nadveren.

Derjom den rette værdighed bestaar ene og alene i troen, hvorfor lærer vi da, at den, som vil gaa til alters, skal prøve sig selv i disse tre stykker. 1) Om han ret kjender sine synder og er bedrøvet og angreder dem. 2) Om han tror paa Kristus Jesus. 3) Om han har det alvorlige forsæt at forbedre sit syndige liv. Fordi de, som ikke angreder sin synd og vil forbedre sig, heller ikke kan ha den saliggjørende tro. "Saaledes er der ikke nogen sand, saliggjørende tro hos dem, som er uden anger og bedrøvelse og har det onde forsæt at blive og fremture i synden." Konfordindeformedelen, Gr. Forkl., art. III, nr. 8. Sand anger og bedrøvelse over synden kan kun den ha, som har troen, ja den som har troen maa ha sliig anger og bedrøvelse. Troen kommer ved evangeliets prædiken, derfor kommer ogsaa sand anger og bedrøvelse ved evangeliets prædiken. Loven virker brede. Det er ikke saa, at mennesket først ved loven kommer til anger og bedrøvelse over sine synder og saa ved evangeliet faar den sande saliggjørende tro. Rigeledes er det forsæt at forbedre sit liv en frugt og følge af troen. Dette forsæt findes kun hos den, som har troen, men vil ogsaa findes hos ham. "Thi i Kristus Jesus gjælder hverken omstjærelse eller forbud, men troen, som er virksom i kjærlighed." Gal. 5, 6.

**Hvorfor en kristen ofte skulde gaa til den hellige nadver.**

Den herre Kristus har forordnet dette sakramente til flittig brug. "Dette gjører til min ihukommelse." "Dette gjører saa ofte som I det drikker, til min ihukommelse." "Saa ofte som I æde dette brød og drikke denne kalk, forkynde I Herrens død indtil han kommer." 1 Kor. 11, 26.

Indtil Herren kommer, indtil den yderste dag, skal hans nadber flittig og ofte bruges inden den kristne kirke. Hvor ofte den skal feires, og hvor ofte den enkelte kristen skal komme til dette naadebord har Herren overladt til de kristnes frihed. Derfor skal ingen tvinges dertil; heller ikke skal man foreskrive nogen tid og sted for dens nydelse. Det vilde være at gjøre "en lov af den", som vor bekjendelse siger. Men merk ogsaa, hvad bekjendelsen fører til: "Men det skal man dog vide, at saadanne folk ikke er at agte for kristne, som i saa lang tid unddrager sig og holder sig borte fra sakramentet. Thi Kristus har ikke indstiftet det, forat man skal bruge det som et skuespil, men har befalet sine kristne, at de skal bruge det og derved komme ham ihu." Luthers Store Katekismus, V, 11. "Men naar nogen ikke agter sakramentet høit, da er det et tegn paa, at han ingen synd, intet kjød, ingen djævel, ingen verden, ingen død, ingen fare, intet helvede kjender, d. e. han tror intet af alt dette, om han end sidder midt i det til op over ørene og er to gange djævelens; paa den anden side trænger han heller ikke til nogen naade, liv, paradis, himmerige, Kristus, Gud eller noget som helst godt. Thi hvis han troede, at han havde saa meget ondt og trængte til saa meget godt, saa vilde han ikke saaledes forsjømme sakramentet, hvori saadant ofte bliver afhjulpet og saa meget godt skjænket. Man behøver heller ikke med nogen lov at tvinge en saadan til sakramentet, men han vil komme løbende og farende af sig selv, tvinge sig selv og nøde dig, at du maa give ham sakramentet." Luthers Fortale til den Store Katekismus.

Saaledes vil baade Jesu befaling, "Dette gjører til min ihu-kommelse" saavel som den kristnes nød drive og løkke ham til at komme til sakramentet.

"Saaledes har du fra Guds side baade den Herres Kristi bud og forjættelse; derhos skal paa din side din egen nød drive dig, som ligger dig paa halsen, og for hvis skyld det er, Gud saaledes byder, løkker og forjætter. Thi han siger selv (Matt. 9, 12): "De kærste har ikke læge behov, men de som har ondt," det er de, som arbejde og er besværede med synd, frygt for døden, kjødets og djævelens anfægtelse. Er du nu besværet og føler du din svaghed, saa gaa frimodig hen og lad dig vederkvæge, trøste og styrke! Thi vil du vente, indtil du bliver saadant kvit, forat du kan komme ren og from til sakramentet, saa maa du blive derfra i al evighed. Thi her fælder han dommen og siger: "Er du ren og from, saa trænger du ikke til mig, og jeg heller ikke til dig. Derfor kaldes kun de uværdige, som ikke føler sin uværdighed og ikke vil være syndere. Luthers Store Katekismus, V, nr. 18.

Naar vi betænker dette, burde det ikke drive og tilskynde os til ofte at komme til Herrens nadver! Luther havde en levende erkjendelse af sin synd, uværdighed og svaghed. Og hvad gjorde han saa? Han lod sig ofte daglig række det hellige sakramente. Om alterens sakramente gjælder salmedigterens ord:

Jesús han er synderes ven,  
 Vil sig nu med magt forbarme,  
 Strækker ud mod synderen,  
 Sine milde naadens arme;  
 Haster, løber til ham hen!  
 Jesús han er synderes ven!

(Synodens salmebog, nr. 306, 7.)

O, saa lad os takke vor frelser for det herlige naademiddel han har givet os i alterens sakramente og ofte bruge det til vor sjæls evige frelse og salighed.

## Music in the Church, School and Home

"Praise ye the Lord. Sing unto the Lord a new song, and His praise in the congregations of saints.

Let Israel rejoice in Him that made him; let the children of Zion be joyful in their King.

Let them praise His name in the dance; let them sing praises unto Him with the timbrel and harp.

For the Lord taketh pleasure in His people; He will beautify the meek with salvation.

Let the saints be joyful in glory; let them sing aloud upon their beds." Ps. CIL, 1-5.

In these words, as well as in many other passages of Scripture, man is enjoined to use music as a means to praise Him who has created the universe, to Him who has redeemed sinful mankind from the eternal curse of the law, to Him who has called us out of darkness into His marvelous light. This giving of thanks is one of the most delightful privileges bestowed upon man by God. It affords his opportunities to enjoy a most beautiful fellowship with Him who is "far above all principality, and power, and might, and dominion, and every name that is named, not only in this

world, but also in that which is to come." Eph. 1, 21. It is the realization of such kinship which prompts young and old to sing in loud exuberant strains:

"O that I had a thousand voices,  
A mouth to speak with thousand tongues.  
My heart which in the Lord rejoices,  
Then would proclaim in grateful songs,  
To all, wherever I might be,  
What great things God hath done for me."

It furthermore affords us opportunities to join in with "the multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke, 2, 13. 14.

But more. This giving of thanks is truly effective only when it comes from a heart which confesses: "God be merciful to me, a sinner," or, to quote the words of Christian song:

"Out of the depths I cry to Thee,  
Lord, hear my lamentation;  
Bend down Thy gracious ear to me,  
And grant my supplication;  
For if Thou fix Thy searching eye  
On all sin and iniquity,  
Who, Lord, can stand before Thee?"

Singing the confession of his own unworthiness, but singing also the praises of his gracious God, the Christian confidently approaches his God as the prodigal son approached his loving father. As an unworthy prodigal made worthy by the blood of Jesus, he says:

"Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings and fears within, without,  
O Lamb of God, I come, I come."

Just as I am, Thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve;  
Because Thy promise I believe,  
O Lamb of God, I come, I come."



And God, embracing His unfortunate yet fortunate child says:

"Hold fast by me,  
I am thy rock and castle;  
I wholly give myself for thee,  
For thee I strive and wrestle;  
For I am thine, and thou art mine,  
Henceforth my place is also thine;  
The foe shall never part us."

Seeing this unbounded love of God, can we still hold our tongues and remain silent? No, we must sing:

"Now I have found a sure foundation,  
Which evermore my anchor grounds;  
It lay there ere the world's creation  
Where else but in my Savior's wounds?  
Foundation, which unmoved shall stay,  
When earth and heaven pass away.

On this foundation I unshrinking  
Will stand, while I on earth remain;  
This shall engage my acting, thinking,  
While I the breath of life retain;  
Then I will sing eternally,  
Unfathomed Mercy, still of Thee."

The sacred obligation of applying Law and Gospel has been committed to three powerful institutions existing in this world, to the Church, the school and the home. If these institutions fail in performing their duties and in exerting their influence you will soon find chaos in this world; rob them of their great privileges and outstanding duty and you will soon have disorder, anarchy and ruin. It is conceded quite generally that the black pages which have been bound into the book of history show very distinctly that Church, school and home had at the time been shorn of their cardinal purpose; the sad conditions obtaining in the present days of universal depression show that the Church, school and home, including, of course, the individuals who constitute these institutions, have not met the requirements and standards set by Him who has made us "ministers of Christ and stewards of the mysteries of God." I Cor. 4, 1.

You ask: But what has that to do with music?... If you will view the situation more closely you will find that the relationship is more intimate than you think when passing off-hand and superficial judgment concerning the matter. Church, school and home often sing and play themselves away from their great purpose. I do not mean to say that music is solely responsible for present-day conditions, but I do maintain that the cheap music used so often in our churches, the trivial songs taught so abundantly in our schools, and the debasing and degenerating jazz played and sung also in Christian homes have contributed generously to those mighty forces which tear away from what is noble, holy and pure. It is quite timely, therefore, that we devote some time at these sessions to a careful and honest perusal of music in the Church, school and home. Such a consideration can but redound to the glory of Him who finds delight not only in the eternal hosannahs of the cherubim and seraphim, but also in the musical offerings of His children here below.

## I.

### MUSIC IN THE CHURCH.

The one great duty of the Church is to preach the Word and administer the Sacraments. All other activities of the Church must be subservient. We dare not overlook this fact. This fundamental principle applies also to the use of music by the Church. Our churches are not concert and exhibition halls which afford space and opportunity for the display of personal ability or secular entertainment. As Christians, who take the teachings of Scripture seriously, we Lutherans should and do object strenuously to the performance of foreign and worldly elements in our church-auditoriums and particularly in our services. Our churches are sanctuaries and all due precautions should be taken against defiling or desecrating the place "where the Lord doth dwell." Those words of Scripture here apply which state: "Keep thy foot when thou goest to the house of God and be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil." Eccl. 5, 1.

The Lutheran Church has always rightfully approved of the rendering of concerts in its places of worship, but it has always insisted that these performances be services which glorify not man, but God. Many reformed denominations, following the prin-

ciples of John Calvin, have not permitted the rendering of sacred programs in their churches. Calvin, however, in his zeal against Roman Catholicism, shot beyond the mark. He ignored the fact that a program of appropriate sacred music, when rendered in a spirit of humility and intent only on serving Him who inhabits His temple, is well pleasing unto Jehovah. The Lord God encourages His children time and time again, particularly in the Book of Psalms, to worship Him through song and through the sound of instruments. This, however, imposes upon the performers, whether they appear as soloists or as a group, a solemn duty. They are not to bring the sacrifice of fools, but they are to keep their foot; they are not to seek glory and praise for themselves, but they are to serve, and serve God alone. To them also apply the words: "Be more ready to hear"; their selections are to bespeak the grace, the mercy, and the glory of God. Music that does not serve this purpose may have its place in the concert hall, but not in the church. "The Last Rose of Summer" may edify when heard in a parlour, but it loses its savor when heard instead of spiritual song in a sacred place, even when sung by a Galli-Curci.

We have our churches that we might have a place in which we Christians may meet as a body for the express purpose of hearing God's Word and receiving the Sacraments. In this place we meet regularly that we might "continue steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer." Acts 2, 42. Because of the blessed purpose which this building serves, the Christian says with the Psalmist: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." (Ps. 27, 4.) And again: "So will I compass Thine altar, O Lord, that I may publish with the voice of thanksgiving, and tell of all Thy wondrous works. Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." (Ps. 26, 6-8.) Let us also hear from a Christian poet:

"We love the place, O God,  
Wherein Thine honour dwelleth;  
The joy of Thine abode  
All earthly joy excelleth;

It is the house of prayer,  
Wherein Thy servants meet;  
And Thou, O Lord, art there  
Thy chosen flock to greet."

And while the Christian is careful not to bring the sacrifice of vainglorious fools in programs rendered in his church, he is still more careful in the services which he attends. These services are of such import to us that we permit nothing to take the place of the main services of the week, not even a song service. The Lutheran Church furthermore insists that the utmost care be taken that nothing be heard or seen in the service which would disturb the distinctly spiritual atmosphere of the service.

The participants in a divine service are the pastor, the congregation, the choir and the organist. The pastor, in God's stead, proclaims the Word and administers the Sacraments; as spokesman of the congregation he also offers and leads in prayer to God for spiritual and temporal needs. The congregation, choir and organist are essentially an entity and not three distinctly different classes of participants. The choir and the organist are a part of the worshiping congregation and are not to be separated from it. Because they are a part of the congregation, they should face the altar with the congregation. Bearing this fundamental principle in mind we avoid many difficulties.

The organist, in his office as organist for the service, is not a soloist. His preludes, offertories and postludes in the service likewise are not to be regarded as solos; their purpose is not to entertain or gratify. The purpose of the prelude is to prepare the congregation for the hymn it is to sing; the purpose of the offertory is to afford an opportunity for serious contemplation of the Word that has been preached; the purpose of the postlude is not to sound out loud and hilarious tones of unrestrained bombast, but rather to express again in conclusion the spirit of the service and also the wholesome effects it has produced.

The spirit of the service is determined by the season of the church-year, by the Word of God that has been read and considered in the respective service and by the hymns which have been selected for the service. The Word of God which is read and which serves as the basis for the sermon should take the church-year into consideration and the selection of the hymns is

again determined by the sermon and the Scripture-readings. It is, therefore, the sacred duty of the organist to be well prepared. He should be acquainted with the text of the hymns the congregation is to sing that he might accompany sanely; his prelude should, if possible, be in the same key as the hymn which he is about to accompany and should be of such a nature that it puts the congregation into the proper frame of mind for the service. His offertory should not be a piece of pretty musical embroidery played with sentimental stops accompanied by a quivering tremolo, but should rather be objective and reflexive. Enough has been said concerning the postlude.

Unfortunately organists are getting away from the practice of playing preludes which are based on hymn-tunes. The fact that these are not "pretty" is, perhaps, largely responsible for this. No finer and more devotional music has ever been written than our Lutheran choral-preludes; no organ music has ever been written which is better able to put the congregation into the proper frame of mind for the service than the choral-preludes written by serious-minded Lutheran composers. A very large percentage of these are quite simple and we ought to feel in duty bound to encourage our organists to make more and better use of these.

Concerning the purpose of a choir much has been written and said. Liturgists are disagreed concerning this point. Following the fundamental principles laid down by their church, which denies the universal priesthood of all believers, Roman Catholic liturgists maintain that the priest is the mediator between God and man and the choir is the intermediary in song. They maintain that the choir does not represent the congregation, but it assists the priest in his official capacity as mediator. As assistants to the clergy, these choirs use the Latin language; this is not done exclusively, however. While the Roman Catholic choir is not regarded as a part of the worshiping congregation, it is regarded as a body representing the congregation of those saints who have already gone to their eternal abode. This viewpoint moulded the compositions of Roman Catholic composers; not only their texts, but also their music, much of which is very beautiful, reflect the position of their church. Music written by the great Roman Catholic composers does not express the cries of a sin-laden conscience; in fact, the cries of sinful man, when translated into music, have been branded by the Roman Catholic writer as "noise and fracas which belong

to the world." (Musical Quarterly, July, 1928, "Palestrina," p. 337.)

Lutheran liturgists are not agreed among themselves as to what the actual purpose of the choir is. Three viewpoints may be mentioned. The first has been set forth by the so-called "rigorists," who maintain that the purpose of the choir should be to support and lead the congregation in its singing and to surrender its activities when such support and leadership are no longer necessary. This is a radical attitude which neither deserves nor needs any further consideration. The second viewpoint, which is also extreme, and which was borrowed largely from the Roman Catholics, sets forth that the choir serves as the mouthpiece of the redeemed in heaven, even of the angels. As such it is to sing "art-music," that is, music which is above the level of the music sung by the congregation. Those who take this stand furthermore insist that this singing is to take place at that point where the reactions to the Word have arrived at their climax, which is immediately after the sermon. The choir, in other words, is to do what the congregation cannot do. The congregation is to sing its simple hymns, in unison of course, but the choir is to sing compositions containing heavenly harmonies and an intricate contrapuntal texture. This aspect is likewise unsound. The fundamental principle that the choir is and must remain a part of the congregation here comes to our assistance in rejecting this viewpoint. A simple composition may at times be far more effective than a most involved polyphonic masterpiece and the healthy sonorous unison singing of the congregation has on more than one occasion relegated the heavenly harmonies sung by the choir into an obscure background.

We now come to the third viewpoint. In seeking to establish the purpose of the choir, two fundamental principles must be borne in mind; first, the choir is a part of the congregation; secondly, the purpose of the choir, like the purpose of the organist, is to serve God, not to display ability. These two principles do not only agree, but they even dovetail each other. As a part of the congregation, the choir is to sing in the language of the people. Should an unknown tongue be used, the number thus sung ought to be translated into the language of the people; at any rate, the correct and complete contents of the number should be made known to the people. Furthermore, as a part of the congregation, the choir should, with the congregation and the organ, face the altar and

the pulpit. Our congregations could have averted much strife and much abuse had they borne this in mind. Having the choir face the congregation instead of the altar has introduced much personal display into our services and has likewise brought on much dissension through heated debates concerning the propriety and impropriety of choir vestments, processional, recessional and the like. People have drawn the conclusion that these very factors separate the choir from the congregation and it is this very fact more than anything else which induces many to look upon these customs with disdain, though they know that they are not anti-scriptural.

The choir is to serve. Its service should be commensurate with its ability and not with its ambitions. We too often hear church-concerts, cantatas and even oratorios rendered by ambitious choirs which are not even able to do justice to a simple piece of music. We too often hear long anthems rendered when a shorter composition would not only be just as effective, but would also afford more time for the careful study of compositions for other services. Choir directors often work hard on compositions which are not worth the time spent on them. Others, eager to have a large choir or chorus, will cater to the tastes of the multitude and will render simple but high-sounding music of the clap-trap variety. Since the choir is to serve, let it serve in a spirit of humility. All true service is humble in character. Let our choirs and choir directors remember that point. Choir singing that is done in a spirit of humility and faithfulness is, if otherwise appropriate, always most effective.

Bearing these various points and principles in mind it should now be an easy matter to state what the real purpose of the choir is. As a part of the congregation the choir is, first of all, to assist the congregation in its congregational singing; it is not to deprive the congregation of its duties. Choir music should not supplant congregational singing; on the contrary, choir music should fortify and strengthen congregational singing. Choirs should also be used to familiarize the congregation with hymns and hymn-tunes which are as yet unknown; it should also be used to correct mistakes which the congregation may make in singing its part of the service. A choir should not hesitate to sing in unison especially on such occasions. Another purpose of the choir should be to enhance the beauty of the service. It may do this by rendering appropriate

anthems, moiets and various other forms of choir music. While beauty should not be the most prominent feature in a service, yet does real beauty, when clothed in churchly modesty, but redound to the glory of Him who has given us so much that is beautiful. The beauty found in a service should be "the beauty of the Lord" spoken of Ps. 27, 4.

In connection with this matter of choir-music a few pertinent remarks ought yet be added concerning the use of quartets and soloists in a service. It is a well known fact that some churches use a quartet in place of the choir. Various reasons may prompt such an action; in some instances it is a case of economy, in others a matter of thus hearing a more artistic rendition of music, in still others quartets have replaced choirs which have brought dissension into the congregation. A beautiful feature of Lutheran choirs has always been that they are volunteer organizations. A good and tactful choir-conductor can succeed in subduing those whose vocal abilities are not of the most desirable order. Many of our finest church-choirs consist largely of members whose vocal abilities are quite mediocre. A quartet is usually not a volunteer organization; its membership is very limited and its attainments do not, as a rule, satisfy when taking the place of the choir, even when the voices are exceptionally good. A selection by a quartet may at times help beautify the service, but the quartet should never supplant the choir.

Many liturgists, for good reasons, do not approve of the use of soloists in a regular service. Some make the concession that soloists may be used in services other than the chief service of the week. Most liturgists do not object to solos which are part of a composition rendered by the choir. Various reasons enter in for these objections. Nervousness, a disconcerting tremolo which is often affected, comparison with other soloists, the desire to display, gift or lack of personality, all these points contribute towards depriving the service of the spirit and atmosphere it should have. The matter of facing either the congregation or the altar again plays an important part.

Let us build up and develop choirs, also junior choirs and children's choruses, and we will be better able to supply our services with vocal music of the highest and most satisfactory type.

The Lutheran Church is known as "the singing Church." This name was given our denomination not because of the choir singing that is heard in our services, but because of the singing that is



done by the congregations themselves. When Martin Luther put hymns into the hands of those who occupied the pews and himself wrote hymns for the people, thereby encouraging other worthy composers to do the same thing, he put a stamp on his Church which proved to be indelible.

Our hymns, when sung as they should be sung, do in truth bespeak the beauty of the Lord. Our people like to sing and they like to sing Lutheran hymns. The reason why so much that is un-Lutheran in spirit and expression is sung in our churches is because there are some in our circles who no longer appreciate the beauty of the Lord as it is expressed so beautifully and so nobly in the Lutheran hymn. It is stylish to join in with the crowd and crowds like what is rather trivial. It is hard to be different and somewhat separate; unionism is in the air and distinct Lutheranism is unpopular; this spirit is reflected in the music which some of our own circles prefer. Some of the sectarian bodies have been forced to realize that they have lost out through their shallow music; but there are people in our circles who insist on learning through their own experiences and not through the experiences of others. This is certainly a foolhardy attitude, but what makes the situation all the more serious is the fact that it affects not only an individual here and there, but the Church at large.

Much can be done in the divine service to teach our people to appreciate their great heritage. While speaking of the choir this point was already indicated. Appreciation for our Lutheran hymns will grow when our choirs will begin to sing these hymns either in very simple settings or in the beautiful harmonizations of Johann Sebastian Bach. Our choirs can render their Church a great service in this very respect. Our organists can inspire our people with healthy organ music that is based on the Lutheran Chorale. The children of our Lutheran day-schools may be used to sing a Chorale for the congregation in the service. And last, but not least, let our pastors learn to appreciate and understand Lutheran music.

The average congregation knows but a few hymn-tunes. This is largely the fault of our pastors and organists. A pastor should know his hymn-book and know it well. He should exercise the utmost care and diligence in selecting his hymns and hymn verses. Instead of having the congregation sing stanzas one to four, let them sing stanzas five to eight for a change. Pastors likewise

should assign doctrinal hymns as often as possible, especially such hymns as treat of the doctrine of justification. In keeping with the principles of the Church, Lutheran hymns are quite doctrinal, much more so than other hymns.

Congregational singing should be unison singing. Lutheran liturgists have always regarded unison singing as a symbol of the unity of the Church. Part-singing by the congregation lacks the strength and vigor which congregational singing should have. We often overlook the fact that unison singing is very effective. Country congregations usually sing better and more heartily than city congregations; this is the case despite the fact that city congregations usually have better organs and organists, also more trained voices.

The harmonization and rhythmical setting given a hymn may add greatly to the strength and character of hymn-singing. Beautiful harmonies may be sung very effectively by a choir, but the more simple and clear the harmonic accompaniment of the organist for the singing of the congregation, the better will be the singing of this body. Minor harmonies are often responsible for weak congregational singing. Concerning rhythmical settings no law should be laid down; taste and good judgment should here be the determining factors. Some hymns are most effective when sung in a straightforward way, others when more of the rhythmical element is present. To illustrate: "Comfort, Comfort Ye My People" (Hymnary, No. 170) sounds much better when sung in a straightforward way than when sung rhythmically; "Praise to the Lord the Almighty" (Hymnary, No. 5) is more jubilant and vigorous when sung rhythmically. Bach showed wonderful discrimination and taste along these lines when he harmonized Chorales. Hymns should never be sung with such suggestive rhythmical pulses as are suggestive of a march, a waltz, or of other forms of music which have no business in the church. Inverted chords and dragging frequently weaken what should be strong; a speedy tempo leaves no time for contemplation.

We have heard that due precautions should be taken that the personal element is omitted from the service. This applies also to congregational singing. Music sung by the congregation should, on the whole, be objective, not subjective in character. When we say that church-music should be objective, we do not mean that it should be objective in the same sense as the music of the Roman

Catholic Church. Roman Catholic music, we must remember, is rendered to the people, not by the people. Roman Catholic music does not express the reactions of God's saints on earth. Lutheran music does, and most of the best Lutheran music does this without becoming subjective. Lutheran music states not only divine truth and doctrine, but it states also in an impersonal way that the truths of Scripture are believed, appropriated and lived by the Christian. Congregational singing should indicate the reactions of the Church, not of the individual. Individuals have their own peculiar ways of expressing their reactions and experiences and the manner in which one person expresses these may not appeal at all to another person, may not even be understood by him. Hence Lutheran hymnologists agree that hymns should be objective, not subjective in character and content. Here again we have a difference between Lutheran hymns and hymns of the Reformed denominations.' Subjective hymns are very often quite sentimental.

What should be the character of the hymns we sing? They should not, first of all, be sentimental. Chromatic hymns are usually sentimental and pretty; our best Lutheran hymns are diatonic, and diatonic hymns are usually healthy, vigorous and strong, as church-hymns should be. Since hymns are to be sung by "the masses," they should be not only dignified, but also simple, singable and melodious, the melody being in the soprano. The range should be comfortable. Ornamental tones, syncopated notes and the like are out of place. The joy expressed in our hymns should be joy in the Holy Ghost; the peace that is expressed should be the peace of God; the depth of our hymns should symbolize the depth of the knowledge and wisdom of God.

To all who are members of the Church apply the words of St. Paul: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Col. 3, 16.

## II.

### MUSIC IN THE SCHOOL.

We Lutherans maintain Christian day-schools that we might thereby establish our children in their Christian faith and also that, through these schools, other children might be won for Christ and His kingdom. Through these schools is the Church enabled to

perpetuate her noble ideals and disseminate her great principles. May God preserve these schools and fill us with the knowledge of their significance and purpose.

If we wish to give the children of the Church a sound and truly beneficial schooling in matters musical, then must we send them to schools which are in duty bound to inculcate the ideals uppermost in our minds. A school that fails to impress lofty ideals upon the minds of its pupils, fails in its purpose. We Lutherans have ideals which are indeed of the highest order, ideals which are different from the ideals of others, and the only schools which can represent these ideals are our Lutheran schools.

We maintain and support elementary schools and schools of higher learning. In these schools there should be a unity of purpose and principle. The work done in the schools of higher learning should be a continuation of the work begun in the elementary schools and the work done in the elementary schools should be so soundly grounded that it serves as a worthy and solid foundation on which high-schools and colleges can build and from which the Church at large derives benefits which make the maintenance of these schools worthwhile and profitable. We must not forget, however, that the profits derived from our Lutheran schools are too great to be figured in terms of dollars and cents.

Since the foundation is to be learned in the elementary schools, we shall consider these first. The problems which confront us in teaching music in the grade-schools are far more difficult than the problems which confront us in the schools of higher learning. There is, in the first place, the matter of the instructor. In the high-schools and colleges music is usually taught by specialists, that is, by people who have made a more or less intensive study of music, who have studied it by choice and who are vitally interested in this work. We have teachers in our elementary schools who are vitally interested in music, but, as is to be expected, the greater percentage is not; they teach it as they teach geography, grammar, arithmetic, penmanship and other subjects; a high percentage do their work faithfully and well, but the spark of enthusiasm, which is so necessary in teaching an art, is almost totally lacking. Furthermore, many of our schools are one-class schools in which the little tots join in with the older pupils in music study. This has its advantages, but it has many more disadvantages. A child of six does not think and react as does a child of fourteen, its capacity is

more limited and the same might be said of its ability. Many a young child has ruined its voice because it was obliged to do what only a more mature child could do. Educators have studied such problems for years, have also solved many of them, but the whole matter is still a problem which at times seems to be insurmountable.

But the task, while it is serious, is certainly not hopeless. The seriousness of the whole problem becomes very eminent when we consider that we, as a rule, have these children in our grade schools for eight long years, during those very years in which their minds are most impressionable and absorbent. What are we to do? First, a plea for our teachers. Since our day-school teachers cannot be expected to be specialists in the field of music, let us not demand of them what we would demand of a specialist. Let us encourage them in their work by being reasonable and by showing our gratitude for what they do accomplish. A teacher who works with the ability God has given him is doing what God requires. Let us not require more. We so often discourage the men and women who are doing this wonderful work and give them only a part of the support they so richly deserve. We have parochial-school teachers in our circles who have accomplished things that are truly astounding. The interest you show in their achievements and the support which you lend to their undertakings will but redound to the glory of our God, our Church, and our schools.

Teachers should not try to accomplish too much. There is abroad to-day a tendency to crowd and to pack. This tendency is unhealthy. It stunts and retards instead of fostering growth and development; it seeks to ripen things before the time of maturity. Modern methods and systems are largely responsible for this; they bewilder the teacher and delay the pupil. Let the teacher likewise bear in mind that he is dealing with children, not with adults. We are here reminded of the words of Lucie Haskell Hill:

"Reach down the hand,  
The little one who trudges by your side  
Is striving hard to match your grown-up stride;  
But oh, his feet are very tiny yet,  
His arm so short — I pray you, don't forget —  
Reach down your hand."

The average child, when it has finished the grade-school, should have some musical ability. It should be able to distinguish between

a good tone and a poor one; it should know the fundamental principles of clear and beautiful diction and be able to apply them; it likewise should have some ability in reading music at sight. Class-room instruction in applied music is being introduced in many schools to-day. May the day soon come when such instruction can be given in our schools also. But there is one thing above all else which the teacher should seek to develop in his pupils and that is a sense of good judgment and appreciation in matters musical. When organized properly and given in the right spirit, such a course will not only prove to be highly beneficial, but it will also be most thoroughly enjoyed by the pupils.

At this point I cannot help but refer particularly to the value of the Lutheran Chorale in this respect. Dr. Wilhelm Middelschulte, a famous organist, once made the remark: "I owe much of my sense of the appreciation of good music to the fact that I learned the Lutheran Chorales in the elementary grades and grew up with them." Many of us have, perhaps, never given this point any special thought. How often do we not meet people who have never had a course in music, who do not know one note from the other, who know practically no music but their church-hymns and a few folksongs, yet can they distinguish very clearly between good and poor music and they find satisfaction only in music of the better and deeper type. They detest music of a low type, reject revival and so-called gospel-hymns, and find no appeal in trivial and sentimental hymns. While they may not be aware of it, yet the fact that they were at one time almost constantly exposed to the Lutheran Chorales has left its wholesome results. Our teachers ought by all means familiarize their pupils with the outstanding Chorales and impress them indelibly on their minds. Not only ought they make these hymns familiar, however, but they should also point out their beauty. Former Dean Peter C. Lutkin once made the statement: "We teachers often teach everything but the beauty of music." The people within our circles who do not care for our Chorales are invariably either such as have not become familiar with these in their early youth, or such as have never been shown their beauty. Some will, of course, object and say that the Chorales are too heavy for a child. This is a fallacy. That a teacher should show discretion in selecting the Chorales which his pupils are to learn is quite self-evident. All Chorales are not equally deep. Teachers who have taught Lutheran hymns to

children will, I am certain, be able to corroborate what has been said and will add that children enjoy singing the Chorales.

Children should also learn good folksongs, both religious and secular. The relationship between these and our Chorales is very close since many of our Chorales were originally folksongs. There is something wholesome about a folksong which makes it popular in the best sense of the word. Our American people have written no better music than their folksongs. The songs of Stephen Foster are amongst the finest folksongs ever written. The folksongs of the Norwegian people are truly outstanding; this is universally admitted. Grieg would not have been what he was had it not been for the fine folksongs of his country. It was this folkmusic which tore him away from the wholesome influence of Schumann and induced him to stand on his own feet. Unfortunately, however, the Norwegian folksongs are not known as well among people who are not of Norwegian descent as they should be. The folksongs of the Germans are sung the world over and together with those of America, Norway and other nations deserve being taught our children in the schools.

A few remarks concerning the music used in our Sunday-schools would here be in place. We deprecate the fact that so much trashy music is taught the children in the Sunday-schools. The superintendents of our Sunday-schools should, above all, be sound and conservative in their Lutheranism. A superintendent may be a conscientious and enthusiastic Christian, but if his taste is not truly Lutheran then is he not the man who should be the incumbent of this important office. Teachers and superintendents who are not properly minded in the matter of music used in the Church have done damage which has often proved to be almost irreparable. Let us make our Sunday-schools schools of real Lutheranism and let us not fall in line with the sects which have no identity and do not even care for it. Our Sunday-schools should not be hotbeds of unionism and this applies also to their accomplishments in the field of music. It is true, here again the Sunday-school cannot handle the situation as adequately and satisfactorily as can the Christian day-school, but let us not use this as an excuse for making the sad mistake of crippling this institution which can and does accomplish much that is good.

It was stated before that there should be a unity of purpose and principle in teaching music in our Lutheran schools and that

the work done in the schools of higher learning should be a continuation of the work done in the elementary schools. Our chief work in the grade schools should be to teach the child to understand and appreciate what is good in music; this should be our aim and purpose also in our high-schools and colleges. We do not say thereby that high-school and college students should not study piano, voice, or other individual branches of music; we are speaking of the student-body as a whole, not of the individuals who can and do take a special interest in music. In these schools music should be taught chiefly because of its cultural value. This pertains also to the study of applied music. After all, very few ever turn out to be recitalists or concert artists; those who have such ambitions and the necessary qualifications will get there anyhow. If we stress the cultural side of music then will we enrich the lives of the students and help them live a happy and wholesome life in their homes after they have left the institution.

Since we are at present considering student-bodies rather than individuals, let us see what might be done to exert a profitable and wholesome influence over these groups. One activity has already been mentioned, namely classroom instruction in applied music. Such instruction is being introduced not only in the grade-schools, but also in the higher schools. Since one great purpose of such a course is to reach the masses, we ought not pass by this opportunity, already because of the general influence it exerts. Classroom instruction may be given very profitably and the financial obligations incurred by the study of music are thereby reduced to a minimum. Choral singing cannot help but lead to a good understanding and appreciation of the best there is in music. Conductors of choral groups in our Lutheran schools should regard it as their sacred duty to use these groups for the purpose of awakening and maintaining in the school and in the Church a sense of appreciation for the music of our Church. Lutheran student-choirs, while they may most certainly also sing some other music, should realize what God-pleasing work they can do by rendering real Lutheran music, which is so unknown in our circles. It is just through such organizations that our people can be shown the beauty of the Chorale, upon which so many choral masterpieces of our Church have been based. Choral activities at a school should be so arranged that they embrace as many students as are able and willing to learn. We ought not lose sight of the fact that the chief purpose of such



bodies also should not be to display, but to serve. Artistry which is theatrical is cold, despite its technical perfection. Ability and gifts may be potent factors in developing an organization, but the spirit, when properly guided, can do more than the finest voices or the most highly developed technique. It is here where many very carefully selected choral-bodies fail. More harm may be done by such purely technical renditions than by a poor voice or two. The worthiness of the cause and the ultimate aim of all choral-music of a sacred nature should induce us to make the benefits and influence as far-reaching as possible. What applies to the church-choir as regards service and humility applies also to the school-choir.

While many benefits may be derived from lectures on music, far greater benefits and also much greater joy and satisfaction is derived from the actual participation in it. A talk on the beauty of Bach's cantatas may arouse interest, but the actual rendition thereof will arouse love. Orchestras, bands and various other kinds of ensemble work ought bring forth fruits in abundance. Music courses which will be conducive to raising the cultural standards of the school may be offered as part of the regular course. Every high-school and college should offer a course in the history of music and, together with this, a course in appreciation. Such a course will prove to be very fascinating if the piano, phonograph or some other instrument is used to illustrate various points. A short course treating what is elementary in music will be enjoyed even by the unmusical if given by a teacher who possesses the necessary enthusiasm for his art. Lectures, student-recitals, faculty-recitals, lecture-recitals and recitals by artists, if they consist of the right kind of music, will exert a most wholesome influence. Every school which has a large enough student-body should have a concert or lyceum course. These can easily be arranged and the fees charged for such courses are certainly just as justifiable as fees charged for athletics. Athletics help create a healthy school-spirit and music helps create a pleasant cultural atmosphere; both should be supported, but both should also be kept in their proper place and neither of the two should interfere with the chief work of the school.

## III.

## MUSIC IN THE HOME.

When we look at the home of to-day and compare it with the home of former days, we are obliged to say that "things are not what they used to be." The many attractions which the world offers for our amusement have taken away from our homes what we might call "the home spirit." This applies particularly in the large cities. Automobiles, the movies, athletics, social organizations of various kinds, even over-organization within the Church, all these factors tend to make home only a place to eat, sleep and change clothes. It is not unlikely that one reason why the Lord has sent us the present days of depression is that He might thereby bring us back to our homes.

Music played a very important part in the home-life of former days. There were, in the first place, the family devotional exercises, at which the family would join in and sing the hymns of the Church. There were, likewise, the family gatherings and the social gatherings with friends at which folksongs, sacred and secular, were sung and enjoyed. In most homes in which a piano or a reed-organ was to be found one would find on these instruments a note-edition of the hymn-book of their Church and also volumes containing other worthy songs.

When we enter even Christian homes to-day, we find so often that the jazz-music on the piano is the first thing which arrests our attention. We examine this more closely and find that there is much said in the texts of this music which is vulgar, offensive and degenerating. Very often the sons and daughters of the family are not at all interested in any other form of music; they do not care to play anything else and when they do try, their playing is so full of the jazz-spirit that parents often regret having permitted their children to bring such music into the house. This fondness for the low type of music has taken many of our young people into questionable places of amusement and has thus weaned them away not only from the home, but also often from the Church and from Christ. This music appeals to the baser instincts of man; by leading to questionable places of amusement it establishes contact with people who are jazz-minded and whose companionship may prove destructive of Christian ideals. Not all popular music is unwholesome; we ought, perhaps, distinguish between jazz and

popular music, designating the low and degenerating form, which is usually based purely on rhythm, as jazz, and the more pleasing and melodious form as popular music. There should be a Christian atmosphere in the Christian home; music that does not fit into this atmosphere is simply out of place and should not be tolerated. Jazz characterizes questionable places of amusement; let us not permit it to brand our homes as places of unholy worldliness.

It is indeed most unfortunate that so few of our people have family devotion with the singing of hymns. What a glorious opportunity to breed into our children the beauty of all that is sacred. Like Martha, we are too often cumbered about much serving; unlike Mary, we sit so seldom at Jesus' feet and hear His Word. There are no better means whereby we might put into our homes the atmosphere that should be there than family devotion with song. Despite all vocal deficiencies that may be heard, these family services are very impressive and many a man and woman looks back with fond recollections to those God-pleasing devotional exercises of his childhood days.

Not only our hymns, but also folksongs should be sung to a much greater extent in our homes. More need not be said than has been said concerning the characteristics and influence of these, but let us again remind ourselves of the fact that such music will put a stamp on our family-life of which we certainly need not be ashamed. They help develop our taste and with their simplicity and purity serve as a worthy criterion whereby we may learn to put a fair estimate on music that is put before us.

Every home should have a worthy instrument of some kind and in every home ought we find at least one person who possesses some ability as a performer. The more music there is in the home the more good cheer do we usually find there. Ensemble music will help establish a fine family spirit. If there are several with musical ability, let duets be played, trios sung, or let a small orchestra be formed. It is really surprising what such enterprises calling for teamwork will do to make the home more pleasant.

Children should not be forced to study music; coercion very often develops resentment and dislike. Parents should do what they can to point out to their children the beauty of music and should encourage them in their endeavors, even when they are not as successful as they would like to see them be. It may be exasperating for parents to hear their children practice scales and technical

exercises, strike wrong notes and wrong chords, play in distorted rhythms and the like, but patience will prove to be a well rewarded virtue if it is applied. We often marvel at the patience shown by children; the patience of parents should be not only correspondingly great, but greater. Whenever possible, children should be given the opportunity to hear concerts and recitals; such performances will stir up healthy ambitions within them, teach them to listen and kindle in them a flame of enthusiasm for what is beautiful, wholesome and good. Here the radio may be used to good advantage. Many fine programs are offered especially for children, programs which are bound to bring good results. Without overdoing it, children should even be encouraged to listen in now and then on the heavier orchestral programs in order that they may learn to see the beauty of music of a deeper nature. Their attention should be called to certain features and characteristics of such music that they might learn to hear what is not always observed. Develop good taste in a young child and you will accomplish something that is lasting and enduring.

Parents should be very careful when they select an instructor of music for their children. The world is flooded with teachers who have neither taste nor ability. The fact that the taste of the American people has been of a rather poor quality may be attributed largely to the poor taste of the greater percentage of music-teachers. Fortunately things have improved considerably along these lines; there are still many poor teachers in the field to-day, but they are losing out in their competition with teachers of ability. It is not so very many years ago that we heard children practice "The Maiden's Prayer," "The Burning of Rome" and "Napoleon's Last Charge"; to-day it is not so unusual to hear selections from Schumann's "Scenes from Childhood" and Mendelssohn's "Songs Without Words." The strides that have been made in teaching children have been truly remarkable; parents should, therefore, be as careful in selecting a teacher of music as they are in selecting good food for their family. A good teacher may charge a higher price (this is not always the case, however), but it will pay in the end to engage the services of such a teacher. The character of the music-instructor should likewise be taken into serious consideration; the contact between teacher and pupil is very close, as a rule, and a music teacher who maintains low standards of living can easily ruin the whole life of a pupil.

In closing permit me to call your attention to the scriptural injunctions "Let all things be done unto edifying" 1 Cor. 14, 26 and "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" 1 Cor. 10, 31. Bearing these two passages in mind, we see what the ultimate purpose of music should be. Beautifying our lives with true beauty is indeed edifying and cannot but redound to the glory of God when done in the right spirit. If our likes and dislikes, our inclinations and aims in the field of music are worldly, carnal and selfish, we sin, but if they are pure and wholesome, they are a blessing. "For me to live is Christ" says Paul, Phil. 1, 21; let our attitude towards and our activities in music prove this.

WALTER E. BUSZIN.

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## Reports from Standing Committees

### Jubberetning fra den staaende komite for hedningemissionen.

Samsundet beslattede ifjor at indbyde repræsentanter for Missouri-synodens hedningemissionskomite til at forhandle med vor almindelige præstekonferens angaaende det saakaldte "term question", som har voldt saa megen vanskelighed i det sidste. Professorene Sommer og Maier fra det teologiske fakultet i St. Louis kom paa denne indbydelse til et møde af præstekonferensen holdt i Mankato i januar dette aar. Resultatet af den indgaaende behandling sagen der fik blev det at konferensen beslattede enstemmig at henstille til den ærbørdige Missouri-synode at optage hele spørgsmaalet til fornyet overbeieelse. Det er bort haab og vor bøn, at denne sag snart maa ordnes saaledes, at bort samsund atter kan deltage i missionsarbeidet som vi burde.

Komiteen har intet møde holdt af den grund at der ikke var noget særskilt at forhandle om. Derimod har samsundets repræsentant paa Missouri-synodens komite bivaanet tre møder i St. Louis og ogsaa efter evne forstøgt at fremme de forhandlinger som har været pleiet. Maatte Gud tiltrods for alle vanskeligheder opflamme vore hjerter til ny kjærlighed til, og iver og nidkjærhed for, hans evangelium og

dets forkyndelse blandt de mange som endnu ikke har smagt dets liflighed og frelsende kraft.

C. C. Wibisaker.  
S. M. Preuss.  
S. G. Pederson.  
Alex. Stephens.

\* \* \*

### Report of Home Mission Board.

During the past year the Board has met nine times with almost perfect attendance on the part of the members of the Board. Most of the time we have also had with us the president and the treasurer of the Synod and a representative of the Finance Board and Church Extension Board. These meetings have cost the Synod very little because of free transportation and free entertainment provided in most cases.

In addition to the regular meetings of the Board we have sought to have members of the Board visit as many as possible of the congregations receiving help in order that we might have first hand information and impressions. There have been sixteen such visits made during the past year.

Watford City is now being served by a Missouri Synod pastor, as there were only three families to be served and no prospect of future growth. Subsidies have been reduced where possible, but owing to the financial depression it was impossible to do this in certain places where we had hoped to do so. A subsidy was granted to the Mayville congregation in order that an assistant might be called to care for the ever increasing missionary field there. Rev. George Gullixson Jr. was called.

Owing to the financial situation we have been unable to begin work in other places. We have men and there are mission opportunities presented from time to time, but without sufficient funds we are not in a position to send the men. It is our hope that all the congregations receiving help from the Home Mission treasury will do all they can to become self supporting as soon as possible, so that we can take up work in new fields. Your Board is convinced that if all the members of Synod would contribute as much as possible, we could do much more even in these difficult times. We are co-workers with God and He wants us to place the work in His church first on our personal program and budget. But how

many of us do this? Most people give God only what they can spare instead of bringing Him the first fruits as a thank offering.

The Lord has said: "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." This applies also in our mission work and in our contributions and offerings for all the work in our church.

May God grant us His Spirit, so that we may have faith, love and wisdom for the great work He has set us to do. Amen.

C. A. MOLDSTAD.

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

The Mission Committee, consisting of E. B. Ellingson, E. Rygg and M. F. Mommsen, held six regular meetings during the year. The unsettled conditions in the congregation in Parkland makes missionary endeavors, as far as this congregation is concerned, very difficult, and effects very materially all Mission endeavors for the Synod on the whole Pacific Coast.

Mission work has been carried on vigorously in two Pierce County institutions: A. In the County Hospital. Here preaching services were conducted weekly in five large wards, seven aged persons were instructed in the rudiments of Christianity and admitted to the Lord's Table. 354 private bedside devotions were held, 1 was baptized and 5 were given Christian burial.

B. At the Pierce County Tubercular Sanatorium several instructions are in progress, approximately 500 bedside devotions were conducted during the semi-weekly visits of one hour's duration, which according to the rules of the institution is all the time permitted at one time.

An invitation to do similar work in a third Pierce County institution, viz. the so-called County Farm, is receiving consideration.

The work begun at Louis Lake stranded during the year on the secret society question. When the Synod's attitude towards the lodge became known among those that attended the services there, most of them refused to listen to us any longer. Those that agreed with us have been received into the Parkland congregation, 5 all told. One, a young man, was regularly instructed and received into the Parkland congregation through baptism on Palm Sunday with the regular confirmation class, thus from this wrecked mis-

sion endeavor five communicants were added to our membership.

The Sunday-school at Orillia, near Seattle, has again been in progress during the year.

The Board has spent considerable time in exploring a new field concerning which nothing definite can be said at this time.

The committee again asks and recommends that the subsidy of twenty-five dollars per month to the Parkland congregation continue as before.

Respectfully submitted,

M. F. MOMMSEN, Secretary.

E. B. ELLINGSON, President.

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### **Indberetning fra Komiteen for menighedsffoler.**

Denne komite har holdt to møder.

Der var indkommet ansøgning fra fire menigheder om finansiel hjælp til fortsat drift. Komiteen lobet, efter et udarbejdet overslag, at støtte disse ffoler saa langt midler tillod, hvilket vil sees af kassererens rapport.

Til denne særdeles vigtige gjerning i vort samfund har bidragene kommet ind ober forventning, trods nok saa knappe tider.

Det viser, at ret mange har erkjendelsen af Frelserens befaling: "Røgt mine lam." Lad os alle takke Gud for den store itneresse samt opmuntre hverandre til med fortsat iver at arbeide for, at saa mange som muligt af vort samfunds børn og andre kan saa sin kristelige uddannelse i menighedsffoler.

Komiteen beder om en halv session under dette synodemøde til behandling af menighedsffolens sag.

Det er at haabe at ret mange vil tage del i samtalen, og at erkjendelsen af denne for vor kjære Synodes livsbetingende gjerning vil bære frugt.

Gjertelig tak til alle, som har ydet til menighedsffolekassen.

D. A. S m e d a l, sekretær.

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### **Report of the Committee for Colored Missions.**

Your committee has also during the past year attended the two plenary meetings of the Synodical Conference Board at Concordia Publishing House, St. Louis, Mo. The local committee in St. Louis meets every month and transacts a great deal of business.



Since the death of Rev. Drewes the mission work has been carried on without an executive secretary. The work is supervised by three superintendents, who reside in the fields (South Eastern, Alabama and Louisiana). Especially in the cities of the North there has been increased effort in the interest of colored mission work. Many members of our mission congregations have moved to northern cities and must be cared for.

The past year this mission also has felt the hard times. Money has been scarce, and the Missouri Synod has been compelled to bear the burden. The Missouri Synod and the Wisconsin Synod include the Colored Mission appropriations in their budget. Ought not our Synod to do likewise? The Board requests us to do so.

Economy has as usual been practiced by the Board. A number of important changes are being made in order to save money; and salaries are being reduced wherever possible.

Rev. George A. Schmidt, of Jackson, Mississippi, has continued his work at the Piney Woods (Miss.) School with great success. A large class was confirmed this spring and a congregation organized. A church will be built at once.

The Lord has blessed our mission work among the colored people of our country; and we ought to thank Him by making greater efforts than hitherto in the interest of colored missions.

May the Holy Spirit lead us to pray, to work and to give.

Sincerely,

J. A. MOLDSTAD,  
Committee.

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### **Annual Report, Board of Regents and President, Bethany Lutheran College.**

The following have served as teachers during the past year: the men, Professors Ylvisaker (Christianity, Greek, Hebrew, Norse), Buszin (Christianity, German, Music, Dean of Men), Natvig (Latin, Norse, Registrar and Athletic Coach), Onstad (Bookkeeping, Treasurer and Business Manager); and the women, the Misses Hagen (English), Seidel (Mathematics, Biology, Chemistry), Werner (German, History), Jacobson (Commercial Branches), Madson (Red Cross, Social Usages, Dean of Women and Health Supervisor). The teachers have worked faithfully and have spent much time and effort with the individual students out-

side the classroom. Cooperation within the faculty and between the faculty and the Board has been splendid.

The enrollment reached fifty-eight. Of these twenty-five were boys, thirty-three, girls; eleven in the college, five in the Commercial Course, forty-one in the High School, one in the Music Department. Thirty-five were from our circles, twenty-three from the sister synods of Missouri and Wisconsin. The graduating class numbers seventeen. Discipline, health, and the general spirit of the school have been exceptionally good. The physical examination of each student which was introduced last fall proved to be an important step ahead, and will be continued next year. University inspection found the progress of the work such that the High School Department was placed on the published accredited list, and the accrediting committee volunteered its willingness to consider the accreditation also of the college classes in the course of the fall.

By way of general improvements it may be noted that an automatic stoker was installed in the heating plant in accordance with a resolution of the Synod at its last convention, and the saving in coal is substantial. A number of rooms have been decorated, the cataloguing of the library has been completed, a dispensary has been arranged for use in cases of sickness, the gutters have been repaired, and the organ overhauled (the expense of the latter being borne by the local congregation). The Ottesen collection has become the beginning of an interesting museum. Valuable donations have been made to the library. The Alumni Association has resolved to collect funds for the beautifying of the campus. And finally an offer has been made by which we would be enabled to secure a fitting approach to the grounds, an offer which the Board recommends to this convention.

The A Cappella Choir has again brought a valuable contribution to the school life and by week-end concerts in the neighboring congregations has helped to put our school before those who can be expected to make use of it. The bulletin is being sent to an ever growing circle of friends. In other ways, too, teachers and students try to co-operate with the pastors and home congregations, with the end in view of making Bethany and the opportunities it offers widely and favorably known. During the course of the past year our school has entered into relations with other Junior colleges in this section of the state, for the sake of a more definite schedule of forensic, oratorical, and athletic contests.

The late Orville Ingebretson, of Thornton, Iowa, designated the sum of \$3,000.00 for Bethany, and this has been paid to the College by the heirs. A sum of money is also being contributed by the heirs in memory of the late Mr. Guldbrandson of Albert Lea, Minn. In August of last year the Minnesota District of the National Lutheran Educational Association donated the sum of \$1,000.00. The matter of the Hanson estate is still unsettled, being in the hands of the Supreme Court of the State of Washington. The Frank legacy of \$5,000.00 is on hand to be disposed of by resolution of this convention.

Despite all of this, we are confronted with grave difficulties. No community, congregation or family has remained untouched by the nation-wide and world-wide conditions which prevail in matters of money. It is therefore to be expected that our College also has felt the effects. The enrollment is not what it would have been; collections from students have become very slow, despite the best intentions of the parents; and contributions from our congregations toward current expenses have fallen off materially. Considering the legacies which have been received, it may be said that our financial standing is no worse than it was last year at this time. But the Board as well as the faculty realize that, conditions being as they are, the operating expense of our college must be cut down to the minimum. This has been considered in several meetings of the Board, and with the co-operation again of the faculty it is expected that another substantial reduction will be made for the coming year similar to that which was accomplished last year. What is contemplated can hardly be discussed in detail outside the Board, and should by the Synod be looked upon more as an emergency measure, so that the proper readjustments may be made when conditions again become normal.

Let us all gather frequently before the throne of grace to give thanks to Almighty God for His guidance and protection; for the mercy He has revealed also in this that He has permitted us to go on with this blessed work another year; and for His gracious promises for the future. And let us grow strong in these promises, so that we may continue in our efforts to advance the cause of the Kingdom in and through Bethany as well as in and through our work in the church at other places.

Respectfully submitted by The Board of Regents by  
 J. A. MOLDSTAD, President.  
 S. C. YLVISAKER, President  
 Bethany Lutheran College.

### Report of the Finance Committee.

During the past year the Finance Committee has held several meetings to consider the financial needs of the Synod. The committee has also been represented at several meetings of the Home Mission Board and of the Board of Regents. Arrangements might have been made to attend sessions also of the other standing committees, if we had been notified when these meetings were to be held. It is of mutual benefit, as well as of the benefit of our cause at large, that the Finance Committee at all times has a first hand knowledge of the problems that confront those in charge of the various branches of our work.

Our committee has endeavored, chiefly through correspondence with the pastors, to encourage the gathering of funds needed to carry on the Synod's work. The contributions of our people to the Synodical treasuries are thank offerings to God for His bountiful mercies. And it is the Lord Himself Who through His Word invites us to make these contributions. It therefore becomes the duty of the called servants of the Word, by the preaching of the Gospel, to warm the hearts of our people for our Savior's great cause. And, together with the proclamation of the Gospel message, a certain amount of instruction with regards to the needs of the Church is necessary, so that our people may know just where their gifts are mostly needed. This is a part of the pastor's work, which cannot be taken care of by anyone else in the congregation. If the pastor neglects this duty, it will invariably result in small contributions from his charge.

The past year has been one of unusual hardships financially. The depression has been felt generally throughout all our congregations. It is not strange that this to some extent should be reflected in the report of contributions to our Synod's treasuries. However, we have much reason to thank God when we find that, including the convention offering last year, the contributions to our budgetted treasuries were only \$1,124.39 less than that of last year. And when we study the reports of contributions from the various charges, we see that this might have been more than made up by faithful and resolute work all along the line.

What we need very sorely, besides diligent and faithful instruction in what the Lord expects of His believers in the way of supporting the work of His Kingdom, is more systematic giving,

which will bring greater results with practically no greater efforts. In many places the contributions to some of our treasuries are not solicited until the last month of our fiscal year. In times such as those in which we are living, most of our members cannot give as much at this time as they would, if given an opportunity to spread their contributions over the entire year. The envelope system has without question been proven to be the best method of collection, both for the needs of the congregation and the Synod, not only in the city congregations, but also in the country. This is also the method recommended by God's Word; for St. Paul says to the Corinthians: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him." 1 Cor. 16, 2.

From experience many of us know how difficult it is to introduce this system of collections in many places, and, if introduced, to find men who will follow it up so that it may be made to work out efficiently. But our efforts in that direction should not therefore be given up. In the meantime, the situation is such in many congregations that the pastors must take personal charge of these collections, if satisfactory results are to be attained.

However, even with the best of efforts, it is likely that it will be extremely difficult for the present to meet the requirements for carrying on our work as hitherto. We must endeavor to reduce our expenses wherever possible. May God grant us wisdom to do this without hampering our work too much! A number of the teachers at our College have willingly offered to take a reduction in their salaries for the coming year of 10 per cent. Since some of the salaries paid are considerably smaller than is usually paid for similar work, we certainly appreciate the kind interest which they thereby have shown. The Board is also trying to re-arrange some of the work at the college so as to effect further saving.

It would be very unfortunate for our Home Mission work, if we cannot furnish at least as much for the support of these missions as was used last year. Interest on loans cannot be reduced. Perhaps some saving can be made in connection with our publications. The individual boards will no doubt have recommendations to make in this line.

One thing that would help to make a very material reduction in our expenses would be to get a larger attendance at our school. Bethany Lutheran College is now well equipped to take care of one hundred students or even more without much additional

expense. We have a splendid faculty, and the school has gained an excellent reputation for scholarship and Christian discipline. If times had been normal, we should no doubt have had twice as many students at this time as we now have. Yet, in spite of the depression, we ought to have at least one hundred students, when we consider, among other distinct advantages, how reasonable the expenses are compared to most other schools. With one hundred paying students this year, we should not have had any deficit in our current expenses. At the present time, when so many of the church schools have begun to deviate from the principles on which they were founded, in order to meet the demands of the world, what a boon to enjoy the privilege of attending an institution like ours, which still endeavors faithfully to follow in the old paths!

With the present depression continuing, the financial situation of our Synod is becoming serious, and it behooves us to take it seriously. And yet, let us not lose courage; let us take our difficulties to Him whose servants we are. If we firmly believe that our work is the Lord's work, we may confidently commend it to Him in our prayers. But remember, He expects us to follow the admonition of our Savior, to "Seek first the kingdom of God and His righteousness," confidently trusting that all other things will be added unto us.

In the days of the prophet Joel there was a depression, such as had not been known for many generations. "That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cancerworm eaten; and that which the cancerworm hath left hath the caterpillar eaten." I, 4. The vine was laid waste, and the fig tree barked; the pest had made it clean bare, and the branches thereof were made white. V. 4. The prophet bewails the fate of the starving people and cattle; but what he deplores most is that the "Meat offering and the drink offering is cut off from the House of the Lord." V. 9.

But the Lord calls to them in their afflictions and says: "Turn ye unto me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. Who knoweth if he will turn and repent and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?" 2, 12-14. Here again we see that the first concern is that the sacrifices to God may be provided. If we

will return to the Lord in true repentance, and faithfully seek first, and not last, to provide for the needs of His kingdom, He will surely help us out of the present difficulties, and show us that His coffers can still be filled to overflowing. God grant that we with this mind may approach the consideration of our financial problems!

CHR. ANDERSON,  
Secretary of Finance Committee.

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### Report of the Church Extension Committee.

During the past year the Church Extension Committee has held two meetings, besides taking care of various matters by correspondence. In a number of instances extension of time was granted on loans. One loan was granted during the past year, namely, a loan of \$1,100.00 to Our Savior's Congregation, Albert Lea, Minn. Cash on hand in Church Extension Treasury, April 27, 1932 — \$1,172.19.

The committee desires to commend those congregations which have made part payments from time to time on their loans. These congregations have been the most successful in paying off their loans. The Committee urges all the congregations having loans from the Church Extension Treasury to follow this method of making payments.

Following is the report of the Church Extension Fund up to May 1, 1932:

#### LOANS—CHURCH EXTENSION FUND

Name	Amount of Loan	Amount Paid	Balance Due	Date
Synod Congregation, Forest City, Iowa .....	\$1,500.00	\$1,420.00	\$ 80.00	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-'36
Our Savior's Congregation, Hay- field, Minn. ....	500.00	7.90	492.10	4-18-'37
First Evanger Congregation, Fer- tile, Minn. ....	1,000.00	888.45	111.55	11-21-'27
Our Savior's Congregation, Prin- ceton, Minn. ....	500.00	63.46	436.54	8-30-'28
First Shell Rock Congregation, Northwood, Iowa .....	2,000.00	235.68	1,764.32	10-14-'35
Bethany Christian Day School, Story City, Iowa .....	500.00	....	500.00	7-14-'31
Holy Cross Congregation, Madi- son, Wis. ....	2,000.00	....	2,000.00	7-30-'31

Mayville Congregation, Mayville, N. Dak. ....	2,000.00	1,600.00	400.00	12- 3-'36
Emmaus Congregation, Minne- apolis, 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, Bel- view, Minn. ....	1,000.00	....	1,000.00	6- 4-'34
Concordia Congregation, Eau Claire, Wis. ....	1,000.00	....	1,000.00	10- 3-'34
Norseland Day School, Rev. O. M. Gullerud ....	150.00	....	150.00	9-26-'35
Holy Cross Congregation, Madi- son, Wis. ....	300.00	....	300.00	12-15-'35
Concordia Congregation, Eau Claire, Wis. ....	425.00	....	425.00	8- 5-'35
Our Saviour's Congregation, Al- bert Lea, Minn. ....	1,100.00	....	1,100.00	4- 7-'37
	<u>\$17,075.00</u>	<u>\$4,535.49</u>	<u>\$12,439.51</u>	

Respectfully submitted,

A. M. HARSTAD, Secretary.

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### Report of Publication Committee.

We are grateful to the Lord that He has not made our efforts entirely null and void in the past year of financial stringency.

The Publication Committee has met four times since the Synod met in 1931.

The publication of *Tidende* and *Sentinel* has been continued uncurtailed during the past year which can hardly be said about any other publications. There has been no increase in circulation. There has rather been a dwindling in the number of subscribers. The actual new subscribers were 86. Old subscribers discontinued were 128. Thus a net loss of 35 has been suffered. However, hundreds are in arrears, of which many seem to give no heed to statements rendered them.

Receipts for subscriptions January 1 to May 25, 1931, were \$787.50; for the same period in 1932 they are \$434.50, which is \$352.75 less than the same period in 1931. Hence we are two months in arrears on our printing bills. In view of this fact, your Publication Committee at its last meeting decided to reduce the number of pages in every other issue of *Tidende* and *Sentinel* to 8 pages, which would reduce the printing bill of each issue by \$15.00 or \$390.00 per year — enough for over two months' printing of the papers. The prices of subscriptions, of course, must remain the same as hitherto, if we ever shall hope to cover our deficit.



The manager of the papers has not at any time regarded the receipt for the subscriptions as applicable to the salary of the editor of said publications, since his election by the Synod two years ago, as it is an idle dream to hope for such good fortune to befall us. We wish to call attention to the resolutions of the Synod in meeting of 1930 concerning pay of the editor of our papers:—IV. "We recommend that the editor's salary be paid out of the earnings of *Tidende* and *Sentinel*." V. "We recommend that, in case the earnings are not sufficient to pay said salary, the balance be paid out of the Synod's treasury."

The number of subscribers on our mailing list at present is about 1,300, about half of them in arrears, with little prospect of getting renewals of all. Hence we suggest the strictest economy in publication of our papers as in part mentioned above. Greater efforts on the part of pastors and others in securing renewals and new subscribers would help materially.

The Publication Committee has accepted bids for printing 800 Folkekalendere for \$144 and 500 Synodalberetninger for \$218 for the ensuing year, and we retained the continued services of Rev. J. Hendricks as editor of the Folkekalender.

The business of our Book Company during the year has suffered considerably on account of the general depression. The yearly sales have decreased more than 45 %, and the credit extended to us by the firm with which we have been doing business has been limited to that extent that we now are obliged to meet all orders with cash payments. It is evident that these changes have caused us no little hardships.

We also ask to call the Synod's attention to another matter. The expenses we have had in printing our "Beretning" and "Folkekalender" each year, including the mailing of the same, have been greater every year, with the exception of one or two years, than the sum we could realize from the sales.

This fact will be evident when we consider the basis on which we figure the sales' price. The sales' price on these publications has been figured on the contract price, the total number ordered, and the mailing expenses as the basis. If the sales did not cover the total number ordered, a deficit would occur, and during these many years we have never been able to sell all copies, with the exception of one or two years. The deficit from these copies unsold amounts to \$631.98.

As the working capital of the Book Company is very limited, we feel that we are not able to carry this additional burden, and we therefore pray that the Synod will relieve us of this burden.

Respectfully,

REV. H. A. PREUS,  
Secretary of Pub. Committee.

## The Accounts of the Synod

### SYNOD FUND

	Dr.	Cr.
Balance May 4, 1931.....		\$1,630.98
Loans .....		1,905.44
Interest .....		30.00
Contributions .....		2,348.82
Interest paid .....	\$3,005.84	
Stationery and postage.....	31.26	
R. R. Secretary.....	10.00	
Supplies .....	17.80	
Luth. Synod Book Co. ....	7.17	
Telephone .....	3.70	
Taxes .....	1.15	
Mrs. Louise Hanson Estate Case.....	240.00	
Expenses .....	354.58	
Tidende and Sentinel.....	1,579.83	
Balance April 30, 1932.....	663.91	
	<u>\$5,915.24</u>	<u>\$5,915.24</u>

### HOME MISSION

	Dr.	Cr.
Contributions .....		\$6,210.70
Deficit April 30, 1932.....		465.69
Deficit May 4, 1931 .....	\$ 381.47	
Church of the Holy Cross, Madison, Wis.....	1,382.65	
Our Savior's, Albert Lea.....	204.30	
Sutton's Bay and Holton, Mich. ....	513.35	
Somcoe, N. Dak. ....	55.00	
Our Savior's, Amherst Jct., Wis. ....	375.00	
St. Luke, Chicago .....	397.65	
St. Luke, Chicago, Loan.....	77.70	
Emmaus, Minneapolis .....	825.20	
Rev. J. R. Runholt.....	651.00	
Rev. A. H. Strand.....	550.00	
Rev. M. F. Mommsen.....	275.00	
Concordia Congregation, Eau Claire, Wis.....	514.00	
Rev. John Hendricks .....	60.00	
Rev. G. A. Gullixson, Jr. ....	165.00	
Rev. J. E. Thoen.....	100.00	
Loan .....	60.00	
Expenses .....	89.07	
	<u>\$6,676.39</u>	<u>\$6,676.39</u>

**CHRISTIAN DAY SCHOOL FUND**

	Dr.	Cr.
Balance May 4, 1931 .....		\$ 73.92
Contributions .....		820.63
School at Albert Lea, Minn. ....	\$ 332.70	
School at Scarville, Iowa .....	177.27	
School at Story City, Iowa .....	102.63	
School at St. Peter, Minn. ....	247.27	
School at Parkland, Wash. ....	20.00	
School at Lawler, Iowa .....	2.90	
Expenses .....	8.93	
Balance April 30, 1932 .....	2.85	
	<hr/>	<hr/>
	\$ 894.55	\$ 894.55

**TIDENDE AND SENTINEL**

	Dr.	Cr.
From Rev. H. A. Preus, Manager .....		\$1,374.33
Synod Fund .....		1,579.83
Deficit May 4, 1931 .....	\$ 1.35	
To John Anderson Publishing Co. ....	1,894.11	
Rev. J. E. Thoen .....	1,000.00	
Expenses .....	58.70	
	<hr/>	<hr/>
	\$2,954.16	\$2,954.16

**HANS BLEKEN**

	Dr.	Cr.
Contributions .....		\$ 56.03
Bethesda Luth. Home, Watertown, Wis. ....	\$ 56.03	
	<hr/>	<hr/>
	\$ 56.03	\$ 56.03

**BETHANY COLLEGE**

	Dr.	Cr.
Balance May 4, 1931 .....		\$2,590.56
Orville Ingebriksen Legacy .....		2,850.00
Contributions .....		1,710.25
Loan paid .....	\$3,000.00	
Bethany Bonds, redeemed .....	200.00	
Balance notes receivable .....	2,180.00	
Balance cash, April 30, 1932 .....	770.81	
	<hr/>	<hr/>
	\$7,150.81	\$7,150.81

**CHURCH EXTENSION FUND**

	Dr.	Cr.
Balance May 4, 1931 .....		\$1,445.82
Paid on notes receivable .....		221.90
Contributions .....		617.47
Loan .....		40.00
Paid on loan .....	\$ 40.00	
Loan to Our Savior's, Albert Lea .....	1,100.00	
Balance April 30, 1932 .....	1,185.19	
	<hr/>	<hr/>
	\$2,325.19	\$2,325.19

**TEACHERS' SALARY FUND**

	Dr.	Cr.
Balance May 4, 1931.....		\$ 689.81
Loans .....		5,530.00
Convention offering 1931.....		1,718.06
Contributions "in natura" .....		240.46
Contributions .....		2,896.34
Dr. Martin Luther College.....	\$ 79.00	
Bethany College .....	10,180.81	
Expenses .....	45.85	
Interest paid .....	45.84	
Balance April 30, 1932.....	723.17	
	<u>\$11,074.67</u>	<u>\$11,074.67</u>

**NEGRO MISSION**

	Dr.	Cr.
Contributions .....		\$ 250.78
Theo. W. Eckhart, Treasurer.....	\$ 228.21	
Balance April 30, 1932.....	22.57	
	<u>\$ 250.78</u>	<u>\$ 250.78</u>

**INDIA MISSION**

	Dr.	Cr.
Contributions .....		\$ 14.00
E. Seuel, Treasurer .....	\$ 14.00	
	<u>\$ 14.00</u>	<u>\$ 14.00</u>

**INDIAN MISSION**

	Dr.	Cr.
Contributions .....		\$ 15.00
E. Seuel, Treasurer .....	\$ 15.00	
	<u>\$ 15.00</u>	<u>\$ 15.00</u>

**STUDENT FUND**

	Dr.	Cr.
Balance May 4, 1931, notes and cash.....		\$ 966.39
Contributions .....		26.00
Refund .....		19.91
Loans to students .....	\$ 996.30	
Balance April 30, 1932.....	16.00	
	<u>\$1,012.30</u>	<u>\$1,012.30</u>

**NORSTAD ESTATE**

	Dr.	Cr.
Balance May 4, 1931 .....		\$1,911.23
Mpls., St. Paul & S. S. Marie R. R. ....		150.00
Income .....		31.50
Paid to Bethany College.....	\$1,000.00	
Taxes .....	80.39	
Balance April 30, 1932, notes rec. ....	1,012.34	
	<u>\$2,092.73</u>	<u>\$2,092.73</u>

**OLD PEOPLE'S HOME**

	Dr.	Cr.
Balance May 4, 1931.....		\$1,605.62
Contributions .....		10.00
Ebenezer Old People's Home, Minneapolis.....	\$ 10.00	
Balance April 30, 1932, note and cash.....	1,605.62	
	<u>\$1,615.62</u>	<u>\$1,615.62</u>

**HEATHEN AND CHINA MISSION**

	Dr.	Cr.
Contributions to China Mission .....		\$ 14.54
Contributions to Heathen Mission .....		54.45
Paid on note .....		130.00
Expenses .....	\$ 71.19	
E. Seuel, Treasurer .....	14.54	
Note receivable .....		320.00
Balance China Mission Fund, note and cash.....	160.43	
Balance Heathen Mission Fund, note and cash..	272.83	
	<u>\$ 518.99</u>	<u>\$ 518.99</u>

**BETHANY COLLEGE BOARDING DEPARTMENT**

	Dr.	Cr.
Contributions .....		\$ 10.50
E. J. Onstad, Treasurer.....	\$ 10.50	
	<u>\$ 10.50</u>	<u>\$ 10.50</u>

**BETHANY COLLEGE ORGAN FUND**

	Dr.	Cr.
Contributions .....		\$ 17.81
Balance April 30, 1932.....	\$ 17.81	
	<u>\$ 17.81</u>	<u>\$ 17.81</u>

**CHILDREN'S FRIEND SOCIETY**

	Dr.	Cr.
Contributions .....		\$ 35.76
Paid to Children's Friend Society .....	\$ 35.76	
	<u>\$ 35.76</u>	<u>\$ 35.76</u>

**DEAF MUTE INSTITUTE, DETROIT, MICH.**

	Dr.	Cr.
Contributions .....		\$ 5.00
Paid to Deaf Mute Institute .....	\$ 5.00	
	<u>\$ 5.00</u>	<u>\$ 5.00</u>

**HOME FINDING SOCIETY, FORT DODGE, IOWA**

	Dr.	Cr.
Contributions .....		\$ 1.75
Paid to Home Finding Society.....	\$ 1.75	
	<u>\$ 1.75</u>	<u>\$ 1.75</u>

**INDEGENT PASTORS' FUND**

	Dr.	Cr.
May 4, 1931, balance .....		\$ 255.00
Rev. G. Guldberg .....	\$ 200.00	
Balance April 30, 1932 .....	55.00	
	<u>\$ 255.00</u>	<u>\$ 255.00</u>

**MR. AND MRS. JACOB LUNDE STUDENT FUND**

	Dr.	Cr.
May 4, 1931, balance .....		\$ 345.00
April 30, 1932, notes .....	\$ 300.00	
April 30, 1932, balance .....	45.00	
	<u>\$ 345.00</u>	<u>\$ 345.00</u>

**HANNAH C. OTTESEN STUDENT LOAN FUND**

	Dr.	Cr.
Balance May 4, 1931 .....		\$ 502.05
Interest received .....		40.00
Note receivable .....	\$ 400.00	
Balance April 30, 1932 .....	142.05	
	<u>\$ 542.05</u>	<u>\$ 542.05</u>

**TWIN CITY MISSIONS**

	Dr.	Cr.
Contributions .....		\$ 39.84
Paid to Rev. W. Melahn .....	\$ 39.84	
	<u>\$ 39.84</u>	<u>\$ 39.84</u>

**WIESE LIBRARY FUND**

	Dr.	Cr.
Contributions .....		\$ 10.00
Rev. L. S. Guttebo .....	\$ 10.00	
	<u>\$ 10.00</u>	<u>\$ 10.00</u>

**NEEDY IN LARGE CITIES**

	Dr.	Cr.
Contributions .....		\$ 8.77
Rev. C. A. Moldstad .....	\$ 8.77	
	<u>\$ 8.77</u>	<u>\$ 8.77</u>

**DAVID FRANK ESTATE**

Cash received .....	\$ 903.90
Bethany Bonds, No. 120, No. 121, No. 122, No. 123 received....	2,000.00
Bethany Bond coupons, No. 11 .....	60.00
Mortgage note secured by 160 acres .....	2,000.00
Accrued interest on Bethany Bonds to April 1, 1932 .....	30.00
Accrued interest on mortgage note to April 1, 1932 .....	6.10
	<u>\$5,000.00</u>

Minneapolis, Minn., June 9, 1932.

Board of Trustees,  
Norwegian Synod,  
Eau Claire, Wis.

Gentlemen:

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 4, 1931, to April 30, 1932, and have found them to be correct.

Respectfully submitted:

C. A. MOLDSTAD.

M. R. HANDBERG.



## The Lutheran Synod Book Company

Statement from June 1, 1931, to May 31, 1932.

### Assets:

Inventory of stock on hand.....	\$1,344.89
Accounts receivable .....	327.96
Balance in Merch. and Manf. State Bank.....	224.31
	<u>\$1,897.16</u>

### Liabilities:

Loans secured by notes.....	\$ 872.00
Accounts payable for printing.....	392.00
Accounts payable for books.....	496.23
Loan .....	4.11
Excess assets over liabilities.....	132.82
	<u>\$1,897.16</u>

Minneapolis, Minn., June 9, 1932.

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

M. R. HANDBERG.

C. A. MOLDSTAD.



## Working Committees

*Committee on Credentials:* Pastors A. Strand, J. R. Runholt; delegate Louis Madson.

*Committee on President's Report:* Pastors E. Hansen, H. Ingebritson; delegate Martin Stene.

*Program Committee:* Pastors A. J. Torgerson, H. A. Preus; delegate Elmer Duklet.

*Committee on Nominations:* Pastors G. A. Gullixson, J. A. Moldstad, C. N. Peterson; delegates A. M. Hanson, Emmert Leiran, A. T. Haug.

*Committee on Finances:* Pastors H. Ingebritson, S. Sande; delegates Otto Bolstad, Anton Olson, T. S. Brustad.

*Committee on Home Mission:* Pastors J. B. Unseth, Geo. O. Lillegard, L. P. Jensen; delegates Anton Johnson, John Melaas.

*Committee on Heathen Mission:* Pastors E. Ylvisaker, J. A. Petersen; delegate Hans Sande.

*Committee on Higher Education:* Pastors Chr. Anderson, H. A. Preus, A. M. Harstad; delegates E. J. Onstad, K. L. Hagen.

*Committee on Christian Day Schools:* Pastors E. Hansen, Elmer Brewer; delegate N. Knutson.

*Committee on Church Extension:* Pastors John Hendricks, S. C. Ylvisaker; delegate M. G. Hougan.

*Committee on Publications:* Pastors S. E. Lee, Paul Ylvisaker; delegate A. T. Haug; Prof. W. E. Buszin.

*Press Committee and Committee on Resolutions:* Pastors N. A. Madson, C. A. Moldstad.

*Committee on Records of Pastoral Conference:* Pastor M. O. Dale; delegate Norman Grande.

*Committee on Equalization of the Pastors' Traveling Expenses:* Pastor Geo. Gullixson Jr.; Cand. Theol. N. Tjernagel.

*Committee to take charge of Synod offering:* Pastors J. B. Unseth, Geo. O. Lillegard; delegate N. Knutson.

*Committee of Five:* Pastors A. J. Torgerson, Emil Hansen, Paul Ylvisaker; delegates John Melaas, Anton Olson.



*Committee of Seven:* Pastors O. M. Gullerud, H. Ingebritson, J. E. Thoen, Martin Stene, A. Strand, J. R. Runholt; delegate Louis Madsen.

*Committee on Miscellaneous Matters:* Pastors L. P. Jensen, E. Wulfsberg Anderson; delegate A. T. Huso.

*Chaplain:* M. C. Waller (P. Em.)

*Official Time Keeper:* Pastor E. Ylvisaker.

## Reports of Working Committees

(Considered and adopted.)

### Formandens indberetning.

Komiteen vil paapege følgende ting i formandens indberetning, som den mener Synoden bør behandle:

1. Idet formanden i indledningen til sin indberetning taler om menneskefrygt, saa har han dermed paapeget en af de meget store farer, som truer Guds kirke og den enkelte kristen og ikke mindst presterne. Vi bør derfor vel overveje det, som han har at sige om denne sag.

2. Det, som indberetningen har at sige om den nutværende "depression" og vore folks bidrag til kirken i disse tider og vore pengeager i det hele taget, er betimeligt, og komiteen tilraader at dette punkt overgives til komiteen for pengeager.

3. At Synoden i det forløbne aar har modtaget tre testamentariske gaver er meget glædeligt, og komiteen anbefaler, at ogsaa dette punkt overgives til komiteen for pengeager.

4. Af indberetningen fremgaar det, at menighederne i flere tilfælde har benyttet sig af den hjælp, som presterne kan yde ved kirkeindvielser, presteindsættelser o. s. v. Paa denne maade lettes formandens arbejde. Da dette er en sag af noksaar stor vigtighed, tilraades at dette punkt henvises til komiteen for diverse sager.

5. Formanden gjør opmærksom paa to resolutioner fra Nordvestlige Prestekonferens, en om trykning af et engelsk ritual, en anden om visitatorernes pligter. Det anbefales, at den første overgives til arbejdskomiteen for publikationer, og at den anden overgives til komiten for diverse sager.

6. Af det brev, som formanden citerer, og som er tilsendt Synoden

af Synodalkonferensen, fremgaar, at Synoden ikke har ydet sin andel af det, som trænges til Negermissionen. Dette er beklageligt. Komiteen tilraader, at dette punkt overgives til komiteen for hedningemissionen.

H. Ingebritson, formand.

E. Hansen, sekretær.

Martin Stene.

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#### Komiteen for diverse sager.

Formanden i sin synodaltale gjør opmærksom paa fristelsen i vor tid til at ligge under for menneskefrugt eller at søge menneskers gunst. Begge dele er synd mod det første bud eller afgudsdyrkelse.

Synoden opfordrer paa det alvorligste præsterne til at benytte enhver anledning til at belære, advare og formane vort kirkefolk angaaende dette afgudereri, som nu mere end tidligere truer med at tage overhaand.

Gud aabne øren og høie hjerter for et saadant vidnesbyrd!

L. P. Jensen.

E. W. Anderson.

A. T. Huso.

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#### *Committee on Home Mission.*

1. Synod expresses its appreciation of the faithful work done by the Home Mission Committee.

2. The Synod deplores that the mission opportunities that have offered themselves have not been seized, because funds were lacking. Since we have well qualified men, Synod urges upon the members of the congregations that they make even greater sacrifices that the Lord's work may go forward in these times.

3. Synod expresses the hope that the work on the Pacific Coast can be carried on vigorously in spite of all obstacles and difficulties.

J. B. UNSETH, President.

L. P. JENSEN, Secretary.

GEO. O. LILLEGARD.

A. T. HUSO.

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#### *Committee on Christian Day Schools.*

1. The Synod thanks the all-gracious God for the blessings and protection He has bestowed upon our Christian Day Schools,

that in spite of the evil times and adverse present conditions the schools have enjoyed an increase of approximately 25 children in their enrollment and contributions have been fairly liberal to meet their needs.

2. In view of the fact that even the public schools are confessing their failure to develop character and that no true character can be created without the converting power of the Christian gospel message of an atoning Savior. In view of the fact that not only should children be instructed in doctrines of Scriptures but also trained in Christian living. In view of the increase of juvenile crimes, the perverse influence of modern diverse amusements, the spirit of disrespect for constituted authority, the appalling gross ignorance of the masses of our country's youth in religious matters, the moral bankruptcy, the corruption in business affairs, the ensnaring charms of worldliness, the fact that we are living in the last days when there will be repetition of the days of Noah, and Sodom and Gomorrah, so that our youth will be especially apt to follow in the paths of wickedness, and a spirit of irreligion and Godlessness will be prevalent because of these things, we would urge that parents of our congregations give heed to our Savior's words "Feed my lambs," and send their children to a parochial school, if they have one in their congregation, and if they have none that they make serious and earnest efforts to establish one even though they must exercise self-denial and great sacrifice in so doing. At this time when God has for a season withdrawn the full bounty of His providence from us we should especially be moved to "bring up our children in the nurture and admonition of the Lord." For, according to Deut. 6, the neglect of this duty brings down the chastening hand of God while obedience has a promise of prosperity.

3. The Synod would also recommend to the congregations that they continue to give 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.

E. HANSEN, President.

E. BREWER, Secretary.

L. S. GUTTEBO.

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*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 Cand. Theol. D. L. Pfeiffer's paper on the subject.

*Rev. H. Ingebritson:* "Christian education must be more than drilling in the school. The school is only a help and the father must see that the process goes on continually, in and out of school."

*Dr. S. C. Ylvisaker:* "Because the teacher's work is really a taking the place of father's and mother's instructions, women teachers can be hired."

*Rev. Geo. O. Lillegard:* "The modern tendency among educators is the communistic idea that the child belongs more to the community, the State, than to the home."

*Rev. John Hendricks:* "In connection with what the last speaker called attention to, will say that I have noted that one famous schoolman has warned against this bolshevistic trend."

(Report by REV. E. YLVISAKER.)

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*Committee on Foreign Missions.*

1. The Committee recommends that the Synod, for the time being, leaves the matter of the Term Question in the hands of the Pastoral Conference, and urges our people to pray the Lord for a speedy and God-pleasing solution.

2. The Committee also recommends that the Negro Mission be included in our budget as the Board requests. Furthermore, we urge that Rev. J. A. Moldstad, our representative on the Board, try to make arrangements so that an active worker in this Mission can present the cause to our congregations.

E. YLVISAKER.

J. A. PETERSEN.

HANS SANDE.

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*Committee on Higher Education.*

1. The Synod expresses thanks to God for the work which He has permitted to be carried on at Bethany College also during the past year, and for the progress which He has granted the school.

2. The Synod expresses appreciation for the interest which the local congregation has shown by way of improvements at the college.

3. The Synod greatly appreciates the gift from the N. L. E. A. and the various legacies received during the past year. We desire to encourage our people to make legacies to our College and to the cause of Christian education in general in our midst.

4. The Synod commends the efforts of the Board of Regents, the faculty and officers of Bethany College to reduce expenses at the College. We urge them to continue to do this to the fullest extent possible. At the same time, we desire to encourage our people to make liberal contributions to the end that the school may continue even in spite of the present economic conditions.

5. The Synod urges pastors and delegates to labor to the end that a larger enrollment of devoted Christian students may be obtained for our college.

6. We recommend that the proposition for securing a fitting approach to the grounds be approved by the Synod, and that a resolution authorizing the Board of Trustees to transfer the property necessary to carry this into effect be adopted. We present herewith the resolution:

*Resolved*, that the Board of Trustees of The Norwegian Synod of the American Evangelical Lutheran Church be and they are hereby authorized and instructed to sell and convey to Dr. J. T. Schlesselmann a certain parcel of land situated in the City of Mankato, Blue Earth County, State of Minnesota, being a strip ten feet wide on the Southeast side of the lot fronting on Sixth Street of said city and extending to the alley in the rear of said lot, and that said trustees be authorized and directed to complete this description according to the plat of said city.

REV. H. A. PREUS, President.

REV. A. M. HARSTAD, Secretary.

7. The Synod concurs in the sentiment voiced in the closing paragraph of the report of the Board of Regents and the President of the College, "Let us all gather frequently before the throne of grace to give thanks to Almighty God for His guidance and protection; for the mercy He has revealed also in this that He has permitted us to go on with this blessed work another year; and for his gracious promises for the future. And let us grow in these promises, so that we may continue in our efforts to advance the cause of the Kingdom in and through Bethany as well as in and through our work in the church at other places."

8. The Synod expresses its appreciation of the continued good will and favors which have been shown by our sister synods in the Synodical Conference in our education work.

A. HARSTAD, Secretary.

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*Committee on Church Extension.*

The committee on Church Extension recommends:

1. That the Synod expresses due gratitude to God for the accomplishments of the past year also in this branch of our church work.

The contribution of \$617.47, though lower by \$712.96 than that of last year, is substantial considering present conditions.

2. That continued efforts be made to inform our people regarding the use, the importance and the possibilities of this fund. We have now a revolving loan fund of more than \$13,000.00, which is at the same time a source of great help to the congregations which receive loans and also a chief asset of our Synod.

3. That the Synod urge upon the congregations concerned the importance of at least part payments regularly on these loans, in order that money may be on hand to help when it becomes necessary. It may also, in those cases where the loans already have been reduced somewhat, be possible to release these moneys entirely by having the loan from the Church Extension fund transferred to some other agency. Every effort should be made by those congregations which have received loans to release this money for use in other places after a reasonable length of time.

JOHN HENDRICKS.

M. G. HOUGAN.

S. C. YLVISAKER.

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*Committee on Publications.*

1. The Synod is thankful for the continued publication of the periodicals, and for the conscientious effort of Rev. Thoen in editing its papers.

2. In view of the reduced subscription list for *Sentinel* and *Tidende*, the Synod emphasizes the duty of pastors to be directly responsible for a paid-up subscription list in their own congregations.

3. We concur in the Publication Board's retention of Rev. Hendricks as editor of our Folkekalender.

4. We recommend that the Synod Book Store be joined with the book store of Bethany College, thus saving the operating expenses. This paragraph was laid on the table, and the following was adopted in its stead: The Synod resolves to request the Publication Board, the Finance Board, and the Board of Regents to consider this matter and to act on behalf of the Synod.

5. We have heard the petition of the Northwest Pastoral Conference for an English Agenda (Altar Book). We have no recommendation. The following resolution was passed by the Synod: Resolved that this matter is referred to the Publication Board.

S. E. LEE.

W. E. BUSZIN.

A. T. HAUG.

PAUL YLVISAKER, Secretary.

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#### *Committee of Seven.*

1. Vi haab om at de tvistigheder, som er opkommet i Parkland menighed, endnu ved Guds hjælp kan udjevnes, tilraader Synoden, at ingen af de mænd, som er fremmødte til dette møde, gjør krav paa at være repræsentanter for menigheden.

2. The Synod admonishes our fellow-Christians in the Parkland congregation to make special efforts to show greater Christian charity toward one another.

3. The committee has reconsidered the document before them, and found it is a report of a meeting, and it is therefore an authentic communication, and recommend that it be heard, and that Synod decide what should be done.

J. R. RUNHOLT, Secretary.

Following is the communication from Parkland congregation, read, and by Synod resolved to be added to Synod's Annual Report:

#### RESOLUTION

"The Parkland Evangelical Lutheran Church note with regret the report of the Mission Committee for the Pacific Coast of the Norwegian Synod which contains the following statement: "For several reasons, and not the least of these, the tense situation in our Parkland congregation brought about by agitation on the part

of several prominent members of the congregation against the institutions, principles and practices of the Synod — work has been seriously hampered." (Beretning p. 109.)

*Whereas*, such a statement is misleading and places "prominent members" of this congregation in the wrong light, be it therefore

*Resolved*, that this congregation, in meeting assembled, protest against the report of said committee of which Rev. M. F. Mommensen is president and E. B. Ellingson secretary, be it further

*Resolved*, that a copy of this resolution be sent to the secretary of Synod and one to the president of Synod with a request that it be read from the floor of Synod at its next annual meeting."

B. HARSTAD, Chairman.

O. D. HONG, Secretary.

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#### *Committee of Five.*

Ry resolution of Synod, "Committee of Five" was requested to bring in a resolution concerning the general question of Synod's attitude to the matter of supporting institutions of errorist churches. The committee brought in the following report, which was adopted in full:

#### RESOLUTION

It is the sense of the Norwegian Synod, that —

A) Anyone, who is a member of an orthodox church, but who supports the institutions of an erring church, is acting contrary to the warning given by God in His Word, Romans 16:17 — "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them."

Matt. 7:15 — "Beware of false prophets."

Rev. 22:18, 19 — "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

B) Such a person is not only endangering his own soul's salvation, but his sin is an offence whereby he may lead others astray.



Luke 12:1-2 — "Then said He unto the disciples. It is impossible but that offences will come; but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones."

Romans 14:13: "Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

C) In the hope that he might see the error of his ways and desist from this sin, he should be dealt with according to the instructions given by the Savior in Matt. 18:15-17 — "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

A. J. TORGERSON.

EMIL HANSEN.

ANTON OLSON.

JOHN MELAAS.

PAUL YLVISAKER, Secretary.

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#### *Committee on Finances.*

1. The Synod commends the Standing Committee on money matters, and thanks God for the faithful work that has been done throughout.

2. Owing to the fact that there is a great deficit in the editing or the cost of editing *Sentinel* and *Tidende*, the Synod authorizes the Finance Committee, together with the Board of Trustees, to make arrangements to have the *Tidende* and *Sentinel* edited without involving such great expense in cash money at this time if possible.

3. The Synod acknowledges with appreciation the gifts in natura and urges a more systematic collection of these gifts for this and the coming years.

4. We are thankful to God for blessing our offering on Synod Sunday, and we ask our Finance Committee to arrange with our congregations for similar offerings in coming years.

5. The Synod urges the President to call a meeting of the Committee of Committees at as early a date as possible.

6. According to Scripture, 1 Corinthians 16, 2, the Christians are admonished to lay aside on the first day of the week as God has prospered them; showing that Christians should be systematic in their giving. The Synod therefore recommends that the envelope system be introduced into all the congregations as far as possible, as this has proven to be the best method of collection.

7. The matter of deciding how the Frank Legacy is to be used, the Synod recommends the above mentioned legacy to be left to the judgment of the Finance Committee.

STEPHEN SANDE, Secretary.

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#### *Committee on Records of Pastoral Conferences*

The Committee has read the minutes of the following conferences:

The General Pastoral Conference, for the years 1931 and 1932, and The Northwest Special Conference for the year 1932.

These were the only minutes submitted.

The Committee finds that much work has been done at these conferences, but has nothing special to report to the Synod.

NORMAN GRANDE.

M. O. DALE.

\* \* \*

#### *Committee on Resolutions.*

Mrs. P. G. Tjernagel and Family,

Story City, Iowa.

Beloved in Christ:

Whereas God in His gracious providence has called your husband and father from this life unto His heavenly home, and Whereas, Mr. Tjernagel had always been a beloved and faithful worker in the Norwegian Synod,

Be it resolved by the Norwegian Synod of the American Evangelical Lutheran Church, in convention assembled, that we convey to you, Mrs. Tjernagel and family, our sincere sympathy in your bereavement.

We, too, shall miss Mr. Tjernagel's wise counsel, his friendship, and general helpfulness. But we rejoice in his victory. Having

finished his course in faith, he has now received the crown of glory that fadeth not away.

May God in His mercy comfort and strengthen you.

On behalf of the Synod,

C. A. MOLDSTAD.

N. A. MADSON.

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To the Rev. K. L. Guttebo's Children:

Whereas God in His unsearchable wisdom has called to his eternal reward your beloved father and life-long servant of our church,

Be it resolved, That we, The Norwegian Synod of the American Evangelical Lutheran Church, in convention assembled, express our heartfelt sympathy in your bereavement. "The memory of the just is blessed." Prov. 10:7.

On behalf of the Synod,

C. A. MOLDSTAD.

N. A. MADSON.

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## RESOLUTION

*Resolved*, that the Synod request the chairman and secretary to send President Tjernagel a night letter greeting from the convention. Following message was despatched:

H. M. Tjernagel,  
St. Joseph's Hospital,  
New Hampton, Iowa.

With sorrow the Convention heard of your illness. We commend your body and soul into the safe hands of our gracious Lord. We pray that the blessing of the Lord may rest upon you, and, if it be His will, to grant a speedy recovery. Ask Hospital to keep Convention informed about your condition. Wire collect. Rom. 8:28.

On behalf of the Synod,

O. M. GULLERUD, Chairman.

C. J. QUILL, Secretary.

## Miscellaneous

### *Services.*

Divine services at opening of convention. Festival services on Sunday morning and afternoon. The morning service was conducted in the Norwegian language in Concordia Church, by Rev. Chr. Anderson. The afternoon service was conducted in the American language in the City Auditorium. Rev. N. A. Madson, preacher; Rev. E. W. Anderson, liturgist. The "Convention Offering" totalled \$860.46. To this offering, some was added later.

A special service was conducted on Friday evening for the dedication of an altar painting and chancel chair. The painting was a present to the congregation from a local artist, Mr. Edward Ballerud, in memory of Rev. and Mrs. E. Wulfsberg Anderson. The chancel chair was presented to the congregation by Mr. and Mrs. C. O. Hanson. Rev. Geo. O. Lillegard delivered the dedicatory address based on Matt. 11:28-30, the theme used by Mr. Ballerud for his painting.

Communion services on Monday evening. Pastor L. S. Guttebo delivered the confessional address, based on Gal. 6:14.

### *Sacred Concert.*

On Sunday evening, the Concordia Church Choir rendered a sacred concert in Concordia Church assisted by tenor soloist Mr. Edward Ballerud. Prof. W. E. Buszin delivered a very interesting address on "Modernism in the Musical World."

### *Sessions.*

The regular sessions were held from 9 to 12 a. m., and from 2 to 5 p. m.

The opening devotions were conducted by the following pastors: O. M. Gullerud, H. Ingebritson, J. A. Peterson, J. B. Unseth, S. Sande, E. W. Brewer.

### *Resolutions.*

*Resolved*, that the officers of the Synod consider the suggestions offered at the convention in regard to brevity in the printing of the Annual Report.

*Resolved*, that the title page of the Annual Report be printed in English.

*Resolved*, that a list of the contributions from the congrega-

tions to the treasuries of the Synod be printed in the Annual Report.

*Resolved*, that the president be empowered to appoint program committee and working committees before the annual convention, and have same published in our church papers.

*Resolved*, that the next annual convention be held at Bethany Lutheran College, Mankato, Minnesota.

*Convention closed.*

The president extended the thanks of the convention to the local congregation and pastor for their hospitality and expressed the wish for the Lord's blessing to rest upon them.

Closing devotion was then conducted by Rev. Thoen. Hymn No. 373, in Luth. Hymnary. Scripture, 49th Psalm, vv. 1-15. In this Scripture, it was pointed out, the Lord calls upon us, upon all the world to hearken to wisdom. The wise, the fool, the rich, the poor, all die, all go the same way, the way to the grave. No way out of that. But believing souls shall know and have the strong consolation that God will redeem them — out of the grave.

Let the Synod pray, when we come and when we go, that God may rule, that we may have our Synod's high aim ever in mind, that we "seek first the Kingdom of God and His righteousness," ask Him for His blessing, trust wholly in Him, leave our work in the church in His hands, then will He surely bless and prosper our Synod even in dark days of depression.

The Aronitic Blessing was pronounced upon the assembly, and the fifteenth regular convention of the Norwegian Synod was closed.

C. J. QUILL, Secretary.

## Den Norske Synodes embedsmænd

Formand, S. M. Tjernagel; viceformand, O. M. Gullerud; sekretær, C. J. Quill; suppleant, C. A. Moldstad; kassierer, S. A. Preus; suppleant, Paul Olvisaker; revisorer, C. A. Moldstad, M. R. Sandberg.

Board of Trustees for Synoden: J. E. Thoen (3 aar, valgt 1930); L. S. Brustad, Scarville, Iowa; G. E. Brunsbold, Sember, Iowa (3 aar, valgt 1931); G. A. Gulligson, Sr.; E. R. Edwards, 224 East Main St., Madison, Wis. (3 aar, valgt 1932); John Munson, Hartland, Minn. (1 aar, valgt 1932).

Board of Regents for Bethany Lutheran College: Dr. S. C. Olvisaker; R. L. Dahlen, 2419 Taylor St. N. E., Minneapolis, Minn. (4 aar, valgt 1929); J. M. Johnson, St. Peter, Minn. (4 aar, valgt 1930); G. G. Baala, Saude, Iowa; M. J. Torgerson (4 aar, valgt 1931); S. Sande (3 aar, valgt 1931); Chr. Anderson (2 aar, valgt 1931); G. M. Gullixson, Sr.; J. M. Moldstad, (4 aar, valgt 1932).

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

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

Forretningsfører for "Tidende" og "Sentinel": Pastor S. E. Lee.

Jernbanesekretærer: Pastorerne Chr. Anderson, G. M. Gullixson, Sr.

### Staaende komiteer.

Finanskomite: J. B. Unseth; Gustav Amegstad, St. Peter, Minn. (2 aar, valgt 1931); Chr. Anderson; M. J. Torgerson (2 aar, valgt 1932).

Forlagskomite: G. M. Moldstad; John Hendricks (2 aar, valgt 1931); S. M. Preus; Arnold Jacobson (2 aar, valgt 1932).

Komite for indremissionen: G. M. Moldstad; J. M. Petersen; J. J. Jordahl, Manchester, Minn. (2 aar, valgt 1931); L. S. Guttebo; E. Hansen; Nels Spangelo, Albert Lea, Minn. (2 aar, valgt 1932).

Komite for hedningemissionen: S. C. Olvisaker; Alex. Stephens, Deerfield, Wis., R. 1 (2 aar, valgt 1931); S. M. Preus; John G. Pederson, 2901 Milwaukee St., Madison, Wis. (2 aar, valgt 1932).

Komite for Church Extension: A. M. Garstad; Christ Mellem, Glenville, Minn. (2 aar, valgt 1931); D. M. Gullerud; P. G. Kloster, Forest City, Iowa (2 aar, valgt 1932).

Komite for barmhjertighedsarbeide: M. D. Dale; Melvin Manson, Manitowoc, Wis. (2 aar, valgt 1931); S. Olvisaker; M. J. Loberg, Nelsonville, Wis. (2 aar, valgt 1932).

Komite for menighedsstoler: S. Ingebritson; D. A. Smedal, Albert Lea, Minn. (2 aar, valgt 1931); Paul Olvisaker; John Førde, Emmons, Minn. (2 aar, valgt 1932).

Repræsentant paa Synodalkonferensens komite for negermissionen: J. M. Moldstad.

Synodical Conference Hymn Book Committee: Chr. Anderson, M. A. Madson; subcommittee member, prof. W. E. Busfin.

# PAROCHIAL REPORT FOR 1931

Congregation	Pastor	Members			Bap- tisms		Con- firmed					Service	
		Baptized Members	Communi- cants	Voting	Children	Adults	Children	Adults	Communed	Marriages	Burials	Norwegian	English
1. Rock Dell <sup>1</sup> . . . . .	Anderson, Chr. . . . .	230	172	78	5		8		295	1	7	30	2
2. Delhi <sup>3</sup> . . . . .	Anderson, Chr. . . . .	49	41	17					51		1		30
3. Our Savior's <sup>1</sup> . . . . .	Anderson, Chr. . . . .	81	56	17	2		6		90	3			37
4. Cottonwood <sup>1</sup> . . . . .	Anderson, Chr. . . . .	61	47	13	2		7		93		1		32
5. Concordia <sup>1</sup> . . . . .	Anderson, E. W. . . . .	138	110	30	20	4	22	10	67	4	2	12	52
6. Effeta Ev. L. <sup>3</sup> . . . . .	Anderson, E. W. . . . .	44	26	11	4	4		6	18			1	14
7. Hutchinson <sup>2</sup> . . . . .	Anderson, E. W. . . . .	20											5
8. Big Rapids <sup>1</sup> . . . . .	Blækkan, I. . . . .	18	15	7					5		1	12	4
9. Richland <sup>3</sup> . . . . .	Brewer, Elmer . . . . .	128	70	28	5				171	1			42
10. Forest City <sup>1</sup> . . . . .	Brewer, Elmer . . . . .	86	55	16	4		7		87		3	2	27
11. Our Savior's <sup>1</sup> . . . . .	Dale, M. O. . . . .	105	75	28	3		4		42	2		13	15
12. Grace Ev. L. <sup>1</sup> . . . . .	Dale, M. O. . . . .	30	27	12					26			1	21
13. Bethania Ev. L. <sup>3</sup> . . . . .	Dale, M. O. . . . .	40	22	15	2				19		2	9	11
14. Suttons Bay <sup>1</sup> . . . . .	Guldberg, G. . . . .	90	70	15	1		13		58	2	2	12	24
15. Holton <sup>1</sup> . . . . .	Guldberg, G. . . . .	68	50	16	1				38		2	1	16
16. N. Manitou Isd <sup>2</sup> . . . . .	Guldberg, G. . . . .	14											4
17. Nicollet <sup>1</sup> . . . . .	Gullerud, O. M. . . . .	309	222		8		8		211	6	2	15	24
18. Norw. Grove <sup>3</sup> . . . . .	Gullerud, O. M. . . . .	90	60						62	1	1	3	20
19. St. Paul's <sup>1</sup> . . . . .	Gullixson, G. A., Sr. . . . .	310	260	48	28	2	9		250	19	27	9	62
20. West. Kosh. <sup>1</sup> . . . . .	Guttesbø, L. S. . . . .	316	230	84	6		13		292	1	4	21	32
21. First American <sup>1</sup> . . . . .	Hansen, Emil . . . . .	98	72	22	4						3	24	25
22. Morgan <sup>1</sup> . . . . .	Hansen, Emil . . . . .	43	29	10			6					12	11
23. Blanchard <sup>2</sup> . . . . .	Hansen, Emil . . . . .				4								7
24. Bygland <sup>2</sup> . . . . .	Hansen, Emil . . . . .				3		2						7
25. Grand Forks <sup>2</sup> . . . . .	Hansen, Emil . . . . .											13	
26. Our Savior's <sup>1</sup> . . . . .	Harstad, A. M. . . . .	494	393	134	19	1	9		466	4	6	12	69
27. Chester <sup>1</sup> . . . . .	Hendricks, J. . . . .	26	18	10			2		20		1	13	
28. Simcoe <sup>1</sup> . . . . .	Hendricks, J. . . . .	13	12	4	1				14			13	
29. Vor Frelsers <sup>1</sup> . . . . .	Hendricks, J. . . . .	4		2								1	
30. Winnipeg <sup>2</sup> . . . . .	Hendricks, J. . . . .											12	
31. Lime Creek <sup>1</sup> . . . . .	Ingebritson, H. . . . .	109	78		1		1		127	1	4	29	3
32. Lake Mills <sup>1</sup> . . . . .	Ingebritson, H. . . . .	106	64		5		2		78		1	15	30
33. Emmaus <sup>1</sup> . . . . .	Lee, S. E. . . . .	105	65	16	10				99	1			69
34. Boston <sup>1</sup> . . . . .	Lillegard, Geo. O. . . . .	137	103	21	9		5		224	6	3	32	35
35. Our Savior's <sup>1</sup> . . . . .	Madson, N. A. . . . .	265	171	77	7		5		227			25	28
36. Fairview <sup>1</sup> . . . . .	Moldstad, C. A. . . . .	400	275	60	12		6		203		18	44	61
37. St. Mark's <sup>1</sup> . . . . .	Moldstad, J. A. . . . .	236	200	25	32		14		234	25	10	52	69
38. Parkland <sup>1</sup> . . . . .	Mommson, M. F. . . . .	129	94	43	4	1	4	1	145	3	6	26	58
39. Concordia <sup>1</sup> . . . . .	Nesseth, G. P. <sup>4</sup> . . . . .												
40. Cross Lake <sup>1</sup> . . . . .	Nesseth, G. P. <sup>4</sup> . . . . .												
41. Clearwater <sup>1</sup> . . . . .	Nesseth, G. P. <sup>4</sup> . . . . .												
42. Immanuel <sup>1</sup> . . . . .	Nesseth, G. P. <sup>4</sup> . . . . .												
43. Scarville <sup>1</sup> . . . . .	Petersen, J. A. . . . .	84	53	23	4		5		82	1	2	21	8
44. Center <sup>1</sup> . . . . .	Petersen, J. A. . . . .	124	82	36	9		7		59	2	2	15	16
45. First Evanger <sup>1</sup> . . . . .	Peterson, C. N. <sup>4</sup> . . . . .												
46. Zion's <sup>1</sup> . . . . .	Peterson, C. N. <sup>4</sup> . . . . .												
47. Rockwell <sup>1</sup> . . . . .	Peterson, C. N. <sup>4</sup> . . . . .												
48. Calmar <sup>3</sup> . . . . .	Preus, H. A. . . . .	450	350	125	18		4		409	1	16	18	70
49. Our Savior's <sup>1</sup> . . . . .	Quill, C. J. . . . .	145	114	46	7		4		171	1	5	27	28
50. Our Savior's <sup>1</sup> . . . . .	Quill, C. J. . . . .	13	12	5					15			15	6
51. Oslo <sup>1</sup> . . . . .	Quill, C. J. . . . .	82	35	35	2		5		29			8	10
52. Sheyenne <sup>2</sup> . . . . .	Runholt, J. R. . . . .	22	10	6					10				12
53. 1st S. Wild Rice <sup>1</sup> . . . . .	Runholt, J. R. . . . .	118	74	30	4				47		1	25	20
54. Zion's <sup>1</sup> . . . . .	Runholt, J. R. . . . .	12	10	4					8			13	
55. Hartland <sup>1</sup> . . . . .	Sande, Stephen . . . . .	114	84	36	1		6		123		3	27	4
56. Manchester <sup>1</sup> . . . . .	Sande, Stephen . . . . .	37	26	12	2				36	1	2	29	1
57. Central <sup>1</sup> . . . . .	Strand, A. H. . . . .	81	67	15	5	1	3	2	72	4			62
58. St. Pauli <sup>1</sup> . . . . .	Strand, A. H. . . . .	12	11	7					38			16	
59. St. Luke's <sup>1</sup> . . . . .	Theiste, H. A. . . . .	90	50	11	3				37	3	2		60
60. Jerico <sup>1</sup> . . . . .	Tjernagel, H. M. . . . .	418	280	132	5		5		321		3	30	29
61. Saude <sup>1</sup> . . . . .	Tjernagel, H. M. . . . .	218	153	60	1		1		154		3	29	30
62. 1st Shell Rock <sup>1</sup> . . . . .	Torgerson, A. J. . . . .	163	115	44	4				110	1	6	13	14
63. Somber <sup>1</sup> . . . . .	Torgerson, A. J. . . . .	120	90	31	3		2		104	1	1	16	9
64. Bethany <sup>1</sup> . . . . .	Torgerson, A. J. . . . .	37	30	14					42		1	9	10
65. Meltonville <sup>2</sup> . . . . .	Torgerson, A. J. . . . .											2	
66. E. Paint Creek <sup>1</sup> . . . . .	Unseth, J. B. . . . .	127	97	42	2				110		3	17	16
67. W. Paint Creek <sup>1</sup> . . . . .	Unseth, J. B. . . . .	95	75	38	3				39	1	2	22	19
68. Holy Cross <sup>1</sup> . . . . .	Ylvisaker, E. . . . .	310	221	90	11	1	20	2	136	1	4	13	52
69. West Prairie <sup>3</sup> . . . . .	Ylvisaker, Paul . . . . .	94	72	27	3		2		68	2		7	26
70. Thomson <sup>1</sup> . . . . .	Ylvisaker, Paul . . . . .	51	39	14	2	1	2		46	1		6	30
71. Bethany <sup>1</sup> . . . . .	Ylvisaker, S. C. . . . .	47	28	9			3		71	1	1		44

1 Member of Synod. 2 Preaching Station. 3 Not member. 4 No report received.

# PAROCHIAL REPORT FOR 1931

	Week Day School			Sunday School		Saturday School		Summer School		Students			Contributions		Value of Property
	Days Taught	Enrollment	Teachers	Pupils	Teachers	Days Taught	Enrollment	Days Taught	Enrollment	In Synodical Institutions	In Pub.H.S., Colleges, etc.		Home Purposes	All Outside Purposes	
1.						33	36	20	40	1	5		\$1,923.00	\$ 620.00	\$12,000
2.						26	8				6		340.00	55.00	4,000
3.						35	26	20	23		4		125.00	25.00	3,000
4.										1	8		320.00	181.00	8,000
5.				42	5			24	6				128.16	41.90	11,450
6.								18	12				34.00	8.90	1,500
7.															
8.															2,000
9.				30	4			30	9		5		2,787.63	125.00	7,000
10.				18	2			10	21		9		400.00	15.00	7,000
11.						40	15				7		600.00	300.00	10,000
12.				3	1			25	9	1	1		200.00	75.00	
13.				7	1						2		75.00	25.00	
14.				25	3	52	13						356.75	120.22	6,000
15.				15	2	35	11						596.00	73.60	3,000
16.				12	1										
17.	160	8	1	40	5			30	35	3			1,800.00	400.00	30,000
18.				11	1			15	11	1			400.00	55.46	6,000
19.				100	10					3					
20.	180	45	1					10	21		17		2,400.00		40,000
21.				38	6			12	20		17			130.70	9,000
22.								10	25		1		200.00	75.21	5,000
23.													125.00	8.76	1,000
24.													225.00	106.30	2,000
25.													504.61	28.50	
26.	†	5	1	80	10			10	15	3	28		4,395.46	1,525.71	50,000
27.													75.00	26.00	400
28.						16	7						120.00	3.50	
29.															
30.															
31.	180	15	1							1					8,000
32.				30	5	36	34	30	27	1					4,000
33.				69	9	35	18	15	32		7		794.16	63.42	
34.				63	9			16	9		15		5,813.00	720.00	40,000
35.	160	30	1	60	6	36	12	20	24		6		2,399.12	674.13	18,000
36.	180	12	1	160	22			20	23	2	25		4,700.00	700.00	40,000
37.				180	20					1	33		5,094.00	955.00	40,000
38.	180	26	1							3	10		2,000.00	576.00	25,000
39.															
40.															
41.															
42.															
43.	180	21	1	2	1	17	5				5		1,497.51	339.90	14,500
44.								30	24		6		790.98	237.06	12,000
45.															
46.															
47.				70	7			30	60		12		3,000.00	4,000.00	25,000
48.											5		2,395.00	718.30	21,150
49.	180	26	1										230.00	50.00	3,250
50.													700.90	350.00	7,950
51.	19	4		7	3						12		25.00		
52.				21	4			20	18		16		500.00	95.74	3,000
53.											3		50.00	10.00	
54.								25	25		2		850.00	353.60	12,000
55.													400.00	188.16	5,000
56.															
57.															
58.				20	4		7			1	12		1,409.73	109.32	10,000
59.						40	34				8		1,657.90	677.31	15,000
60.	160	8	1			40	23			1			895.55	364.77	10,000
61.						40	35			1					
62.	80	15	1			14	19								
63.	160	9	1												
64.															
65.															
66.								30	22	1	2		632.55	718.05	7,000
67.						7	8	15	8		1		543.35	414.96	6,000
68.	90	34	1					12	12		12		2,000.00		
69.				93	8			20	43		5		600.00	125.00	4,000
70.				40	5			20	13		2		400.00	65.00	2,000
71.	12†														

† Conducts Week Day School jointly with Holy Cross Congregation.

‡ Attends Immanuel School, Wisconsin Synod.



# TABULATED LIST OF CONTRIBUTIONS

	Pastor	Congregation	Home Mission	Synod Fund	Teachers' Salary
1.	Anderson, Chr. . . . .	Rock Dell . . . . .	\$ 173.41	\$ 96.05	\$ 106.75
2.	Anderson, Chr. . . . .	Our Savior's, Belview . . . . .	35.85	.....	10.00
3.	Anderson, Chr. . . . .	Delhi . . . . .	34.60	.....	.....
4.	Anderson, Chr. . . . .	Cottonwood Evg. Luth. . . . .	82.71	10.00	14.11
5.	Anderson, E. W. . . . .	Concordia . . . . .	.....	.....	.....
6.	Blækkam, I. . . . .	Big Rapids . . . . .	.....	.....	.....
7.	Brewer, E. W. M. . . . .	Richland . . . . .	70.77	30.72	30.71
8.	Brewer, E. W. M. . . . .	Forest City . . . . .	10.00	.....	.....
9.	Dale, M. O. . . . .	Grace . . . . .	44.50	7.00	7.00
10.	Dale, M. O. . . . .	Our Savior's . . . . .	107.00	42.00	54.25
11.	Dale, M. O. . . . .	Wittenberg . . . . .	5.00	.....	5.00
12.	Guldborg, G. . . . .	Suttons Bay . . . . .	31.23	4.00	5.00
13.	Guldborg, G. . . . .	Holton . . . . .	32.00	.....	.....
14.	Gullerud, O. M. . . . .	Nicollet . . . . .	130.70	56.00	51.00
15.	Gullerud, O. M. . . . .	Norwegian Grove . . . . .	40.05	.....	.....
16.	Gullixson, G. A. . . . .	St. Paul . . . . .	279.20	207.76	125.00
17.	L. S. Guttebø . . . . .	Western Koshkonong . . . . .	291.49	150.00	197.86
18.	Hansen, E. . . . .	Mayville . . . . .	46.83	22.50	27.00
19.	Hansen, E. . . . .	Bygland . . . . .	46.80	20.00	31.00
20.	Hansen, E. . . . .	East Grand Forks . . . . .	21.00	6.00	6.00
21.	Hansen, E. . . . .	Morgan . . . . .	27.64	.....	.....
22.	Hansen, E. . . . .	Blanchard . . . . .	7.76	.....	.....
23.	Hansen, E. . . . .	Watford City . . . . .	3.00	.....	.....
24.	Harstad, A. M. . . . .	Our Savior's . . . . .	510.29	175.00	323.77
25.	Hendricks, John . . . . .	Chester . . . . .	21.25	10.00	5.00
26.	Hendricks, John . . . . .	Somcoe . . . . .	3.50	.....	.....
27.	Ingebritson, H. . . . .	Lake Mills . . . . .	49.83	31.00	21.00
28.	Ingebritson, H. . . . .	Lime Creek . . . . .	120.65	45.50	45.50
29.	Ingebritson, H. . . . .	Immanuel, Audubon . . . . .	29.44	.....	.....
30.	Lee, S. E. . . . .	Emmaus . . . . .	20.18	20.00	10.00
31.	Lillegard, G. O. . . . .	Boston . . . . .	216.40	110.00	135.00
32.	Madson, N. A. . . . .	Our Savior's . . . . .	239.93	113.94	152.51
33.	Moldstad, C. A. . . . .	Fairview . . . . .	223.67	50.37	200.00
34.	Moldstad, J. A. . . . .	St. Mark . . . . .	273.49	201.60	244.80
35.	Mommson, M. F. . . . .	Parkland . . . . .	151.77	30.00	107.53
36.	Nesseth, G. P. . . . .	.....	50.36	5.00	.....
37.	Nesseth, G. P. . . . .	.....	.....	.....	.....
38.	Petersen, J. A. . . . .	Scarville . . . . .	102.85	51.00	104.02
39.	Petersen, J. A. . . . .	Center . . . . .	83.92	39.00	39.00
40.	Peterson, C. N. . . . .	Fertile . . . . .	23.49	10.00	.....
41.	Preus, H. A. . . . .	Calmar . . . . .	152.25	84.60	110.00
42.	Quill, C. J. . . . .	Our Savior's . . . . .	144.89	55.50	67.00
43.	Quill, C. J. . . . .	Oslo . . . . .	109.49	17.50	30.50
44.	Quill, C. J. . . . .	Hayfield . . . . .	13.75	.....	.....
45.	Runholt, J. R. . . . .	1st South Wild Rice . . . . .	55.08	13.25	.....
46.	Runholt, J. R. . . . .	Sheyenne . . . . .	25.00	.....	.....
47.	Runholt, J. R. . . . .	Zion . . . . .	4.00	4.10	.....
48.	Sande, S. . . . .	Hartland . . . . .	149.47	24.86	50.60
49.	Sande, S. . . . .	Manchester . . . . .	28.08	.....	10.00
50.	Sande, S. . . . .	Newport and New Haven . . . . .	65.87	29.02	.....
51.	Strand, A. H. . . . .	Central . . . . .	41.43	.....	49.63
52.	Strand, A. H. . . . .	Redtop . . . . .	13.35	11.00	12.00
53.	Theiste, H. A. . . . .	St. Luke . . . . .	23.00	.....	.....
54.	Theiste, H. A. . . . .	Tipton . . . . .	32.02	2.00	.....
55.	Tjernagel, H. M. . . . .	Jerico . . . . .	244.78	60.50	68.50
56.	Tjernagel, H. M. . . . .	Saude . . . . .	156.86	61.50	74.00
57.	Torgerson, A. J. . . . .	Bethany . . . . .	102.64	59.00	30.00
58.	Torgerson, A. J. . . . .	1st Shell Rock . . . . .	127.21	17.00	19.50
59.	Torgerson, A. J. . . . .	Somber . . . . .	120.32	20.00	24.00
60.	Unseth, J. B. . . . .	East Paint Creek . . . . .	156.30	116.00	115.75
61.	Unseth, J. B. . . . .	West Paint Creek . . . . .	73.35	34.45	47.50
62.	Ylvisaker, E. . . . .	Holy Cross . . . . .	.....	.....	.....
63.	Ylvisaker, P. . . . .	Thompson . . . . .	75.99	5.00	10.00
64.	Ylvisaker, P. . . . .	West Prairie . . . . .	63.50	.....	.....
65.	Ylvisaker, S. C. . . . .	Bethany . . . . .	96.20	30.00	90.00
66.	Miscellaneous . . . . .	.....	183.50	138.60	21.50
			\$5,900.45	\$2,328.32	\$2,889.29

# TABULATED LIST OF CONTRIBUTIONS

	Church Ext. Fund	Christian Day School	Bethany College	Negro Mission	Heathen Missions	Convention Offering	Gifts "in natura"	Miscel- laneous	Total
1.	\$ 22.92	\$ 10.23	\$ .	\$ .	\$ .	\$ 107.25	\$ 47.60	\$ 10.00	\$ 574.21
2.		9.27					12.70		67.82
3.		11.61					4.80		51.00
4.							22.55		129.37
5.									
6.									
7.		44.79	2,860.00		5.00	27.45			3,069.44
8.		8.00							18.00
9.						86.08			144.58
0.		17.50			1.00				221.75
1.		10.78			.50	31.75			10.00
2.		6.50							83.26
3.		24.65	20.00	26.00		25.75		10.00	38.50
4.	32.95								377.05
5.					12.04		3.00	8.77	63.86
6.			170.00			70.95			852.91
7.	42.42	37.16	45.00	16.50		62.40			842.83
8.	15.00	16.70				13.00			141.03
9.			5.00						97.80
10.									38.00
11.		2.26							29.90
12.									7.76
13.									3.00
14.	97.17		250.00		10.00	172.75	25.81		1,564.79
15.									36.25
16.									3.50
17.	13.65	9.67				4.50			129.65
18.	24.87	38.21		5.00				1.75	281.48
19.									29.00
20.						12.78			62.96
21.		11.02			40.00	103.77			616.19
22.	29.11	72.00	237.00			97.32	31.00		972.81
23.	15.00	3.50	188.25			54.35			774.98
24.	10.00	38.28		23.00		63.10		39.84	864.27
25.	40.00	27.85	10.00	42.50	12.50		10.50		432.65
26.						26.30			81.66
27.									
28.	24.70	20.00	106.00	6.54		65.80	9.80		490.71
29.		9.64							171.56
30.						8.00			41.49
31.	100.00	25.75	50.00	80.93		30.50			634.03
32.		57.07	125.00			138.35			587.81
33.		20.25	148.00						325.47
34.									13.75
35.		9.00	3.00			27.45			107.78
36.									25.00
37.									8.10
38.	15.00	31.13				47.50			318.56
39.	5.00	)				)			43.08
40.								17.63	112.52
41.		11.44	10.00			)	17.15	12.50	142.15
42.		5.00				)			41.35
43.		13.32				50.00			86.32
44.									34.02
45.	35.23			† 5.00		101.35		34.89	550.25
46.	31.20		25.00			106.25		17.77	472.58
47.		31.20	25.00	7.15	† 5.00	)			318.99
48.		13.25	50.00			)	31.25		258.25
49.		18.15	8.00	8.16		)	4.00		302.63
50.	28.75	14.02	110.00	5.00	14.00	)	2.90		663.97
51.		21.84		10.00		)		20.00	207.14
52.						22.25			22.25
53.		27.00		10.00		)	9.70		137.69
54.					32.95	)	6.00		102.45
55.		32.59				55.65	12.25	10.00	326.69
56.	34.50	60.00	115.00			107.27		5.00	665.37
	\$617.47	\$820.63	\$4,560.25	\$240.78	\$137.99	\$1,903.27	\$227.86	\$185.65	\$19,923.72

† Student Fund. † Indian Mission.

## Synodens prester og professorer

Aaberg, O. H. (P. Em.)	Parkland, Wash.
Aanestad, H. (P. Em.)	Sherman, S. Dak.
Anderson, Chr.	Belview, Minn.
Anderson, E. Wulfsberg	Belview, Minn.
Bernards, J. A.	Bricelyn, Minn.
Blækkan, I.	
Brewer, Elmer W.	Thornton, Iowa
Buszin, Walter E., Professor Bethany Lutheran College	Mankato, Minn.
Dale, M. O.	Amherst Junction, Wis.
Faye, C. U.	Station A, Champaign, Ill.
Guldberg, G.	Suttons Bay, Mich.
Gullerud, O. M.	St. Peter, Minn.
Gullixson, G. A.	2219 W. North Ave., Chicago, Ill.
Gullixson, G. A., Jr.	Mayville, N. Dak.
Guttebo, L. S.	321 N. Farwell, Eau Claire, Wis.
Hansen, Emil	Mayville, N. Dak.
Harstad, A. M.	13 S. Hancock St., Madison, Wis.
Harstad, B. (P. Em.)	Parkland, Wash.
Haugen, Thos. A.	Princeton, Minn.
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Kirkpatrick, C. O.	Lawler, Iowa
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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 Wabansia Ave., Chicago, Ill.
Møller, 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.	Cottage Grove, Wis.
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. ....	2661 Milwaukee St., Madison, Wis.
Ylvisaker, Paul .....	Thompson, Iowa
Ylvisaker, S. C., Professor Bethany Lutheran College...	Mankato, Minn.



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